

and of the trust We place in the contributions of those whom you represent. Tell them that We love them always, and that We love them still more for the help they give to the Holy Missions. Tell them that We bless them with all Our heart, them and their families and all that is close to their heart, and We pray God to bless them in their thoughts, to help them in their needs, to overwhelm them with all His favors.

THE DUTY OF GIVING

"We also thought of adding Our offering to Our words of pleasure and Our good wishes. We have delivered it even now to His Eminence, because it pleases us to give this example and propose it for imitation by all those who come to the altar of this holy work. We feel it Our duty to do so, even after the consoling words which His Eminence spoke of the progress of the work and the increase in the offerings; for We know that with pious dissimulation which We appreciate because of the sentiment of filial piety which inspired it, that he did not speak of that part of the balance which tells of increased needs and multiplied demands. We thought, therefore, that in the midst of so many necessities, there was room even for Our offering. And we have given it the more gladly as we are able to declare at once that no one or nothing will suffer or be deprived as a result, neither the starving of Russia, nor those who are involved in the events of the Near East, nor any other of the works which receive aid from that marvelous work known as Peter's Pence, the truly miraculous history of which should one day be written."

BISHOPS PROTEST BELFAST BILL

OBJECT TO PUTTING RELIGION OUT OF SCHOOL DAY

Dublin, April 18.—A protest against the provisions of the education bill which is being considered by the Parliament of the Ulster government has been made by the Catholic hierarchy of the six north-eastern counties. Their resolution of protest declares that to put religion out of the school day is a retrograde step, even from the viewpoint of the State's own interest. Cardinal Logue presided at the meeting of the Bishops. Their statement reads in part as follows: "In every country where the population is made up of different religious denominations the question of religious education in the schools is a difficult one for the State. The difficulty has its origin in the special importance which is rightly attached to the religious training of the young; and the trouble is not to be got over by banishing from the school curriculum the most valuable of all school subjects. Religious education imparts Christian knowledge and develops Christian feeling. It is the most precious education the child can receive because its object is to fill the mind with Divine Truth and to form the character after the model of our Divine Lord Himself."

A RETROGRADE STEP

"To put religion out of the school day for which the State is concerned in the most plastic years of the child is a retrograde step even from the point of view of the State's own interest. Ireland, with what ever failings in these times, is an intensely Christian country and it should be the purpose of any scheme of primary education to encourage the religious education as well as the literary and moral instruction of the children.

"If Catholic children are compelled to attend school the religious education there should be in accord with Catholic convictions. "Any one of our schools which continues as now under the management of the parish priest may not be allowed even half the outlay under lighting, heating and cleansing unless the estimates be approved by the local education authority, and it depends on the good will of that authority also whether requisites are provided for the children in the schools. There is no building grant and nothing for equipment or upkeep, yet Catholics will have to contribute, like everyone else, their full share of the rates and taxes that are to meet the whole expenditure under the bill.

"It is necessary to add that, under the arrangements to be made as regards training and certificates, which remain with the Ministry, it would be quite an easy matter to cut off the supply of young teachers for convent or even ordinary elementary schools.

"Certainly, if recent legislation abolishing proportional representation and rearranging the Local Government Board areas, thereby casting Catholics from the representation, is to be taken as an indication of what we may expect, the outlook is of the gravest character for our people.

"The official schools are impossible for our children. Schools managed clerically, as at present, are to be stricken with poverty if not menaced in other ways. Perhaps, ere long, it may turn out not to be altogether wise to treat Catholics in this way under a Government where they form one-third of the population, and in a country where they are the vast majority.

"We pass to say a word on the training question. For us the formation of young Catholic teachers in colleges that are both Catholic and residential is a vital matter. The Catholics of Ulster, in common with the Catholics of the rest of the country, made heavy sacrifices to provide a Catholic training college long before the Government of the time was moved to admit the justice of their claim and make grants to several training colleges. Assuredly there should be an agreement now to use to the utmost the existing training colleges for the benefit of the whole country.

