

priest declared that such a step was opposed to the teaching of the Catholic Church and that auditing of ecclesiastical property was very close to sacrilege. On account of this refusal to sign the contract, the Church of the Assumption was closed on December 5, 1922, by a decree of the Goubispolkom of Petrograd, in the presence of the administrator of the Administrative Section of the Moscow-Narve district, Citizen Smirnov.

Arriving at the church with the members of the militia, Smirnov found there about thirty of the faithful and two priests, Routkovsky and Pronsketsie. When the representatives of the government ordered all those present to leave the church, the latter refused to obey and, falling on their knees, they began to chant prayers. The two priests, Pronsketsie and Routkovsky were the first to kneel down.

When Smirnov proposed to the priest Hvetzko, who happened to come in, that he should use his influence with his people, the latter refused, saying that he could not drive worshippers from the church. Consequently after a last notice to the faithful, an armed force was introduced into the church and the soldiers received orders to make those leave the church who did not retire of their own accord. This was done. Some of the faithful cried out in protest and one of them, Citizen Charnasse, even employed threats directed in a loud voice against the Soviet power and its representatives who were at the Church. (t. 1. 1. 63-65, 90-95 et 136.)

DIFFICULTY IN CLOSING CHURCHES

In the Church of St. Casimir, rue Ouchakovsky 22, in the Narvo-Peterhoff District a contract could not be made with the group of parishioners for the Dean of the said church, the priest Eismont, every time that the minister of the ecclesiastical affairs of the stated district proposed to him to call a meeting of the parochial assembly, refused under various pretexts, invoking the Canon Law of his religion and adding, that he would not permit the "Oprichniks" (police-guards) to meddle with the sanctuaries. In the spring of 1922 the dean had said to the minister Kedik: "I shall not permit parishioners to speak to you." On the 24th of July, 1922, Citizen Kedik received from the administrative section of the Soviet of Petrograd the order to close and seal the Church. Upon his arrival at the church, Kedik found a crowd of faithful in a very hostile attitude, and he did not decide to seal the church. The priest Eismont had said to him that he obeyed no one but his superiors and protested against the closing of the churches. On the 28th of July, 1922, Kedik made his appearance again accompanied by a representative of the police to seal the church, but this time likewise he was unable to execute his design, for the priest Eismont was absent, and had taken with him the keys of the church, and the crowd of parishioners assembled was very hostile toward the government; a boy having even sounded the alarm. (t. 1. 79, 95, 122.)

The 22nd, of June, 1922, the removal of valuable articles from the Church of St. Stanislas was begun. The process of removal had commenced in the absence of the Dean Jounievitch, who happened in at the end of it, cried out to the members of the Commission, Vlassoff and Kelesnikoff: "Get out of here." In this church the minister of the district, Mitouchine, had tried in vain for several months to organize an assembly of parishioners, for at the determined hour no one came. In like manner Mitouchine could not succeed in finding the priest Jounievitch, who when Mitouchine arrived while he was saying the office, disappeared at the end of it in the presbytery. The day the church was closed Mitouchine arrived at about ten o'clock in the morning and Jounievitch begged him to permit him to celebrate the last Mass. Having received permission he celebrated until 6.30 p.m. without interruption; then Mitouchine was obliged to have recourse to the police. (t. 1. 120, 121, 191, et 192.)

While articles of value were being removed from the Church of St. Catherine, June 24th, 1922, the dean Hodnevitch refused to show the place where these objects were hidden. When the minister of affairs of this District, Citizen Kolesnikoff, approached the altar, he found there the tabernacle which he asked him to open for him. Hodnevitch not only refused to do so, but declared that he would not permit the representatives of the government to open it, and that they would be able to do so only after having walked over his dead body. He then addressed exhortations to the parishioners to defend the altar and explained: "Parishioners, let us go to pray and defend ourselves, let them pass over our corpses." As a result, in order to avoid a collision with the believers, the inspection of this tabernacle had to be abandoned. (t. 1. 1. 101, 192 et 213.)

