Emily Barnicle, Miss Catherine O'Reilly and Sister Louise.

The degree of Bachelor of Arts was conferred on 11 graduates of the College. Archbishop Glennon presided and the Rev. William F. Robinson, S. J., made the commencement address.

## THE CATHOLIC CHURCH AND LIBERAL

EDUCATION CONTINUED FROM PAGE THREE All will agree, with the late Mr. Devas, that a philosophy of history is required. Whether admitted or not, some such philosophy, true or false, underlies every synthetic view of the history of mankind. Now, as is evident from revelation, there is only one true philosophy of history and that is the Catholic philosophy of history. God created and preserves the universe for the elect. "We know." universe for the elect. "We know." writes St. Paul, "that to them that love God, all things work together considering accurately unto good, to such as, according to his purpose, are called." (Romans, viii., 28.) The elect are found only in the Catholic Church: for all who from the beginning of human history to this day have been united supernaturally to God, have been united in Christ, as members of His mystic Body, the Catholic Church. iological, astronomical, or geo-logical investigator." 21 For some this membership owing to their invincible ignorance may be imperfect and therefore invisible, yet nevertheless if they are in the would state of grace at all, it is real. The glorification of Christ and of His

Church is therefore the purpose of history. All human history is a record of five events: man was created by God and constituted in the supernatural state; ne fell from it by sin; he was redeemed through Jesus Christ; he is offered in the Catholic Church the grace of sanctification merited by Christ; he be judged and then rewarded if he co-operated with God's grace or punished if he refused it. Not merely individuals but nations are offered graces and accorded judge All history before Christ but a long and painful preparation for Him. All history since Christ is but a record of the manner in which men have obeyed or disobeyed Him. The multitudinous details of daily life are the woof and the warp of history, but the design on the tapestry of the centuries is the delineation of man's wanderings from or towards God. The central fact of the history of the world is the Life of Christ. The dominant fact of all history is that came fact of all history is that same Christ as living in His Church from Adam to the day of judgment. Those who persecute the Church persecute Christ. "Saul why per secutest thou Me?" (Acts ix., 4 was the reproach which Christ addressed to the first persecutor of His Church, he who became her greatest Apostle. Church History is the key to World History. It is the attitude which nations have taken towards the Church which has determined the whole current of their history. A Catholic school should therefore equip its students with a true understanding of the history of the Church. It is the large synthetic views of the rise and fall of nations which are needed The importance of such a knowledge of history is so great, that St. Augustine proposed that all adult converts should be taught, in outline, the whole history of revelation from Adam to con-temporary times. 20 The same saint gave the world its first philosophy of history in his City of God (De Civitate Dei.) Needless to say no Catholic imagines that be cause he has the true supernatural view point, he can learn history without painstaking and intelligen utilization of scientific historical

Another advantage of the study of history is the insight it gives us into the development and constitu tion of our native land. It is the surest fount of sane patriotism and the best preparation for the intel-ligent fulfilment of the share which we as citizens have in the government of our country.

methods.

MATHEMATICS AND NATURAL SCIENCE

It would be a very one sided edu-cation which would neglect mathematics and the experimental sciences. As a matter of fact arithmetic, geometry and astronomy are expressly mentioned among the seven liberal arts. It was, Proclus tells us in his commentary on Euclid, Pythagoras who put geo-metry into the programme of a liberal education; for the past twenty-four centuries it has re-

As regards the experimental sciences, Astronomy, Geology, Chemistry, Physics, Biology and the rest have made such strides and have recorded such a wonderful mass of facts, that no one mind can fully master what has already been acquired in even one of these sciences. The Catholic student, therefore, will acquire as much scientific knowledge as he may need, and to the rest, to use a phrase of Newman's, he will open his heart, if not his intellect (since that is beyond him.) The relation between Christianity and Scientific Investigation and the relations which should exist between theologians and scientists have been described for all time by a lecture on that subject written by Dr. Newman when he was trying to found a real Catholic University in

20 Le Catechizandis Ludibu

Dublin and did found an ideal one while this free discussion is, to say which will live forever in the book in which he has described it.

which Catholics must avoid.