SIX-COUNTY TRAINING

"It is reported, however, that the only training that will be recognized in Northern Ireland is training at a University for which the candidates are not prepared by the course of secondary education, where the surroundings, besides not being at all suited to form the teacher for his work, are objectionable from the religious point of view. Candidates hurried through a bit of a University course, in an institution where any or no religion is equally welcome, we must consider as not qualified to undertake the sacred duty of teaching our children in the elementary schools.

"We cannot think of employing teachers trained in this haphazard way, apart from residence in a Catholic College, in Catholic schools for which we are responsible. The statement was signed by Cardinal Logue, Archbishop of Armagh and Primate of All Ireland; by the Archbishop of Atlanta, and the Bishops of Derry, Clogher, Kilmore, Down and Connor, and Dromore.

"SPIRIT PICTURES" EXPOSED

The Rev. C. M. de Heredia, S. J., professor at Holy Cross College, Worcester, Mass., and author of "Spiritism and Common Sense," has reproduced for J. Malcolm Bird, associate editor of the Scientific American, a spirit photograph almost identical with one that was taken by Willie Hope at Crewe, England, which was exhibited by Sir Conan Doyle in two lectures as proof of the existence of materialized spirits.

The only difference between the photograph taken by Hope and that taken by Father Heredia is that there is but one vocation in the right side of the photograph while on Father de Heredia's negative the face of a man, Admiral Beatty, is clearly visible in the left hand side, near the bottom. In both pictures the spirit is reclining in a horizontal position.

Father Heredia explained that this phenomenon often occurs because the psychic photographers cannot be certain which way the plate is to be set into the camera and therefore often make mistakes when the plates are handled by the sitter. The "test" photograph made by Father Heredia was taken at the "Scientific American" laboratories and under exactly the same conditions as those imposed upon Hope by Mr. Bird under the guidance of Sir Conan Doyle.

BIRD ADMITS POSSIBLE DECEPTION

While the Father Heredia photograph was being taken Mr. Bird was not aware that any fraud had been perpetrated, and after the result was shown and he had learned the truth, Mr. Bird admitted that he might have been imposed upon by the English photographer. The Jesuit explained to Mr. Bird how the photograph was made, and consented to undergo other tests if Mr. Bird desired, as there were so many different ways of accomplishing the result he felt confident he could again outwit the investigators.

One of the most important spirit pictures exhibited by Sir Conan Doyle in his lectures was that of the cast of a spirit hand dipped in paraffin at a seance held in Paris by the Polish medium Cluski under the supervision of Prof. Charles Richet. Sir Conan Doyle laid stress on the importance of the evidence, saying that if his critics could explain the "paraffin gloves" they could explain everything; and if they couldn't the case for spiritism was complete.

Father Heredia, who has studied "spirits," mediums, controls, raps, and table tiltings, and who can practice all the tricks of the medium-magician's trade was asked his opinion of this photograph. "Take a rubber glove," he said. "Blow it up and plunge it into the paraffin. Then deflate it and draw it out at the end through a small aperture and you have a trick that any child could do."

DOYLE REFUSES TO MEET PRIEST

Father Heredia said he had made several attempts to see Sir Conan Doyle and finally received a note in which the spiritualist-author said: "We are so apart upon the subject that interests us, that no use could come from an interview. One can disagree with less friction from a distance." Doyle referred to Father Heredia's book in his first lecture, saying that the writer regarded all psychic demonstrations as "parlor tricks" and it would, therefore, be charitable to withhold comment upon his work.

Father Heredia first became a master of magic and mystification as a student in his youth of the great Hermann, an "artist supreme

of the arts of the medium and clairvoyant." His delving into the mystery of the shadowy world of the unseen is only a hobby. He is primarily a student—a student of the modern languages and the classics, of philosophy and science. His father was a wealthy Mexican, who had built a private theater for him and his brothers. When any celebrity visited Mexico, the father arranged to have him come and give a private performance in the boys' theatre. Among those who performed at the theatre was Hermann, the famous magician, and the parent was so impressed at the magician's skill that he arranged to have him teach the boys his art. With this instruction by Hermann began Father Heredia's interest in magic. All through his life he has made a study of the various tricks of the magicians, with many of whom he has been personally acquainted.

