

I see no connection at all between the truth involved in any definite entity and the spiritual state of the creature who follows it.

EVOLUTION CANNOT BE ESTABLISHED

"The theory of evolution by its very nature cannot be established in fact. There is not one missing link, there are a thousand. Various forms of life appeared so explosively on this planet that no Darwinian explanation cannot account for the extraordinary number of species suddenly arising where none like them had existed before. The plausibilities elaborated by over-zealous evolutionists quickly disappear when closely scrutinized in detail, and in their place we find nothing but contradiction and confusion.

"That twenty-four-year-old boy, Professor Scopes, has been dignified beyond all measure of his deserts through the notoriety which has been heaped upon him. Juvenile enthusiasts are ever ready to attach themselves to any cause. They are directed by impulse, not by thought. Bolshevism has its youthful adherents. Almost any 'ism' can be depended upon to attract the immature and unthinking. Hence to interpret the trespass of this almost unthoughtful fledgling against the unhappy, not to say preposterous, law of Tennessee as an egregious assault upon God which must needs inspire crusaders to rush to God's defense is carrying the importance of the matter beyond all bounds.

"I cannot see that God needs any defense. He exists for me through an act of faith, and I cannot comprehend the demonstration of faith by any formula of metaphysics. That which is absolute no longer requires faith; it is obvious. The evolutionists, unable, despite the pitiable logic of Henry Fairfield Osborn and the noisy group of scientific dramatists who imitate his sophistries, to demonstrate their theory in fact are driven to defend their belief in it as I defend my belief in God upon an act of faith.

"This is indeed paradoxical, for despising faith as unscientific we find them actually steeped in it. Thus do they who condemn dogmatism become the most eloquent of dogmatizers. Heretofore religion has been blamed for producing the zealots and fanatics of the world. Now in the name of evolution we find men calling themselves scientists yet demanding that their followers accept their interpretation of what they think they see in nature not through their capacity to demonstrate their interpretation but through the gracious unyielding faith of their followers. Science is calm, dispassionate, deliberate. It accepts nothing as absolute until it is able to isolate, identify, analyze and synthesize. To science the merely plausible always remains a theory. If it cannot be reduced to the absolute it is not a crystallized fact. Any effort to sustain an inference without proof ceases to be scientific.

THE TENNESSEE CIRCUIT

"The Tennessee trial promises to degenerate into a battle between passion and passion. The newspapers ever interested in circuses, will find in it plenty of copy, little of it edifying. They will be justified in anathematizing Tennessee's crazy law, and right there reposes the one hopeful issue of the trial. The attention of the American people centered on that crazy law may induce them to meditate upon the many crazy laws under which they flounder. Who knows but that through this fantastic procedure the Eighteenth Amendment, with all its works and pomps, may be fittingly revealed for just what it is?

"If I could only be sure of being asked questions that I hardly think your side would care to propose to me I would delight in appearing as a witness, even though the defense would make capital of my answers. Professor Osborn may delight in being a witness against you, but should he dare to take the stand all you need do is to confront him with the government document showing the sad plight to which he reduced himself in the pelagic sea of propaganda. Uncolored reporting must make him a victim of the same ridicule which his newspaper comments have designed for you.

"In the meantime I urge you to read 'The Case Against Evolution,' just published by MacMillan. The author is a biologist and zoologist and a master of analysis. Very quietly he lays bare the nonsense, now parading under the banners of evolution. His book is vastly superior to my own because unlike my own it is temperate. I wrote with an indignant pen; the MacMillan author writes calmly. He criticizes me quite harshly for my mood, but because I recognize the justice of his criticism I do not resent it. Not one of the materialistic evolutionists has undertaken to answer my book, much less will any of them undertake to answer 'The Case Against Evolution.'

"You must know that my resentment of the methods of the so-called evolutionists has been provoked not by the theory itself, but by the reconstructions, falsifications and unwarranted deductions by which they strive to sustain their position.

