

which, among other things, was discussed the evil condition of the stage today and the difficulty which Catholic parents have in selecting plays and screen offerings suitable for their children. The moving spirit in the plans for the initial production was Sister Marie Aileen, Ph. D., who won her degree from Fordham University for a study of the drama.

Three plays were given at the performances. "The Little Princess," "The Twilight Saint" and "Behind the Scenes." All the participants were pupils of the Sacred Heart Academy coached by Sister Aileen.

## THE WELDING OF CHRISTENDOM

By Canon William Barry, D. D.  
Catholic Times, April 21

Two pictures printed side by side last week in the Times strikingly illustrate the conflict between Bolshevik tyranny and Christian freedom which now holds all eyes observant. In one we see the young Catholic priest who has been condemned to eight years' penal servitude for teaching children their catechism, and with him a venerable ecclesiastic accused of the same offence. Both represent types of our clergy well known to us and very attractive; but the singular innocence, the smiling courage, that mark the more youthful confessor of the Faith are most touching, as though he were a second St. Stephen brought before Christ's enemies. His face, indeed, seems the face of an angel. Turning from this deeply affecting picture, we survey the actual governors of Russia in council assembled—the brothers Trotsky and their confederates—a truculent gang, cruel and proud, like the Diabolonian great lords in Bunyan's "City of Mansoul." And this they truly are, lords of hell, leagued against Prince Emmanuel, whose people they would fain corrupt and destroy.

We could not wish for nobler champions than these Martyrs, who in the twentieth century renew the glorious examples left to us from the very beginning, as the cause for which they suffer is the same. They will not deny Christ; and, being His ministers, they will preach His Gospel, even to little children. Like St. Laurence, they refuse to be guilty of handing over the treasures of the Church to robbers calling themselves the State. But they make no resistance; they conspire not; with politics and conspiracies they have had nothing to do. The Bishop has acted as a Bishop, the priest as a priest. All attempts to prove any crime on their part except their Christianity in fact broke down completely—in that Krylenko, the furious hater of religion, made himself not only judge, but accuser and lawgiver, bent upon compassing their destruction.

### OUR ENEMIES

And if our Martyrs were perfect in all the beauty of holiness, what shall we say of the Bolsheviks who condemned them to prison and execution? They too were perfect in their kind. We could have desired no enemies more richly endowed with evil qualities. Out of the immense catastrophe which has fallen upon Russia, we may see how Providence, "weaving the web of an infinite plan," is drawing such store of good as will amaze the happier generation destined to enjoy it. And these enemies of the Almighty will prove to have been His instruments, blindly serving the design they dreamt of putting to confusion. Let us not imagine the Bolsheviks to be merely the foes of a God whose existence they deny. He is to them real and ever-present. Like the fallen angels, they believe and tremble, while they make war upon Christendom. That the devil should profess atheism was a stroke beyond the reach of Milton's wit; nevertheless, to Satan turned Bolshevik it might well seem the supreme act of defiance. For myself, I cannot doubt the intensity of a militant endeavour to pull God out of His throne and to trample on Christ, which inspires obscenity, blasphemy, sacrilege, robbery, and the portentous physical tortures inflicted on their victims by the Soviet tribunals. Far more than any economic theory, be it Marxian or outdoing Marx, I reckon that only this fanaticism against the "denizens of Heaven" will explain why a Government fighting for its life should attack the Orthodox millions, engage in a war with the Pope, and turn savagely upon Israel. The spirits of wickedness, acting from the unseen, drive these miserable slaves and tyrants to enlarge the borders of death by overwhelming religion, morality, and the civilization they detest in a common, an irretrievable ruin.

