

ever weighed upon the world, dominated by the height of his stature and of his moral elevation, both events and men. Dispensing consolation to his injured country prodigally and tirelessly for four years, he, like his King, contributed powerfully to the victory."

Many French papers have lately devoted entire pages to tributes to Cardinal Mercier.

OTTAWA UNIVERSITY QUESTION

ITS CONSTITUTIONAL AND HISTORICAL ASPECTS

A Memorandum read by Very Rev. Canon Cavanagh, P. P., V. F., Almonte

1848

1. The Bishop of Bytown founded in 1848 the College of Bytown to serve a Theological Seminary and Classical College for the Catholics of his diocese, of whom the majority were then English speaking and a very considerable minority French speaking. At this time the diocese of Bytown which had been formed the previous year included the present dioceses of Ottawa, Pembroke, Haliburton, Mont Laurier and the Vicariate Apostolic of Northern Ontario. The Ontario portion had been cut off Kingston diocese and the Quebec portion had been cut off Montreal diocese. The College of Bytown had Latin as the official language of its grand seminary and English and French as the official languages of its Classical College.

1849

2. This College was incorporated as the College of Bytown by the Parliament of the Province of Canada 30th May, 1849.

1856

3. In 1856 the Bishop of Bytown handed over in perpetuity the College and Seminary of Bytown together with St. Joseph's Church and the parochial duties of his Cathedral to the Oblates of Mary Immaculate. The College was to be conducted by them for the purposes for which it was founded. The Bishop promised, for himself and his successors, not to found, or allow the foundation in his diocese, insofar as it is in his power to do so, of a college or establishment which would hurt the prosperity of this one. The Superior General of the Oblates agreed to furnish a sufficient number of learned and qualified subjects for the different positions in the said Seminary and College.

1861

4. In 1861 the name of the College was changed by the Parliament of the Province of Canada to that of the College of Ottawa.

1866

5. In 1866, in the words of the French Historian of the Ecclesiastical Province of Ottawa, Pere Alexis: "In the name of Fathers Ryan, Lavoie and Dr. John O'Connor and of Honorable D'Arcy McGee and R. W. Scott, a petition was presented to Parliament for a charter erecting the College into a University, with power to confer academic degrees, and, in spite of violent opposition, the charter was granted 4th of August, 1866."

6. In 1866 when this petition was presented to Parliament by the Irish Superior of Ottawa College, Father Ryan, his French assistant, Father Lavoie and the leading Irish secular priest of Ottawa, Rev. Dr. O'Connor and by two Irish Canadian Members of Parliament, D'Arcy McGee and R. W. Scott, the Catholic population of the diocese of Ottawa, which was as yet undivided in its territory, was about one half English speaking and one half French speaking. The official Census, as cited by the historian of the diocese, Pere Alexis, shows that the English speaking Catholics formed the majority in 1861 and the French in 1871. The purpose of the charter was to confer the powers of a University was to confer the advantages and benefits of a university education on both the English speaking Catholics and the French speaking Catholics of Ottawa Valley and to make Ottawa College worthy of its position in the Capital. This petition to Parliament contained the following phrase: "This Institution (College of Ottawa) is particularly important for this part of the country (the Ontario and Quebec portions of the Ottawa Valley) particularly for the numerous French population who without it would be in a measure deprived of the advantages of a higher education." This phrase stressing the advantages of a college for the French population of the Counties on both sides of the river adjoining Ottawa, to increase whose numbers were included the French of certain portions of the Province of Quebec which did not and never belonged to the Ecclesiastical Province of Ottawa, was a political expedient to secure votes and did not and could not change the purpose for which the College had been founded by the first bishop of Bytown, namely, to afford the Catholics of his diocese, irrespective of race and language, the advantages of a theological seminary and a classical college. As a matter of fact in 1866, as Archbishop Duhamel pointed out in a memorandum cited below of the 150 students then attending Ottawa College 100 were English speaking and only 50 French speaking.