"I think I am not mistaken in the fact," the fact," he writes, "that there exists, both in the edu-cated and half-educated portions of the community, some thing of a surmise or misgivthat there really is bottom a certain contrariety between the declarations of religion and the results of physical inquiry; a suspicion such, that, while it encourages those persons who are not over-religous to anticipate a coming day. when at length the difference will break out into open con-Revelation, it leads religious minds, on the other hand, who have not had the opportunity state of the case, to be jealous of the researches, and prejudiced against the discoveries, of Science. The consequence is, on the one side, a certain contempt of Theology; on the other, a disposition to undervalue, to deny, to ridicule, to discourage, and almost to denounce, the labors of the physical crises as the contempt of the physical crises as the consequence of the physical crises are the consequence of the physical criterion of the physical crises are the consequence of the physical criterion of the physical crite

The two points of view which result among Catholic scholars on these questions are thus described by a distinguished Rector of the Institut Catholique of Paris. Monsignor d'Hulst. I translate his

"Faith is unmovable, but Science is not. It is the glory of the divine word, that it rests ever the same. It is the honor of the human thought that it is forever unsatisfied with its achievements and anxious to broaden the comparatively narrow horizon of its knowledge. Between these two contiguous terms, of which one is ever in repose and the other ever in motion, it is inevitable that the points of contact get displaced. If this displacement is the result of an absolute certainty, there is no division among Catholics. For all are perfectly convinced that, just dogma of revelation nothing to fear from facts disby science, so also a scientific law can never incur an authorized denial from the judges of the faith. These two axioms represent two sides of the same truth taught in express terms by the Vatican Council and by a whole series of papal pronouncements, a truth which can be resumed in the following formula: Catholic dogma can never be found wanting by any fact. But in pracrice the problem is much less simple. For science rarely reaches certitude by a single step She proceeds by means of an hypothesis, tries out various experimental verifications, and with ever increasing probabilities moves forward towards the goal indicated by the varied evidence. But yet this advance is not constant. There are hesitations and false manoeuvers; excursions and alarms; magni passus sed extra viam. There are hypotheses which enjoy considerable favor for a long time which later researches cause to be abandoned. While enjoying this temporary credit, many persons rashly jump to the conclusion that they are scientific certainties and demand at once that their harmony with Christian Doctrine should be demonstrated. Some say: The contradiction is evident, the hypothesis is wrong. Others answer: the hypothesis is proved, it is you who misinter-

preted the faith by holding to an interpretation of it which was once plausable but in the light of experience must now be abandoned. Of course, if the supreme authority of the Church intervenes to define the meaning of the dogma, sll difference of opinion among Catholics gives way to unanimity. But it is rare that the authority of the Church steps in to decide a scientific dispute. At once the prudent guardian of the word of God and the kind protectress of human activity, the Church usually waits, con-tenting herself with watching the movement and condemning excesses committed either side. During this time two tendencies appear among Catholics: that of the adventurous ones, who are sometimes rash; and that of the timid ones who are sometimes behind the times. The adven-turous ones claim that it is they who are truly prudent since they look to the future; while the timid ones claim that it is they who are brave, since they show less fear in face of the attacks of scientists and more confidence in the final victory

In the same line of though Cardinal Newman says:

21 Idea of a University, p. 429. 22 From his address to the Scientific Catholic Congress held in Paris in 1888.

of the traditional view. These

divergencies," concludes Mon-signor d'Hulst, "are inevitable

and to try to prevent them would be to interdict thought."

the least, so safe for religion, or rather so expedient, it is on the Newman with that intellectual fearlessness which was his characteristic thus describes the danger which Catholics must avoid.