### THE GREAT WORLD DRAMA

Let us survey the stage, the actors, and the scene at which this supernatural drama has arrived. The stage is all Europe, with America behind; in one word, Christendom, containing nearly seven hundred millions baptized or not, who take for granted the main principles of morality drawn from Holy Scripture, despite other influences. No Western Government or people desire the Soviet regime. But our politicians, dim-eyed mortals quarrelling over petty personal interests in a mental fog, know the Kingdom of God by report rather

than united experience. And thus, for lack of vision, they have suffered defeat from the Bolshevik Diabolionian, who know precisely what their own programme demands. On the battlefield, in diplomacy, in attempts at commercial agreement, our secular chiefs have disastrously failed. It would be hard to mention a single advantage gained in the last five years over Lenin and his accomplices in crime by the Entente, while America looks on, disgusted, but checkmated in the game of world-politics. What shall our Worldly-Wisemen do next? They do not know. Mocked insolently by the Red Soviet, they keep silence. And while things are thus at a standstill the Supernatural brings other actors on the stage, other laws are revealed.

### NEWMAN'S REMARKABLE PROPHECY

Victorious over military reaction, laughing at the bourgeois statesmen of the West, whom they delude with empty proposals, the Russian atheists take up in earnest their primary task, which is to destroy religion, root and branch. They teach the young to be vicious, impure, and anarchic; they have massacred thousands of clergy, including a host of bishops, and have degraded the schools and churches into homes of pollution. They regard men and women as beasts of the field, encourage them to lay the reins on the neck of their lusts, for why should they not? All hypocrisy comes to an end; neither apocryphal nor illusion is called in to disguise the doctrines they hold or the policy of persecution they mean relentlessly to follow. In this open war against all that is worshipped or called God the Bolshevik anti-Church fulfils a striking prophecy of Newman's, dating from April, 1839, on "the religion of the mingage." As is usual in such forecasts, they seem to say: "This is the last hour." But they are most remarkable. Newman lived at Oxford in a time of transition, with compromise and unreality on every side. He saw that these could not last. They were fading shadows of the Reformation, which itself had become a mere antique. And so Newman wrote of them. He saw that the real contending powers were "Catholic Truth and Rationalism," or, as I should prefer to call our great enemy, Secularism, the doctrine that denies God, the Supernatural, and life after death. And he went on to warn his readers that "then indeed will be the stern antagonist when two real and living principles, simple, entire, and consistent, one in the Church, the other out of it, at length rush upon each other, contending not for names and words, or half views, but for elementary notions and distinctive moral characters" ("Apologia," p. 102; "British Critic," April, 1839).

### THE BOLSHEVIST ANTICHRIST

This is what is coming to pass in our day. Half-vision, or in our day, the Church, mere Modernism, or Indistinct Liberalism, can afford no satisfaction to the individual or invent a remedy for social disorder, because they fail to measure the task of reform; neither have they grasped the secret of reality. If the Supernatural is not a fiction, if Jesus Christ was not a deluded dreamer, there is one ideal of life to which men must be loyal, or they can never be what they ought, never therefore happy or at rest. This the Bolsheviks simply deny. They will not satisfy a life or suffer it to be lived under their rule. As the French atheist Government tried again and again to suppress all religious institutions in the name of civilization, so would Lenin and Company abolish the Ten Commandments, which they reject as "middle-class morality." In other words, the ethics which decent unbelief respected in Western Europe are to be cast out ignominiously, and instead is given the freedom of the jungle, satisfying its rage, lust, and delight in torturing the defenceless. Imagine the horror of J. S. Mill, Le-tien Stephen, or Huxley at fiendish proposals like these. But they are the logical consequences of refusing to have God in our knowledge, and the evil tree bears this deadly fruit. Even in France there were remnants of "independent" morality left among the nobler sort of infidel, though not likely to keep the ground. For all these "half-views" the Bolsheviks proclaim their supreme contempt. Thus do they bring out in sight of all men the fatal germ hidden but working effectually in every variety of anti-Christian doctrine, from whose effects millions are suffering in greater or less degree. They, I repeat, have discovered the microbe of atheism, by means of which we are enabled to test and place not only the religious but the social maladies weighing upon our lives. The world drama is clearing up.

