

Niklaus Pfeiffer, of Kaachau; and Mgr. Montero Diaz, head of the Spanish Catholic press organization, "Ora et Labora," of Seville.

The Bishops of Slovakia have given their endorsement to the Congress and have recommended it to the faithful of their country. They are also considering giving it their financial support.

SOCIALISTS CONTROL VIENNA SCHOOLS

By Dr. Frederik Funder
(Vienna Correspondent, N. C. W. C.)

The attacks on religious education in the schools of Vienna are becoming more and more virulent. Already twenty-six large Vienna schools are without religious instruction because the Socialistic local administration refuses to appoint religious teachers for these schools, although the Austrian law makes religious instruction obligatory and although certificates which do not show that the pupil has received religious instruction are declared invalid and prevent the pupils from admission to higher schools. But the Austrian Social Democrats have become the faithful executors of freemasonry. The lodge has captured the whole educational system of the Austrian Social-Democrats by combining in all parts of Austria the association known as "Freie Schule" (Free School), an institution for combating religious education. Founded twenty years ago by the pioneer Vienna lodge with the Social-Democratic Union "Kinderfreunde" (The Friends of Children), and by getting the chief power in this combined association. In the last conference of this association the object of the attacks was defined in the following resolution:

"We must do our utmost to suppress clerical influence on our children by untiring struggle for the removal from the schools of religion as a teaching subject, as well as by unceasing educational work in favor of the children by proletarians. Karl Leuthner in a deeply touching and most stirring manner has demonstrated to our conference the enormous dangers arising from children from ethical religious education."

This was frank enough and it was not the question of words alone. In all Austrian schools which are superintended by Socialistic communities the Catholic religious teachers have to undergo a real martyrdom. Triumphant the Social Democratic press announces that already every tenth Catholic priest teaching religion in the Vienna primary schools has been brought up for disciplinary investigation, that is to say for a trial which threatened him with severe penalties and even dismissal. Most trifling reasons serve as pretexts for such persecutions. Numerous priests have been brought up for trial because they persisted in the opinion that religious exercises, such as Confession and the reception of Holy Communion form part of religious instruction and because they controlled the participation of their pupils in religious exercises.

In some Socialistic communities in the neighborhood of Vienna there are already schools in which the religious teacher must be content to visit the school without being able to give religious instruction because the young folks have been inflamed by their Socialistic associations to such a degree that the religious teacher, whenever he enters the classroom, is received with such hostile demonstrations that instruction is made impossible. Thus the question of removing Christian youth from public schools becomes more and more burning. It will be necessary that the Austrian Catholics put up a fight for the establishment of schools of their own which shall give religious education. The prospects for the Catholics to win in this struggle are still favorable, for a large part of the population still desires to have Christian education for its children. When recently a violent propaganda on the part of the Social-Democratic organizations of juveniles set in against participation in the Corpus Christi feast which, in accordance with a very old custom, is celebrated in Austria by solemn public processions, the answer of the people was given by the increase in increased numbers in this manifestation of Catholic faith. As soon as the great work of the reconstruction of Austria undertaken by the Chancellor Dr. Seipel shall be accomplished, it will be necessary to join issue with the Social-Democrats over the future fate of school organization and Christian education.

CATHOLIC SCHOOLS IN INDIA

Catholic educational institutions are by far in the majority among the denominational schools of India, it is shown by the eighth quinquennial review of the progress of education in the Empire, recently published.

There are at present in India, the review shows, 41,782 European and Anglo-Indian students, in 444 European schools. A little more than thirteen million rupees is expended on all these higher schools put together.

In Bombay, forty-five European schools are conducted by Catholics, sixteen by Anglicans, five by other Protestant missions and one by the Jews. In Bengal, forty-two institutions are maintained by Catholics,

twenty by the Y. M. C. A., and fifteen by Anglicans.

Another interesting thing shown by the review is that among the Catholic teachers, 170 are unpaid, while among the Protestant teachers, only four are unpaid, and they are women.

MORALE OF GERMAN PEOPLE

By Right Rev. Mgr. John F. Noll, LL. D.

Whatever may be said about Germany's ability or inability to pay, the fact is that the morale of the German people has been seriously broken, and the population been terribly disunited since the close of the War. Prior to the recent elections, this disunity was the subject of much comment on the part of those who have the interests of the Fatherland at heart.