When Spiritism gained the height of its popularity, Father Heredia perceived that most mediums were but unadapted magicians, and he has since devoted his spare time, for he has priestly duties to attend to, to disclosing many of their so-called mystic powers.

VOCATIONS

TO TEACHING BROTHERHOOD

The late Bishop McQuaid said: "The most pressing want of the Church in America at the present time, is that of Brothers to assist in teaching our boys." As time goes on and our population grows and there is an ever increasing demand for the expansion and development of our Catholic educational facilities, this need is becoming more and more felt.

"None who see clearly," says Archbishop Hanna of San Francisco, fail to realize that perhaps never had the Church greater need of zealous and skilled men religious teachers than now." In fact, one of the gravest questions concerning the future of our Catholic schools in Ontario is the lack of sufficient vocations for our religious teaching communities. As Bishop Schrembs says: "We are actually facing a crisis in our educational program because of the insufficient number of religious teachers." This is a matter that calls for the immediate and active interest and cooperation of clergy, teachers, and parents.

There is a mistaken notion very general among our people that there is but one vocation for a boy in the service of the Church—that of the Priesthood. It does not seem clear to all that, as in the army so in the Church, there are different branches in the service. "Among privileged souls," writes an eminent priest, "are some who are not drawn to the priesthood. God permitting and willing it so, there will always be some who, ardently desirous of leading a perfect life, have nevertheless an unsurmountable dread of the heavy responsibility attached to the ecclesiastical ministry, and feel, rather, an attraction for the instruction, the Christian education of the young."

And the Bishop of Cleveland says: "Too often, I fear, we lose sight of the fact that boys who do not feel any vocation to the Holy Priesthood, might readily and gladly consecrate their lives to God in some teaching community of Brothers where their attention but called thereto."

Speaking of vocations to the Christian Brothers, His Grace Archbishop Hanna says: "It were surely a misplaced zeal in anyone, to seek to set a boy aside from his purpose of entering the Brotherhood even in the hope that he might later attach himself to the priesthood. Vocation is not determined by the wishes or ambitions of an outside party; vocation is a call of God, and to overlook a doctrine so basic is not unlikely to work mischief to the future of the boy as to the cause of the Church; and, indeed, he will never again entertain the idea of an apostolic career of any kind, while we cannot forget that our clergy, for the most part, are recruited from our Catholic schools, and that without our religious teachers, Sisters and Brothers, the ranks of the clergy and our educational system must alike suffer immeasurably."

The progress of the Brothers means nothing less than increasingly efficient aid for the clergy, nothing less than a manifestation of a way of Providence in securing the continuity of the eternal priesthood. Noted prelates and priests emphasize forcefully that our schools are the very approach to our altars; that the religious teachers are the sentry of this sacred way. Archbishop Keane brings out this point quite strikingly: "I have repeatedly said and I now reiterate the assertion, that I am more solicitous for the multiplication and diffusion of the teaching orders of the Church, than even for the spread of the priesthood, for education is today the greatest work which the Church has in hand."

A better appreciation of the life and mission of the religious teacher and of its vast possibilities for good would, no doubt, do much in the way of encouraging vocations for this all-important work of Catholic education. "To safeguard our boys and young men from the contagion of the age," says again Archbishop Hanna, "to raise up their ideals, to inspire them to habits of right thought and action, this is the exalted mission of the Christian Brother, than which none

is more noble, none more appealing, none more exacting in its demands for the highest type of cultured religious manhood."

The Right Reverend Bishop Byrne of Nashville, speaking of the religious teacher's vocation, says: "In some respects the office of teaching has an advantage over the priesthood. The teacher is constantly in contact with the souls of the pupils, shaping them, coloring them, informing them, making them instinct with his life and motives, giving them high ideals and worthy aspirations. In this his work is akin to that of the confessor. What office could be higher or holier than that of moulding the heart, chastening the affections, and making the soul God-like? The teacher is the minister, the workman of God; and upon him in a large measure will depend the efficiency of men for good in this life, and their destiny in the next."