1874

7. In 1874, English was made the official language of the College—Archbishop Duhamel thus describes

this change and the reason for it, in his memorandum to Propaganda 30th April, 1892:

"In 1874 during the vacancy of the Episcopal See of Ottawa, the Superior of the Oblates and the Directors of the University of Ottawa, with the object of attracting more Irish students and in order to facilitate the study of English by French Canadians, decided to adopt English as the official language of their establishment, and to teach the classics in that language, the teaching of philosophy, of canon law and of Holy Scripture having to be in Latin, and at the same time giving a course in French literature to the French Canadian students and to the Irish disposed to follow. A short time after my consecration on the 28th of October, 1874, I was informed of this change and I thought it well to allow it to continue knowing well that the French Canadians would learn their own language and English at the same time."

The course in French was from 1874 to the end of the 19th century confined to the classes of French literature and to that of religion for French students. The lectures, therefore, in the classics, history, mathematics and the natural sciences were taught exclusively in English. "English was the official language of the establishment."

8. As Regopolis College in Kingston had closed its doors about the year 1869, when the Government grant was discontinued, Ottawa College was in 1874 the sole English-speaking College between New Brunswick and Toronto save the bilingual College of St. Mary in Montreal. Ottawa College rapidly became the leading English-speaking College in Canada. It was frequented not merely by the students of Ottawa diocese, which was as yet undivided, but also by the students of the present dioceses of Kingston, Alexandria, and to a certain degree, Peterborough and Sault Ste. Marie, in other words by the students of all Eastern and Northern Ontario, though its primary duty was as ever to the Catholics, English and French, of the Ottawa Valley who lived in the diocese of Ottawa, that is in the present dioceses of Ottawa, Pembroke, Haliburton, etc. Other students came from the United States and from afar but they had no particular claim on the Institution.

1889

9. On the 5th of February, 1889, His Holiness Pope Leo XIII. raised the College of Ottawa to the rank of a Catholic University. In the Papal brief erecting the University the following paragraph occurred:

"It is moreover our will that our venerable Brother the Archbishop of Ottawa, and those who will after him occupy the Archiepiscopal Chair, shall hold the office of Apostolic Chancellor in the same University, and that the Archbishop himself and his successors, and also the other bishops of the provinces of Ottawa and Toronto, who will affiliate their seminaries and colleges and other similar institutions, with the aforesaid University, do watch over the preservation of a correct and sound doctrine in the same. Finally we give to the said University, the power to consider among the number of its students, after the manner of the University of Quebec, those who are educated in the seminaries, colleges and other institutions of the ecclesiastical provinces of Ottawa and Toronto only and to accord to them the same favors as to the other students of Ottawa University."

As the ecclesiastical province of Toronto then included the present ecclesiastical province of Kingston, it contained all of Ontario not in the ecclesiastical province of Ottawa. The majority of the Catholics of Ontario were then and are now English-speaking. On the other hand the majority of the Catholics of the Ottawa diocese were in 1889, and are still, French-speaking. In 1889 the diocese of Pembroke, then known as the Vicariate of Pontiac, had already been cut off Ottawa diocese. The population which Ottawa University was to serve according to this Papal brief, namely, the ecclesiastical province of Ottawa, and to a certain extent the rest of Ontario, was part English-speaking and part French-speaking, though at the time English was apart from Latin the sole official language of the College as is apparent from the words of Archbishop Duhamel already cited. If any further proof be required by those who did not attend Ottawa University during the last quarter of the nineteenth century the following sentence published in an official pamphlet issued by the University on the occasion of the opening of the Science Hall on June 19th, 1901, will surely suffice—English is the only language used in the lecture rooms except as in the majority of Catholic Colleges in the Latin Lectures in philosophy and as in all Colleges, the lectures on the literature of modern languages when the students attending them understand these languages."

