

has much more to learn from those olden times than it has hitherto dreamed of.

THE PRESENT generation is not particularly familiar with the Paisley Shawl, that outer garment so well known to their mothers and grandmothers. A collection of these shawls which exists in Glasgow, has but recently attracted the attention which it merits. The majority in the collection are woven, with an infinity of threads and pains, but some are needle-sewn, and many have needle-sewn borders. There are lovely silk and gauze specimens, but the majority are of wool—that fine wool which imparts wondrous warmth in the coldest of climates. The colorings are all Eastern, very soft, exquisitely blended. There are no aniline dyes; all soft, vegetable and herbal dyes. And there are no garish reds or blues, yet the effect is said to be of incomparable richness, as seen in the replicas sent as wedding gifts to Queen Alexandria and Queen Mary.

THE MANUFACTURE of the shawls dates from the Napoleonic wars when British soldiers, returning from Egypt, brought with them Indian and Turkish shawls of great artistic beauty. The Paisley weavers, always clever craftsmen, set to work to copy them, and from that dingy little town there began to come wares rich in Eastern beauty. Through all of these shawls run the same symbolic designs. There is the "tree of life" that sometimes grows into great and bold designs and sometimes is truncated into a little spade-like emblem; the lotus flower of the East; long graceful peacocks feathers; and the nine cone, a religious symbol from Chaldea, said to be taken from the date palm.

THE INDUSTRY lasted until 1870; and there were 7,000 looms in Paisley turning out the shawls; now, we are told, there are few hand-looms at all, and none weaving shawls. It is a forgotten art, but the shawls endure, and there is scarcely a mother or grandmother in Scotland that does not possess one or more. Those in Canada who cherish them as heirlooms may be interested in these particulars.

NEWSPAPER TRUST A DANGER

London, Nov. 12.—Condemnation of newspaper monopolies, and the new monopoly created by Lord Rothermere and Lord Beaverbrook in particular, was made by Mr. G. K. Chesterton at the Newcastle City Hall, in addressing a meeting on behalf of the Catholic Workers' College at Oxford.

Taking as his theme the topic "Need Newspapers Talk Nonsense?" Mr. Chesterton said: "If there could be a paper that consisted entirely of open and avowed nonsense it would be a glorious institution, much more valuable than many of the papers that exist."

"Everybody talks nonsense. At any rate, everybody who disagrees with me talks nonsense. But they are so absolutely purged of the pit of nonsense that they labor under the delusion that I talk nonsense."

Everybody knew, Mr. Chesterton declared, that there had just been created one of the largest trusts in the world, a trust in newspapers. Lord Rothermere and Lord Beaverbrook had joined their forces in one of those great commercial combinations which dominated the modern world, for which a man could have been put in the pillory in the Middle Ages.

Referring humorously to such a possible combination as Sidney Webb and Bernard Shaw, or a combination of Chesterton and Belloc in newspapers, the speaker said that if such possible combinations were to arise the people would, at any rate, know what to expect. But they did not know what they would get from the Beaverbrook-Rothermere combination. They did not know what these two men stood for.

For the first time a state of affairs had arisen in which power existed without glory or notoriety such as was usually attached to it. They were in danger of falling under an entirely nameless and obscure domination, and under that condition there was danger of a new kind of nonsense which required rather special consideration, apart from that form of nonsense which was the outcome of such colossal ignorance as to be almost incredible if one had not an inside knowledge of politicians and journalists.

Mr. Chesterton, continuing, spoke of the absence of real knowledge of events in Europe which appeared in the press, in reference to Fascism, Bolshevism, Socialism, and Ku Klux Klanism, and declared that the English people were faced by the broad fact of a money monopoly which was now attacking the world of news and ideas, and he hoped that in the years to come they would be

remembered as having been among those who in that time and at that moment called upon the name of liberty.

PIONEER WELFARE WORKERS

By Helena T. Goodman

At Mondovi, an Italian city surrounded by a remarkably fertile country, was born in 1716 a woman who, out of the simplicity of her life and the high standard of her ideals, fashioned a work for chosen members of her sex that still exists and aids in her country's welfare and progress.

