

second line, whence they could be despatched speedily to the aid of the troops defending Hill 304 and Dead Man's Hill when the next great assault is launched by the Germans. The French guns retaliated by concentrating their fire on the roads in the region of Montfaucon and Malancourt, by which the Germans must bring forward the men and munitions for the attack.

That another dash for Dead Man's Hill and Hill 304 is contemplated appears certain from the trend of the artillery actions. The Germans are losing huge numbers. The Petit Parisien says 30,000 of the men who have tried during the past week to take the key positions west of the Meuse have been put out of action. The wastage has been so great that the reserves immediately available have not been sufficient to make it good, and the Crown Prince has drawn not only upon other parts of the line in France but upon the German troops in Russia for further victims. No matter what the cost, the cry is still—Verdun must be taken. The feelings of the experienced leaders of the German army, who see their best men sent forward day after day to do the impossible because a silly young Prince refuses to admit that he is beaten, must be left to the imagination. Hohenzollern stock is going down even more rapidly than the German mark.

From Mesopotamia General Lake reports some progress in his advance to the relief of Townshend's force hemmed in at Kut-el-Amara. The official despatch says the enemy was driven back from one and a half to three miles on the south bank of the Tigris. The British force was compelled to advance across the Umm-el-Brahm marsh, which is at present flooded. The overflow from the river drove the enemy out of some of his trenches, and in falling back to new positions he was "heavily punished," according to the official despatch from British Headquarters. General Lake's despatch will relieve the tension that prevailed yesterday following an exaggerated report from the Turkish Headquarters of the British losses in the recent fighting. For four months Townshend's army, which fell back after the battle of Ctesiphon, has been holding the enemy at bay. When last heard from Townshend reported that he had ample supplies, but as he counted upon being relieved much sooner it is possible provisions in the garrison may be running low. The relieving force is largely made up of Indian troops. Lake's chief difficulty, apparently, is in safeguarding his line of communication with his base owing to the incursions by Arab tribesmen who have been lured into the Turkish service.

Along the Eastern Front there is considerable activity. Artillery duels are increasing in intensity, but all attempts on the part of the enemy to resume the offensive with infantry have been repulsed with serious German losses, according to the official Russian despatch. On the Dniester, opposite Khotin, an enemy aeroplane succeeded in penetrating to Ivanitz, where the Czar was reviewing troops, but only casualty reported by the bomb-throwers was the wounding of a sentinel, who was promptly decorated by the Czar.

Fighting continues in Galicia. Southeast of Bouchache the Russians repulsed a German attack. In the Stria region the Russian forces captured a height called the Tomb of Topoff and took some trenches. Two counter-attacks launched by the enemy in this region were repulsed. —Globe, April 15.

## T. P. O'CONNOR'S LETTER

STILL MORE EVIDENCE OF THE MARVELOUS FORCE OF THE "SACRED UNION" IN FRANCE

### IRON RESOLUTION

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

London, April 15.—In spite of the existence of such big issues everywhere, in spite of the vigorous persistence of the Germans in the attack on Verdun; in spite of the renewed attempts to overthrow Mr. Asquith by small groups of intriguers in the House of Commons the visit of the French members of the Franco-British Parliamentary Committee occupied most of the public's attention this week.

Beginning quietly against some suspicion and opposition, this body has become one of the leading European factors today, and may eventually bring profound changes in international relations and also in Parliamentary systems. Its London visit ended in a visit to Westminster Abbey under the guidance of Lord Bryce, who, as chairman of the British section, made frequent speeches and always said the right thing. Then tired but delighted the French and British delegates started by the night train for visits to Glasgow and to the fleet and munitions factories of England, and to attend innumerable public meetings.

The speeches, though eloquent, were all of one note, that the war must go on to the bitter end, until the attempt of Germany at the military domination of Europe be brought to an end. There must be no compromise, no doubtful peace, no separate peace. If possible the Frenchmen are more resolute than the Englishmen. One Catholic Deputy told me that he had six sons in the war. His son-in-law already had been killed. "But we shall go on," he said, "to the last Frenchman

and the duty must not be left to our children of slaying this monster, which attacks liberty and civilization everywhere."

I mentioned to one Deputy, who before the war was a pacifist, that a prominent French politician was of the opinion that peace should be hurried up. "If he dared to say such a word," the Deputy replied with blazing eyes, "I will drag him from the tribune, and the inkpots will fly at his head from every side of the Chamber."

"Take it from me then, that France and England are more allied than ever, that the resolution of each country is more iron now than at the beginning of the war, that self-confidence has risen to certainty and that no attention will be given even to a whisper of peace."