1901-2

10. Though English was the official language used in the classical and commercial courses of the College when it was made a Catholic University in 1889, there was nothing in the statutes which would necessarily make the University of Ottawa exclusively and perpetually an English University, as Archbishop Duhamel wrote in a memorandum to the Cardinal P.

fect of the Sacred Congregation of the Propaganda dated 20th April, 1902:

"His Holiness Pope Leo XIII. made the College of Ottawa a Catholic University. This Catholic University was erected for the ecclesiastical province of Ottawa, with permission to the Bishops of Ontario, to affiliate their colleges thereto."

"The University is destined to meet the wants of the youth of the ecclesiastical province of Ottawa, and even of the provinces of Toronto and Kingston, if the bishops wish to affiliate their institutions thereto."

"The University of Ottawa has been confided to the management of the Congregation of the Oblates of Mary Immaculate, a Congregation of which the Motherhouse is in France."

"To supply a need rarely felt, the English language has been used in Ottawa College in the teaching of the classical and commercial courses."

11. In 1901 and 1902 two contradictory views were put forth concerning the purpose of Ottawa University.

(1) In the official pamphlet issued by the University on the occasion of the opening of the new Science Hall on June 19th, 1901, it was stated: "Catholics who desire to have their sons, or the youth of their race, educated in English, should consider the University of Ottawa as existing specially for them."

(2) In the above cited memorial of Archbishop Duhamel to Propaganda in 1902 it was stated: "The University of Ottawa should particularly offer its advantages to French Canadian Students."

Rome decided in favor of neither of these contentions, but decreed as follows, in a letter from the Prefect of the Sacred Congregation of the Propaganda to the Superior General of the Oblates of Mary Immaculate: "I doubt not but that Your Reverence will be solicitous to procure, for the literary and scientific courses in the University, a teaching staff possessed of desirable qualifications, in order to ensure for the institution a large attendance and to gain for it the sympathy and support of the people. As to the spirit of the University it must above all else be Catholic, so that the youth of mixed nationality in the province of Ontario may gather within its walls; the teaching to be practically useful must be in conformity with the conditions of the country so that students may be given a serious, effective preparation for the professions which they have the intention of embracing later."

These words of the Holy See must be interpreted in view of the fact that they were an answer to a memorial of a number of English speaking Catholic laymen addressed October 7th, 1901, to the Superior General of the Oblates, which contained among other things the following complaint:

"The affairs of the University are not managed in a manner satisfactory to the Catholics of Ontario or in a way that will secure or retain their confidence." It is not accidental that the number of English speaking professors at the University or English speaking men on the Senate is so extremely small. What appears to be a studied movement to discourage and drive away all English speaking priests from the University has been in progress for some time. In the past years the following English speaking priests who have been on the staff of the University have been moved away: Rev. Fathers McRory, Patton, Tighe, Smith, Sullivan, Sloan, Duffy, McArdle, Whelan, Mcenna, and McF. Fallon.

These memorialists further pointed out that the faculty of Theology consisted of 7 Oblates none of whom were English speaking; that the faculty of Arts consisted of 10 Oblates and a layman of whom the layman and 1 Oblate alone were English speaking; that the disciplinarians who were with the students at all times except during the lectures and have much to do with the formation of their character, sentiments and language, consisted of 7 Oblates none of whom were English speaking, and finally that the Senate of the University (if the faculty of Law which had practically no existence and which has since been discontinued, be disregarded) consisted of the Archbishop of Ottawa and 21 Oblates of whom 1 Oblate only was English speaking.

