

not provided for in the Concordat of 1802 were established. The church of Notre-Dame de Montury, built from the fifteenth century, but until the nineteenth century it bore the simple title of collegiate church. It is a magnificent edifice in the gothic flamboyant style, with towers 95 meters high encasing the facade.

During the consecration ceremonies, the solemn translation of the relics which are to be preserved in the cathedral took place. The relics were brought from the chapel of Saint Claire and include some bones of Saint Andrew, Saint Ignatius of Antioch, Saint Polycarp and Saint Maurice.

HOW BRETON PRIEST ENDED STRIKE

By Denis Gwynn

In the old town of Fougères, near the border line between Normandy and Brittany, there lives a parish priest, the Abbé Bridel, whose name may yet become symbolic in the history of working class organization. Fougères itself is one of the most picturesque centers of historical monuments in France. Its feudal castle, with its colossal dungeon and its massive walls, still intact under the protection of their thirteen ancient towers, was already old when it was rebuilt in the twelfth century, and is now one of the best preserved of its kind in Europe.

In modern times Fougères, although still a small town of only some thirty thousand inhabitants, has been growing steadily in importance as one of the few industrial towns of northwestern France. It contains numerous boot and shoe factories which are of more than local reputation, as well as several other flourishing industries.

Being situated on the fringe of one of the most Catholic parts of France, it has naturally become a center of intensive organization for the pioneers of the Catholic trade union movement. And it is thanks to the Abbé Bridel, that Fougères is now known all over France as the place where the Catholic trade unions have most triumphantly vindicated their claim to be the workers' true allies in upholding their sacred rights. Whenever the agents of the French revolutionary trade unions sneer at the Catholic trade unions as being nothing more than "clerical propaganda," they can now be silenced at once by the challenge to show any instances in which they have ever been able themselves to deal so effectively with their reactionary employers as the Catholic glass workers of Fougères did two years ago, when they simply ignored their former employer after a prolonged and desperate strike and founded a cooperative factory of their own.

HALF A YEAR ON STRIKE

The strike lasted from December, 1926, until the following July. There were only some one hundred and fifty workers employed in the glass factory, so that their resources for maintaining a strike fund were very limited. They had moreover to deal with an implacable obdurate employer in M. Chupin. But they were nearly all organized, under the inspiration of the Abbé Bridel, in a local Catholic trade union; and when M. Chupin made up his mind, without any reasonable justification, to dismiss the secretary of their trade union after twenty-three years of continuous and devoted service in the factory, the Catholic trade unionists decided as one man to stand by their secretary. Their principles as members of a Catholic trade union obliged them not to strike until every means of conciliation had been tried. But their obligation was all the stronger, once they were driven into striking, to remain on strike until their just demands had been satisfied.

The one hundred and fifty workers soon found that their strike funds were quite inadequate to overcome the opposition of their employer. But they struggled on. Their funds melted away, and the assistance given to them by other Catholic trade unions could only prolong the agony of a hopeless contest. M. Chupin knew well that in a struggle of endurance he could easily win. Weeks passed while the factory remained closed, and the savings of the Catholic workmen were gradually melting away to nothing.

But their courage never failed. And when the outlook seemed to have grown desperate a new hope suddenly dawned in the inspiration of the Abbé Bridel. Seeing that a mere prolongation of the strike could not succeed, there was no alternative to capitulation unless the workers could be provided with other employment. Cooperative enterprises had already been tried in Fougères. It had made rapid headway in distributive trading, and it had held its own, under Catholic auspices, in a recently rounded boot factory. The Abbé Bridel now came forward with the suggestion that these Catholic trade unionists should found their own glass factory.

It would have been a daring experiment at the best of times, for cooperative factories have rarely been a success, even with a managerial board consisting of the most highly skilled workers. But for a bankrupt trade union, faced with defeat after a protracted strike, the difficulties were enormous. Expert estimates showed that the

minimum capital that would be needed was at least 200,000 francs (at normal rates \$40,000). What chance was there that one hundred and fifty exhausted strikers could ever raise such a sum for a hazardous enterprise?

Undaunted, the Abbé Bridel decided to launch an appeal to the whole Catholic social movement in France, and especially to the Confederation of Catholic Trade Unions, explaining the merits of the workers' case and asking for the necessary funds. Within three weeks 280,000 francs had been subscribed. The glass workers of Fougères themselves put their last savings, some 48,000 francs in all, into the enterprise. The union of Catholic Employees subscribed for five shares of 500 francs each, and the Unions of Catholic Workers in Paris and in the Bordeaux district each took up ten shares of the same value.