The Australian ballot was used for the first time, and there were twenty-three different sets of candidates running for the same offices; in other words, Germany's population was divided among that many different political groups. Women having the suffrage in Germany, there were 30,000,000 votes cast, and fully half of them were for the enthronement of communism, socialism and a kind of K. K. K. Nationalism. Germany is sane at heart, but in their discontented state her people were willing to go the limit for something new of the mark last fall were enough to drive the people mad. There was no incentive to work, much less to save. Those who did work made haste to convert their money into some commodity at once, for fear the mark would have less than one-half today's value on the morrow. Hence the poor people, the working people generally, were necessarily destitute. The middle class had become poor by the loss of all interest on whatever investments it had made, and by losing at least 75% of the principal because no one expects to recover more than 25% of pre-war invested capital.

MISCONDUCT BY WEALTHY

Many rich became richer, just as they did in this country by wartime profiteering and the knowledge of it only contributed toward the spread of communism in Germany. During the last year, the wealthy have been investing considerable money in other than German securities, and have been doing lots of travelling, particularly in Italy, and thus inviting criticism, which is illogically directed against the Germans generally.

The Rhineland, the most beautiful part of Germany, is in the so-called occupied zone, and the inhabitants thereof have a too-vivid reminder of the frightful War to be happy and contented, even if business were good. However, business is not good anywhere in Germany, and principally, because there is insufficient money in circulation. The stabilization of money and prices by the introduction of the Rentenmark was the greatest achievement of the government since the War, and would itself have given great impetus to business if the quantity of Rentenmarks in circulation were greater. The banks haven't them to loan, and big business cannot borrow them. Cardinal Schulte, of Cologne, told the writer that the German Chancellor, Mr. Marx, who, by the way, is not only a fine type of Catholic, but a daily Communicant, said to him in May that if, by a loan or some other method, more of the Rentenmarks could be placed in circulation he would be ashamed to have the people of Germany accept any charity after a period of eight or nine months.

PEOPLE ARE DIVIDED

The political agitators have done much to divide the people of Germany, and there is in any other country, it is a case of "divided we fall." In Bavaria the monarchistic spirit is very dominant, while in Prussia not only many people are for monarchy, but many are to a great degree communistic. The Bavarians, who, left to themselves, would be quite placid and religious, have been stirred up by Hitler and Ludendorff. Ludendorff the Prussian, the anti-Catholic, unwelcome in his own home, has moved into the heart of Bavaria, which is Catholic, and there has launched bitter attacks against the Catholic Church and her Cardinal at their very door. We wonder what would happen to a Catholic Bavarian if he went into Prussia to insult Protestants!

On last New Year's day, the Cardinal at Munich preached a sermon in behalf of peace and forgiveness. In his sermon he declared that "even the Jews should have justice," and that "the sinking of the Lusitania was unfortunate in its effect." Then Ludendorff and his followers were quick to charge the Cardinal with saying something entirely different. They accused him of defending the Jew against whom there is considerable feeling, and of criticizing the war policy of the government. In an anti-Catholic campaign, Ludendorff and Hitler are united, though they are otherwise promoters of different programs. Ludendorff is working for the return of the Hohenzollern to power, while Hitler an Austrian has a Nationalist patriotic program of the American Ku Klux Klan type.

The Bavarians would welcome a local King, because they lived and prospered under the rule of King Ludwig III. They care little who is at the head of Germany as a whole. The Catholics of the other provinces of Germany criticize the Catholics of Bavaria for being more interested in their local than in the National Government and their failing to join their brethren in a more definite united front against radicalism.

Protestantism has gone to pieces in Germany, and Ludendorff has the backing of its scattered pieces because his anti-Catholic program is only one side of his pro-Lutheran zeal. This anti-Catholic propaganda prevents the people from seeing what would otherwise be so patent to any unprejudiced observer, namely that the Catholic Church alone can save Germany. Today Germany's Reichstag would be socialist were it not for the balance of power which the Center, or Catholic Party exerts, and no one other than Chancellor Marx, whose practical Catholicity makes him an ardent German patriot, could have formed a working cabinet out of the dissonant members of which the new Parliament group is composed.

CARD. MERRY DEL VAL AS COMPOSER

By Monsignor Enrico Pucci
(Rome Correspondent, N. C. W. C.)

The organs in the Vatican Basilica have been repaired. As is known, the Church of St. Peter in the Vatican has not an organ corresponding to its immense size. The building of an organ of enormous dimensions at the beginning of the central nave has often been spoken of, and, indeed, a committee was even formed to go into the matter. But nothing has ever been done because of the various technical and artistic difficulties. From a technical point of view it would be difficult to create an instrument of such colossal size as to enable it to be heard equally well in all parts of the immense temple; from the artistic point the architectural lines of the Basilica may in no way be altered. Therefore the idea of the great organ—at least up to the present—has not been realized.

