

religion, or lack of religion, in which the children of the State should stand on an equal footing without fear of having their religious feelings ever wounded. In it no religion is taught and for admission to its classrooms, or for a position on its professional staff, no religious test may be established, no discrimination on account of religion shown. This is my idea of the American Public School and if I am wrong I am willing to be set right. But this is not the idea of the bigots of Lauderdale. They have begun by expelling Catholic teachers and we may soon expect to find them closing the doors of the Public School on Catholic children, because you must remember, dear readers, that according to Fort Lauderdale intolerance the Public School is not a Public School. It is a Protestant school, the atmosphere of which must not be contaminated by the presence of a Catholic teacher whose religion, we are given to understand, renders her unfit to teach grammar or geography or spelling."

No fair minded American, no matter what his creed or lack of creed, but will endorse the Bishop's description of a real American Public School. Such a school is not a Protestant school, a Catholic school or a Jewish school. It is a school supported by all the people, and no sect must be allowed to control it and discriminate against teachers or pupils of other creeds or no creeds. That is genuine American doctrine. —The N. Y. Catholic News.

SIDELIGHTS ON THE GREAT WAR

GOOD SPIRITS OF THE FRENCH

The Abbé Hamon, who is a vicar at Bourges des Comptes, in a letter home from the front, says: "Generally speaking, gaiety reigns in our ranks. Artillerymen and Zouaves take the offensive day after day, and I believe the German line will soon be broken here. Yesterday I had a talk with some German prisoners. They were quite demoralized, and declared that their comrades seek opportunities of giving themselves up. Our recent successes have inflamed the spirit of our men, and their only wish is to go forward."

A GENERAL ABSOLUTION

In the same letter is a moving account of a general absolution given to a company just before going into an assault: "The day before yesterday, a young lieutenant with the face and figure of an angel came to ask me to bless his company, the captain of which had been killed, before going into the trenches for an assault. I went to them, and, mounting a little mound, spoke to them of God, their soul and their kinfolk. My emotion communicated itself to them, and we wept a little together. I told them that though they could not make their confession, they could gain pardon of their sins by making an act of contrition. They all went down on their knees and I gave them absolution. I shall never forget, as long as I live, this touching sight. They then rose and marched off to the encounter."

A YOUNG LIEUTENANT

One is naturally interested in the young lieutenant mentioned above, and the letter gives an account of what happened to him: "Before leaving the lieutenant took me aside and told me that something made him feel sure that he would fall in the attack that was to be made. 'I should be happy,' he said, 'to shed my blood for France, but I am only twenty three, and I have a good mother and two sisters. Pray for me, father, and if I fall, do not forget to pray for my soul.' He rushed after his men, and four hours later he fell at the head of his men, struck by a piece of shell, crying, 'My God, mother and little sisters! When I heard what had happened, I went to him and laid out his body, placing his first Communion cross on his breast, and blessed his grave, the sides of which were decorated with white may."

MASS UNDER SHELL FIRE

The letter concludes with the following account of a Mass under shell fire: "I said Mass on Ascension Day at 5 o'clock, in presence of the officers and men of the batteries. At the Elevation, just as I laid the Host on the corporal, a shell fell no more than five yards from my portable altar. Everybody except the major flung himself flat. We were the only two who remained upright. I shall not soon forget that Mass, nor the goodness of God Who so protected me."

MOTHER AND SON

Henri Audiger, a sergeant of an infantry regiment, left his widowed mother in Saint Nazaire in August last. He frequently offered the sacrifice of his life for his country, and the sacrifice had been accepted. In April he wrote to her as follows: "When I see I am in danger I make an act of contrition, say the Our Father and Hail Mary, and add: 'My God, do with me as Thou wilt.' After that I just think no more of death. Do you do the same. And so, says his mother, 'I am sure God will have had mercy on him, and that he is now in heaven praying for France and for me.'"

PRAYER AND CARDS

The following, taken from a letter of a corporal of foot from Granoble, is significant of the changed feelings among French soldiers: "We have just founded an Aid Society, which gets its funds from a line of 10 centimes for sweat words

and coarse language. The money is to go to the relief of the misery which exists in the country that has been devastated. As a reliable person I have been made president and treasurer. I have got 4 francs altogether, but for some days past there has been no occasion for fines. What is even nicer is to see how everybody seems to be turning to God. If we get a Sunday's rest, the church is filled with soldiers, and they all join in the singing. On one such day passed in a cave I found men said the rosary before starting to play cards."

THE SOURCE OF STRENGTH

A young French chasseur from Saint-Hilaire, writing home to a relative, says, after giving several examples of bravery and fortitude: "Our moral is excellent."