Realizing the needs and recalling the interest with which the Sovereign Pontiff and the Bishops have impressed their views in this matter, hesitancy must yield to zeal, enlightened, cooperative effort on the part of all concerned, if we would enter into the spirit and will of the Church. His Holiness Pope Leo XIII., addressing the Superior General of the Christian Brothers, gave him this solemn injunction: "I charge you to increase your numbers in order to resist the efforts of atheists and materialists who are endeavoring to destroy Christian education, which can alone regenerate society. Multiply your schools. Go with my blessing; continue the great work that the Church has confided to you."

In order to fulfill their apostolic function, as St. Jerome calls the Christian education of youth, and to carry out the solemn charge given them by the Church, as well as to respond to the wishes of the Right Reverend Bishops, the Christian Brothers of Ontario are making every effort to recruit worthy substitutes and invite the cooperation of clergy and people. The De La Salle College at Aurora is presently established for the one great purpose of training boys and young men to become thoroughly qualified and efficient religious teachers.

The course of studies is that of the High Schools of Ontario and the students are prepared for the academic examinations required of teachers by the Department of Education. In addition to this, they are given a thorough course of religious instruction and are taught vocal and instrumental music and elocution. Meanwhile, the matter of their vocation is examined into, their natural dispositions and talents studied, and their character developed and formed. If they are deemed good subjects and if they persevere in their intention of joining the Order, they are later admitted to the Novitiate and to Vows.

Our Catholic homes and schools throughout the country contain many an earnest, loving, and generous soul, who is both willing and anxious to consecrate his life to God, but is waiting for the encouragement of a parent, priest or teacher. There will be no lack of religious teachers if all set to work to do their share in this crusade for Christian youth against immorality and infidelity by inspiring young men and women with the love of Christian education, and enlisting them as soldiers in its cause.

"Something should be done—and immediately," insists Archbishop Hayes of New York, "to put before boys and girls the call of Christ to the altar and the convent. The Church stands in urgent need of such service. Especially are postulants needed for the teaching Brotherhoods and Sisterhoods. The very existence of our Catholic schools, not to speak of their efficiency, depends upon an increase of vocations to the religious life."

IS FRANCE CATHOLIC? Denis Gwynn, in Catholic World. The Vicomte d'Avenel, whose close inquiry into the state of religious practice in each diocese of France since the War affords the most complete evidence on the whole subject that is available, is equally frank in his admission that the practicing Catholics of the country are at most a considerable minority of the whole. Briefly, then, M. d'Avenel would lead us to believe that there are some ten million practicing Catholics among the thirty-four millions of people living in France outside of Paris and Alsace-Lorraine. Even this optimistic estimate appears small enough, but M. d'Avenel argues that it is certainly much larger than it was before the Catholic revival began. He insists repeatedly that the religious revival dates from the beginning of the century and not from any wave of emotionalism produced by the White Mass in 1847 by a well-known French priest, the Abbe Petitot, cure of Saint Louis d'Antin who declares that out of thirty-two million people who then formed the whole population of France, only about two million went to confession. Whether or not this estimate was unduly pessimistic, it is corroborated by another famous priest, the Abbe Bougard, himself subsequently a bishop, who declared that a certain bishop of his acquaintance inquired, on being appointed to his see, how many of the 400,000 people

in his diocese had made their Easter duties; he was told that the number was 37,000. And in 1851 the celebrated Monsignor Dupanloup, in one of his pastoral letters, deplored the fact that, out of the 350,000 souls under his spiritual jurisdiction, barely 45,000 went to the sacraments at Easter. In that particular diocese, of Orleans, the latest returns furnished to M. d'Avenel show that there are now over 100,000 instead of 45,000 communicants at Easter, and that the number of frequent communicants is now fifteen times as large as it was a few years ago. Similarly, in the cathedral of Sens, he is informed that there are now 75,000 Communions within the year, as compared with 35,000 ten years ago; and at Auxerre also there are 40,000 more Communions every year than there were not long ago.