HOW GOD MADE MAN

"I have never failed to admit that God might have worked, had He seen fit, by some evolutionary process in His creation. But what professes to be the official descrip-

tion of His modus operandi is a gross caricature not only of creation itself, but of the Creator also. Despite Ernst Haeckel, whose books are still diligently thumbed in all the public libraries of the country, there is nothing in evolution to indicate that homo sapiens is the offspring of an ape, yet it is altogether possible that as far as our bodies are concerned we have derived them from some pre-existing form which took its own body in turn from a still earlier form. All this is nothing to me because I am still confronted by the phenomenon of the soul, which by its very nature, a simple spiritual substance, could not have been evolved from matter under any theory of evolution ever proposed.

"It's none of my business how God made my body. Even the Bible suggests that it originated in slime. My interest is aroused at the point where that slime became man when God breathed a soul into a body fit to receive a soul and thus created man in His image and likeness.

"Only a disordered nightmare of evolution can assert that there is any conflict between science and religion. The truth from whatever source must be welcomed—must prevail and will prevail.

"Why should you or I be agitated by the hysteria of men who grotesquely depart from truth in their efforts to convince their followers that they have something to say concerning the truth? All scientific men are not fools. Few of them are dishonest. Another generation is coming. I once thought I believed in evolution as preached by Darwin, but I now behold that high-priest discredited by modern high-priests, who in turn, as the evidence clearly indicates, will be discredited by a still to come.

"Eventually if it is God's purpose to manifest a truth that now evades man's efforts to pry into its mystery He will let that truth be known. In the meantime honest and capable scientists will go on correcting the errors which have brought Mr. Scopes to his present state and the inordinately zealous souls who oppose him to theirs.

"As you know I am a member of the Catholic Church and may, therefore, believe what I please respecting evolution provided only that I am in no imprudent haste to seize upon alleged truths in science that may not be well-motivated or adequately demonstrated. I am frequently astonished to find so many non-Catholics who believe that the Catholic is sealed up in a capsule and forbidden to think for himself. This is an error quite as grotesque as the error you are now engaged in fighting, though of an entirely different nature. I am not excited about it. I am merely at peace for I find nothing in my religion that is irreconcilable with any well-ordered or decently presented theory of evolution directed and controlled by Almighty God.

"Having specialized for years in what is called evolution I am not even tempted to reject the doctrine of individual regeneration. Material evolution is not the only force that would carry us back to the brute, though I grant you it has been roundly abused by men who believe they have no souls and who think that the curse of the world is religion, and who go still farther by asserting that the acceptance of their doctrine would free mankind from all obligation to recognize any moral code to put a check on any animal impulse.

"The mass of strange voices now articulating the fanciful theory which you hate so valiantly affords me no ground on which to kick over the law of love. My only objection to it is that it should be taught from an ex parte point of view by a young man who presents but one side of it to his pupils. The two sides when taken together are tremendously stimulating and afford an intellectual tonic to any student. I would have no fear for the moral development of any youth receiving from a dispassionate teacher the details of both sides. I think the conflict and confusion between the two would necessarily bring that youth all the nearer to a recognition of the overwhelming, inscrutable, well-nigh-imponderable mystery of creation and the infinite God behind it.

"I am no longer intolerant even of the materialist evolutionist. On the contrary I am amused by his pretentious pose of superiority under which festers an abyss of ignorance. One of my closest associates, the editor of a metropolitan journal and a really profound man, urged upon me only four years ago the necessity of his having to believe in 'evolution' because it had received the imprimatur of the consensus of opinion of all mankind. I took the trouble to show him the other side as presented by the distinguished men whom he knew to be authorities, and was literally astounded by his reaction. Here was a big man of tremendous intellectual capacity and no religion at all to bias him responding at once with the simplicity of a child. I can never forget his eloquent exclamation when he had reviewed the evidence: 'The issue is not quite as simple as I had come to think it. It does indeed possess two sides. Too many of us are familiar with but one side. The only consensus of opinion exists among those who don't know. Henceforth I shall keep my mind free of prejudice when well-meaning folk are discussing the detached fragments which they believed to be the whole.'