1914

12. After this letter of Propaganda was received the number of English speaking Oblates in the Arts Faculty, in the Senate and among the disciplinarians was increased for about a dozen years. A parallel French classical course had been introduced into Ottawa University in September, 1901. This change practically meant conducting two classical colleges, diverse in language within the same walls. Such a plan might have been considered inevitable in the very early stages of an institution, when neither the English nor the French were very well able to conduct a college separately, but it proved unsatisfactory now. It led to racial jealousies and prevented instead of promoting unity. Both the French and the English speaking Catholics consider themselves sufficiently numerous and sufficiently rich to conduct a college

of their own. Already in 1896 the Jesuits in Montreal had turned the bilingual St. Mary's College into two Colleges namely, the French St. Mary's and the English Loyola College. It became evident that the only way in which the Decree of Propaganda above cited could be carried out in Ottawa was to have in Ottawa University two constituent colleges, one French speaking and one English speaking. A plan of this nature was proposed by the English speaking priests of the University to Very Rev. Father Charlebois and was accepted by him in the following document signed on April 10th, 1914:

MEMORANDUM

These are my views regarding the University of Ottawa:

1. As long as the University is in the statu quo, I claim that the two languages should there be official, the two nationalities respected, and the two courses maintained distinct.

Since this system offers great disadvantages and difficulties, clearly see the necessity of a serious and immediate study of the question of separation of the two elements, and I am firmly resolved to take steps towards an immediate solution of the problem.

3. I sincerely desire that this separation be effected as soon as possible and I believe that the great majority of the Oblates in Canada have the same desire.

4. I wish to see each of the two nationalities provided with an institution of secondary or higher education, separated one from the other, each having its own buildings, staff, finances and administration, etc.

5. The property and the goods actually belonging to the University of Ottawa are to be divided as equitably as possible.

6. The English speaking Archbishops and Bishops of Ontario should, with the approbation of Rome, exercise supervision in council, over the aforesaid English speaking institution.

7. Subject to the same approbation, the English speaking lay Catholics and clerics of Ontario could have representation on the Board of Trustees of that institution.

8. I should in no way be opposed to the withdrawal of such institution from the authority of the French Province of the Oblates, (Quebec).

9. I proposed taking up this question without delay with the interested parties in Ontario, and then with the general Administration of the Oblates during my forthcoming visit to Rome.

(Sgd.) G. CHARLEBOIS, O. M. I., Provincial.
April 10, 1914, (True copy) J. H. Sherry, O. M. I.

1915

13. Unfortunately this plan was not carried out. Instead, in opposition to the spirit of the instruction which the Holy See gave in 1902, the services of the whole English speaking Oblate staff of the University, 10 priests, were dispensed with, and the Institution far from meriting thereby the sympathy and support of the English speaking Catholics of Ontario lost at once over three quarters of its English speaking students. The English course was maintained in the Institution but with a much weakened staff. Some English speaking laymen were procured as teachers and these with French Canadian priests and laymen staffed the English course. As the University is owned and controlled by the Oblates, and as none of the staff were now English speaking, it is evident that in September, 1915, the English position at the University had become a decidedly inferior one.

14. The Archbishop of Ottawa, Most Rev. Charles Hugh Gauthier, could not remain inactive while the educational facilities of the English speaking Catholics of his diocese were being so seriously impaired. Accordingly he asked Mr. D'Arcy Scott to interview the Benedictine Fathers in England and see if they would establish an English speaking College in Ottawa. Mr. Scott called at Ampleforth Abbey and found the authorities there willing to establish such a College if a site could be found. The Fathers were provided on the staff were now Ottawa, after some correspondence, wrote the Abbot of Ampleforth asking him to send a visitor to study the question on the ground. Unfortunately the Great War made such demands on the Benedictines in England for military Chaplains, that this could not be done. The War and its aftermath and the regretted death of Archbishop Gauthier prevented any progress being made towards the formation of an English Catholic College in Ottawa.