"QUITE HARMLESS"

London, April 6.—The newest and queerest of the hyphenates in free-lance Catholicism are the "Independent Catholics," so-called, who have opened a church next door to the Adelphi Theatre in Covent Garden, London. Here, under the magnificent title of "The Catholic Church of the Great Sacrifice," an ecclesiastical personage who styles himself "the Most Reverend James Bartholomew Banks, Patriarch-Elect of Windsor," has set up his patriarchal see, with invitations to all and sundry to accept his ministrations.

The sanctuary in question was at one time the rehearsal theatre of the Adelphi, and not far from it is the famous Catholic church of Corpus Christi, Maiden Lane, much frequented by Catholic members of the theatrical profession.

Whence came the Patriarch of Windsor is more or less of a mystery. But seem more or less certain that he is one of those wandering ecclesiastics who have secured some kind of episcopal consecration through an irregular channel. He has had the impudence to dedicate his farcical temple to the men of England who fell in the War.

On a certain morning a few days ago a bare sprinkling of the faithful gathered in the so-called Independent Catholic Church, to await the ministrations of the "Patriarch." Nine women and fourteen men formed the congregation. What the surroundings lacked in magnificence was made up for by the Most Reverend James Bartholomew, whose ecclesiastical millinery rivaled anything to be seen in London, on that day at all events. There was considerable hymn singing, and the lavish use of incense was no doubt beneficial to the trade.

For the rest, "Independent Catholicism" seems from all appearances to be a mixture of travesty of Catholic doctrines and a farago of spiritualism. James Bartholomew may be perfectly sincere—but there is no reason for taking that for granted. "Banks" says one of the daily papers, "is quite harmless, and is willing to split theological hairs with anyone."

The Archbishop of Windsor, Primate and Patriarch-Elect, appears to have worked for some time in the Army Records Office of the British Army, and he volunteered during the War, or says that he did, and was not accepted for fighting service. Clerical celibacy he does not greatly approve of, and although he is unmarried at present, he does not deny that he may marry some day, for, as he says, "some-one must carry the line on."

There is a great stickler for sartorial propriety, and the cut and style of his ecclesiastical tailoring is quite the thing; but apart from the millinery, there was little that was Catholic though a great deal that was distinctly Independent about this newest of the freak religions that has the effrontery to take to itself the style of Catholic.

"FREEDOM OF CONTRACT" AND HUMAN WELFARE

An effort to make some provision for a decent minimum wage for women in industry was urged by the Right Rev. Joseph Schrembs, Bishop of Cleveland, in commenting on the decision of the United States Supreme Court which holds the minimum wage law for women and minor girls in the District of Columbia to be invalid and unconstitutional.

"It is to be hoped," said Bishop Schrembs, "that in some way it may be found possible to enact a law that will stand the test, against sweatshops, against child labor which stunts the growth of future men and women, against the exploitation of young women, which in many cases forces them to immorality and suicide, and against housing conditions which would not have been tolerated in the worst days of slavery but which are quite common in our large cities.

"While I recognize the importance of freedom of contract, it does seem to be a pity to permit girls and young women to be exploited under the plea of freedom of contract.

"We know that in the industrial and commercial world no matter how efficient she may be, somehow she is not placed upon an equal basis with men and one cogent reason for a minimum wage is to protect women and girls against conscienceless employers."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CONTINUED FROM LAST WEEK

Glance for a moment at the Ruthenians (Ukrainians). There are about 300,000 of them in Canada. They are Catholics, naturally devout and sincerely attached to their holy religion. They are attacked in every possible way by non-Catholics. Every effort, at the cost of men, time and money, is being made to destroy their faith. The English and French-speaking Catholics give them little support in the unfair assaults they are sustaining. The supply of morale is meagre even to the vanishing point. Poor Catholics in a foreign land amongst strangers must fight their own battle without a helping hand from their own brethren in Christ or an encouraging shout from advancing Catholic allies. What a parody on Christian charity and Catholic action and co-operation! Yet, what a mighty instrument for good these strangers can be in the years to come in Canada if we only act as Catholics now! The French-Canadians, the bulwark of Catholic rights in Canada today, have grown in a century and a half from 75,000 to 3,400,000. At the same rate there will be in Canada in another century and a half a Ruthenian (Ukrainian) population of 13,900,000. Shall they be Catholics? Ah, that's the question!