"I have never failed to admit that God might have worked, had He seen fit, by some evolutionary process in His creation. But what professes to be the official descrip-

"Perhaps you will now understand why I cannot serve your cause as a witness. The scientists by their own admission do not know. You do not know. Certainly I do not know. And where we are all steeped in so much ignorance and so biased by prejudice one way or the other we cannot hope that our bitter quarrel will result in any flash of the divine light. The Bible tells us that God created the world, and sets forth an astonishingly accurate sequence of events. It nowhere gives a hint of how creation was accomplished. I have received no inspiration that would enable me to solve the riddle, which I greatly fear will remain unsolved as long as the finite continues to believe that it is capable of comprehending the Infinite.

"Thanking you for your kindly thought of me, and deeply regretting that I cannot be of service to you, I am, Sincerely yours,
"ALFRED W. MCCANN."

FOREIGN MISSION NEWS LETTER

HOW CASTE IN INDIA IS HANDLED

Catholic missionaries are well aware of many un-Christian features of the caste system which must be eradicated, but they look upon the system as a whole as being more social than religious, and those things not opposed to Catholic doctrine and practice are allowed to remain. This is the reason they have succeeded in making converts.

The Protestant attitude is entirely different. They are opposed, with the exception of the Leipzig Missionary Society, to caste, root and branch, and their insistence on eradicating it has caused more than one revolt and uprising amongst the people.

The Catholic attitude dates back to early Christianity when Catholics permitted Brahmins to retain the social features of their caste; but, as the early missionaries like St. Francis Xavier, worked largely among the lower classes in India, the problem had not reached the proportions it has since.

FATHER DE NOBILI'S METHOD

The first great modern Catholic inroad among the higher castes was begun by an Italian Jesuit, Robert De Nobili who arrived in Goa in 1605 and was soon sent to Madura to study Tamil. He observed that his superior during 14 years in India, had not made a single convert among the high caste Hindus, and he formed the conclusion that these Hindus were repelled, not on religious but rather on social grounds. In their eyes, the Catholic priest was an outcast as barbarous as the rest, mingling with the lower classes, eating beef and drinking wine.

Adopting himself to St. Paul's motto of being all things to all men, Father De Nobili departed and re-entered the country as a Roman ascetic desirous of living in Madura to do penance and study the law. He isolated himself from the other priests, lived on frugal meal of rice, milk and herbs, and followed other caste restrictions.

THE RESULT

The Brahmins soon became curious, but the newcomer was slow to admit visitors, and his audiences were conducted according to strictest Hindu etiquette. Gradually he won disciples, baptized them, allowing them to keep the insignia and customs of their higher rank as purely social observances. He made only 800 high caste conversions in Madura, but his new method won him the confidence of high caste Indians, and when he issued forth into the surrounding districts, he soon had more than 5,000 converts, the greatest boom coming towards the end of his life and within the half century following, when the number of caste Christians numbered 75,000.

FATHER FRASER RETURNS

Father Fraser has returned from Rome with documents from the Sacred Propaganda assigning the district of Chuchow, South Chekiang to Canadian missionaries. His remarkable success in thus securing after only six months stay in the Eternal City, such a splendid field in China, is due no doubt to the countless prayers of the priests, sisters, and pious lay people throughout the length and breadth of Canada and Newfoundland; for Chekiang is the banner province of China and has long been noted for its peace-loving people. On account of their high moral standards, conversions are made very rapidly among the inhabitants. But besides the advantage of this field being 'ready for the harvest' there are material advantages for the Canadian priests who will labor there. The climate is almost identical with that of Canada; there will be little extra transportation cost after our missionaries disembark from the ocean steamers as Chuchow lies only fifty miles from the coast; and in case of illness, there will be quick access to modern hospitals in the city of Wenchow.