Meanwhile the Basilica of St. Peter possesses five organs: five fixed and two movable for religious services. The built-in organs are: two in the Chapel of the Choir and one in the Chapel of the Sacrament. The two movable organs are raised up on two large tribunes under the monumental arches at the side of the apse.

These organs were well and artistically constructed, but were in urgent need of repair which has now been effected through the munificence of His Eminence Cardinal Merry del Val, Archbishop of the Vatican Basilica, who offered to pay all the necessary expenses. The most important innovation has been the application of electric motors to work the bellows.

When the repairs were completed the trial of the instrument was made publicly in the presence of the Cardinal Archbishop Merry del Val, the Vatican Chapter and many guests, amongst whom, besides the different members of the Diplomatic Corps, Bishops and prelates, were some of the most famous professors of sacred music in Rome, and the celebrated Polish pianist Professor Radwan.

The most interesting items of the program played at the trial were a prelude for two organs written by the famous composer Renzi, organist of the Vatican Basilica, and a motet, "O Salutaris Hostia" composed by Cardinal Merry del Val.

It was a surprise for the greater part of the audience to find a composition by the ex-Secretary of State of Pius X. in the musical program because it was not known that Cardinal Merry del Val, besides so many other qualities, was also a clever musician. Those intimate with him knew that the Cardinal found great delight in music. Cardinal Merry del Val's well known zeal for the sacerdotal ministry, especially for the juvenile activities, led him to compose a motet. From the beginning of his priesthood he began to interest himself in the Association of the Sacred Heart, founded by him in the Christian Brothers' Schools in Trastevere, the most plebeian part of Rome. He never abandoned this work of love, even when Pius X. elected him Cardinal and Secretary of State, and he spent large sums so that the young people in it, together with spiritual assistance, should have pleasant and healthy recreation even to the point of constructing a theatre for them, and of buying a vineyard on the delightful hill of Monteverde where they could go for outings and games.

Now, as when he was Secretary of State, Cardinal Merry del Val's greatest enjoyment is to go amongst the boys of his Association, praying together with them in their chapel and taking part in their recreation and their sports. The musical compositions of the illustrious Cardinal were intended by him to be used during the sacred ceremonies of this Association. The motet which was sung at St. Peter's is only a small sample given as a surprise, because the Cardinal keeps his music jealously to himself and does not want to parade it in public. But besides this small composition, there are others, including a

"Tantum Ergo," a "Te Deum" and a full Requiem Mass.

MISSION EXHIBITION MEDICAL SECTION

That the Medical Section, which will be one of the most interesting features of the Vatican Mission Exhibition in connection with the coming Jubilee Year, received a prominent place at the explicit direction of the Pope because of his solicitude for the health of Catholic missionaries, is revealed in the second number of the Exhibition report.

This paternal feeling on the part of His Holiness—the desire to secure the well-being, present and future, of self-sacrificing missionaries, and particularly those laboring amid the dangers of tropical countries—is shown in the following paragraph of the report: "The Holy Father determined that a Medical Section should find a foremost place in the Vatican Mission Exhibition. Its object is to show the importance, from a medical point of view, of protecting missionaries and how priceless an aid medicine may be to the Apostolate."

How many missionaries, as a matter of fact, lose their lives from trivial causes! In tropical countries especially, the sting of an insect is sufficient to generate a dangerous malady; water may transmit serious infection. On the other hand, a little hygiene is often sufficient to protect a mission from disease, and some elementary knowledge of medical science is a precious asset to a missionary, enabling him to prevent the pagan population, otherwise left to its own resources from becoming the victims of its ignorance.

The best means of obtaining medical protection for missionaries and people alike, it was felt at the Vatican will always be a course of medical instruction. Hence the Medical Section has been stressed in the Vatican Mission Exhibition, to instruct the missionary visiting the Exhibition, and to arouse the faithful to endow the missions with the necessary funds.

This section will demonstrate:

1. Diseases peculiar to missionary countries;
2. Their causes and pathogenetic organization;
3. The means of prevention;
4. The remedies.

For this purpose, the pavilion will be divided into corresponding departments, in each of which will be illustrated the distinctive characteristics of each group of diseases. At the same time, there will be summarized data relating to the diffusion of diseases, statistics, remedies, etc.