Our own differences, which come to the surface at every session of the two Houses of Parliament, concern themselves constantly not with the question of settlement, but how to conduct the war most efficiently. It is to be expected therefore that Lord Kitchener will continue as War Secretary to be the storm center for the various groups who find themselves at variance with the Coalition Government on questions of war policy. While the contest for Verdun rages, the government forces are being held closely together by the plea that it is a duty to preserve the national unity while this life and death struggle is being made by the French, and thus to inspire them with confidence in the firmness of their Allies. There are predictions, however, that the ending of the Verdun battle, no matter what the result, will see a concerted effort in England by the forces of the dissatisfied to overturn the ministry headed by Mr. Asquith. Attacks, scarcely veiled, have been opened in several influential newspapers on the premier as well as on Lord Kitchener. The Morning Post borrows from the Scotch novelist, Ian Maclaren, to call Mr. Asquith "The Stickit Minister." His friends retort that that newspaper is one of the many sticks and straws in the hands of conspirators who seek to overthrow the government.

Of Lord Kitchener it has been revealed that he is drawing two salaries while serving as War Minister. The government, in reply to an interpellation in the House of Commons recently, admitted that Lord Kitchener was receiving \$30,000 a year as British Agent and Consul General in Egypt, on leave of absence, and that he accepted the portfolio of the War Office with the understanding that his salary for the Egyptian office would be also continued as long as he remained in the Cabinet. In addition to the \$30,000 Lord Kitchener is receiving \$25,000 a year as Secretary of State for War, besides a free residence at York House.

"How," ask his critics, "are you going to preach to the public the need for economy, when ministers, however illustrious, at the head of the government are 'scooping in' the coin from the country at a rate which is almost indecent?" It is urged that these are not purely personal matters, that men in high places are expected to set examples to the lowly, and yet it is declared that there is no sacrifice which the highly placed in the government have made to bring home to others less fortunate the need of economy. Such sacrifice they declare to be essential and that it cannot be evaded.

A further proposal that seeks to decrease the authority of the War Secretary is that a separate Department of Supplies and Transport be erected with an army officer at its head. This follows the resignation of the director of supplies and transport, Major General Long, who is the officer proposed for head of the independent department. Munitions already have been taken from the control of the war office so far as manufacturing is concerned and entrusted to a separate department under Mr. Lloyd George, as a result of the complaints that followed the battle of the early part of the war and the failure of the War Secretary to respond to the call from the trenches for more high explosives instead of shrapnel. To strip the Department further would no doubt greatly decrease the prestige and influence of Lord Kitchener, which is the object sought by his critics.

To further add to the troubles of the Cabinet the elections in recent by-elections have been again reminded that the Premier and the Foreign Minister were members of the ministry that held office before the war and which persistently ignored the warnings of the late Earl Roberts, urging preparedness to meet the tremendous increase in Germany's military armaments aimed at England. Opposition speakers declared that as members of this before the war Cabinet, Mr. Asquith and Sir Edward Grey should be held responsible for having made incurred commitments to France as Allies and then having made no adequate preparations to meet these new responsibilities. Yet the correspondence with Belgium, the critics declare, shows that the British government for several years before the beginning of the present struggle had secret knowledge of the designs of Germany, yet took no steps to make ready for "the day" which was before them.

To the electors is being propounded the question whether it is the part of wisdom and prudence to entrust the conduct of the war to men who are charged with responsibility for the unprepared condition in which the nation entered it. An echo of this

sentiment comes from the Antipodes in the recent speech of the Australian premier while here. "Think of the holocaust of lives," he said, "the fearful sufferings, and then think that had Britain taken heed of Lord Roberts' warning voice, had we been as well prepared on land as on sea, the peace of the world would, in all probability, have been unbroken."

### A SOURCE OF STRENGTH

The Easter glow and glory of the skies,  
The sun, who dances in his orbit's curve,  
Unfolding buds, that drop their shy reserve  
To show heart's love in scented ecstasies,  
Are all joy voices, in celestial wise  
Hailing our Lord . . . And how should any nerve  
Or music-fibre in our being swerve  
From its full hymning of such mysteries?

Christ's Resurrection is our Fount of Joy,  
Its silver spray upspringing to the sun.  
Our Flame of Paradise! Our golden Star,  
Unchangeable, though woes annoy!  
Our Hope of amethystine light afar,  
Our strength, our power to reach it,  
One by one.

—CAROLINE D. SWAN

### PROTESTANT'S TRIBUTE TO CATHOLIC CHAPLAIN

Dr. A. A. Martine in "A Surgeon in Khaki," pays a glowing tribute to "Monsignor, the Roman Catholic Chaplain," attached to the same field ambulance as the author.