THE DISTRICT

The district is familiar to Father Fraser, as his parish of Taichowfu extends to the border of this new Canadian field. In Taichowfu, Father Fraser erected three churches and fifteen chapels and became well acquainted with the customs of that particular part of the country, so the first band of

missionaries, who will depart, it is expected towards the end of the year, will have the advantage over other missionary movements, of knowing something about the spot in which their future destiny rests. It is a hundred miles square and contains ten million people scattered throughout hundreds of villages, and in ten large cities and towns. The work of evangelization at present is carried on by three priests, but it is really virgin territory, only a few thousand out of the ten million souls having been brought to the Light of Faith.

A GLORIOUS OPPORTUNITY

What a glorious opportunity is ours? Canada at last will take her proper place in the conversion of the multitude in China. Ten million souls are now depending upon us to bring to them the Knowledge and the Love of the Redeemer. Think of it, Ten Million Souls for us.

The Catholic Record was first to make room for the Canadian Foreign Mission Movement, offering its columns seven years ago to begin the foundation of Burses to educate young men for the Missions of China. Readers who have and are still contributing to this worthy work must feel a special satisfaction in the news that the immediate evangelization of a strictly Canadian district in China is within reasonable distance.

Let us cultivate a real love for these ten million souls whose salvation has been entrusted to our charity; let us arouse a great zeal around us for the speedy evangelization of this mighty host; let us talk of them; let us work for them; let us pray for them; let us send missionaries to them, and win them at last to the Sacred Heart of Jesus.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A NEW CHAPEL

BY THE PRESIDENT

It is always interesting to the friends of the missions to learn something of the work being done by Extension Society.

The following letter comes from a missionary priest, part of whose work is the spiritual care of Catholics in number but excellent in quality, of Neepawa, Manitoba:

Right Rev. and Dear Monsignor: I wish to thank you most sincerely for that generous offering you sent His Grace, our beloved Archbishop, for our chapel in Neepawa. I am glad to say the work is going on very nicely and will be completed for the 4th of August, date I have fixed for the opening. The feast of St. Dominic is on that date and the Chapel is dedicated to him. I think that was the condition of the offering.

You will see by the article I am enclosing what the people of Neepawa, which is quite an Orange centre, think about it, and many are not pleased at the building of a Catholic church there. The Neepawa Register, of which Mr. Belton is editor, had the item in its columns.

Once more the congregation and myself thank you ever so much for the generous donation. I hope God in return will bless you and the Extension and its benefactors for the good work you are doing. I am, Dear Monsignor, Yours sincerely in Xto., M. A. C.

Neepawa is a nice little town, situated on the main line of the Canadian National Railway, whose Catholic population has always been very small, because most of those who from time to time took up their abode there—in fact all who could conveniently do so—left for some place where there was a priest and church. The few families whose occupation forced them to remain have long felt the need of a church in their midst, but to be able to provide one for themselves seemed out of the question. From time to time they were visited by a priest who was obliged to say Mass in a private house and year after year they hoped that something might be done.

Some time ago a donation of \$800 each for two chapels from the estate of the late George Bissonette made it possible for Extension Society to grant the petition of the Archbishop and send one of the chapels for Neepawa.

The opening of St. Dominic's Chapel has been arranged for August 4th, the feast of its patron, and with great enthusiasm preparations are being made for the most important event, for its Catholic citizens, in the history of Neepawa. The Archbishop will officiate and friends from far and near will come to assist at the opening ceremony.

What a wonderful celebration it will be for the poor people who feel that their patient waiting and suffering and prayers have at last been rewarded! How all heaven will rejoice at the erection of a new home on earth for the Eucharistic Lord! What a sweet consolation for the soul who, while on earth, in making provision for the disposal of his worldly possessions, thought of the work of Church Extension—God's own work—and left \$800 each for the building of two chapels in the West! He now reaps the benefit of his act of charity which is responsible for the existence of tabernacles where, in Holy Mass, the Sacrifice of the Cross will be continued, where people heretofore deprived of the blessed privilege will now have

in their midst the source of all consolation—the abiding presence of the Master in the Sacrament of His love.

