

of our Catholic schools is our Catholicity, whose contact with men of the world means more to our Catholic schools than any other source of defense."

OPEN AIR MASS IN MONTREAL

(Contributed)

Montreal, June 24, 1925.

Two great facts spontaneously impressed themselves upon the mind of the writer as he witnessed today the first open air Mass celebrated in Canada since the Eucharistic Congress in 1910. The first was the truth of the words of Christ before his ascension, "And the gates of Hell shall not prevail against the Church," the second, that Canada can boast that she possesses in Montreal the "Rome of America."

The site chosen, Fletcher's Field, at the foot of Mount Royal, lent itself admirably to the august occasion, and as if to annihilate the two thousand years that separate this day from the day when its Divine Founder gave to Peter the keys of His Church, the ultramodern united with the eternal and ancient to emphasize the dictum "cuius regni non erit finis" and of His reign there shall be no end.

Nature smiled in anticipation of the ceremony that was to be performed, and not a cloud marred the turquoise blue of the high dome of heaven which was to be the canopy covering the altar. June in all its beauty burst forth to acclaim the advent of the Redeemer at the Consecration, and a dazzling sun filtered through the heavy green foliage of the mountain grove while myriad birds sang their maternal alleluias.

Long before 10 o'clock the hour set for the Mass, thousands, yes, a hundred thousand, had gathered to await the coming of the representative of the Holy See, His Eminence Mgr. Pietro di Maria, with Archbishop Geo. Gauthier, Apostolic Administrator of this Metropolitan See, and the clergy.

Promptly at 10 the approach of the dignitaries was heralded by the clarion call of a special military guard, and all heads were bared and knees bent to the ground as the Papal Delegate passed through the throngs and, made his way to the "sanctuary"—a band pavilion, surmounted with a staff bearing the white and gold flag of the Bishop of Rome. On this was erected, the altar, bedecked with choice flowers, and dressed liturgically with the candles, linens, missal and Canon. At a side table the Chalice was prepared, with the cruets, and episcopal ewer and basin.

Accompanying the celebrant were Canon A. Harbour, Rector of the Cathedral, St. James Basilica, and Canon J. B. Binet, while assisting clergy were Rev. Father Francis Singleton, pastor of St. Agnes parish, Rev. Father Louis Lepoutre, P. S. S., Director General Seminary, Philosophy, and Rev. Father R. P. A. Lamarche, O. P., who was to preach the panegyric.

To the accompaniment of "Forward, Guard of Christ," from the massed congregation, under Prof. Jean Goulet, and a military band, the sacred liturgy was begun. "In Nomine Patris et Filii et Spiritus Sancti," His Eminence intoned, and a hundred thousand hands made the sign of the Cross.

And six hundred feet above the multitude, on the crest of the Mountain, overlooking the altar, arose the giant illuminated cross, erected just a year ago as a beacon of faith and light to mark the spot where Maitland planted a rough wooden cross when he consecrated Montreal and New France to Christ.

Miles to north and south and east and west the great city spread in panoramic view. In relief against the last foothills of the Laurentians the massive St. Lawrence gleamed, and overhead hummed the propeller of a large airplane, which circled the altar throughout the Mass. And the angle of train bells, the roar of ocean liners in the harbor below, and the clatter of motor traffic on the avenue nearby did not sound a discordant chord but seemed rather to be attuned to the mystery that was being celebrated.

The prelate's deep, musical voice, could be heard distinctly for a distance, so tensely was silence kept. Beads, prayer-books and the Breviary were the tokens that showed that no vain mundane spectacle was being displayed here but the basic Mystery of the Great Catholic Faith, as old and young, clergy and laity, men and women, mingled on the green sward and followed the ceremony oblivious that no church wall separated them from the throng.