The men seem capable of everything. Religion, the idea of patriotism, and love for their families multiply their strength. I very much regret that I am not married and a father, for I think I should feel stronger. My comrades are fathers of families, and though the thought of home causes them regret and anxiety, it gives them tremendous strength when the moment for action comes. They have the consciousness that duty fully done, even at the cost of life, will be the surest defence of those they leave behind. I admire my married comrades immensely. They are at full of regret as we are, but the enthusiasm with which they accept every sacrifice is marvellous."

FRENCH TRIBUTE TO OUR SOLDIERS

In connection with the Bill before the French Chamber for the State's acquiring ground for the burial of British and Belgian soldiers killed in the war, the Temps pays a tribute of praise to the work of our soldiers:

By the passing of the law the entire French nation will participate in the spontaneous work begun and carried on by peasants and communers wherever British soldiers have been interred on French soil. On all sides, but particularly in the valleys of the Aisne and the Marne, the tombs of the British have been the object of the greatest care, which has deeply moved the British people, who are accustomed to reverence the dead. No matter where chance has placed these tombs, whether in ploughed fields or in a garden, they are tended with the same amount of reverence as those of the French soldiers interred by the side of their people of the countryside wished in this participation to pay their debt of gratitude to the strangers who, besides fighting for their own country, have at the same time contributed, by the sacrifice of their lives, to the liberation of our territory. Our Allies will see here a just tribute paid to their heroism, whether fighting on the Aisne or in Flanders. It is for their own country that they face death, but it is upon French soil that their blood has been shed. We cannot forget that they came and ranged themselves by our side during the dark hours of adversity. In providing for the fallen a peaceful burial-ground, where their families may come and pray, we are merely fulfilling our duty. We are only knitting more closely the ties already so close which unite the two nations in sentiment as well as in policy."

RELIGIOUS FUTURE OF FRANCE

Catholicism in France seems to have received a rebirth since the war. This fact is noted not only by Catholics but by non Catholic observers. It is causing great anxiety to the organs of anticlericalism. A letter from "a militant Socialist of the Eighteenth division," published in one of the organs of the latter, is worthy of perusal. He says:

"I was able to make a number of psychological studies. Conventions, prejudices, had fallen off, leaving life stripped. Men showed themselves for what they really were—brave, cowardly, noble or base, unselfish or egotistical. And I could appreciate the religious awakening so much noticed to-day, and so much talked about. Whether we halted, whether we rested, the night after a battle or after a march, the mind was never at rest. The vision of the wounded was ever before our eyes, the groans of the dying sounded in our ears, the thought of self, of wife, or children, haunted us. Will my turn come next? Ah, then is the moment of self-examination: then a man, separated from the world of things by the death of the Vatican diplomacy. A rupture of equilibrium called a travels back to the child. The influence of early education asserts itself. And so it is that normally, logically, I may say, is brought about the return to religious ideas."

"Men without ideals, who have abandoned all Christian practices, in the midst of such a catastrophe feel their littleness. No longer enslaved and driven by economic forces, craving an ideal to support them in these terrible times, they turn to religion."

"This neo-religious movement looked serious to me at first. It has been exploited, protected, promoted by the chaplain and some of the majors, and, frankly, I believe that some of it will persist when the war is over."

"And everywhere in France prayers are being offered in Catholic churches for the success of arms, and the return of the prodigal 'fairest daughter' to the family which she enriched for so many centuries."

A writer in The Catholic World analyzes the religious situation before the war:

"First, there were the devout Catholics, a real power, far stronger

than is thought; a numerous and irreproachable clergy, hundreds of religious congregations, a laity not only Catholic in name, but practical and pious. This body prayed and worked. Patiently, day by day, it sowed; the seed awaited the sun."

"Secondly, besides the devout Catholics there was a considerable number of lukewarm Catholics, practicing their religion occasionally, occupied chiefly with business and pleasures."

"Thirdly, over and above these the great mass of indifferents, who gave no thought to religion except at birth, at marriages, at death."

"Fourthly a small hostile minority, anticlericalists, who waged war upon Catholicism."