In the last described in the last of the last o will say that I am thinking of con-fining, distorting and stunting the growth of the intellect by ecclesiastical supervision. I have no such thought. Nor have I any thought of a compromise, as if religion must or a compromise, as if religion must give up something and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is that they should be found in side the Catholic Church there is dom; but what I am stipulating for is that they should be found in one and the same place, and exemplified in the same persons. I want destroy that diversity of centres which puts everything into con-fusion by creating a contrariety of influences." Within the past few weeks Pope Pius XI, who in his own person so wonderfully exemplifies this happy marriage of true faith to scientific knowledge, lauded this ideal in the saintly and learned Bellarmine. These few words may give some indication of the role of

> ART And now, I must hurry to my conclusion, for I have already made very considerable demands on your generous patience. That the Art of Music was included among the Seven Liberal Arts and that religious music has formed part of the equipment of a Christian since St. Paul told the Ephesians to sing and make melody in psalms and hymns and spiritual songs (Ephesians v., 19), are two facts which show the lace of music in a Catholic Liberal Education. As regards the other arts, it is not too much to expect that in one way or other and chiefly by familiarizing himself with what is beautiful, the student will develop a good esthetic-taste, which will prevent him, when he comes to build or decorate, from saddling the world with more ugliness or

scientific study in a Catholic liberal

education.

shoddiness.

PHILOSOPHY The five branches of human knowledge which have just been outlined, namely, Literature, His-Mathematics, Natural Science and Art, lead to the queen of human sciences, philosophy. The mission of philosophy is to give a rational explanation of the first, general and ultimate causes of the order of the universe. God, nature and man and their fundamental mutual relations, studied by the light of human reason, not in distinct, detailed sciences but in a synthetic manner; form the subject matter of philosophy. Of the three main subject matters of philosophy, nature and man we effects. Having assembled the data provided by careful observation and scientific induction, the philosopher analyzes them and rises by deduction to the causes of the causes. Each individual science which reorganized on its present basis the study of philosophy in Catholic schools, bore the following authoritative testings and the spend more time describing the importance and utility of philosophy, when Leo such as physics or biology, has complete autonomy within its own sphere, possessing as it does its own the natural helps which are given sphere, possessing as it does its own scope, methods and utility, but all to man by the kindness and wisdom of God." 25 resources to enable philosophy to give a systematic synthetic explanation of the whole. The various sciences have revealed such a wealth of detail that no one man can master even one science, stili The need philosophy, therefore, to give a map of the whole city of knowledge, increases rather than decreases

The Catholic who approaches the study of philosophy is like a man who has a problem of mathematics him beforehand the right answer. It is a big help to know in advance what the right answer is. Take for example, one of the first philosophical problems that calls for a solu-tion. How did the matter of this visible universe come into exist-ence? This problem, which the most acute and profound of pagan philosophers were unable to answer correctly, is solved in the first sen-tence of the Bible, "In the begin-ning God created heaven and earth" and in the first words of the Penny Catechism: "God made the world. Yet the existence of God the Creator is a truth demonstrable by reason. Obvious, then, are the advantages of the help that revelation gives by providing in advance the right answer which the philosopher must obtain by reason. It is the same with the question of the spirituality and immortality of the soul, and with all the important problems of ethics. Philosophy remains in its own sphere autonomous utilizing as Pope Leo XIII. points out "its own method, its own principles and its own arguments, for the instant you invoke revelation to prove a truth you are talking theology not philosophy. But the philosopher uses the relevant truths of revelation as norms to guide him in his philosophizing. Whole parts of philosophy can almost be thus constructed in advance from revela-tion—especially natural theology and ethics. On the other hand for much of philosophy the guidance of revelation is only negative and for many questions it gives no guidance