A NOISY GATHERING

In the Church of the Blessed Virgin, October 28th, 1922, the minister of ecclesiastical affairs of the District of Viborg, Citizen Niemenenko, had called a meeting of the parishioners to discuss the question of the election of about twenty of those who could sign the contract for the use of the church. The assembly at which the

functionary of the Goubispolkom, Vompasse, presided, was very noisy, the representatives of the government were prevented from speaking, being interrupted by cries and uproarious cat-calls. The parishioners refused categorically to sign the contract. When they were notified that in that case the church would be closed, they declared that they would sleep before the doors and would not permit the church to be closed. (t. 58, 59, 61, 94, 6. 1.)

In the matter of the renewal of contracts with the parishioners incidents have taken place similar to those which occurred in the churches of the Assumption of the Blessed Virgin and of St. Catherine, with the Dean Vassilevsky of St. Francis, with Dean Janoukivitch of the Sacred Heart of Jesus, with Dean Matoulianis of the Sacred Heart of Mary, with Dean Maletsky of St. Boniface, with Dean Budkiewicz, and in the Church of the Pentecost with the Dean Exarch of the Russian Greek Catholic Church, Fedoroff; that is to say, the parishioners absolutely refused to sign contracts, invoking at the same time Canon Law.

All the facts set forth above, obliged the officers of justice to institute a detailed investigation into the activities of the Roman Catholic clergy, and to make, as a result, the necessary arrests and searches and to prepare a process-verbal against the culpable parties. To the process-verbal have been added the documents found at Poussevitch's house, as mentioned above, and which have thrown full light upon, explained, and made clear the events of 1922. At the cross-examination which he was made to undergo, Poussevitch had declared that these protocols were brought to and deposited with him in his presence by the prelate Budkiewicz, or by the functionary of the parochial chancellery of St. Catherine, John Jakobovitch; he no longer recalled which of the two. On the same day or on the next, during the search made at Poussevitch's house by Tehe-Ka of Petrograd these same documents were found and taken.

The accused against whom the process-verbal was instituted, as a result of these events, are the following: (1) The Archbishop John Cepliak, (2) The Prelate Maletsky, (3) The Prelate Budkiewicz, the priests: (4) Vassilevsky, (5) Janoukivitch, (6) Eismont, (7) Jounievitch, (8) Matoulianis, (9) Bvetzko, (10) Troigo, (11) Hodnevitch, (12) Ivanoff, (13) the Exarch of the Russian Greek Catholic Church Fedoroff, (14) the priest Routkovsky, (15) the priest Pronsketsie and (16) the citizen Charnasse. These have protested the charge made against them and the first thirteen have made their depositions which amount to a general assertion that there had been among them no secret or counter-revolutionary organization, that the assemblies of the clergy had no official character, and that they only questions that were ecclesiastical were discussed.

At these meetings, they declare, political questions were not discussed, and the acts of the government in its relations with the Church were not treated, except from the point of view of Canon Law. No one was busy with an agitation against the government.

PARISHIONERS ACTED OF OWN ACCORD

The refusal of the parishioners who would not approve of contracts for the possession of the churches is explained not by the influence of the clergy, but because such steps on the part of Catholics would be in opposition to the dogmas of their faith, dogmas which the parishioners knew very well without the aid of the clergy. They themselves maintained the same opinion that ecclesiastical goods and effects were the inviolable property of the Church, and the decrees of the government to nationalize this property were contrary to the dogmas of their religion.

As to the dispatch of March 19, 1922, to the priest Routkovsky at Jaroslav, Cepliak declared that this dispatch could by no means be considered as a call to disobey the decrees of the government, but solely as giving a correct idea of Canon Law according to which ecclesiastical goods, being sacred, belonged exclusively to the Church, and to its head, the Pope who alone would dispose of all these possessions of the Church. The priest Routkovsky, when protesting his innocence, declared (t. 1. 1. 205 et 228) that while the congregation was being expelled from the Church of the Blessed Virgin on the 5th of December, 1922, he was in it saying his prayers, and the moment he was notified to leave the church he obeyed immediately.