Even before the war a great change had come over France in favor of religion. The beginning of a new birth of Catholicity was noticed not only in the country districts but in the cities. The war has largely increased this religious awakening, and interest in spiritual matters is growing. What this means to France in the future is well explained by the writer:

"As far as it is possible to reckon the future by the present, judging by what we see and hear at the present time, we have reason to assert that the changed point of view in France will produce a complete change in the religious situation when the war is over. It is already spoken of everywhere, and especially among the working people. It is the universal cry. Henceforth France will not give place to an antireligious policy. Assuredly the sectaries—the inimical minority—will not disarm. One should not be astonished to see them open an active campaign against Catholics. Formerly, by means of skillful calumnies, they might have drawn in their wake the whole mass of indifferents. But to-day that great mass is no longer indifferent; that is the major point. By means of the war it has formed a religious opinion. Most of the thousands of soldiers, who during days never to be forgotten, have lived with the priest and with death, believe and practice their religion to-day; even those who have not found faith and piety have only sympathy and respect for priests and religion; there is not one among them who would favor an anticlerical policy; not one who would permit it. It would be like firing on their comrades in the trenches."

Nothing has had a more salutary effect in causing the religious awakening of France than the presence of 25,000 soldiers in the French army—soldiers not only in the hospitals and ambulances, but as combatants, officers, non commissioned officers, privates in all the troops. According to the canon law of the Church, clergy are excluded from military duty. But when the anticlericals "strapped the knapsack on the priest's back, they themselves killed anticlericalism."

Twenty years ago the evil of irreligion emanated from the intellectual circles of France. Now the younger artistic set and literary set are more Catholic in their tendencies and sentiments. So does God bring good out of evil. Nations punish themselves by their wrongdoing. When they have been cleansed and purified in the furnace they are again on the way to true progress and enlightenment, which can only come through righteousness and harmony with the designs and purposes of the Supreme Being.—Intermountain Catholic.

DEATH OF ILLUSTRIOUS PRELATES

The old tradition that "Cardinals die in threes" has been given a semblance of truth by the death of Cardinal Benedetto Lorenzelli, Archbishop of Lucca and Prefect of the Congregation of Studies. This is the third death in the Sacred College since August 19. On that day Cardinal Vannutelli died; on September 6 Cardinal Vazary, Archbishop of Gran and Primate of Hungary, passed away, and now Cardinal Lorenzelli is gone. The last named Cardinal was born at Badi in the diocese of Bologna in 1858 and spent most of his life in the diplomatic service. He was Nuncio in Paris at the time of the infamous "Separation" law and despite the utmost disrespect shown him and the Holy See, conducted himself with the greatest dignity, upholding in all ways the best traditions of the Vatican diplomacy. A rupture of equilibrium called a travels back to the child. The influence of early education asserts itself. And so it is that normally, logically, I may say, is brought about the return to religious ideas."

"Men without ideals, who have abandoned all Christian practices, in the midst of such a catastrophe feel their littleness. No longer enslaved and driven by economic forces, craving an ideal to support them in these terrible times, they turn to religion."

"This neo-religious movement looked serious to me at first. It has been exploited, protected, promoted by the chaplain and some of the majors, and, frankly, I believe that some of it will persist when the war is over."

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"First, there were the devout Catholics, a real power, far stronger

PENITENTIAL GARB NEEDED

Marriage began in Paradise, but divorce had a very different origin. "Every divorce case is started in some lawyer's office," declared the Hon. Frederick W. Mansfield, of Boston, at Toledo. The significance of that declaration cannot be too gravely taken to heart by members of the legal profession—especially members who are of the Catholic faith. Such members must know that divorce began a sin in the eyes of the Catholic Church, the aiding and abetting of the commission of that sin, even if it be legally right, is morally wrong. Mr. Mansfield thinks that lawyers, whether Catholic or Protestant, ought to encourage divorce litigants whose cases are weak to come to a settlement rather than persevere in seeking dissolution of the marriage bond. The fact that Massachusetts leads the way in this great "new thought"—a real "new thought"—is the highest feather in the cap of that enlightened and magnanimous State, in our humble estimation. There is no going beyond the sacred Scriptures for any warranty as to such a belief; since the assurance that there is more joy in heaven for the repentance of one sinner than over a multitude of the already saved stands there to confirm the conclusion in the mind pondering on the mystery of the Ransom and what it meant to Christ Our Lord Who died for us and to the Father Whom He was offered to appease. If the prevalence was one of the causes which led to the decay of the great Roman Empire, as Mr. Mansfield and other authorities maintain, it ought to be regarded with horror and afflict by a great power of the modern period which boasts also of being a Christian one—at least to some extent. How can any followers of Christ, when they pray to Him for the restoration of peace, expect a favorable hearing for their prayer, when they come with hands stuffed full of divorce bills granted and fulfilled, after He has issued the stern mandate, "Those whom God has joined let no man put asunder?"