### BUT IS "MANSOUL" AWAKE?

But is "Mansoul" awake? Does Christendom realize the decisive new marshalling of our forces required by this appearance on the historic stage of absolute militant atheism, armed with power? Alas, not yet—the thing indeed is enormous and of its nature staggering. For we have seen the anti-Christ compared with whom all former heresiarchs are but his heralds and forerunners. A fresh Apocalypse, written by a latter-day St. John, would be needed to stir up Christians, to show them the danger, and to

inflammate their hearts with a courage as of crusaders. Nevertheless, Mansoul is waking up; Christendom has canonized our latest martyrs, and they are with God, interceding for us their humble brethren whose trial lies in the future. I must return to this great and solemn subject. Meanwhile, let our daily prayer go up before the throne of God: "Omnes sancti Martyres, orate pro nobis."

## THE TEACHER SAINT

May 15th, the Feast of St. John Baptist De La Salle, Patron of Catholic Schools, Father of Modern Pedagogy, Founder of Normal Schools.

During the different periods in the history of education, God has raised up heroic men and women to meet the requirements of the moment. Be it Bada in Britain, Alouin at the court of Charlemagne, Albertus Magnus and Thomas Aquinas in the universities, Ignatius Loyola to combat the errors of the so-called Reformation, or Saint John Baptist De La Salle in the seventeenth century, all proved true to their task and left the world better in civilization and culture. These Christian educators are among the brightest glories of an already gloriously divine Church, whose work is the uplifting of humanity and the realization of the ideal of its Founder: "Be ye perfect." And in this grand list, Saint De La Salle takes rank among the greatest. Very aptly and justly has he been titled by Leo XIII., as the Teacher Saint, the Model of Christian Professors, the Patron of Christian Schools and the Protector of Youth.

Saint De La Salle was born in Rheims, France, in 1611. As is the case with the chosen leaders of Christ's Church, he evidenced very early in his career his spiritual nature and intense interest in the intellectual and moral uplift of his country, at that time a prey to Janisism and the gaieties of the brilliant court of Louis XIV. At the age of eleven he received the clerical tonsure, and at sixteen was named Canon of the Cathedral of his native city. At nineteen he finished his course in philosophy at the university, graduating with honors. His theological studies were pursued and finished not without difficulty and interruptions at the famous seminary of St. Sulpice, Paris. His elevation to the priesthood took place on Easter eve, 1637. Thenceforth his interests were always for the poor, the most numerous and the most neglected part of the French nation.

His call from God was made certain when he was entrusted with the care of a Sisterhood founded by his spiritual director, Canon Roland, for the education of young girls. Faithfully and assiduously he discharged this duty until he had secured the Institute its letters patent from the King. He then gave the direction of the new Society over to the Sisters and turned his energies towards the boys of the city. His heroic self-sacrifice attracted many generous-souled young men, and they labored and succeeded despite adversities and opposition. His Institute of the Brothers of the Christian Schools took permanent form in 1681. These brief chronological facts are given in order to better understand his genius as an educator and an administrator.

Though his efforts were not limited to primary education, with all its various components, yet he always associated him with it. He completely revolutionized the old-fashioned methods of education and introduced practically the simultaneous method, according to which children of the same capacity follow the same lessons under the same master. St. Peter Fourier (1565-1640), perhaps, was the first to state clearly the simultaneous method. Brother Azarias in his "Essays Educational," tells us that others discovered its value, and even partially applied its principles long before Saint De La Salle, but he was the first to appreciate its worth and to give it practical application in the classroom. This principle of simultaneous teaching he enunciates clearly in his great treatise on education, "The Management of the Christian Schools." To-day this method is universally employed in primary and secondary schools.

From the beginning of his Institute, he realized the importance and necessity of a training school for teachers, and when in 1681 the opportunity presented itself, he opened a Normal school at Rheims. The following year he opened one in the duchy of Mazarin, where young men "were destined to be instructed in the true maxims of Christian pedagogy, as also to read, write, and sing well, in order that they might afterwards teach the youth throughout the burgs, villages and hamlets of the duchy."