Pronsketsie declared (t. 1. 1. 209, 237) that while he was saying his prayers as usual at the time of the closing of the church, the representative of the government demanded that everybody should leave the church but that he, Pronsketsie, in spite of all this had continued his prayers. Citizen Charnasse had given evidence that on hearing the order to leave the church, he had remained, for some others of the faithful had remained there also. When the soldiers made those who were praying depart by force, a policeman had pushed a sick woman, and he, Charnasse, had cried out to him to treat the woman more politely and humanely.

The priests Baltouchie and Tchavsky remanded for sentence

as accused are dead, the Archbishop Kopp and the priests Barkovsky and Ivitsky have left the country. (t. 1. 11, 289.)

In view of the foregoing exposition, the following:

(1) John Cepliak, sixty-five years old, native of Dombrovo, district of Bendzine, bailiwick of Petrokoff, Archbishop, never tried before;

(2) Anthony Maletsky, sixty-two years old, Prelate, never tried before;

(3) Constantine Budkiewicz, sixty-five years old, Prelate, noble of Vitebsk, never tried before;

(4) Anthony Vassilevsky, fifty-nine years old, noble of Mogileff, priest, never tried before;

(5) Peter Janoukivitch, fifty-nine years old, peasant-priest of the Administration of Vilno, district of Diana, bailiwick of Mers, condemned in 1920 to one year's hard labor for having held burial service from the church;

(6) Stanislaus Eismont, thirty-five years old, peasant-priest of Minsk, never tried before;

(7) Edward Jounievitch, twenty-five years old, priest, commoner of Vilno, never tried before;

(8) Theophile Matoulianis, peasant-priest of the Administration of Kovno, district of Vilkomir, village of Koudarichki, condemned in 1919 by the Tribunal of Rigitz for having baptized a child of a mixed marriage;

(9) Lucian Hvetzko, thirty-three years old, peasant-priest of the Administration of Grodno, district of Sokol, village of Malicheff; suffered trial according to Penal Code p. 121, but the process was annulled by the amnesty of 1922;

(10) John Troigo, peasant-priest of the Administration of Grodno, district of Sokol, village of Proglino, never tried before;

(11) Paul Hodnevitch, forty-two years old, priest, citizen of the Administration of Radom, never tried before;

(12) Dominic Ivanoff, thirty-nine years old, priest, noble of the Administration of Vitebsk, never tried before;

(13) Leonide Fedoroff, forty-three years old, son of a workman of Petrograd, Exarch of the Russian Greek-Orthodox Church, never tried before;

(14) Francis Routkovsky, thirty-nine years old, peasant-priest of the district of Belostok, never tried before;

(15) Augustine Pronsketsie, twenty-six years old, peasant-priest of the Administration of Kovno, district of Chavel, never tried before;

(16) Jacob Charnasse, seventeen years old, peasant of the Administration of Kovno, district of Bernane, student, non-partisan in politics, never tried before, are cited to appear before the Great Tribunal of the R. S. F. S. R. The first thirteen are accused of having formed in Petrograd, from the end of 1918 to December, 1922, an organization having an anti-revolutionary object; viz. to oppose laws and decrees of the Soviet Government regarding relations of Church and State, particularly the decree of the Assembly of National Commissioners of the 23rd of January, 1918, concerning the separation of Church and State, and giving additional rules.

In order to obtain their end, the accused appealed to the religious prejudices of the Catholics of Petrograd.

ACCUSED OF USING PULPITS FOR PROPAGANDA

They carried on their propaganda in the pulpits and elsewhere, exhorting the people to violate the decrees of the Soviet Government on the nationalization and use of Church property, the registration of births, marriages, and keeping of other records. In order to justify their criminal conduct they appealed to Catholic Canon Law and wilfully misrepresented the laws passed by the Government; they influenced the religious conscience of the faithful in order to excite hostility towards the Soviet Government. Their conduct worked up the masses in the parishes of Petrograd, and led them to unanimous opposition against the appropriation and use of Church property, the closing of churches, and the seizure of articles of value which took place in 1922 in Petrograd, and this in spite of the manifest opposition of this policy to the legal claims of the government. Such criminal opposition falls under the provisions of the Penal Code, p. 63 and 119.