In 1746, being then thirty years of age and deeply impressed by the needs of the young working women of her town, particularly those without homes, Rosa Govona opened her humble home to a few such.

"Here," she said, pointing to her humble dwelling, "here shalt thou abide with me; thou shalt sleep in my bed; thou shalt drink from my cup, and thou shalt live by the labor of thine own hands." From this beginning grew her organization and within a few years this association, founded upon the principles of labor and mutual aid, became a shining factor in the useful works of Italy.

One chronicler speaks thus of the early work of Rosa Govona and the reception accorded her work in Mondovi.

"This association, being something quite novel in Mondovi, was naturally attacked; the wise decided and censured it; grave imputations were cast on the morals of Rosa and her companions, and libertine young men followed and insulted them whenever they left their home. Their prudent silence, and, above all, their blameless life, at length prevailed over calumny; and they were allowed to live and labor in peace; nay, more, the authorities of Mondovi, seized with a sudden fit of official zeal, repaired their long neglect of an institution reflecting so much honor on the community with which it had originated, by offering Rosa, whose abode had now grown too narrow, a house in the plain of Carassona. This she readily accepted, and was soon surrounded by seventy young girls."

ENLARGING THE WORK

"She obtained another and larger house in the plain of Brao; but, extending her views with her means, Rosa no longer confined the labors of her friends to the common tasks of needlework; the house of Brao became a real factory for the manufacture of woollen stuffs. Nine years had now elapsed since Rosa first took home the orphan girl. She might well have rested satisfied with what she had done; but, consulting only her zeal and anxious wish of spreading the good effects of her system, she set off for Turin in the year 1756."

"Rosa Govona entered the capital of Piedmont with no other protection than her own strong faith, and no higher recommendation than the two or three young girls who accompanied her. She simply explained her project, and asked for an asylum. The fathers of the oratory of St. Philip gave her a few rooms 'for the love of God,' and the military depot sent her tables and straw mattresses. Rosa and her companions were quite satisfied, and establishing themselves in their new abode, they cheerfully set to work."

The king, Charles Emmanuel III., assigned to her large buildings then vacant. His majesty also read and approved of the judicious rules laid down by Rosa, and as a result, by royal decree, the factories of the Rosinas were organized and registered and came thus under the inspection of the crown. She established two factories in Turin, one for cloth for the soldiers of the army and one for ribbons.

New establishments followed in Novarra, Fossano, Savigliano, Saluzzo, Chieri, and St. Damian of Asti. Over each doorway was the engraving of her motto:

"Thou shalt live by the labor of thine own hands."

MONUMENT TO HER MEMORY

Rosa devoted twenty-one years of her life to this work, always founding establishments. She died on Feb. 28, 1776, in the sixtieth year of her age at the central house in Turin.

On the simple monument erected to her memory in the Chapel of the Rosinas may be read today the following inscription: "Here lies Rosa Govona of Mondovi. From her youth she consecrated herself to God. For his glory she founded in her native place, and in other towns, retreats open to forsaken young girls, so that they might serve God. She gave them excellent regulations, which attach them to piety and labor. During an administration of thirty years, she gave constant proofs of admirable charity and of unshaken firmness. She entered on eternal life on the 28th day of February, of the year 1776, the sixtieth of her age. Grateful daughters have raised this monument to their mother and benefactress."

A graphic description is given of her personal appearance and of her rule and life by a sympathetic biographer:

"In aspect she was grave, earnest, and resolute. A plain cap, a white kerchief, a cross on her bosom, and a brown robe, constituted the attire of the 'foundress of the Rosinas.'"

One of her biographers calls her Sister Rosa, but it does not appear

that she took any vows, or sought to impose any on her community. The Rosinas are bound by no ties; they can leave their abode, and marry; if they wish; but they rarely do so. There will always be a certain number of women whom circumstances or private inclination will cause to remain unmarried. Rosa Govona was one of these; and for them she labored. She wished to save them from vice, idleness, and poverty; to preserve to them unassailed the noblest inheritance of human beings; dignity and self-respect."