There are many towns in the West like Neepawa with Catholics, too few in number to build a chapel or support a priest, who do not increase because others choose to live where their religion may be practiced, and who are becoming lukewarm and indifferent and whose children are losing the precious heritage of Faith; as there are numbers of Catholics in the East who can afford to do something worth while for the work of Church Extension, but they simply do not bother. In a few years their money will be left behind, and to what profit? Someone else will spend it, but how? Now is the time to invest a part of it so that it will render profit in eternity.

Contributions through this office should be addressed:

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WEEKLY CALENDAR

Sunday, August 9.—St. Romanus, martyr, was a Roman soldier at the time St. Laurence was martyred. The latter's example so inspired him that he was converted and baptized by St. Laurence in prison. When Romanus made public admission of his conversion he was beheaded just one day before the date of the execution of St. Laurence.

Monday, August 10.—St. Laurence, martyr, was the leader of the seven deacons of the Roman church. When he was arrested, an effort was made to induce him to give up the treasures of the church. He refused and was condemned to be roasted over a slow fire. He made sport of his pains, however, until at length Christ granted him the martyr's crown and received him into eternal happiness.

Tuesday, August 11.—Sts. Tiburtius and Susanna, martyrs. Tiburtius, a sub-deacon, was betrayed to the pagan persecutors and suffered many torments before he was beheaded on the Latician Road three miles out of Rome. A church was afterward built on the site of his martyrdom. Susanna, a noble virgin, is reputed to have been a niece of Pope Caius. She had made a vow of perpetual virginity, and on this account refused to marry. Her refusal earned her the enmity of her associates, and she was denounced as a Christian. After cruel torture she was martyred.

Wednesday, August 12.—St. Clare, abbess, founded an order in an humble house near Assisi. She was inspired to this by St. Francis. Her sister, and later her mother, together with many other noble ladies, joined her. Her convent was miraculously saved from harm when the Saracen army of Frederick II. ravaged the Valley of Spoleto. The army desisted from its destructive work when St. Clare caused the Blessed Sacrament to be exposed in a monstrance above the gate facing the enemy.

Thursday, August 13.—St. Raderundus was a member of the royal family of Thuringia. Greatly against her desires, she was married to Clothaire, King of Soissons. At his court she continued the practice of the most austere virtues. Finally the King gave her permission to retire to a monastery. She died in 587.

Friday, August 14.—St. Eusebius opposed the Arians at Rome with great zeal and was imprisoned in his room by order of the Emperor Constantine. He sanctified his captivity by constant prayer.

Saturday, August 15.—The Assumption of the Blessed Virgin Mary. This feast, a holy day of obligation in the United States, is celebrated to commemorate the departure of the Blessed Virgin from her earthly existence and her translation into Heaven.

NUN AGED NINETY VICTIM OF TWO PERSECUTIONS

London, Eng.—A nun aged ninety who has passed through two persecutions, in each of which her community lost its home, took part recently in the golden jubilee celebration of the Convent of the Visitation at Walmer, Kent. She was professed seventy years ago.

Cardinal Bourne, who took part in the celebrations, told her remarkable story. She was a member of the community at Lublin, Poland, in 1865 when a terrible persecution by the Russian government broke out. The religious orders were suppressed one by one, and the community had to go into exile.

The nuns settled in Hanover, and for nine years went on doing good, until the persecution under Bismarck drove them to England, where they have been settled peacefully for fifty years.

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ANGLICAN CONVERTS

London, Eng.—Cardinal Bourne predicts many more conversions of Anglican clergy to Catholicism.