After describing him "as the bravest of the brave," he proceeds: "When the three medical officers were working hard with the wounded—dressing, operating, anaesthetizing—Monsignor was very busy, too. He made hot soups, hot coffee, prepared stimulating drinks, set orderlies to work to see that every man who could take nourishment got it. One man, injured in the mouth, could swallow only with the greatest difficulty. Monsignor patiently sat by this man, and one way or another with a spoon managed to give him a drop of hot Oxo soup and a good stiff nip of brandy. This splendid prelate carried straw with his own hands, made pillows and beds for our men. He took off boots, and cut off bloody coats and trousers in order to help the work of the surgeons. He rummaged in a cellar in the house and discovered a box of apples. These he cut out into slices for our men. He stood by our dying men, and spoke words of cheer and comfort to the poor, helpless fellows.

"He was absolutely reckless and exposed to shrapnel and shell fire many times during the day, but he was too busy attending the wounded to think about anything else. Towards dusk, when our work eased off, we collected some pieces of shell which fell near him as souvenirs. "I am not a Catholic, but I honor the Church that can produce such a man as Monsignor, and I very greatly honor him."—Brooklyn Tablet.

### A PROTESTANT ST. PATRICK NEEDED

#### TO DRIVE OUT SUCH SNAKES

REV. FRANK L. DYER (CONG.), TACOMA, WASH.  
The Daily Ledger, Tacoma, Wash., March 20.  
"As St. Patrick is said to have driven the snakes from Ireland, I believe we are in need of a Protestant St. Patrick to drive the snakes who are at work subverting the true freedom and patriotism of our country."

There is a group of men at work in this city, destroying the principles of civic liberty. These men who claim to be patriotic exact a promise from candidates, if they would have their support to discharge from office, if they are elected, all those of a certain religious faith holding positions under them. This practice is unfortunately abroad over the land, not only in this city, but all over the United States.

The Rev. Dyer then held up a small publication he says he receives from some unknown source weekly and consigns to his waste basket. It tells of his power and influence for patriotism, he said; of how it exists solely to keep those it calls "papists" out of all political office in the United States. Mr. Dyer said he believed it represented the pit of darkness.

#### CONDEMNES SECRET CAMPAIGNING

"The method of secret campaigning has no place in a country like ours. Those behind it denounce all who see fit to differ with them. They placed three Presidents under their ban merely because they dared recognize as American certain men of the Roman Catholic faith. All types should be represented and assist in the leadership of the country. President Wilson was condemned because he was inaugurated by a chief justice who was a Roman Catholic and later for his appointment of another Roman Catholic as secretary.

"That is the glory of our country. There is nothing going on that every one may not know. There are no Roman Catholic secrets that the Protestants may not know and no Protestant secrets that the Roman Catholics may not know.

"Let no man who calls himself an American lend himself to any influence working against the principles

of American citizenship. Let us stand for openness. If we differ we have the right to say so. I do not agree with them in many things, and I am not here to defend the Catholics. I am not here to assail them. I am here as a minister of Christ to defend the principle of Christianity. "Should a Protestant be elected to office? No, not as a Protestant, but as a citizen. Should a Roman Catholic be elected to office? No, not as a Roman Catholic, but as a citizen. Should a Jew be elected to office? No, not as a Jew, but as a citizen. All as American citizens; it is the only basis that is secure.

#### WARNS AGAINST PROMISES

"I am glad to say that there are two men in this church who are candidates for office and it would please me to see them elected. They are both good men. But if I thought they had given a promise to this group that claims to be patriotic, had committed themselves in any way to them, I would not only not vote for them but would work against them. Voters should ascertain if their candidates have made any such promises.

"Men here who claim to be Protestants have gone so far as to threaten my life. One has disclosed his identity to such an extent that I could turn over the evidence to the proper authorities and send him to the penitentiary. But I am not here to send men to the penitentiary. I am here to preach the gospel of brotherly love as it fell from the lips of Jesus. This country of ours from shining sea to shining sea is the most beautiful spot in the world, and one of the fundamental principles of its perpetuity is equality of rights for all citizens."

### JOHN AYSCOUGH'S TRIBUTE

Writing in the Weekly Dispatch on "Why I Love the British Soldier," John Ayscough "says of the Catholic men in his charge:

"I can never forget the readiness of the response my own Catholic men made to every spiritual appeal, to memory and practice of their religion under circumstances the least easy. In what odd places have they had to hear Mass; under what difficulties have they often had to come to confession; and yet with what devotion have they heard Mass, with what splendid reverence have they seized every opportunity of receiving Holy Communion, and how little persuasion did they ever need to avail themselves of the chance of confession.