Fortune favored the enterprise in that two houses ideally placed for the purpose were for sale at the time. One of them could serve as the main workshop, and the other, a large three storied building, could be fitted up to accommodate nearly thirty families of workers close to the factory. A third small house was acquired for use as offices. Knowing the requirements of the industry thoroughly, they equipped their factory at the outset with every modern improvement that they could afford, the workers contributing their labor to keep down the expenses of an enterprise in which they all were shareholders, besides being dependent on it for their livelihood.

The Abbé Bridel was the guiding spirit of the venture at every stage, and he still remains the chairman of its board of directors. The other directors are M. Jeantoux, the general manager, who is a glass maker of exceptional knowledge and ability; M. Guéden, an expert accountant; three members of the working staff; and M. Michaud, who is vice-president of the French Catholic Workers' Confederation in Paris.

OPENED WITH RELIGIOUS CEREMONY

By the middle of September all was in readiness for work to start. It is characteristic of the whole enterprise that its inauguration should have been solemnized by a religious ceremony of benediction by Canon Marthaud, after which the furnace was solemnly lighted by Mgr. Soudin. The work has prospered exceedingly, and ranks already as one of the far outstanding examples in all countries of a successful cooperative factory founded and conducted by working men. Over a hundred workers found employment in it from the first day it opened, and its trade has grown steadily. The report on the first year's trading showed a total turnover of 600,000 francs, while the volume of business for the current year had already passed 750,000 francs at Easter, with a full three months to run before the returns for the year's report have to be completed.

M. Guéden, the member of the board of directors, who can speak with most financial authority, assures me that the rating of the enterprise is thoroughly satisfactory, which is all the more remarkable in an industry where financial success is very slowly established. Enthusiasm, as M. Guéden says, has given driving force to the whole enterprise, and the enthusiasm which found the capital for its inception and has ensured its success from the very beginning has never abated for one instant.

CATHOLIC STUDENTS

This message is addressed to you. Kindly read it, reflect upon its contents, and if you approve of the cause it represents, generously lend that cause your support.

Do you think that the students of our Catholic Schools, Colleges and Seminaries could contribute more than they do at present to the work of propagating our Holy Faith? How?

To the first part of this question we answer with a loud ringing Yes. And the amount of stress laid upon the word indicates exactly the degree of esteem in which we hold our students for their generosity, ability and "push." We will now briefly indicate the grounds for this our strong conviction.

1. We know a number of Catholic Schools, Academies, Colleges and Seminaries in this country whose students have achieved splendid results in a missionary way. What they have done, all can do.

2. We know of the Catholic Students' Mission Crusade in the United States. Reporting an enrollment of over 1,400 units actively engaged in Mission work. It is a mighty force in the Church in America today. What they have done we ought to be able to do.

3. Above all, the phenomenal success of the Protestant Students' Volunteer Movement, shows the necessity of a similar movement among Catholic students. What the Protestant students of the country have done we ought to be able to do.

To the second part of the question, "How?" we answer again by one emphatic word—Organization. A broad comprehensive organization, a thorough, detailed organization, a Catholic organization in the broadest sense of the word is what we need, whose scope will be identical to that of the church in which no

one is too great or too insignificant to find a place.

If every institution did its share, if every student would interest himself, what a mighty crusade Canada could have. Today we have a crusade—the Canadian Catholic Students' Mission Crusade. It is already functioning in forty institutions. Already it has the blessing and approval of the Hierarchy and it now extends to every student a warm welcome to cooperate actively by interesting his or her school in the movement. Information will be gladly given by the C. C. S. M. C., St. Augustine's Seminary, Kingston Rd., Toronto.

ASBESTOS

QUEBEC'S GREAT "KEY" INDUSTRY

By Walter G. Kennedy

The Province of Quebec produces 85% of the world's supply of Asbestos. This significant fact may be emphasized by stating that it takes four other large countries—the United States, Rhodesia, South Africa and China—to supply the other 15%. Though let me say that asbestos deposits have recently been found in the Ural Mountains in Russia.

Even in the Province of Quebec the present production represents but a small portion of the mining possibilities of this useful mineral, for deposits have been found to exist in great quantities over a very large area. So that as the demand arises, and it is increasing every year, the Province will be able to keep up the supply and the principal asbestos mines, those of the Thetford Mines, are conveniently located for transportation purposes, a great factor in the cost of mining. Quebec asbestos will always be able to compete favorably in the markets of the world.