COMMUNITIES STILL FLOURISH

The Rosinas are still in a prosperous and happy state. Members are admitted between the ages of thirteen and twenty; they must be wholly destitute, healthy, active, and both able and willing to work. They are patronized by government, but labor is their only income: all work assiduously, save the old; with every carries their younger companions. To preserve the spirit of the modest and retired life which Rosa wished her daughters to lead, no commercial matters are transacted save at the establishment in Turin, which governs the other houses.

The labors of the Rosinas are varied and complete: whatever they manufacture, they do with their own hands from beginning to end. They buy the cocoons in spring, and perform every one of the delicate operations which silk undergoes, before it is finally woven into gros-de-naples, levan-tines, and ribands. Their silks are of the best quality, but plain, in order to avoid the expense and inconvenience of changing the looms with every variety of their work. They also manufacture linen, but only a limited number of Rosinas can undergo the fatigue of weaving. The Government buys all the cloth of the army from the Rosinas; they even manufacture all the accessory ornaments, and make up the uniforms, which are cut out for them by tailors. Gold lace and the rich vestments of priests are likewise produced by these industrious women, who excel in every female art, and are renowned for their skill in embroidery. The produce of their varied labors is gathered at Turin in a large warehouse, and sold there by trustworthy persons.

PATRONIZED BY GOVERNMENT

The house of the Rosinas is patronized not only by the government, but also by many of the inhabitants and tradespeople of Turin; for there is a general preference in favor of goods excellent in quality, fair in price, and manufactured by the hands of these pure and innocent women. Their profits are moderate, but sufficient. The house in Turin alone spends eighty thousand francs a year; and it holds three hundred women; of whom fifty, who are either old or infirm, and consequently unable to work, are supported by the rest.

SHAKESPEARE'S TOWN HAS CATHOLIC MAYOR

London, Nov. 24.—Strafford-on-Avon, Shakespeare's town, saw something of its ancient Catholic glory repeated on the Sunday following the mayoral elections in England, when the Catholic Mayor of Strafford proceeded through the streets in full civic state to attend High Mass in the church dedicated to England's Apostle, St. Gregory the Great.

At the City Hall, the Mayor of Strafford was joined by the Aldermen and Councillors, by the local magistrates and all the public officials of the borough, and preceded by the sword of state, the procession set out for the Catholic Church, pausing on its way before the War Memorial Cross to pray for all who had fallen in the War.

At the church, which is served by the Benedictine monks of the English Congregation, the Mayor and Municipal Council were received by the celebrant of the Mass, and by him conducted to the seats of honor.

PRIMATE MADE KNIGHT OF LEGION OF HONOR

Paris, Nov. 24.—M. Poincare has obtained the signature of the President of the Republic to a decree awarding the Cross of Knight of the Legion of Honor to Mr. Lemaitre, Archbishop of Carthage and primate of Africa.

Mgr. Lemaitre, before becoming archbishop of Carthage, was Vicar Apostolic of the Sahara and of French Soudan.

He was formerly a pastor in the Nevers diocese, and each year, after leaving the seminary, he requested his bishop to let him go to evangelize the Africans. His bishop would not give him up. Having become the senior pastor he renewed his request, and at last it was granted, after sixteen years of waiting. He entered the order of the White Fathers, who soon made him director of their farm-school in Tunisia. He was such a remarkable technician, grew such wonderful wheat and grapes, and raised such splendid cattle that he became the general advisor of the colonials.

Finally he was appointed vicar apostolic of the Soudan. Here his success was no less great and when, during the War, he obtained permission from Clemenceau to organize religious services among the black troops at the front, he

received the warmest of welcomes from the Africans who were delighted with this prelate who spoke their language fluently and understood perfectly their every need.

PRESBYTERIANS AND THE KU KLUX KLAN

Brooklyn, Nov. 23.—Both the Rev. S. Parkes Cadman and Dr. Sherwood Eddy, director of the Foreign Missions Board of the Presbyterian Church, attacked the Ku Klux Klan, for its policy of breeding class antagonism, at the regular Sunday morning service at the Central Congregational Church, this borough, of which Dr. Cadman is pastor.