The divine law of marriage was instituted for the preservation not only of the spiritual, but of the physical health of the human race. But the human law of divorce had its origin in the mind of the Father of Lies, who is the eternal enemy of the race, as he is of God.—Philadelphia Standard and Times.

POPE INTERCEDES FOR INVADERS OF POLAND

OBTAINS PROMISES FROM GERMANY AND AUSTRIA TO RESPECT LANGUAGE, RELIGION AND CUSTOMS

Special Cable to The New York Times. Rome, Sept. 20.—As the occupation of Russian Poland by the Austro-Germans becomes firmer, the action of the Pope to obtain from the invaders recognition of the rights of the Poles becomes more insistent. It is asserted that much already has been granted, especially concerning the Catholic clergy and episcopacy, while much has been promised regarding respect for the language, religion and customs of the Poles. Persons near to the Pope say one of his greatest ambitions is to help in the restoration of Poland, which he believes will be one of the great guarantees for the future peace of Europe, since it will act as a buffer element between the German and Slav peoples.

EDUCATION

CHURCH ADVANCES SOLUTION TO PROBLEM CONFRONTING THE EDUCATIONALIST

Vary Rev. Edward A. Pace, of the Catholic University, Washington, D. C., in a scholarly article in the September number of the Constructive Quarterly, of London and New York, says:

Those who look forward to the triumph of a united Christendom will not be indifferent to the theory that allows religion a share in individual conduct yet provides no place for religious motives in the life of society. This differentiation is responsible in a measure for the exclusion of religion and morality from education, and can be seen by anyone who reflects on the present trend of educational policy. A society which no longer draws its principles from the gospel will hardly demand of the school a specific training in religion; this will be left to the option of each, whether child or adult, and its results will remain at best a private affair."

Christianity, on the other hand, requires that society as a whole, no less than its individual members, shall be permeated by the spirit of the gospel, that social ideals and sanctions shall foster, instead of blighting the growth of the spiritual life in each soul. The mission of the school, consequently, is to shape the development of the individual with a view both to his personal growth in virtue and to the discharge of his social obligations. This is the solution which the Church offers for the problem that now confronts the educationalist—how to retain what is of value in individualism and yet avoid its narrowness by emphasizing the social element. Neither problem nor solution, however, is new, except in the sense that the neglect of religious training has made it harder to secure in education a basis for social morality. Christianity from the beginning provided the

only effectual remedy for the selfish tendency; and if the Christian spirit had been preserved in education, there would be no problem to solve beyond that of adapting the genuine altruism of the gospel to our more complex social conditions."

It may be that the realization of the social importance of the school constitutes the most favorable aspect of the whole situation. At any rate, it is a hopeful symptom, and it can serve as a guide for constructive effort. It means that education is returning, by a circuitous route, to the deepest of all the questions that concern human life and destiny; and it only remains to be seen whether with our advance in knowledge and our psychological research we have gained a deeper insight into man's spiritual needs or a more thorough understanding of his social relations than was shown by Christ and the Church which He founded.—Catholic Columbian.

SPECIAL FOR THE RECORD PER CRUCEM AD LUCEM

IN MEMORY OF MY SISTER, DIED AUGUST 19TH, 1915
Fain would I tune the lyre to Sorrow's note—
But, ah the agony of lonely years
Holds depths of grief too great for
even tears,
And mocks the empty phrases coined
by rote.

There is a grief too sacred for a song;
God only our Gethsemane may read,
And, pitying veil the hearts that
broken bleed,
At memories that round Love's
portals throng.

Though friends be kind, yet vainly
do we lean
On human comfort in an hour like
this;
The handclasp fond, the sympathetic
kiss,
But mind us all the more of what
has been.

But yet is there a balm for aching
pains—
Beneath the olive trees the empty
tomb
Points to the dawning after mid-
night's gloom,
And gently chides the lips that would
complain.

And so we murmur not as here we
weep,
O best beloved, above your new made
grave,
Our "Fiat" consecrates each tear
to have
The stains of sin, and trouble not
your sleep.

—REV. D. A. CASEY.

MRS. JOHN GORMAN

"For to me to live is Christ, to die is gain." These words of St. Paul can be appropriately applied to the late Mrs. John Gorman, whom the Capital lost through the sudden death of Mrs. John Gorman, mother of Rev. Dr. O'Gorman. Mrs. Gorman was with her husband visiting in Matamoras, Ontario. After returning home from Mass on Sunday September 12, apparently in the best of health, she was taken out of this world without a moment's warning by a stroke of apoplexy. That evening her death was announced in the Ottawa parish churches, and prayers were asked for the repose of her soul.