1924

15. As soon as His Grace Archbishop Emard was installed as Archbishop of Ottawa, various English speaking priests in his diocese called his attention to the need of the formation of an English speaking Catholic College in Ottawa. His Grace expressed himself as favorable to the idea. Archbishop Duhamel had pointed out in his Memorandum of 1902 to Propaganda that Ottawa University is intended to serve primarily the needs of the Ecclesiastical Province of Ottawa. This Ecclesiastical Province of Ottawa includes Pembroke. The present diocese of Pembroke formed part of the diocese of Bytown when the Bishop of Bytown founded this College for all

his diocese. Pembroke diocese, since the departure of the English speaking Oblates from the staff of Ottawa University, has found that Institution unsuitable for the education of its English speaking youth, who at great inconvenience are obliged to go elsewhere. Consequently Pembroke is rightly vitally interested in the settlement of the Ottawa University question. This accounts for the fact that on January 10th, 1924, when some priests of the diocese of Pembroke and Ottawa were in Arrnprior on the occasion of Monsignor Kierman's investiture, a letter on the Ottawa University question, addressed to the Archbishop of Ottawa, was signed by all the clergy present, including the Bishop of Pembroke. This letter had with it the next day obtained the signatures of 41 of the priests of the diocese of Pembroke and of 25 of the 80 English speaking priests of the diocese of Ottawa. This letter pointed out the need of an English speaking Catholic college in Ottawa and supported the proposal made in 1914 by Rev. Father G. Charlebois, for the erection of an autonomous Arts College in the University of Ottawa sharing in the equal degree with the French Arts College in the common University charter.

The next step occurred on May 15th, when 22 English speaking priests of the diocese of Ottawa, presided over by Canon Fay, met in St. Brigid's Presbytery and decided to form a Society which would bring together the English speaking Catholic priests and University men of the Ottawa Valley, and which would have as one of its main purposes to help to establish, under legitimate ecclesiastical authority, an English speaking Catholic College in Ottawa which would be, if possible, a constituent college of the University of Ottawa.

An organizing committee was appointed consisting of Canon Fay and Fathers Brownrigg and O'Gorman. This is the committee which called a meeting of the lay English speaking B. A's of Ottawa University, residing in Ottawa city, on the 19th instant, and their co-operation having been secured called today's (May 26th) meeting for the organization of the Catholic University Club.

THE NEED OF THE PROPOSED COLLEGE

16. Two objections only can be raised against organizing the proposed English speaking Catholic College in Ottawa: namely, First, it is not desirable; secondly, it is not possible. The former objection is answered completely by the historical statement of what has happened in Ottawa College since 1848. The English speaking Catholics of the Ottawa Valley are not satisfied with their present inferior status in Ottawa University. As the 66 priests of Pembroke and Ottawa put it in their letter of January 14th: "The English speaking Catholics of Ottawa diocese and indeed of the whole ecclesiastical province have here a real educational grievance." If the number of English speaking students at Ottawa University, and its preparatory departments, is again increasing, this is not because the Institution is satisfactory to the English speaking Catholics, but simply because a large number of the Catholics of Ottawa city and locality prefer to send their children to a Catholic Institution even though the staff which is conducting its English course is composed to a certain extent of people who are but imperfectly acquainted with English, rather than send them to non-Catholic Institutions or to far distant English speaking Catholic Colleges. The present exclusively French control of Ottawa University is moreover responsible for the fact that a large number of the Catholic youths of the Ottawa Valley are attending undenominational High Schools and Collegiate Institutes to the detriment of the Catholic Body. It is true that there should be unity between brothers, but spiritual unity does not necessarily mean physical union. On the contrary, as was till his death the leader of the French Catholics of Ontario, Right Rev. Elie Lalonde, first bishop of Haliburton, gave as his mature conclusion, after a residence of a quarter of a century in the Ottawa Valley, that the remedy for the differences between French speaking and English speaking Catholics was unity by separation. "Let us separate to remain united," were his words. "Why not sacrifice physical union for moral union. Let us be united in our goal but separated in the means we employ... united to demand our scholastic rights but separated in our schools." It is interesting to note that when the formation of this English speaking Catholic College was proposed at the Arrnprior priests' meeting on January 10th, it was heartily approved by all the five French priests there present, for they realized that it would be an advantage to them, since it would help the general Catholic body.