"The activities of the Ku Klux Klan have spread far and wide and are tending to injure the work of our people in foreign countries," said Dr. Eddy. "We cannot expect the people of China, Korea or other countries to pay much attention to our missionaries when they know that in the home of these missionaries there are such organizations as the Klan which preach class hatred."

Dr. Eddy went on to say that "the Klan's very existence and the fact that it can obtain members, is a disgrace to this country."

Dr. Cadman, in speaking to the gathering, stressed the importance of looking at things from the right viewpoint. "We cannot be looking at things from the right viewpoint," he said, "when we allow organizations of the type of the Klan to gain large memberships. There is no place in this country for organizations that preach religious and class hatred."

THE MENACE OF FANATICISM

New York, Nov. 24.—Addressing five hundred members of the Fifth Avenue Association at their sixteenth annual dinner in the Waldorf Astoria, on Wednesday evening, Augustus Thomas, the playwright and producer urged determined opposition "against the onrush of fanaticism that is threatening the country as it was never threatened before."

He called attention to the fact that it was strange, indeed, how bigotry moved in cycles, recalling the cry of "Rom, Romanism and Rebellion" during the campaign of James G. Blaine for the Presidency.

Attacking the Klan, Mr. Thomas said: "If being a member of the Catholic Church is to exclude a man from political opportunity, then there is something wrong in this land. You men should stand up against this sudden disturbing emotional bigotry."

NO PAPAL DELEGATE TO IRELAND

Some ecclesiastics in Ireland were under the impression, after the visit last February of Monsignor Luzzo, that an Apostolic Delegation would soon be established in the country. One or two Catholic journals expressed the opinion that the visit was the first step towards the establishment of a permanent delegation in Ireland. In high quarters, however, it was considered that the allocation of a delegate would be indefinitely delayed by the negative result of Monsignor Luzzo's peace mission. This view is now confirmed by a Rome correspondent, who states:

"An authentic source of information has just stated that the Holy See is not going to send an Apostolic Delegate to Ireland."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MID SNOW AND ICE

"Aux Glaces Polaires," by Father Duchaussois, O. M. I., appeared a few years since. That wonderful book placed for the first time before the eyes of the world the heroic story of Canadian missionaries in the North among the Indians and Esquimaux. Some one has truly said that this story forms one of the grandest pages in the history of Christian missions and tells not only mere occasional heroic acts, but heroism day by day and lasting to the end, remaining until now *inconnue ou méconnue*. As the title given above indicates, the story of the Canadian Indian missions originally appeared in French. Rev. Father Dawson, O. M. I., Church of Mary Immaculate, Inchicore, Dublin, has now given us a most complete, literary and entirely admirable translation of Father Duchaussois' "Aux Glaces Polaires."

Burns, Oates & Washburne, Ltd., are the publishers and the volume of 328 pages with a first-class map of Western North America and a fine credit on that justly famous publishing house.

The history of the Canadian Missions in the West and Far North is written with skill and with a great deal of most interesting detail. The author, with no undue haste, searched diocesan archives and had access to letters, documents and diaries the substance of which now appear in print for the first time. As the story deals mostly with the labors of the Oblate Fathers, the writer was favored by the fact that he had living witnesses of many of the events and foundations which he chronicles. For the story of the early days of the Red River Settlement, for the heroic

deeds of Mgr. Provencher, the first Catholic Bishop of the Territories, the author was in a position to consult priests and laymen who were intimates of Mgr. Taché, the coadjutor and successor of Mgr. Provencher, who was the instrument of God in bringing the famous Oblates of Mary Immaculate to the Canadian missions.

"Mid Snow and Ice" paints without exaggeration a page of Canadian Catholic history that ought to be well known to every intelligent Catholic. The Catholic Church stands out gloriously mid snow and ice in the West and North long before the steel rails invaded the country. The fur traders representing their various companies, the priests and the Indians, were the only occupants of the vast region from the Great Lakes on to the Pacific Ocean and from the savage plains of the United States' territories unto the Arctic Ocean. The fur companies were there for gain, the missionaries were there for gain—to gain souls for Jesus Christ. Nobly and generously did they do their work without expectation of reward. To evangelize the poor were they sent and to God and Eternity were their eyes directed for approval.