After the Gospel Father Lamarche, a Dominican orator, drew a touching parallel between the natural and supernatural orders, drawing his text from the surroundings. With fitting gesture and resonant voice, he thrilled his hearers as he pointed to the high Mountain, the glistening stream, the azure sky, and urged his multitudinous congregation to look upon them as works and gifts of the Creator to mankind. He exhorted the founders and missionaries of the new world, and begged that the old spirit of religion and faith return to mock the present tendencies to modernism, rationalism, cant and frivolity.

Donning his biretta, but retaining his vestments, Mgr. di Maria approached the balcony of the

pavilion, and addressed the people in French. He thanked them for their invitation to inaugurate the feast, and lauded their spirit of nationalism in having succeeded in having the day celebrated as a provincial holiday.

He congratulated them on having chosen as their Patron Saint the Precursor, "than whom," Christ had said, "there was none greater."

At the conclusion of his discourse, he announced that he would impart the Papal and Apostolic Blessing, and all knelt while the imposing versicles, responses and triple benediction were intoned.

The choir rendered the Gregorian "Ave Maria" at the Offertory, and the congregation took up at the end of each verse the first stanza as a chorus.

The culminating point in the ceremony, the Consecration, was marked by the click of military heels as the guard came to attention, followed by the sharp command, "Present arms." During the elevation, the bugle and drum corps sounded a reverberating salute, while traffic on Park Avenue stopped in homage and honor to the Divine Presence.

For the second time, at the end of Mass, the faithful received the episcopal blessing, and as the last words of the "Dismissal" were said, the grand old canticle, "Magnificat," resounded over the campus.

The prelate divested, and made his thanksgiving, kneeling before the improvised altar, while the crowds waited to see him depart. "Vivat, Pastor Bonus," hailed the cortege as for the third time the populace knelt to receive the benison of the emissary of the Holy Father.

BUT CATHOLICS MUST PAY FULL SCHOOL TAX

PROTESTANT EDITOR FLAYS ANTI-CATHOLIC BIGOTS

Tulsa, Oklahoma.—Following announcement by President Duncan of the Tulsa Board of Education that it is the policy of the Board not to employ Catholics in the schools, an editorial denunciation of the intolerant ignorance embodied in this policy, coupled with expressions of appreciation of the value of private primary schools, has been printed in the Tulsa World.

The editorial is signed by T. A. Latta, Presbyterian, Mr. Latta summarizes the opinion of the World regarding the action of the Board of Education by asking, "Could there be anything more unconstitutional in spirit, more absurd in fact, than this?"

Discussing the state of mind which advocates such discrimination against Catholic citizens, Mr. Latta writes of the latter: "They pay an enormous proportion of the taxes necessary to maintain the Public schools. They send their children to the Public schools—after that age when their religious and spiritual foundations have been laid. Why such unconstitutional pleas? Because in such petty minds there is a lamentable lack of knowledge concerning the true genius of our political institutions. That, and nothing more. Because in such minds prejudice and intolerance outrun reason and intelligence."

The editor of the World declares himself to be a firm advocate of religious training as a part of the education of children in the primary grades, but says that such training has no place in the Public schools. It should be given, he says, in private schools and he intimates that, in his opinion, other denominations would do well to imitate the Catholic practice and establish their own schools. He writes:

"If a Catholic teacher in our Public schools system should be so much as a hair seek to influence her or his class to Catholic religious philosophy, I would be first to recommend the discharge of such a teacher. But I would take precisely the same position in respect to a Presbyterian, a Methodist or an Episcopalian, or any other sect. The point is that the Public school system is a part of our political system and is therefore subject to the rights, the obligations and the privileges of the Constitution."

"But if the Presbyterians had established a primary school system as have the Catholics, it is decidedly probable that every one of my own children would have received their early instruction there—acquiring themselves finally in the Public high school—thus saving much to the State and thus advancing the cause of Protestantism for which I have a most exalted opinion because I do believe in personal freedom and civil rights everywhere and under all circumstances."