In 1699, he opened one in Paris to which he attached a free school, in which the young masters were exercised in the practice of teaching under the guidance of an experienced Brother. At St. Denis, he opened a fourth Normal school.

Despite the multiplicity of affairs relative to the organization of his new community, the opening of new schools, and his duties as teacher, he found time to instruct the young masters in the principles of pedagogy which his experience and genius had discovered. Under the guidance of the Saint, the young teachers possessed an advantage which the State schools could not offer. A thorough training in

prayer, meditation, and spiritual reading cultivated a sincere piety, which heightened the lustre of their learning, and made the arduous work of the classroom a labor of love. Fortunately for the teaching profession, he has left us his knowledge of pedagogy in his admirable and epoch-making treatise, "The Management of the Christian Schools," a book which solves the perplexing problems for the teacher whether in the college, academy, or elementary school. This precious handbook gives clear, concise, and practical rules for securing discipline and imparting instruction. The rules given bespeak an abundance of practical good sense, and reveal an intimate knowledge of boy nature. The value of the priceless manual has been aptly stated by Matthew Arnold: "Later works on the subject have little improved the precepts, while they entirely lack the action."

Prior to the time of Saint De La Salle, the work of the teacher lacked the exclusiveness necessary to dignify it. Those engaged in teaching were required to do work foreign to their calling. Such outside services were distracting, and left little or no time for the preparation of lessons and planning ways and means for the improvement of discipline and methodical advancement. He was convinced that the teacher must give his entire and undivided attention to the child. Therefore, he impressed upon his disciples the conviction that teaching is not a career or instrument of fortune, but that it is the most elevated expression of sacrifice and devotedness; that "Christian Education is an apostolic function because it was the office of the Apostles whom Jesus Christ appointed to be masters, teachers, and saviours of men." Further, he destroyed the State barriers of exclusiveness which limited the teachers to teach only certain subjects, much to the detriment of the pupils. As a means of still furthering his work, he made the mother tongue the basis of all instruction.

In this he was a pioneer of great courage. It required a man of great and strong character, fearless of opposition, and fully assured of the great connectiveness of his principles to destroy the old-fashioned method of language instruction. By this he freed the child from the thralldom of learning a foreign tongue preparatory to his own language, supplied to the grown man a means of self-culture previously unrealized, and prepared the way for the study and appreciation of national literature.

Modern educators evidently do not realize what they owe to the genius of Saint De La Salle, for they are very partial in extending to him the merit of his achievements. Histories of pedagogy devote much space to such modern educators as Pestalozzi, Lancaster, and Barnard, and yet De La Salle preceded them by a century, and anticipated and made practical many of the ideas which are supposed to be distinctly original with them.

The time is at hand when this great Teacher-Saint will be appreciated by fair-minded educators as one of the powers in modern education. They will recognize him as the inventor of the simultaneous system, the first to establish Normal schools, and to make the mother tongue of prime importance. Boone, in his "Education in the United States," recognizes him as a man of progressive modern thought, who introduced besides Normal schools, polytechnic institutions and reforms. No one ever exerted in pedagogy an influence equal to his, and he has left a living monument in which are embodied all the principles by which he revolutionized methods in education.

As a French Minister of Education said a few years ago: "The illustrious Founder of the Brothers of the Christian Schools was the pioneer of popular education, not only in France, but in the whole world. At a single casting, he brought forth from the mould schools of every kind for the masses."

## TRIBUTE TO GENIUS

### ABBE BREMOND CHOSEN FOR SEAT IN ACADEMY

It was not in obedience to a tradition or to a desire to replace one ecclesiastic by another that the French Academy has elected Abbe Henry Bremond to the seat left vacant by the death of Mgr. Duchesne. A layman could have been elected just as well, such as the historian Camille Jullian, for instance, who was Abbe Bremond's rival for the election. A few years ago Mgr. Baudrillard was elected to succeed a layman, Count Albert de Mun.