Now the Catholic Church has been watching the philosophies of man ever since St. Paul preached to the Stoics and Epicureans on the Areopagus. During the Patristic period

no complete Christian system of philosophy was elaborated, but much material was provided for complete their education by postone. The Fathers were eclectic or Platonic in philosophical tendency. In the twelfth and thirteenth centuries a number of very acute scholastic philosophers built up a philosophical summary or Summa knowledge of every kind with Aristotelianism as the frame-work. This process of correcting quarter. Many things are requisite Aristotle by revelation was com-pleted by St. Thomas Aquinas. This philosophical war and anarchy.
Hardly will two philosophers
agree. Even Catholics sometimes
follow the latest philosophical fad.
Indeed as Leo XIII. remarked:
"Some Catholic philosophers, undervaluing the inheritance of ancient wisdom, have chosen rather to wisdom, nave chosen rather to invent new things than to extend and perfect the old by new truths, and that certainly with unwise counsel and not without loss to faith." 24 On the other hand, in all Catholic universities, seminaries and religious houses, the weekly and religious houses in the world, the philosophy of St. Thomas is taught. Twenty-four fundamental theses taken from his metaphysics are part of the universal Catholic programme. Such philosophical unity is unique in this world. For the study of Neo-Thomistic philos-ophy, a modern manual in English such as the (Elementary) Manual of Modern Scholastic Philosophy, published by Cardinal Mercier and Professors of the Higher Institute of Philosophy, Louvain, and in addition the Latin text of St. Thomas and, if possible, the Greek text of Aristotle, should be studied. More intellectual advantage is to be derived from a first hand study of the first three books of the Summa Contra Gentes and of select treatises of Aristotle than from any number ignorance and indifference so common in the world today is due to an infiltration of an unsound philosophy. On the other hand, the services sound philosophy can render to science, apologetics and theology are great indeed. The best example of the consistent utilization of philosophy in theology is the standard text book used in Catholic seminaries, the w primarily by observation God is known through His But why should I spend more time But why should I spend more time

We have now completed the survey of what might be called nor-mally the minimum studies of a Catholic liberal education. Some of he advantages that such an educa tion normally procures for the individual who receives it, both for time and, if he be faithful, for eternity, have been indicated. The attitude of the Catholic Church towards such a higher education has been briefly described and illustrated, an to solve of which some one has told attitude that may be summed up in the following phrase of Pope Leo XIII.: "The Supreme Pastors of the Church have always held that it is part of their office to advance, with all their power, knowledge truly so called; but at the same to watch with the greatest care that all human learning shall be imparted according to the rule of the Catholic faith." 26 One other aspect of such an education has only been hinted at, the increased help it gives men and women in conscientiously and intelligently performing their duties and exercising rights as citizens. Christian Doc-trine, history and philosophy, and every other branch of learning, each in turn, enlightens and strengthens the patriot.

A CATHOLIC UNIVERSITY

Young lady graduates of the Ursuline College of Arts of the University of Western Ontario, such is the normal programme of a Catholic liberal education. As already stated, it is possible to acquire it outside a university. But liberal education, unless completed by a sojourn in a university, will usually lack something in scholarship, culture or comprehensiveness. Just as manners can be acquired only in society, and a modern language, only where it is spoken, so also an all round liberal education can be obtained perfectly only in a com-munity which possesses it. A university is essentially such a com-munity, since it is an organization of teachers and pupils who as a body share the highest mental equipment of their age. It possesses the power to attract and to hold great teachgreat morally, intellectually pedagogically. It is very

24 Encyclical, Acterni Patris.25 Kneyelical Acterni Patris.

complete their education by post-graduate work in a great Catholic University, in such a University as that described by Cardinal Newman when he are