The contents indicate the interest that the volume holds for the reader. The strange life of the explorers and fur traders is well depicted. The wild Irishman, Rowan, factor and friend of Bishops and priests, passes before us, stamping with anger when Father Laeombe throws in his face a few pieces of fur and returns harsh word for harsh word when accused by the angry and excitable Celt of taking furs from the Indians. "All I saw in the Northwest belong to the Company," the Daps with their bundles of pelts paddle the deep waters of the Mackenzie and barter for the necessities of life and "fire water." Their existence is precarious and they have learned to depend on the Fur Companies as children upon their parents. This trust was seldom violated. The "man of prayer," the priest, and the great chief of prayer," the bishop, were always with the Indians, gently restraining them, advising and directing them. The missionaries were the peace-makers and well was this known to the traders and converted the Indians and Metis (half-breeds). In this work of evangelization they had as a rule the assistance and co-operation of the companies, and especially the Hudson Bay Company. The author in his interesting narration of life in the wild places, gives full credit to those who in any way aided the missionaries in their work and even pays compliments to the Protestant missionaries whenever they were deserving of them.

The manly men of the gospel, dressed in the rough garb of the North, pass before us by one on their way to Eternity. We are spectators of their lonely, Christ-like lives on the prairies, in the Indian camps, in the forts and trading posts, in the forests, on the lakes and rivers, in the barren lands and in the midst of the pagan Esquimaux. No wonder Archbishop Domett, Superior-General of the Oblates, said to the author, Father Duchaussois, "You have really been working in a diamond mine and I am happy that you have made good use of your opportunities. In these days of propaganda—Not always on behalf of good causes—books like yours are of great importance. Our missionary fathers have been too silent, too fond of the shade. Even they themselves, however, will be gratified if your words are spread widely abroad and especially among all young people who are generous enough to think of serving God in a religious or priestly career." Yes, they are an example to all in the Catholic Church and their story gives an impetus to religious vocations and to the laity to support the Canadian missions. True it is, and too true, that the priests in the West and North have been and are too silent about themselves and their work! We must remember, however, that the Great Missionary of all was silent for the greater part of His life and only appeared in the public eye for a brief period in His sacred career.

Provencher, Taché, Langevin, Grandin, Clut, Farad, Lacombe, you and many more like you, have gone to your reward. Your work lives after you and the apostolic spirit of De Mazenod is still safely enshrined in the souls of a Grouard, a Breynat, a Charlebois and a Bunoz. The "good old days" have passed away, but the seed sown in sorrow and pain amid snow and ice, by the grace of God, has borne immense fruit and has been harvested by His Church. Well-organized parishes and dioceses stand today where you camped with the buffalo hunters. The Black Robe has gone to the North, the Prairies have given place to the barren lands and sunny Alberta to the icebergs of Coronation Gulf, but still the brethren of the household of Mozenod bear the cross aloft and evangelize the poor.

"We have given this notice to 'Mid Snow and Ice' because the Catholic Church Extension Society since 1898 has done much to make the lives of our Canadian missionaries more comfortable and their zealous work more effective.

Readers of the instructive work of Father Duchaussois shall readily understand the need of a society such as Extension and shall eagerly

make it the medium of their charity for the missionaries of Northern and Western Canada.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office should be addressed:

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WEEKLY CALENDAR

Sunday, December 9.—St. Leocadia, virgin, martyr, was a native of Toledo who was apprehended by order of Dacian, the governor under Diocletian. Hearing of the martyrdom of her friend St. Eulalia, she prayed that God would not prolong her exile. Her prayer was heard and she died in prison.

Monday, December 10.—St. Eulalia, virgin, martyr, a native of Merida in Spain, when only twelve years old appeared before the cruel judge Dacianus who was executing the edicts of Diocletian, and reproached him for attempting to destroy souls by compelling them to renounce the true God. She was seized and, when flattery failed to win her over, was most cruelly tortured before she finally succumbed.