His Eminence was speaking at the annual meeting, at which he presided, of the Converts' Aid Society, an organization which gives temporary relief to convert clergy-men who find themselves in desperate straits after leaving their career to follow their conscience.

The plight of many of these sincere converts is pitiful. When they are married, as of course many of them are, they have nothing on which to turn for a livelihood, and their wives and children are involved in the wreck.

The Bishop of Pella (Mgr. Brown), speaking at the meeting replied to a charge launched by bigoted Protestants that the society holds out financial inducements to Anglican clergy to "come over." He showed that during a whole year the society had disbursed a sum of only \$10,000, distributed among many, and that consequently not many clergymen could have given up lucrative posts to slip into the Church unnoticed.

"It is quite a mistake to think," said Bishop Brown, "that the disabilities of becoming a Catholic are any less now than they were forty or fifty years ago. There are social and financial disabilities."

Hilaire Belloc hinted at interesting things in the future when he said there never was a time when the Church had greater freedom in this country, and there never was a time since the resurrection of the Church in England when it seemed to be "marking time" and awaiting events as it was now. "It is a curious time," he said. "We do not know what is happening."

Before the annual meeting of the Converts' Aid Society, members and well-wishers attended a remarkable service.

The three ministers of High Mass were converts—two of them convert clergy—the preacher (Father Ronald Knox) is a convert clergyman, and the church was built for non-conformists and converted to Catholicism a few years ago.

In his sermon Father Knox said that when a minister of religion, with the fads and foibles of his class, made his submission to the Church, the change of allegiance was never effected without a certain laceration of the mind.

"We are all a little like fish out of water when we find ourselves in Peter's Net," he said.

DIVORCE APPLICANTS SEE MOTION PICTURE

Portland, Ore.—Judge R. G. Morrow of the circuit court adopted an unusual method of dealing with applications for divorce when he had presented in his court room a motion picture which portrays in a vivid fashion the evils of divorce and its adverse effects on society at large. The showing was viewed by twenty applicants for divorce, their attorneys and witnesses and court-house attaches and visitors. Judge Morrow prefaced the showing of the picture with a lecture on the evils of divorce.

MISSION CRUSADE GRADUATES

Cincinnati, Ohio.—The first class of the School for Leadership conducted by the Catholic Students' Mission Crusade has just completed its courses here and the second class is now starting in the course. Students from institutions for men composed the first class, while the second is made up of young women. Marked success has attended the work so far, according to officials of the Crusade organization.

The School for Leadership is an outgrowth of discussions and action at the Fourth General Convention of the Crusade at Notre Dame University in 1923. Approval of the plan has been voiced by Pope Pius XI, Cardinal Van Rossum, head of the Sacred Congregation for the Propagation of the Faith, and other members of the Hierarchy. The Rev. Frank A. Thill, National Secretary-Treasurer of the Crusade is Principal of the School. Week-end sessions will be held throughout the year, the attendance being restricted alternately to young men and young women. Sessions are held in Crusade Castle, national headquarters of the organization.

All the methods for promoting mission education which are sponsored by the Crusade will be illus-

trated in lectures and in practice in each session of the school. These methods include the Round Table study plan, use of stereopticon lectures, posters, publicity and the drama. General instructions also are given on the qualities of leadership which the student Crusader should have. Emphasis is laid upon the value and necessity of student cooperation with school superiors and the adoption of methods of mission study in the Crusade units which best fit in with the general discipline of the respective schools.

CHINESE MISSION BURSES

How many excellent young men have you known who were debarred from the priesthood because they were unable to meet the expenses of a college and seminary education? The Chinese Mission Burses provide a way to the Priesthood for such young men. The interest on each completed bursar provides a sum sufficient to pay for the yearly education of one student at our seminary at Scarborough Bluffs, Ont. When he has gone forth as a priest to the Mission Fields another student will take his place, the bursar providing a permanent fund to educate those who otherwise may never have been priests. Will you help us send a priest to the Missions of China? Address:

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