"A University is a school of knowledge of every kind, consisting to complete and satisfy the idea embodied in this description, but such as this a University seems to be in its essence, a place for the communication and circulation of thought, by means of personal intercourse, through a wide extent of territory. You cannot have the best of every kind everywhere; you must go up to some great city or emporium for it. In the nature of things greatness and unity go together; excellence implies a centre, and such is a University. It is the place to which a thousand schools make contributions; in which the intellect may safely range and speculate, sure to find its equal in some antagonist activity, and its judge in the tribunal of truth. place where inquiry is pushed for-ward, and discoveries verified and perfected, and rashness rendered innocuous and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle-aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising genera-tion." 27

Young lady graduates, you are now about to leave the protecting guidance of your present Alma Mater and choose your career. some, it may be the highest within your reach, namely, the life of a sister in a religious community; for others, perhaps, the next highest, of modern manuals no matter what their language. The Greek of Aristotle is easier to read than that of totle is easier to read than that of totle is easier to read than that of Homer or Sophocles, Logic, Criteriology, General Metaphysice, Theodicy, Cosmology, Psychology, Ethics and History of Philosophy require daily study during the last two or three years of a liberal education. The danger of false philosophy is one St. Paul warned us against. A very large proportion of the religious ignorance and indifference so so ation for it.

Lady graduates, it is usual in Catholic Schools to begin the scholastic year with a Mass of the Holv Ghost. The calendar has so arranged it that you have concluded what is for most of you, your last university year, with a solemn Mass of the Holy Ghost. For today is the Feast of the Descent of the Paraclete upon the Catholic Church.

That through a providential coincidence the Mass of the Holy Ghost should begin and end your education this year is a parable which you may apply to your whole life. Your every good work must begin and end with God. If you wish to learn truth, turn to the Spirit of Truth for guidance; if you wish to keep the truth, turn to the Holy Spirit for strength. Pray to Him daily with all your soul that He complete your education and perfect your vocation and effect your salvation by His light, love and life. On this Pentecost Sunday of the year of Our Lord 1928, which is a turning point of your history, join with the whole Catholic Church and pray:

VENI SANCTE SPIRITUS

Veni sancte Spiritus, Et emitte coelitus Lucis tuae radium.

Come Thou Holy Paraclete, And from Thy celestial seat Send Thy light and brilliancy

Veni pater pauperum. Veni dator munerum Veni lumen cordium. Father of the poor, draw near,

Giver of all gifts, be here Come the soul's true radiancy: Consolator optime Dulcis hospes animae,

Dulce refrigerium. Come, of Comforters the best Of the soul the sweetest guest,

Come in toil refreshingly

In aestu temperies, Thou in labor rest most sweet, Thou art shadow from the heat.

Comfort in adversity. O lux beatissima, Tuorum fidelium.

O Thou Light most pure and blest, Shine within the inmost breast Of Thy faithful company.

Sine tuo numine, Nihil est in homine,

Where Thou art not, man hath naught; Every holy deed and thought Comes from Thy divinity. Lava quod est sordidum,

Riga quod est aridum, Sana quod est saucium. What is soiled, make Thou pure;

What is parched, fructify. Flecte quod est rigidum, fove quod est frigidum, Rege quod est devium.

27 Historical Sketches, Vol. iii., p. 6-16.

What is wounded, work its cure :

What is rigid, gently bend; What is frozen, warmly tend; Straighten what goes erringly.

Da tuis fidelibus, In te confidentibus Sacrum septenarium.

Fill Thy faithful, who confide In Thy power to guard and guide, With Thy sevenfold mystery.

Da virtutis meritum, Da salutis exitum, Da perenne gaudium.

Here Thy grace and virtue send; Grant salvation in the end. And in heaven felicity.

MASS AT SEA

Editor CATHOLIC RECORD : Sir :- May I again remind priests travelling on transatlantic steamers and who have the necessary facul-ties for celebrating Mass at sea, that there are generally a number of Catholic immigrants in the 3rd class who would gladly attend Mass, at all events on Sunday; if they were told when and where Mass is to be celebrated. But unfortunately priests seldom seem to make their presence known to the 3rd class passengers, with the result that the latter rarely ever hear Mass at sea; and when land here are surprised to learn that there were priests on board and that sometimes two or three, and even more Masses were said every day.