"If I had the privilege and opportunity of sending my young children to a denominational school—where religious matters were given their proper comparative standing in the course, as in the old missionary schools or Catholic parochial schools for example, I would pay the price and send every one of them—probably to a Presbyterian school, for the simple reason that I myself have sprung from a long line of Presbyterians who believed in precisely the same school philosophy practiced by the Catholic Church today."

"But if I must patronize the Public schools, then my sense of decency and constitutionalism for-

bids me from asking that the Public schools, maintained alike by Protestant, Catholic and Jew—and even Buddhist and representatives of the various cults of the Far East—be turned to any such service."

The basis for the whole controversy centering around the Public school system, Mr. Latta declares, is that "various agencies and movements and propagandists have sought to get control of it, contrary to the Constitution under which this political society is maintained, and contrary to the practical consideration which ought to move every agency having anything whatever to do with the Public school system."

FOREIGN MISSION NEWS LETTER

OUR LADY OF MADU

The miraculous statue of Our Lady of Madu was crowned last year by the Papal Legate under instructions from Rome. The story of this shrine dates back to Dutch rule in Ceylon, (1658-1796.) when persecution swept the Church.

These invaders converted all Catholic churches into their own places of worship, destroying altars and holy images. However, some statues were saved by the Catholics, and this was the case with the statue of Our Lady in the parish church of Jaffna. Fleeing from the persecutors into the forest of Madu, some Catholic families carried it with them and placed it in a shed to serve as an oratory for them. This sanctuary was much frequented by Christians from far and near in the years that followed, and became even more famous as a place of pilgrimage when one of the Indian priests who visited the Island in disguise from the year 1687, to minister to the Catholics, was buried in this little chapel of Madu. He was reputed for his holiness of life, and devout people began to carry away earth from his tomb as a remedy in dangerous cases of illness. Many miraculous favors have been attributed to Our Lady of Madu.

There is a beautiful and touching incident related in the life of Juste de Bretenieres, who was martyred for the faith in Korea in March, 1866. When Just was but a little boy he brought a rose bush from his mother to the Sisters of Charity at Dijon. For twenty years it never blossomed, but the Sisters cherished it as a souvenir of Just and would not allow the gardener to destroy it. In the spring of 1866, after he was martyred in Korea, two buds appeared and developed perfectly.

The bush lived on and was specially cared for, but never bloomed again.—China.

THE BLOOM OF MARTYRDOM

There is a beautiful and touching incident related in the life of Juste de Bretenieres, who was martyred for the faith in Korea in March, 1866. When Just was but a little boy he brought a rose bush from his mother to the Sisters of Charity at Dijon. For twenty years it never blossomed, but the Sisters cherished it as a souvenir of Just and would not allow the gardener to destroy it. In the spring of 1866, after he was martyred in Korea, two buds appeared and developed perfectly.

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THE PRODIGAL SON

Kuppusami, a lad of ten, deserted by his father, was found wandering and begging in the streets of Kumbakonam, South India, and taken to the mission where he was cared for, but his wandering life had lost for him all self-respect and time and patience could only civilize the little pagan. Though given plenty of food, he would steal any eatables found anywhere, and occasionally disappeared, for the lure of a wanderer's life still attracted. Hungry, after a lapse of weeks, he would return, beg pardon and promise not to go away again. It did not seem prudent to baptize the lad under the circumstances, but each time the missionary baptized a boy, the little wanderer would weep, and say: "Shall I alone remain a pagan? He came after me and is already a child of God and I remain a slave of the devil."

In August four boys were to be baptized but not Kuppusami. He implored his teacher to intercede with the priest on his behalf. The priest explained that his wandering habits showed a lack of constancy, that if he were baptized he might later return to Hinduism. "If your father comes, he will take you to the temple of the devil and you will become an apostate!"

"Never will I commit a sin!" answered the boy. "Fray, baptize me and I will die rather than go back to paganism." The priest yielded and baptized him, gave him First Communion and had him confirmed. An immediate improvement was noted. Joy was written on the lad's face, and with almost angelic piety he received the Blessed Sacrament.