"As to that last, they struck the keynote in the ship that carried us to France. Having gone round the decks and shown myself, and let them see that they had a priest on board, I had nothing to do but to sit in my cabin and hear their confessions as they came to me all day long. They all came. We embarked at Dublin, and our port of disembarkation was Havre, and the whole time of the voyage was occupied in hearing their confessions.

"At the front it was the same: sometimes towards evening the day's march would bring us to a village; it was enough to point out that there was a church and to pass the word round that the priest would hear confessions there at once, and the men would crowd into it and patiently wait their turn. If they thought that at the end the priest would mount the pulpit and speak to them they would all wait, long after many of them had made their own confessions.

"Next morning they would be there for Mass and for Holy Communion. If the village priests themselves were there they would never fail to remark, with admiration, on the pious devotion of the English soldiers. 'See! they all go to Communion, and with what reverence! How absorbed they are in their acts of religion.'"

### REUNION

At the invitation of American Episcopalians a committee was recently appointed by the Archbishops of Canterbury and York to prepare a report on the proposed steps of reunion between the opposing factions within the Episcopal Church.

Acting in co-operation with another committee, representing the "Free Churches," they formed a sub-committee of Churchmen and Nonconformists, which finally drafted the desired report. The document is very cautiously worded, but its signatories are forced to admit that "Fidelity to our convictions and sincerity in their expression compel us to recognize that there still remain differences." These differences turn upon most essential and primary points of doctrine: the nature of the "visible society," the sacraments, and the Ministry. The London University thus commits upon them:

"In other words, the dissenting Churchmen and Nonconformists who sign the statement (Bishop Gore is among the former) are only able to agree on some of the most vital points set forth in the earlier parts of the statement by using words that do not express definite ideas. They agree that there is a visible Church, but not as to what its nature and constitution are; they agree that there are sacraments, but they do not agree as to what is the nature and efficacy of a sacrament; they agree that there is a Christian Ministry, but do not agree as to its nature, as to what these 'gifts and functions' are, or, as to

how the Ministry is conferred and propagated from age to age. Agreement is only the outcome of vagueness. . . . Outside the Catholic Church, it seems to be accepted that one can, in matters of religious teaching, do what would be a dangerous folly in any other practical affair, and indulge freely in this juggling with words divorced for the time being from definite ideas. The consequence is very serious. We are told that there is a Revelation. Part of this Revelation is that it was 'the purpose of Our Lord' to found a visible Church, with Sacraments, and a Ministry. But it would seem that His Divine purpose has been so ineffectual that after nineteen centuries it is still an open question 'for further study' and debate what this visible Church is, what is the nature of its sacraments, and what is meant by its Ministry. It would seem that on these points the Divine purpose has failed, and the Divine Revelation is no definite guide; indeed, is no revelation in any proper sense of the word, if this strange theory be true."

The Church, as Catholics know, and Episcopalians should not hesitate to acknowledge, is a "City set upon a hill" in the plain light of day. There is no mist over this City. Christ's purpose has not failed. His words were not uttered in such a cryptic and unintelligible way that after nineteen centuries we have not yet been able to arrive at a clear understanding of His most essential doctrines and indeed, of the very nature of the society itself, which He founded. Clearly there is no hope of unity for our "separated brethren" except in their renewal of allegiance to him to whom were given by Christ Himself, the keys of His Kingdom.—America.

### A CRIMELESS COUNTRY

The Assizes have demonstrated that Ireland is probably the most crimeless country in the world. Almost everywhere the judges were presented with white gloves, the traditional symbol of a crimeless circuit. Only in one or two instances were the gloves withheld and that for cases of a trivial nature. "The criminal calendar of the country," says the Weekly Freeman, "is practically empty." This freedom from crime at a time of intense political excitement is an extraordinary phenomenon in Ireland. In view of this remarkable situation, the Weekly Freeman expresses the belief that the country is overpoliced. Ireland swarms with "Inspectors-General," "County Inspectors," "District Inspectors," "Superintendents," etc., and policemen. In the Royal Irish Constabulary there are 11,000 men, and in the "Dublin Police" there are over 1,000 to keep an eye on crime in a crimeless country. The police could be easily reduced and thus decrease the burden of an over-taxed people.