But in admitting to the ranks of the Forty Immortals the Abbe Bremond, the Academy desired to render the highest literary homage to a writer whom it had already honored with its highest recompense. Abbe Bremond is considered to be the most powerful literary critic of our time. It has been said of him that "he is the one who most closely resembles Sainte-Beuve." He has the intuition which leads him to discover a man through his book and the mastery of words which reveals intentions, and points out the most minute literary beauties in a work together with the thought which it contains, exposed or masked.

A native of Provence, Abbe Bremond is now fifty-eight years of age. He was ordained in 1892 and has been professor of literature in various religious establishments in Paris as well as a collaborator of various reviews, such as "La Quinzaine," "Les Etudes," "Les Annales de Philosophie Chretienne," "Le Correspondant," and "La Revue des Deux-Mondes."

Among the numerous works which he has published are "L'iniquite Religieuse," "Ames Religieuses," "L'Enfant et La Vie," "Le Bienheureux Thomas More," "Newman," "La Providence Mystique," "Apologie pour Fenelon." Three of his works have been crowned by the French Academy. But his principal work, the one which obtained the highest academic award in 1917, the grand Broquette-Gonin prize of 10,000 francs, is the "Histoire Litteraire du Sentiment Religieux en France depuis la fin des Guerres de Religion." This is a work of unprecedented scope. The study of religious sentiment to the Seventeenth century alone fills four volumes. When the entire work is completed it will fill about ten volumes. It is the most profound and the most profound of any of the great works undertaken in this field. Although its length as well as the subject chosen would seem to limit the reading of this work to a very small and select public, it has obtained an unheard of success which has now been confirmed by the vote of the most illustrious company of literary men.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### THE DOLLAR CLUB

Last year saw the inauguration of our Dollar Club. In founding it we have established our most important organization for the collection of funds by direct appeal from our office. We try to reach every Catholic in Canada and tell him directly that he is vitally interested in the future welfare of our Catholic missions. We appeal for the missionaries and their works. We let everyone know that in the far off and pioneer posts there are priests working daily for the extension and defence of God's kingdom here in Canada. We point out the difficulties they have to overcome through the distances they are often compelled to travel in reaching their Catholic flocks, through the poverty and frequently the indifference of new peoples whose whole attention is absorbed by the difficulty of providing the absolute necessities of life. Coming, as many of the new-comers do, from conditions far different to our own, they are unable to make provision, and in truth, are frequently untrained to make provision for the welfare of religion. Under these circumstances the lot of the missionary is one of constant hardship. To fight the battle alone is to run almost certain risk of failure. Poverty and practical indifference soon open the door to the proselytizer, who with smooth tongue and ample purse begins his deadly work against the unshapable faith of such Catholics.

In previous years money was lavishly spent by our people and the administrators of Extension seized the passing opportunity to collect funds for Burses and substantial donations for chapels and the general work of Extension. That foresight proved its great value last year when we had to provide financial aid for ecclesiastical education. But it was equally evident that our appeals could not cease without disaster to the missions. We decided, therefore, to ask for less and broadened our appeal with the determination of reaching every Catholic. We began with our old and tried friends, the subscribers to the Catholic Register, "Contribute yourself and send us the names of your Catholic friends. We are in absolute need of help from everyone," we said to them. And with that our Dollar Club began. The campaign opened last May and we joined our prayers with those of the Catholic people that the Mother of God, the foe of all heresy, would send us aid that our labor for the extension of the Christian faith might bear fruit. We were not disappointed.