I may mention that I have often celebrated Mass in the 3rd class, and that as a rule it is possible to find a decent place for that purpose either in the 3rd class saloon, or lounge, or smoking-room.

May I also strongly urge priests returning to Canada to visit the 3rd class passengers, for they will generally find there Catholics coming out for the first time who would be glad to have an opportunity of consulting a priest regarding the places where they intend to settle. I am, Sir, Your obedient servant,

ABBE PHILLIPPE CASGRAIN, Director, Catholic Immigration Association of Canada. Cardinal's Palace, Quebec.

## THE CATHOLIC CHURCH EXTENSIONSOCIETY OF CANADA

MISSIONARY THOUGHTS FOR VACATION

June 7, 1923.

"This is My commandment," says Our Divine Lord, "that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you." John xv., 12-14.

The missionary who preaches the gospel at the command of Christ is truly a 'friend' of Christ. Since we cannot all fulfil the command of st. Christ so literally as he, why not share the work he does by helping

him in his labors? The missionary lays down his life and therefore imitates Our Lord who said of Himself "my meat is to do the will of him that sent me.'

The missionary's vacation is one of those uncertain events on which he counts but little. To make his annual retreat with the other priests of the diocese or community is the greatest and most uncertain to which he can look forward in his daily routine of visits to his people, sick calls, endless searching after "slackers," preaching, catechising, and long hard journeys between missions.

When at rare intervals he does get a holiday, how he above all men can appreciate the rest and change any wonder that Extension pleads his cause and pleads it not in

Extension asks all Catholics to give him the material assistance needed. God the Holy Ghost inspired the missionary to fulfil his sublime vocation. He now calls upon you to do your share in making that vocation fruitful. Even the Apostles required deacons for the work of temporal administra-tion. "It is not reason that we should leave the word of God and serve tables. . . We will give ourselves continually to prayer and to the ministry of the word.

Some foolishly believe that the missionary is far better without any temporal assistance. We wonder where we could get missionaries where we could get missionaries enough to face such tasks as theirs alone and unaided. When did the Church ever act so carelessly towards her most zealous children? How did she convert the pagan and barbarous nations? No sooner did her missionaries get a hearing than she proceeded at once to help them plant churches, build schools, houses of prayer, of relief, of protection for the poor and centres of religious teaching. It was the power of these great establishments kept up by the faithful and served by devoted religious that broke the power of paganism, converted the barbarians, kept the unity of faith with the Holy See and curbed those whom it could not convert from their attempt to spread everywhere terrible heresies

St. Francis Xavier has no superior in modern times as a missionary yet his work went largely for nought in the generations who succeeded him. On account of lack

of support at home and persecutions in the field he could not plant permanently the institutions necespermanently the institutions necessary to perpetuate the Church in Japan. The result was that only individuals remained faithful and the nation pagan.
"But one of the soldiers with a spear opened His side, and immediately there came out blood and water." John viv. 34

water.'

ter." John xix., 84. Behold the Heart that has so much loved men that it has spared nothing to testify its love for them, even to consuming itself for their sake." This, dear reader, is the month of the Sacred Heart. Let us show our love for Our Divine Lord by helping Extension sustain the missionaries who preach the gospel. Let us pray also for the conversion of sinners.

Donations may be addressed to:
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The Catholic Women's League of Canada have opened the Loretto Community House for Catholic Immigrant Girls, either staying in the city and looking for employment, or passing through to other points. While in Montreal, they are safely housed and can have meals served on the premises.

This hostel caters to anyone passing through the city, not necessarily immigrants, who wish for a quiet home and do not wish to go to an hotel.

The terms are reasonable and conditions could not be improved on. All creeds and nationalities are welcome.

> ANNIE B. CLEARY, Secretary

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