Furthermore, there are special charges against the following:

Cepliak is accused of helping the above-mentioned organization by issuing a pastoral letter to his clergy protesting against the seizure of articles of value used for Catholic worship without the permission of Church authorities. In reply to a question from the priest Routkovsky of Jaroslav, concerning the inventory of Church goods demanded by the local Commissioner, he answered by telegram, dated March 13, 1922: "Demand illegal. Do not give the inventory." Wherefore the priest Routkovsky refused to give the inventory—a crime which falls under the Penal Code, Sec. 1, p. 77.

Hodnevitch is accused of opposing on June the 24th, the seizure of articles of value in the church of St. Catherine of Petrograd. When the Commissioners Kolesnikoff and Ivanoff wished to inspect a cabinet on the altar (i. e. the tabernacle), he declared that they would do this only over his dead body. He then said to the congregation present: "Let us pray, and let us not permit

them to get at the tabernacle except over our dead bodies." In consequence of this, the said tabernacle could not be inspected by the Commissioner. This offence falls under the Penal Code, p. 119.

Jounievitch is accused of having offered resistance on the 22nd of June, 1922, in the Church of St. Stanislas at Petrograd, when the Commissioners Kolesnikoff and Ivanoff selected articles of value of having shouted,—"Get away!" This falls under the Penal Code, p. 72.

Routkovsky and Pronsketsie are accused of opposition when, on December 5th, 1922, the Church of the Assumption of the Blessed Virgin was closed by order of the Government. In spite of positive order from Citizen Smirnov, the head of the Administrative Division of Moscow-Narve, and from the representative of the police, commanding all present to leave the Church, the two above-named, far from obeying the order, prompted the crowd that filled the Church to oppose the Government by falling on their knees in a spectacular manner and praying, and they carried along with them the mass of the parishioners. By so playing on the religious prejudices of the crowd present in the church, they excited them to passive opposition to legal enactments of the Government. This falls under the Penal Code, p. 119.

Accusation against Charnasse.—In the same place and under the same circumstances as above, being among the crowd when the police by order of Smirnov began to expel from the church those who refused to leave, he, with others who could not be identified, opposed the action of the Government and moreover, publicly insulted its representatives who were in the church. This falls under the Penal Code, p. 77.

Government Attorney of the Great Tribunal of the Republic.

ISATCHIK

EMIGRATION FROM GERMANY

Hamburg, April 28.—The great increase in the number of German emigrants has served to increase notably the importance of the work of St. Raphael's Union for the care of Catholic emigrants, which maintains headquarters in this city. Ninety-eight per cent. of the German emigrants, it is estimated, leave for foreign countries by way of Hamburg, as the rate of exchange makes it impossible for them to travel by way of Amsterdam, Rotterdam, Genoa, Trieste or other European ports.

The number of emigrants last year was 36,527, a high mark. In 1921 there were 23,354 emigrants and in 1920 there were 8,450. These figures may be contrasted with those of 1913, when there were 25,843 emigrants.

Of the 36,000 who left Germany last year, it is estimated that there were 19,000 males and 17,000 females. Fifty per cent. of the emigrants were between the ages of seventeen and thirty. About 11,000 were married and 25,000 unmarried.

Industrial workers and mechanics formed the largest group of the emigrant population, numbering about 11,500. About 8,000 were engaged in agriculture or lumbering. The greater portion of the emigrants went to North America. They were recruited chiefly from Berlin, Hanover and the Rhineland.

RELIGIOUS TRAINING ALL-IMPORTANT

The importance of religious training was stressed by Secretary of State Charles E. Hughes in an address made before the Sunday school classes of Calvary Baptist Church, Washington.

The interrogation of the future," said Secretary Hughes, "will be, 'are they trained in religion?' There is an abundance of instruction in everything else. What the world needs today is religious instruction and the Sunday school represents an important effort to meet that need.

"The work of the school should be honestly dealt with. Either deal with the subjects in the Bible honestly, or leave them alone. You must teach boys and girls to do the right thing. Sustained conviction of righteousness, installed by proper instruction, will supply the power upon which the nation will rest in the future."