Asbestos, which is a mineral of a fibrous character, having the texture, strength and color of silk, is valuable as a commercial product, because of its incombustibility and its qualities as a non-conductor of heat and electricity. It can stand a temperature of 4,000 degrees F. with impunity. Its uses cover a remarkably wide range. It is employed in the manufacture of fire-proof fabrics, steam packings, electric tubes and tapes, fire-proof shingles and roofings, steam boiler and steam pipe coverings, fire-proof felt and papers, etc. And its uses are being multiplied every day, as an indication of which I might mention that in the last decade the yearly production of asbestos in the Province of Quebec has increased in value from three million dollars to over twelve million dollars.

The asbestos industry is in the hands of eighteen companies, who, between them have invested many millions of dollars with excellent results, both to the investors and the thousands of employees. Most of the mining is done by open quarrying, the largest excavation being 310 feet deep, 600 feet long and 900 feet wide. The ore obtained in the lower depths is quite as rich in asbestos as that mined near the surface, and as drilling has shown that asbestos is obtainable at a depth of over 700 feet the possibilities of this valuable mineral can be seen at once.

Not only deep down in the ground is asbestos to be found, but the ore has been found over an area of several hundred miles long and five miles wide. It was near the centre of this zone, called the "Serpentine Belt," that the mineral was discovered. The development of the asbestos industry has been comparatively slow, because the commercial value of asbestos was hardly known when first discovered. The four producing centres of Thetford Mines, Black Lake, Danville and Broughton are now quite thriving communities, and there is every reason to assume that within the next decade many more centres will have been established, all telling the wonderful story of asbestos.

This article was broadcasted from Montreal by W. G. Kennedy. Estimated listeners 200,000. Radius 2,000 miles.

TOULOUSE PAYS HONOR TO ST. BERTRAND

Paris, Nov. 2.—Special solemnities marked the celebration of the 800th anniversary of the death of Saint Bertrand de Comminges at Toulouse. This anniversary was celebrated throughout the entire diocese, with special festivities at the Abbey of Saint Bertrand de Comminges.

Saint Bertrand was the descendant of two illustrious families, and on his mother's side he was the grandson of the Count de Toulouse. He was Canon of Toulouse when he was called to the See of Comminges. The ancient episcopal city, which had been seriously damaged by King Gondebaud in 508, was in a lamentable state of ruin and abandon. In the midst of the general distress, Saint Bertrand became the restorer of all things. He built up the city and surrounded it with a fortified wall within which the population found a safe refuge. He built a magnificent cathedral and installed the Chapter in it. He himself lived in a modest little house which resembled anything but an episcopal palace, but even this house was often empty for he was wont to leave it to visit the various parts of his diocese, making his tours, despite the innumerable difficulties of the

road, on an old mule whose fame is legendary.

With Pope Urban II., at Clermont, in 1095, he was one of the promoters of the crusade to deliver the tomb of the Saviour. At the basilica of Saint Sernin, in Toulouse, a little later, he was present at the solemn presentation of the banner to Raymond IV., his cousin, who was to lead a powerful army of 100,000 men to Jerusalem.

The Church glorified Saint Bertrand de Comminges soon after his death, and Pope Clement V. came in person to witness the translation of his relics.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

AN APPEAL FOR OUR AUXILIARIES

At the approaching monthly meeting of the Women's Auxiliary of the Extension we have decided to make a special appeal to our Catholic Women to form more Councils of this very useful society. We all know Our Divine Lord loved Lazarus and his two sisters, Mary and Martha. The memorable incident where Martha complained to her Divine Guest, has immortalized forever the woman who prepared His entertainment. The Holy Ghost inspired also the description of the supper at Bethany given us by St. John, the Beloved. "And they made Him a supper there; and Martha served." No member of that memorable family is forgotten—Lazarus raised to life, a testimony of Christ's divinity, Mary, who anointed in gratitude the feet of our Lord, and Martha who served. From that day Christian women have had an inspiration for their devotedness.

We who are many centuries removed from Christ on earth and in the flesh, have Him, nevertheless, in the Holy Sacrifice and perpetually on our altars in the Blessed Sacrament.

When the Extension Society was established to procure missionaries, the Auxiliary was formed as a necessary adjunct. There has always been an increase in the number of Councils. None that were founded have ever gone out of existence. This is a splendid tribute to our Catholic women who have sacrificed themselves to attend to this work. From their devotedness have come thousands of small lines for the missionaries, thousands of toys for the children, hundreds of alms and supplies, innumerable veils for the tabernacles, flowers that have inspired devotion, and above all, vestments that are fit for their holy purpose.