Tuesday, December 11.—St. Damasus, Pope, was archdeacon of the Roman Church in 355 when Pope Liberius was banished. The Saint followed the Pontiff into exile and later returned to Rome where he was chosen to succeed Liberius on the latter's death. After overcoming local dissension he devoted his time to the extirpation of Arianism in the West and to Apollinarism in the East and for this purpose convened several councils. He died in 384.

Wednesday, December 12.—St. Valery, abbot, was born in Auvergne in the sixth century. After spending a number of years in several monasteries seeking spiritual perfection he travelled into Neustria where he converted many infidels and established a monastery of his own. He died in 621.

Thursday, December 13.—St. Lucy, virgin, martyr, after her mother had been miraculously restored to health, consecrated her virginity to Christ. A young man to whom she had been promised in marriage accused her as a Christian to the heathen. A fire kindled around her was, through miraculous intervention, prevented from harming her and she was finally dispatched with the sword as foretold at the tomb of St. Agatha when her mother was cured.

Friday, December 14.—St. Nicetas, Archbishop, and his companions, martyrs, St. Nicetas was the Bishop of Rheims who was killed by the barbarians who plundered that city in the fifth century. Florens, his deacon, Jocund, his lector, and Eutropia, his sister, were martyred with him.

Saturday, December 15.—St. Mesmin, was appointed abbot of the monastery at Micy in the time of King Clovis. During a terrible famine he fed nearly the whole city of Orleans with wheat from his monastery without perceptibly reducing it. He also drove an enormous serpent out of the place in which he was afterwards buried. After governing his monastery for ten years, he died as he had lived, in the odor of sanctity, in the year 520.

BLESSED THOMAS MORE

Few men in any age have so combined public office with private virtues as did Blessed Thomas More, knight, author, Lord Chancellor of England, and martyr to his Catholic Faith.

More was born in London, February 7, 1477, and while still a child was placed in the household of Cardinal Morton, Lord Chancellor and Archbishop of Canterbury. His intellectual attainments marked him for advancement and the Archbishop sent him to Oxford to study. Later he studied law in London where his legal abilities attracted great attention although he himself manifested greater interest in poetry and literature.

After serving as Under-Sheriff of London and as a member of an embassy to Flanders, he was recalled to Court where honors were heaped upon him by Cardinal Wolsey, then the Lord Chancellor, and the King. When the Lutheran controversy broke out on the Continent More was drawn into it and some of his polemical writings on that subject still remain. It was during this period that he served as High Steward of Cambridge University and as Chancellor of the Duchy of Lancaster.

In October, 1529, More succeeded Cardinal Wolsey as Lord Chancellor of England, the first layman who ever held that office. As Chancellor, among other things, it was his duty to enforce the laws against heretics. This he did with vigor, although making every effort to give the accused a chance to recant.

During his term of office only four persons suffered the extreme penalty provided for heresy under the laws of the kingdom at that time.

Then came the King's break with Rome, followed by the proclamation ordering the clergy to acknowledge Henry VIII. as "Supreme Head" of the Church. There is evidence to show that when this proclamation was issued, More immediately tendered his resignation, which, however, was not accepted. But his firm opposition to the King's designs regarding divorce, papal supremacy and the laws against heretics, soon made him objectionable to Henry and in May, 1532, his resignation was accepted.

For eighteen months thereafter he lived in retirement devoting his time to literary pursuits. His name was included on the original Bill of Attainder aimed against those who opposed the King but More's popularity was so great that the King finally deemed it expedient to remove his name.

However, in July, 1535, he was indicted for high treason because of his continued refusal to acknowledge the legality of the course pursued by the King. He was tried, found guilty, and sentenced to be hanged at Tyburn. The King, however, changed this sentence to beheading on Tower Hill where the execution took place on July 6.

He was formally beatified by Pope Leo XIII. in the Decree of December 26, 1886.

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God will have the soul make itself as a fool in His sight, as indeed it is.—St. Teresa.

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