What is the Dollar Club? It is an association of Catholics who every year contribute at least one Dollar to the Extension Society for the missionaries. Every Catholic should be a member. We have thousands who do not read our appeals through the Catholic Register, the Catholic Freeman and the Canadian Freeman. One glance at our pages showing the returns will prove this conclusively. But that sort of Catholicity will never save nor strengthen the Church. We need, and need badly, the practical cooperation of all Catholics. What a great encouragement it would be for our missionaries to know that every Catholic to a man was doing all he could to sustain and help them in the field! We realize this fully, and that is why we make our appeal direct and personal. We try to reach every Catholic who is capable of doing something for the missions. It is impossible, on the other hand, to neglect our missions without heaping up for ourselves difficulties that in time we can scarcely hope to overcome. The people of Canada must become

accustomed to the work of the Church. This means that our priests and missionaries must go everywhere. Christ commanded them to "Go." He did not say to them, "wait until you are asked." He did not leave to them to pick and choose either. Every creature on earth has a right to hear His Divine Gospel. The Church was commanded, therefore, to provide the preachers and the missionaries. The Lord promised to do His part, we were commanded to do ours. "But they going forth preached everywhere; the Lord working withal, and confirming the Word with signs that followed." This is St. Mark's picture of the early Church in action. How does our present attitude towards the Gospel compare with it? Are we simply hearers of the Word only or are we doers?

This year with the return of the month of May we appeal again to a large body of Catholics to join heartily in our missionary programme. The assistance we got last year from so many who never before took any practical interest in our appeals, was valuable beyond words. By the help we got we actually saved some very important missionary works from destruction. What wonderful encouragement it was to read the letters that poured in daily to our desk to tell us that sacrifices would be made that the work of the Church might go on without interruption! Our letter to you this year tells the story in figures. Examine them carefully. Do not throw our communication away or pigeonhole it for all time. It is the voice of the missionary speaking to you in Christ's name to do your share for the extension of God's kingdom among men. Since you cannot go yourself, help the men who have gone with a sublime faith in God and a supreme confidence in your practical cooperation with their efforts.

And finally, we have added to our appeal an important feature. In each envelope we are enclosing a little card. Read what is on the back of it. Put it in your prayer book and let it be a daily or at least a weekly reminder that we have great missionary works awaiting your attention. We cannot neglect them for the sake of the great cause they serve, we cannot ignore them either, for our own sake and the sake of our children. Send in your name and contribution and be inscribed on our missionary roll. Last year thousands joined, let us double that number in 1928. And above all, do not forget our request for the assistance of your holy prayers. No work of God endures or advances far without the help of prayer. Pray the Lord of the harvest who has placed us in the midst of such vast fields that our work may be blessed and with that blessing be the fruitful source of salvation to many.

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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

## WEEKLY CALENDAR

Sunday, May 13.—St. John the Silent, who, after the death of his parents, built a monastery and entered it with a view to making salvation his only pursuit. He was made a Bishop, but abdicated his episcopal charge to assume a position of great humility in the monastery of St. Sabas. He did not reveal his identity until forced to do so several years later.

Monday, May 14.—St. Pachomius, converted to Christianity through kindness, established a religious order at Tabenna and trained vast multitudes in detachment from creatures and selves. He died in 348.

Tuesday, May 15.—St. Peter, Martyr, who was put to death during the persecution of Dacian in Asia Minor. He was first bound to a wheel and his bones broken, but when it was seen this availed nothing against his faith, he was beheaded.

Wednesday, May 16.—St. John Nepomucen, chaplain of the wife of the Emperor Wenceslaus, who vainly tried to extort her confession from him. Finally Wenceslaus had him bound and thrown in a river. A heavenly light disclosed the body and he was buried with fitting honors. Three hundred and thirty years after death the tomb was opened and the tongue of the saint was found to be still incorrupt.

Thursday, May 17.—St. Paschal Baylon, a lay brother of the Franciscan Order, who was renowned for his devotion to the Blessed Virgin.

Friday, May 18.—St. Venantius, martyr. He was seized as a Christian and brought before a judge, but was several times miraculously saved from death. With his convert companions he was finally beheaded in the year 250. The bodies of these martyrs are preserved in the church of St. Venantius at Camerino, Italy, the birthplace of the saint.