For the organization, and especially for the preparation of material, a sub-committee has been formed as follows: President, Prof. P. Gemelli Agostino, Rector of the Catholic University of Milan; members: Prof. Havet, of the University of Louvain; Prof. Franchini, of the University of Bologna; Prof. Durk, of the University of Munich, and the Rev. Dr. Totuska, of the University of Tokio. Later there will be added a representative of Pasteur's Institute (Paris), and an English and an American professor. These are not yet definitely nominated. The secretaries will be Dr. Nello Palmieri, President of the F. U. C. I., and Dr. Petacci.

The sub-committee assembled for the first time May 1. It will reassemble at the earliest possible date, at the Catholic University, Milan.

WEEKLY CALENDAR

Sunday, August 3.—The Finding of St. Stephen's Relics. This feast commemorates the finding of the body of the first Christian martyr concealed under the ruin of an old tomb twenty miles from Jerusalem. Monday, August 4.—St. Dominic, founder of the Dominican Order. At the age of twenty-five he was superior of the Canons Regular of Osma. He went to France with his Bishop and there was much distressed by the Albigensian heresy. To defend the Faith he founded his three-fold order. He died in 1221.

Tuesday, August 5.—The Dedication of St. Mary ad Nives. This is one of the three patriarchal churches in Rome. It received its name from the popular tradition that the site was selected by the Blessed Virgin who manifested her selection through a snowfall which descended upon the spot in the middle of summer.

Wednesday, August 6.—The Transfiguration of Our Lord. This feast commemorates the occasion when Our Lord took St. Peter and the two sons of Zebedee, St. James and John and led them to Mount Thabor where he appeared to them in all His glory.

Thursday, August 7.—St. Cajetan, was born at Vicenza in 1480 of pious and noble parents who dedicated him to Our Blessed Lady. He founded the first community of Regular Clerks, known as the Theatines and was the first to introduce the Forty Hours Adoration of the Blessed Sacrament as an antidote to the heresy of Calvin.

Friday, August 8.—St. Symeon and his companions, Martyrs. St. Symeon was a holy deacon at Rome under Pope Marcellinus and Marcellus. In the persecution under Diocletian, together with Largus and Smaragdus and twenty

others, he received the crown of martyrdom.

Saturday, August 9.—St. Romanus, Martyr, was a soldier in Rome at the time of the martyrdom of St. Laurence, inspired by the latter's example he was converted and baptized by St. Laurence in prison. When he publicly admitted what he had done he was beheaded the day before the date set for the execution of St. Laurence.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

APOSTLES OF THE NORTH WEST III

By R. F. O'Connor
CONTINUED FROM LAST WEEK

In 1891, the fiftieth anniversary of the arrival of the Oblates in Canada, Archbishop Taché, preaching in Montreal, said: "The Oblates have certainly worked hard in the countries which are now Manitoba, Saskatchewan, Alberta and British Columbia, but they have not been alone, and they were not the first. Members of the secular clergy have gone before us, carrying high and carrying very far into those inhospitable regions the sacred banner of salvation. Those noble pioneers have been our models, and I am happy to say they are with us still, our companions, our dear friends, and fellow-laborers." He could speak from a fullness of knowledge acquired from personal experience of the growth of the work, for in 1855 he was himself the only bishop in the whole North West. His long and fruitful life-work was devoted to the missions. He was not only a great missionary-bishop, but one of the greatest outstanding figures in the public as well as Catholic life of the Dominion, and when he passed away, full of years and honors, all creeds and classes paid, generously, eloquent tribute to his memory as a great citizen and a great priest.

Most precious of all was the high esteem in which the worth and work of the Oblates was held by the Supreme Pontiff. Pius IX., taking Bishop Farad's hands into his own, said: "I know your works; I am greatly edified by all that I hear of your missionaries; I grant you all the faculties you have asked." As the bishop went on to tell the Pope some details of life in the North, His Holiness made little effort to conceal his emotion, and repeated again and again, "Mirabilia quae fecit Dominus!" A member of another missionary congregation, Father George Daly, the Redemptorist, in his work *Catholic Problems in Western Canada* (published in 1921) has written: "What tribute of admiration and gratitude do we not owe to the Oblate missionaries, who lived and died with the wandering children of the plains, who have kept the fires of faith burning from the banks of the Red River to the Pacific coast, from the winding shores of the Missouri and Mississippi to the everlasting snows of the Arctic! Their lives of heroic faith furnish a bright splash on the rather drab and bleak landscape of what was known as the North West territories. The Church of Canada will ever remain indebted to those noble pioneers of the Cross, apostolic bishops and priests of the first hour; their saintly lives are for ever emblazoned on the pages of Canadian history; the western trails murmur their names in gratitude, and the children of the prairie still bless their memory by the dying fires of their camps."