Sixty wealthy Canadian Catholics answered that question a short time since. We quote the learned W. L. Scott's "Eastern Catholics": "The Catholic Church Extension Society has established at Yorkton, Saskatchewan, at an initial cost of \$150,000, St. Joseph's Ukrainian Greek Catholic Diocesan College, for the training of a secular priesthood and for higher Catholic education for laymen. This college is now actually in operation, in charge of the Christian Brothers, who are giving their services gratis. It is expected that the institution will eventually be self-supporting, but in the four years since it was opened it has accumulated a debt of \$11,000. A personal appeal which the Society recently made to 60 wealthy Canadian Catholics to assist in paying off this debt, met with no response." Mr. W. L. Scott is wrong! We got \$-5 (twenty-five dollars) from the appeal made to 60 wealthy Canadian Catholics. Surely there is no doubt about how they answer the question: Shall the Ruthenians of the future, in Canada, be Catholics?

The Presbyterians have 42 missions among nine different nationalities in Canada. The Presbyterians spent for the new-comers and others \$693,575 during 1921-22. The money came from the pockets of Presbyterians (216,000 families) in Canada, because they believe "man does not live by bread alone." Catholics gave to the Catholic Home Missions, about \$165,000. Catholics are over 40 per cent. of the population of Canada. Catholics have received a commission from Christ, "Go forth and preach My doctrine to every creature."

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. DONATIONS

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THE NEWMAN REVIVAL IN GERMANY

Father Przywara essayed and accomplished the hard task of discovering and systematizing the basic ideas on which all Newman's work reposes. Unsuspected affinities and analogies between Newman and Augustine, for he has lately published five volumes on Augustine's philosophy and theology. And as a Jesuit, he possesses, it may be safely assumed, a knowledge of the theology of Loyola. No readers of the Arians of the Fourth Century or of the Apologia pro Vita Sua can forget Newman's enthusiasm for the Fathers of the Church, especially for Athanasius and Clement of Alexandria. Starting from this fact, Father Przywara sought for a key to the terminology of Newman in the patristic instead of the scholastic philosophy. The key fitted. Heretofore many misconceptions of Newman's theology arose from the simple fact that

theologians insisted on interpreting Newman in a scholastic sense, rather than in the sense of that patristic world of thought from which he drew practically all his ideas.—Catholic World.

WEEKLY CALENDAR

Sunday, April 22.—St. Soter, Pope, martyr, was raised to the Chair of Peter on the death of St. Anicetus in 178. He governed the Church until the year 177 and was distinguished for his alms-giving and for his opposition to the heresy of Montanism.

Monday, April 23.—St. George, patron of England. He was a tribune under Diocletian and rebuked the Emperor for persecuting the Christians. For this he was cruelly tortured and finally beheaded.

Tuesday, April 24.—St. Fidelis of Sigmaringen, a rich and noble lawyer, entered the Capuchin Order. He preached against the Calvinists in Switzerland and after a sermon at Sevis was attacked and killed.

Wednesday, April 25.—St. Mark, Evangelist, was converted by St. Peter whom he afterward accompanied to Rome as secretary and interpreter. He founded the Church in Alexandria. After governing his see for years he was seized by the heathens and killed.

Thursday, April 26.—Sts. Cletus and Marcellinus, Popes, martyrs. Cletus was the third Bishop of Rome, reigning from 76 to 89. Marcellinus succeeded to the papacy in 296 in the time of Diocletian.

Friday, April 27.—St. Zita, virgin, was a servant of a citizen of Lucca. She fed the poor and by her gentleness overcame the jealousy of her fellow servants. When she died in 1272 a bright star appeared over her attic to show that she had gained eternal rest.

Saturday, April 28.—St. Paul of the Cross, enlisted in a Crusade against the Turks, but warned by heaven, abandoned this work and founded the Passionist Monastery of Monte Argentario. His life was modeled on the Passion of Christ and he died while the passion was being read to him.

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 sacerdotia ministry.

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