Born in 1859 at Ottawa, of pious and respected Irish Canadian parents, Elizabeth Rose Warnock graduated at the Kildare Street Convent in 1877, and six years later was married to John Gorman, of the Auditor General's Office, Ottawa, by Rev. M. J. Whelan, at the Cathedral. Since then she has been a resident of St. Patrick's parish, of which she has been a zealous member. For years she walked through the streets to collect for St. Patrick's Orphans' Home or to distribute the leaflets and Messengers of the League of the Sacred Heart. The parish Sewing Society, the Water Street Hospital, and the Precious Blood Monastery, all remember her as a faithful worker. In 1913 the Blessed Sacrament parish was founded out of the southern portion of St. Patrick's, and her son was appointed parish priest. She has been a generous benefactor of this parish and an enthusiastic worker for it, being particularly active in the parish Tabernacle Society. Nor was her charity local in its object; she considered it as much her duty to contribute to the Society for the Propagation of the Faith, to the Catholic Board for Mission Work among Colored People, and to Father Fraser's Chinese Missions, as to help local organizations.

While the news of her sudden death came as a shock, the many friends of the deceased are consoled by the fact that her eminently Christian life was an excellent preparation for death. She is survived by her husband, Mr. John Gorman, at the Auditor General's Office, and by three children, Rev. Dr. John O'Gorman, parish priest of the Blessed Sacrament parish; Mr. Gerald O'Gorman, of the Militia Department; and Miss Florence Gorman, Mrs. John P. Dunne, of Prescott, Ont., is a sister of the deceased. The funeral left her late residence, 459 McLellan St., on Tuesday, September 14 at 8.15 a. m. The funeral Mass was celebrated at St. Patrick's Church September 14 by her son, Rev. Dr. O'Gorman, assisted by Rev. J. T. Wasmack, J. C. L. P., of Maynooth, Ont., and Rev. Dr. John O'Gorman, P. P., of St. Patrick's Church, Cobalt, Ont., cousins of the deceased, as deacon and sub-deacon.

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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Rev. Fathers Whelan, Fay, Fitzgerald, Carleton, O'Neill, Burke and M. J. O'Gorman were present in the sanctuary, while the large church was filled to the doors. The Benediction and concluding prayers were recited at Notre Dame Cemetery as the body was being lowered into the grave. The large number of spiritual offerings received is an indication that the deceased will be remembered in a practical and pious manner by those who knew her. May her soul, and the souls of all the faithful departed, through the mercy of God rest in peace. Amen.

A FULL-BLOODED INDIAN PRIEST

The Rev. Philip B. Gordon, a full-blooded Chippewa Indian, has been sent by Cardinal Gibbons to take charge of the religious welfare of the 200 Catholic Indians attending the Haskell Institute at Lawrence, Kan. Father Eckert, pastor of the parish at Lawrence, has heretofore been chaplain at the Institute along with his other duties.

Father Gordon will also work in different directions among the Indians within a hundred miles and less of Lawrence. These duties will take him among the Pottawatomies, Sac and Foxes, Kickapooes and Chippewas, Oklahoma, and two or three Oklahoma points.

Father Gordon is writing a work that will be entitled when published, "The Indian's Side of American History." He is one of two Indian Catholic priests in the United States. The other is Father Albert Negahquet, O. S. B., a member of the Benedictine Fathers at Sacred Heart, Abbey, Oklahoma.

Father Gordon is a graduate of the College of St. Thomas, and of the St. Paul Seminary, St. Paul, Minn., and was ordained for his native diocese of Superior, Wis.—The Echo.

AMERICAN PROTESTANTISM'S "MOST IMPORTANT PROBLEM"

The Christian Herald, a non Catholic and often anti-Catholic periodical, errs in its statement about the Church trying to get State aid for parochial schools, but its comment on the matter shows how the persistence of Catholics in maintaining the parochial school system is making our separated brethren take notice of its results. Says the Christian Herald:

"There is no problem so important for American Protestantism as the problem of thorough religious training in the years when mind and

heart are receptive and impressionable. The Catholic Church knows the value of getting the youth in order to have the man and the woman, and is again trying in the New York constitutional convention to obtain a division of the school fund to have State aid for its parochial schools. The predominant sentiment of the country seems to be against subsidized parochial schools as a solution for religious education. But churchmen and educators alike have raised the imperative cry that something must be done if religion and morality shall continue to be inspiration and guide for the life of the nation."—The Tablet, Brooklyn.

FATHER FRASER'S CHINESE MISSION

Tai-chowta, March 22, 1915.

Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Tai-chowta. 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 Feast. May God be praised Who deigns to open months 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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