BIBLE REMAINS "BOOK OF BOOKS"

President Warren G. Harding paid high tribute to the increasing power of the Bible "as an inspired vehicle of the greatest truths" in a letter written to express regret at his inability to attend the one hundred and seventh annual meeting of the American Bible Society.

"Whatever mutations may come in the affairs of men and of human society," wrote President Harding, "the Bible remains the book of books."

"The Bible is winning constantly wider acceptance among men wherever they live as the inspired vehicle of the greatest truths that have been revealed to the world."

The meeting was held at the home of Mrs. Theodore Roosevelt at Oyster Bay.

DIAMOND AND GOLDEN JUBILEE AT "THE PINES"

On May 24th, the Ursuline College of "The Pines," Chatham, was the scene of an event of unusual interest when was celebrated the 60th anniversary of the religious profession of Mother Mary Theresa McGregor and the 50th anniversary of that of Mother Mary Agnes Kent. The event is of more than passing import to the Catholics of this province as these two Religious represent the pioneers of Catholic education in the diocese.

It was in May of 1860 that four Ursuline sisters, fired with zeal and

B. Blonde, E. Cartier, R. Blonde, L. Burns, Torch Bearers. A large number of Diocesan Clergy, former pupils, relatives and friends of the Jubilarians were also present to offer congratulations and good wishes.

The singing by the students under the direction of the Rev. Dom Eudine, O. S. B., of Farnborough Abbey, was truly artistic and of an exceptionally high order. The beautiful XII. Century Plain Chant Mass "Cum Jubilo" with the Proper of Pentecost was rendered with delicacy of execution and purity of tone, with an interpretation of the deep meaning of the liturgical text that was deeply devotional inspiring. The "Credo"



MOTHER MARY THERESA

rich in faith, arrived in Chatham, intent on founding an Institution for Catholic education in that city. The first novice to join them was Miss Anne McGregor who entered in Feb., 1861, and having completed her two years' noviceship, pronounced her vows in May, 1863, consecrating herself to a life hidden in God, yet devoted to the benefit of society through the noble apostolate of education. Mother Theresa thus enjoys the unique honor of being the first Religious of any Order to pronounce vows in the Diocese of London. In this long religious life, journey she has had the opportunity of watching the growth of our country in material wealth and population, and especially the progress of religion, the increase in the number of churches and convents, and of schools where thousands of young souls are taught the saving truths of salvation and equipped with that training which enables them to cope with life's problems and responsibilities. In these six decades of years she has seen her own Community develop from the mustard seed to the sturdy tree, from the little cottage on Murray Street where she pronounced her holy vows to the beautiful Convent on Grand Avenue which today is one of the foremost educational institutions of Canada, while eleven other houses of the Order have been established in the Diocese of London whose members continue the great apostolate of education begun in 1855 by their holy foundress St. Angela.

The Jubilee of these two veteran Ursulines was celebrated with fitting ceremonies. As the joyous peals from the great bell-tower died away upon the morning air, the procession of Acolytes, Rev. Clergy, Right Rev. Monsignori, and finally the Right Rev. M. F. Fallon, D. D., Bishop of London, in the rich pontificals of his office, entered the chapel and proceeded to the sanctuary, while Religious and students sang the beautiful motet "Ecce Sacerdos Magnus," a four-voiced harmonization by Elgar, its majesty and dignity in keeping with the solemn entrance of the ministers of the altar about to offer sacrifice. The Solemn Pontifical High Mass followed, offered by the Right Rev. Bishop, assisted by the Right Rev. P. J. McKeon, D. P., Rector of St. Peter's Cathedral and Chancellor of the Diocese. The Masters of Ceremonies were the Rev. L. M. Forriast, Professor of Canon Law and Sacred Liturgy in St. Peter's Seminary, London, and the Rev. J. White, Assistant Pastor of Tilbury. The Very Rev. Dean Downey of Windsor and the Rev. J. Gnam, pastor of St. Joseph's, Chatham, were Deacons at the Throne; the Rev. W. Langsford, Ford, and the Rev. G. Blonde, Wallaceburg, Deacon and Sub-deacon of the Mass. The other officers of the Mass were: Rev. P. J. Harrigan, Mitre Bearer; Rev. P. McKeon, Crosier Bearer; Rev. M. Sullivan, Book Bearer; Rev. J. C. Kelly, Candle Bearer; Rev. F. McCarty and Rev. E. Weber, Acolytes; W. Eadinger, Thurifer; J. Blonde, Train Bearer;