CONCLUSION

17. The need of an English speaking Catholic College is then obvious. But is it possible to establish one? Are there sufficient English speaking Catholics in the Ottawa Valley to support one? The answer is: Decidedly yes. There are 80,000 English speaking Catholics in the ecclesiastical

province of Ottawa. There is no English speaking Catholic College in all that territory. Of these 80,000 Catholics, 40,000 belong to Ottawa diocese and 20,000 to Ottawa city. There are more English speaking Catholics in Ottawa city alone than there were French speaking Catholics in the whole present ecclesiastical province of Ottawa, when Ottawa College was founded in 1848. Moreover, the University of Ottawa, of which this new English Institution would be a constituent or affiliated College, is destined by Rome to be at the services not merely of the Catholics of the ecclesiastical province of Ottawa, but also at the service of all "the youth of mixed nationality of the Province of Ontario," who desire to avail themselves of its services. The letter of Propaganda to the Superior General of the Oblates, August 2nd, 1902, cited above, is explicit on this point. Hence the 10,000 English speaking Catholics of the neighboring diocese of Alexandria have a right to look to Ottawa for a college education and many of them would doubtless frequent the new English Catholic College of Ottawa as they did the old College when English was its official language. Again in the diocese of Sault Ste. Marie, which possesses no English College, there are 25,000 English speaking Catholics who have a right, if they wish, to look to Ottawa to supply their educational needs. The possibility of the development of an autonomous English speaking Catholic College in Ottawa is magnificent: the need of such a college is urgent. If the Catholic University Club did nothing else than hasten the day when such a college would open its doors, the formation of this Club would be amply justified.

WEEKLY CALENDAR

Sunday, June 15.—Sts. Vitus, Crescentia, and Modestus, Martyrs. St. Vitus was a child of noble parents who was instructed in the Faith by his Christian nurse Crescentia and her husband Modestus. To escape the persecution of his pagan father and the city authorities, Vitus and his companions fled to Italy where they received the crown of martyrdom during the persecution of Diocletian.

Monday, June 16.—St. John Francis Regis, was a member of the Society of Jesus, who during the twelve years in which he preached the gospel brought many thousands to the Faith. He died in 1641.

Tuesday, June 17.—St. Vitus, a native of Orleans, retired into Huvorgne and took the monastic habit in the Abbey of Mont. Later he became abbot of Micy but resigned to gain greater seclusion. He lived for a time as a recluse in Dunois where a church was built for him and his companions by King Clotaire. The Saint died about the year 580.

Wednesday, June 18.—Sts. Marcus and Marcellinus, Martyrs, twin brothers of an illustrious family in Rome were killed during the persecution under Diocletian. While in prison awaiting execution they succeeded in converting their parents and their wives together with several public officials.

Thursday, June 19.—St. Juliana Falconieri, received the habit of the Servants of Mary from the hands of St. Philip Benizi. Her sanctity attracted many novices and their guidance she was bidden to draw up a rule. Thus she became the foundress of the "Mantellate." She died in 1340 after a lingering and painful illness.

Friday, June 20.—St. Silverius, Pope and Martyr, was the son of Pope Hermisdas, who had been married before he entered the priesthood. Chosen Pope on the death of St. Agapetus Silverius was driven from Rome through the enmity of the Empress Theodore. He was banished to Patara in Lycia where the Bishop received him with great honor and interceded for him with the Emperor. The latter ordered him restored to Rome but through the machinations of his enemies the Saint was landed on a desert island where he died in 538.

Saturday, June 21.—St. Aloysius Gonzaga, son of Ferdinand Gonzaga, Marquis of Castiglione, at the age of nine made a vow of perpetual virginity and by a special grace was

ever exempted from temptations against purity. He entered the Society of Jesus and during his last year of theology when a fever broke out in Rome offered himself for service to the sick. He contracted the disease and died after an illness of three months.

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