A PROGRAM  
In a thoughtful article, "Ireland Waiting," written for New Ireland, Mr. J. Cleric Sheridan expresses the belief that at the end of the war a resolute Ireland with a reasonable and well-considered plan can have all she wants for the taking, but it should be as far as possible a plan formed and matured at an Irish national conference. He thus presents the four constituent parts of his plan: (1) The purpose and determination to have self-government. (2) Readiness to do or to concede everything reasonable to win northeast Ulster and so have a united Ireland. (3) If northeast Ulster refuses to be reconciled, determination to go on without her, but leaving an open door for her entry when she chooses. (4) Resolution to have fiscal independence as the essential part of self government. The writer adds that there can be no claim for fiscal independence unless the nation is resolved to pay its own way, and he maintains that the revenues of Ireland are ample, if well used, for all the requirements of good and progressive government.—America.

### CONFESSION IN WAR-TIME

The stress of the war is suddenly bringing into relief the fundamental differences which split the Establishment "Church," remarks the London Tablet. Some High Church enthusiasts, who are preaching the necessity of confession for soldiers in the field, are meeting with discouragement from official representatives of Anglicanism in the Army. "These gentlemen, knowing that the Sacrament of Penance was abolished by the founders of Protestantism at the time of the Reformation in this country, set their faces against what they regard as a superstitious practise," says the Tablet. "In some cases, the bewildered soldiers, being urged by High Church persons to go to confession, and finding no official provision for it, appear to have sought advice from the Catholic chaplains. One minister, speaking at a meeting of the English Church Union, said he 'had heard of cases where English Tommies had asked Roman chaplains if they could join the Roman Church for the duration of the war, because so many chaplains of the English Church would have nothing to do with the great and glorious sacrament of confession.'"

The Church Times, dealing with the same subject expresses regret that when death is close at hand and "unquiet consciences call aloud for

help," this help is not forthcoming. "Men's thoughts turn to the matters of religion," declares the Times, "and they are ready to confess their wrong-doing and to make an Act of Contrition. . . . But the Chaplain-General blocks the way." Further, the Times charges:

"There is to be no confessing nor preaching of confession in the chapels within the sphere of his jurisdiction, though it is the duty of every chaplain to invite the men to come to him, or to bid them go to some other discreet and learned minister to obtain the benefit of absolution. What wonder is it if letters from the front tell us how men have availed themselves of the ministry of Roman priests? We have before us several such letters, relating how, in a time of special danger, a Catholic chaplain ministered consolation to men not of his own communion who eagerly sought his help. Those men, when they return home, will reflect how the Chaplain-General's orders hindered their recourse to a remedy which they saw so readily provided for their Roman comrades."

This statement causes the Tablet to make the following comment: "Unfortunately, the consolations which a priest could offer in such circumstances to a Protestant soldier would fall very far short of sacramental absolution."—Sacred Heart Review.

### A COMPARISON

The idols are falling. In his recently published autobiography, Charles Francis Adams expresses as follows his opinion of Harvard College in the fifties and of Harvard University to-day:

"But as for giving direction to, in the sense of shaping, the individual minds of young men in their most plastic stage, so far as I know nothing of the kind was even dreamed of; it never entered into the professorial mind. This was what I needed, and all I needed—an intelligent, inspiring direction; and I never got it, nor a suggestion of it. I was left absolutely without guidance. I might blunder through, and, doubtless, somehow would blunder through, just as I did; but if I didn't work my problem out for myself, it would remain unsolved."

"And that was the Harvard system. It remains in essence the Harvard system still. An old, outgrown, pedagogic relation of the large class recitation room. The only variation has been through Eliot's effort to replace it by the yet more pernicious system of premature specialization. This is a confusion of the college and university functions, and constitutes a direct menace to all true higher education. The function of the college is an all-round development, as a basis for university specialization. Eliot never grasped that fundamental fact; and so he undertook to turn Harvard College into a

THOMAS SIMPSON, applying to the British Parliament in 1760 for a charter for the Equitable Society, based his petition on the following grounds:

"The great numbers of His Majesty's subjects whose subsistence principally depends on the salaries, stipends and other incomes payable to them during their natural lives or on the profits arising from their several trades, occupations, labor and industry, are very desirous of entering into a society for assuring the lives of each other in order to extend, after their decease, the benefit of their present incomes to their families and relations, who may otherwise be reduced to extreme poverty and distress by the premature death of their several husbands, fathers and friends."

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German university, specializing the student at eighteen. He thus made still worse what was in my time bad enough. He instituted a system of one-sided contact in place of a system based on no contact at all. It is devoutly to be hoped that some day a glimmer of true light will effect an entrance into the professional educator's head."

Catholic educators, of course, have always insisted on the high importance of close relations between teachers and pupils and have sternly opposed, like Mr. Adams, all specializing until the student has laid, during his college course, a broad and solid groundwork of general culture.—America.

### 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, 30 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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