arranged with alternate verses plain chant and "falso bordon" gave a pleasing variety. The Offertory of the Mass, "recto tono," was followed by the special Jubilee number, "Jubilate Deo," harmonized in five parts by Aiblinger and sung with exquisite beauty and finish of expression.

The sermon of the occasion was delivered by the Rev. Father Stanley of Woodstock who declared that "as the State honors its heroes so does the Church honor those who serve her faithfully and well. Reverend Mother Teresa was the first woman to present herself as a postulant in any religious order in the Diocese of London. Her faithfulness in carrying out the orders of her superiors is well known to all and on this occasion we have assembled to do honor to one who has been faithful, loving and true." He similarly eulogized Rev. Mother Agnes.

Following the Mass, His Lordship blessed the handsome large statue of the Sacred Heart erected in the convent grounds to commemorate the Diamond Jubilee. During the procession to and from the statue, suitable hymns were sung.

At three o'clock in the afternoon a program of music and song was presented by the Students, during which His Lordship conferred the Honors of Graduation upon Misses Mary Helen Blonde, Mary Cecilia Houlihan, Lottie Laporte, Marion Flannery of the College Course, and upon Miss Helene Corrigan, A. T. C. M., of the Music Course, and presented the Medals awarded in the various departments. The Jubilee Cantata by the Minims was very charming. The Semi-choruses, Victoria's "O Bone Jesu," and Aiblinger's "Jubilate Deo," all unaccompanied, in four or five part harmonizations, called forth continued enthusiastic applause. The piano and harp numbers were very excellent also, and Miss Helene Corrigan delighted the audience with a "Recitative and Aria from 'La Traviata' by Verdi.

Bishop Fallon addressed the graduates and students in that happy, inspiring, and inimitable manner that is characteristic of all his addresses, encouraged them to strive ever onward and upward to the very pinnacle of intellectual attainments, and, referring to the "dreams" mentioned in the valedictory remarks of the graduates, asked all to co-operate with his "great dream" for the highest possible attainments along intellectual and educational lines for every boy and girl of his diocese. In congratulating the Jubilarians of the day he spoke with gratitude and appreciation of the great work in which they had for over fifty years so nobly assisted and wished them yet many years of peace and happiness in the service of God and in the saving of souls.

Wherein we sin, therein we are punished. Religion brings into accord our intellectual, moral and emotional natures.

HARD FOR AN OLD MAN TO KEEP UP

Washington, D. C., May 7.—The task of the modern pastor who would build a school-house for his parish is not an enviable one, according to the Right Rev. Monsignor James F. Mackin, pastor of St. Paul's Church, who at the age of eighty-five, is embarking upon the construction of a modern \$200,000 school.

"Everybody wants something different in the school," said Monsignor Mackin in speaking before the St. Paul Parish Council of the National Council of Catholic Men.

"First the little boys came around and want to know if the new school is to have a swimming pool. There's a puddle out there two feet deep right now."

"Then the young men come around and want to know if they are going to have a stage from which they can spout Shakespeare. We'll have to build them a stage to satisfy them."

"Then the young girls come around and want to know if they are going to have a place to 'dawdle.' I suppose the next thing they'll be asking for is a beauty parlor. Maybe they'll want a manicure parlor, too. The best manicure parlor is the kitchen. I saw recently that the girl who won the prize for having the most beautiful hands in the New York contest claimed they were the result of washing dishes."

"The present generation of our young people is traveling so fast that we can hardly keep up with them. It's about all we can do to keep up with the children."

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These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

REV. J. M. FRASER, M. A., China Mission College, A. M. O., Ontario.

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