COUNCILS IN EXISTENCE

The Auxiliary has now existed for twelve years. The following are the Councils established: In Toronto: St. Peter's, St. Mary's, St. Helen's, St. Basil's, St. Ann's, St. Vincent de Paul's and Our Lady of Lourdes. Outside the city are: St. Mary's, Barrie; St. Patrick's of Phippsburg and St. John's of Newmarket and Bradford. In Montreal there is also the flourishing Council of St. Patrick's.

DIFFICULTIES

Apart from the local difficulties there are many who believe that the work required for the preparation of vestments and altar linens is quite beyond their ability. As a matter of fact it is both simple and easy. The cutting of the materials is done here in Toronto, the braids necessary are measured and sent out with a few directions. Anyone who can sew will find the task both agreeable and interesting.

TO ESTABLISH A COUNCIL

Any body of Catholic women who are interested enough in our Catholic Missions to do the work necessary for our poor churches, can establish a Council. The first thing required will be to take up this matter with the pastor. We may have many among them who are not willing to take the initiative in forming Councils either because there is already much to do, the fear that there will be too many difficulties on account of parish or diocesan needs, or above all, because there is grave doubt whether these Councils will continue. But with rare exceptions neither parish priest or Bishop will ever offer serious objections when capable Catholic women come forward and offer to take up such a work as this.

DUTIES OF COUNCILS

Each Council in Toronto raises \$250 per year for the General Committee. This they do by practical means which may suit the circumstances. Entertainments are a popular method. This money buys the linens, materials for vestments and other necessary articles. These are prepared by the Toronto ladies who by long experience have learned what to select. They also prepare the various articles for the workers. A convenor is appointed in each Council for the different activities. The ordinary Council has one for each of the following: Vestments, Linens, Albs and Surplices, Veils, Flowers, Toys, Church Goods and Repairs. The last item is a very practical one, for in numerous parishes changes are being made and old vestments discarded. These are very acceptable provided they are still good enough. The ladies have made excellent use of old sets and were able to answer the calls of the missionaries who were delighted

to get them. But, of course, only such as are fit for repairs are to be considered. Copes especially are welcome donations, as they are beyond our means. The convenors bring in their reports to the monthly meetings and are given their instructions. They then assemble their workers and guide them in making the necessary articles.

WHAT ABOUT INDIVIDUALS?

There are thousands of Catholic women throughout Canada who are able and willing to help in work of this kind, but who see no way by which Councils can be established. We need hardly insist here that there is a place for them. Any piece of goods that is used on the altar, any vestment or article fit for the Church, will always be acceptable to us. So also will fancy work of any description. We can use all this. Every year we make up a big box of goods for the Ruthenian Sisters. This they dispose of at their annual bazaar. We can use them in other ways for the procuring of altar and vestment materials. Help if you can. Your work, your talents, your good will, we need not remind you will be a service to God in places where His Holy Name is scarcely known. Many who take delight in doing something for the altar at home may think at times of the altar that has no one to care for it. Remember there are dozens of missionaries who have to be their own altar society. It is right that the official representative of a Church that is spread all over the world should bear on his whole person and equipment the badge of inferiority, poverty and neglect? Let the women who are interested write The Catholic Church Extension Society at 67 Bond Street, Toronto, Ont., and we will then put them in touch with the proper authorities.

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 to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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"FORGET-ME-NOT"

By Rev. Hugh F. Blunt, LL.D.

(Saturday, Nov. 10, was observed throughout the United States as "National Forget-me-not Day." Catholic parishes and boarding schools will join hands with the students of the Public schools in the observance. Following is a priest-poet's tribute to the American dead who made the supreme sacrifice in the cause of liberty.)

Now weave no corals of rue,
Bedripping dew of tears;
Lost is the anguish once we knew,
Stilled are the aching fears.
No grief for them who with their all
Their country's glory bought;
No rue, no tears, no sable pall,
But just—"Forget-me-not."

In foreign fields the poppies blow
O'er many a soldier's grave,
And weeping cypress sighs low
In mourning of the brave;
Not blooms of sleep, not leaves of death,
The bays our heroes sought,
But just the flower that holds the breath
Of prayer—"Forget-me-not."

They are not gone who give their life
For love of fellow-men
They are the victors in the strife,
And, dead, they live again;
Yea, live in holy memory
That thrills our every thought,
The while we give them lovingly
Our pledge—"Forget-me-not."

"Forget-me-not!" The little flower
Brings greeting from their tomb,
From them who for our needy hour
Went valiant to their doom;
Nor man nor God will e'er forget
Their hearts with love so fraught,
Our country's fairest coronet—
Our Boys—"Forget-me-not."