There was a time, however, when all this grand work was near being abandoned. It was Farad and Taché who prevailed upon Bishop de Mazenod to withdraw his order recalling his subjects from those North West missions, when the founder considered they were dying of starvation. Again, it was feared that the revolution which brought about the change of government in France in 1848 would ruin the resources of the Propagation of the Faith and that they would be obliged to give up the work at its inception. It was Taché and Farad, also, who, stunned and grieved by a communication to that effect, after kneeling for awhile in the little recess where the Blessed Sacrament was reserved, replied: "Your letter afflicts us deeply, but does not discourage us. We know that you have the interests of our missions at heart, and, for ourselves, we cannot bear the idea of abandoning our numerous neophytes and catechumens. We hope it will always be possible for you to send us altar breads and altar wine. We want the consolation and strength of Holy Mass, and we ask nothing whatever besides. The fish of the lake will suffice for our food; the skins of the wild animals for our clothing. For mercy's sake, do not call us back."

A second chapter is concerned with the Eskimos who occupy what is literally the end of the earth, in the frozen ocean reaching to the North Pole, the most desolate portion of the globe. Across this ocean they have spread from the continent to Greenland, Franklin Peninsula, Baffin Land, and other divisions of the Arctic Archipelago. They are conjectured to number from 10,000 to 15,000. Though the writer describes them as addicted to lying, thievery and treachery, Father Petitot long ago, and in the

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present day Father Turquetil, thought it likely that with their natural tenacity they would one day be as deeply attached to the Christian religion as they now are to their pagan ideas. Attempts to convert them have been made in five different regions of the Far North—at the mouths of the Mackenzie, on the northern shores of Alaska, on the Labrador coast, in the neighborhood of Chesterfield Inlet (Hudson Bay) and between Great Bear Lake and Coronation Gulf. The baptism of twelve Eskimos on July 2, 1917, were the first fruits of the Mission of Notre Dame de la Délivrance, founded by Father Turquetil at Chesterfield Inlet. During September and October, 1911, the late Father Rouvière was visited by many Eskimo families in the log cabin he built near Lake Imernick amid the poor and sapless fir trees of that truly barren land, as they passed along towards the Arctic. It consoled him to notice that feasts of the Blessed Virgin brought them in considerable numbers. He took this as a sign that Mary Immaculate would be the special protectress of the new mission. Alas! he did not live to see his hopes of winning more souls for God and rescuing them from paganism realized. Shortly afterwards he and Father Le Roux were treacherously murdered by two Eskimos, who were tried in Calgary, convicted and sentenced to death. Bishop Breynat, returning good for evil, twice appealed to the Canadian Minister of Justice, had the sentence commuted to imprisonment, and in 1919 they were released and sent back to their own tribe. Mercy more than seasoned justice on that occasion.

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BRITAIN'S BOUNDARY EFFORT

Dublin, Ireland.—The latest step taken by the British Government in regard to the boundary between North and South in Ireland is simply an expedient to mark time.

The Belfast Government having refused to appoint a representative on the Boundary Commission, which is made in Article 12 of the Anglo-Irish Treaty, the British Government and its Parliament, as the supreme authority, failed to assert their powers.

The British Government has now appointed Mr. Justice Feetham, of the Transvaal High Court, to be Chairman of the Commission. But instead of proceeding to one with the investigation which the Commission has to make, the British Cabinet has decided to submit first to the Judicial Committee of the Privy Council the following questions:

(1) Whether, in the absence of a Commissioner appointed by the Government of Northern Ireland, a Commission within the meaning of Article XII, of the Treaty will have been constituted, or can be competent to determine the Boundary under that Article.

(2) Whether, if the answer to the first question is in the negative, it is competent for the Crown, acting on the advice of Ministers of the United Kingdom, to instruct the Governor of Northern Ireland, in default of advice from his Ministers, to make an appointment, and for the Governor of Northern Ireland to act upon that instruction; and whether, if the Governor of Northern Ireland makes an appointment in pursuance of that instruction, the Commission will be duly constituted.

(3) Whether, if the answer to the preceding questions is in the negative, it is competent for the Crown, acting on the advice of Ministers of the United Kingdom, to make the appointment, and whether, if the Crown so appoints, the Commission will be duly constituted.

"(4) If the answer to all the preceding questions is in the negative, whether there is any constitutional method of bringing the Commission into existence so long as the Ministers of Northern Ireland maintain their refusal."

The authorities in the twenty-six Southern counties will take no part in the proceedings before the Privy Council as they consider them to be an affair purely of the British Government.

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