Saturday, May 19.—St. Peter Celestine, who left his home to live in a mountain solitude and whose rule of life formed the foundation of the Celestine Order. He was elected to the Papacy, but, after four months, retired and spent the rest of his life in a cell.

## GATHERING THE "CRUMBS"

I ask not, Lord, to do great things for Thee,  
A little child I fain would always be;  
Grant that mine be the part to gather all  
The little crumbs that round my pathway fall,  
The tiny crumbs of thought and word and deed,  
With none but Thee, my Lord, to ever heed.

Like playing hide and seek in childish glee,  
Let me be ever seeking after Thee;  
And may I find Thy sweet Face,  
Jeux de Dieu,  
In whatsoever garb Thou shalt appear,  
Keeping in mind Thy words,  
where'er I be,  
"As thou didst to My least, thou didst to Me."

Thy grace I crave to keep the narrow way,  
To grow in love for Thee from day to day,  
Yet, should I stray again, dear Lord, once more  
Forgive Thy child, as Thou hast oft before,  
And grant that ere these hands in death are stilled,  
With crumbs of love, I'll have my basket filled!

—MARY L. McILHARNEY

## BURSES

### FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

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,  
Almonde, Ontario

QUEEN OF APOSTLES BURSE  
Previously acknowledged \$2,769 88  
In thanksgiving, Nfld. .... 1 00

ST. ANTHONY'S BURSE  
Previously acknowledged \$1,479 95  
For favor received, New  
Victoria ..... 2 00  
In thanksgiving, Nfld. .... 1 00  
M. G. Killeen, Minto, N.B. .... 1 00

IMMACULATE CONCEPTION BURSE  
Previously acknowledged \$2,787 98  
A. R. McD., St. Peter's  
Lake ..... 1 00  
In thanksgiving, Nfld. .... 1 00

COMFORTER OF THE AFFLICTED BURSE  
Previously acknowledged \$404 00  
In thanksgiving, Nfld. .... 1 00

ST. JOSEPH, PATRON OF CHINA BURSE  
Previously acknowledged \$2,988 20  
M. C. D., Antigonish ..... 2 00  
In thanksgiving, Nfld. .... 1 00

BLESSED SACRAMENT BURSE  
Previously acknowledged \$449 05  
Friend, St. John ..... 8 00  
In thanksgiving, Nfld. .... 1 00

ST. FRANCIS XAVIER BURSE  
Previously acknowledged \$572 30  
In thanksgiving, Nfld. .... 1 00

HOLY NAME OF JESUS BURSE  
Previously acknowledged \$393 00  
In thanksgiving, Nfld. .... 1 00

HOLY SOULS BURSE  
Previously acknowledged \$1,622 39  
In thanksgiving, Nfld. .... 1 00

LITTLE FLOWER BURSE  
Previously acknowledged \$264 04  
In honor of Little Flower,  
Toronto ..... 25 00  
Billie's thanksgiving ..... 1 00  
In thanksgiving, Nfld. .... 1 00

SACRED HEART LEAGUE BURSE  
Previously acknowledged \$2,766 45  
Friend, Dublin ..... 1 00  
Miss M. McLean, Washabuck Centre ..... 1 00  
L. W. K., Walkerton ..... 5 00  
In thanksgiving, Nfld. .... 2 00

## Keep Incoming Funds Working

Heavy payments by way of interest are now being received by holders of Victory bonds throughout Canada. In addition, there are other dividend and interest payments, making in all disbursements of around \$50,000,000 during the first part of May. It is vitally important to keep these funds constantly at work.

Our May List comprises a wide selection of bonds of Dominion and Provincial governments, of cities, towns and other municipalities together with choice corporation securities. Investments may be selected from \$100 upwards. The yields range from

## 5% to Over 7%

Copy of the May Investment List on request.

## AEAMES & CO

1000 BAYVIEW AVE. TORONTO, ONT.  
VICTORIA, B.C. CHICAGO, ILL.

Members Toronto and Montreal Stock Exchanges