WEEKLY CALENDAR

Sunday, Nov. 18.—St. Odor of Cluny was the son of a noble of Aquitaine. His father wished to see him distinguished at Court but the call of the religious life was too strong. He took the habit of St. Benedict at Baume and later became abbot of the great abbey of Cluny. The Pope sent him often as a peacemaker on missions to princes. On one of those missions he was taken ill at Rome and, at his urgent request, carried back to Tours where he died in 942.

Monday, Nov. 19.—St. Elizabeth of Hungary was the daughter of a King of Hungary and the niece of St. Hedwig. She was betrothed in infancy to Louis, Landgrave of Thuringia and brought up in his father's court. While her husband lived she devoted her wealth and influence to charitable purposes. When he died she was driven from the palace and forced to wander in the streets with her children. She died in 1231 at the age of twenty-four.

Tuesday, Nov. 20.—St. Felix of Valois was the son of the Count of Valois. An unjust divorce between his parents led him to take the Cistercian habit at Clairvaux. After living for a time as a hermit

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In Italy he returned to France where after another period of solitude he and St. John of Matha formed the Order of the Holy Trinity for the redemption of Christian captives. The order was confirmed by Pope Innocent III. The Saint died in 1213.

Wednesday, Nov. 21.—The Presentation of the Blessed Virgin Mary. It is an ancient tradition that the Blessed Virgin Mary was solemnly offered to God in the Temple in her infancy. The tender soul of Mary was then adorned with the most precious graces, an object of astonishment and praise to the angels and of the highest complacency to the adorable Trinity, the Father looking upon her as His beloved daughter, the Son as one chosen and prepared to become His mother, and the Holy Ghost as His darling spouse.

Thursday, Nov. 22.—St. Cecilia, virgin, who was martyred in 177, was a rich, beautiful and noble Roman maiden. On her wedding evening she renewed the vow by which she had consecrated her virginity to Christ. Her husband was converted by her words and a few days later was martyred. Cecilia herself was placed in a hot air bath heated to seven times its customary temperature but was unhurt after a day and a night. She was dispatched with head shaved for two days and nights.

Friday, Nov. 23.—St. Clement of Rome, was consecrated Bishop by St. Peter himself and was among the first of those who have held the place and power of Peter. His famous epistle to the Corinthians restored order in the Corinthian Church which was torn with schism and rebellion. Shortly afterwards St. Clement sealed with his blood the Faith which he had learned from Peter and taught to the nations.

Saturday, Nov. 24.—St. John of the Cross, became the first prior of the Barefooted Carmelites. His reform though approved by the general was rejected by the elder friar. Three times he was shamefully persecuted by his brethren and publicly disgraced. But his complete abandonment by creatures only deepened his interior peace and devout longing for Heaven.

WHERE THE KLAN FAILS

(Editorial, New York Times)

Northward the star of invisible empire takes its way. The centre of gravity of the Ku Klux Klan has shifted from Atlanta to Dallas, and thence to Indianapolis. Out in Indiana everybody seems to belong. Easterners have been surprised at the ready conquest by the Klan of a State which seemed of all our forty-eight the least imperiled by any kind of alien menace. Mr. Lowell Mellett tells us in The Atlantic that the Klan in Indiana is primarily an anti-Catholic organization, and that the wildest tales of papal plots are readily believed by apparently sane citizens. This is not quite what we had expected of Indiana. Has the indolent geniality of the Hoosiers been drilled out of them by the stern philosophy of Nordic Protestantism?

We doubt it. For it must be observed that the Indiana Klan has dodged the chief domestic challenge to Protestant supremacy. There is in Indiana a militant Catholic organization, composed of men specially chosen for strength, courage and resourcefulness. These devoted warriors lead a life of almost monastic asceticism, under stern military discipline. They are constantly engaged in secret drills. They make long cross-country raiding expeditions. They have shown their prowess on many battlefields. Worst of all, they lately fought and decisively defeated, a detachment of the United States Army. Yet we have not heard of the Indiana Klansmen rising up to exterminate the Notre Dame foot-ball team.

On the contrary, all Indiana, Catholic and Protestant, seems to regard it as a valuable asset, an irreplaceable advertisement for the State, every Sunday placing Indiana on the front page of the New York sporting sections. The danger that we may wake up some morning to learn that Mr. Rockne's shock troops have seized the South Bend Court House in the name of the Pope seems to leave Indiana cold.

May even a Catholic be justified by his advertising value? Or is it merely that beneath the ceremonial nightshirt of the Klansman beats the same old simple and skeptical Hoosier heart?

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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