But time passed and again Kuppusami disappeared. One Sunday evening he returned in rags and so dirty, he was not to be touched by hands. Kneeling, he asked pardon, and as the Gospel for that day was the Return of the Prodigal Son, the priest felt he could not do less than Our Blessed Lord, so he opened his arms to the little sinner. However, it turned out that the Wanderer had not gone off on his own accord. He had been taken by a pagan and ordered to go to the temple. Refusing, he was beaten and subjected to all kinds of bad treatment, but he remained staunch in his faith, keeping the promise made at baptism and refusing to worship idols. So this Wanderer returned, not as the Prodigal in the Gospel, but laden down with the precious gifts which go with fidelity and suffering.

GRATITUDE

What is the measure of our gratitude?

"God's Infinite Goodness has made it possible for us to feel the tenderness of His Love by receiving Him, daily if we so desire, in the Blessed Sacrament. Our miserable little souls may bask freely in the warmth of His Presence, whilst countless thousands of other souls, equally precious to His Adorable Heart know nothing of His Beauty and His Glory, souls who, if they only knew, would return His favors multiplied a hundred fold."

Why should His Mercy be extended to us so abundantly? Is our ardent love to be expressed in sentiment only at the time of Communion? There is a mystery connected with the part which we who are favored, have to play in the salvation of those souls who have yet to see the Light of His Countenance. Can we not assist in some way towards bringing to these hopeless ones the Knowledge which is ours, so that they too, may have in their midst the Joy of their Eucharistic King?

The Blessed Sacrament Bursae seems a fitting medium to express a little of our gratitude. When completed, this Bursae will send to fields afar, a succession of missionaries who will build new Sanctuaries in a wilderness of darkness; and the tiny red light which we know so well, will flicker and kindle in the hearts of new congregations, a love which our friend who has come to abide with them.

In six months time, only \$46 has been subscribed to the Blessed Sacrament Bursae. What is the measure of our gratitude?

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

RESPONSIBILITY

"Thy Kingdom come." This is the central petition of the "Our Father"—the prayer which Christ Himself has taught us. The establishment of the kingdom of God, the dominion of God, in every human soul, was the aim of Our Lord's Incarnation. The propagation of the kingdom is a most excellent act of religion, and a religious here on earth ever implies offering gifts of the Magi brought to the infant Saviour symbolized the offerings which the service of God always includes—gold, frankincense and myrrh—material gifts, prayer and personal service. The last is the highest and most difficult gift. Missionary work requires the three. It demands much personal service, much prayer, and large material gifts.

Who are to make these offerings? We answer, the entire Christian body, and every Catholic according to his power and means. The very extent of the mission which Our Lord gave to His Church shows this most clearly.

The whole world must be converted. All men must be made disciples of the One Supreme Master, and this demands the cooperation of all the followers of Christ. It is a remarkable disposition of Divine Providence that God saves humanity by man. God Himself became man to inaugurate the work of men's salvation. The continuation of this work was committed to other men. They carry in their hands the fate of the world. The eternal happiness of numberless souls is thus, in a manner dependent on the cooperation of the faithful in the great work of the world's conversion. Every Catholic is bound to take his share in it. Every man who has received the talent of the true faith must work with it, by fostering it in himself and in others, and the Gospel has pronounced judgment upon such as lay it up in the napkin of self-sufficiency and indolence. We are bound to serve God with all the gifts that we have received from Him, and specially with the great gift of the true faith. The words of Our Lord, "So let your light shine before men, that they may glorify your Father Who is in Heaven," apply in an especial manner to the light of faith within us. And before whom must we let it shine? Before all men, no doubt, especially before those who sit in darkness and in the shadow of death. By taking part in the work of the missions, every Catholic can make the light of faith that burns in the soul shine brightly before those who need so much light to dispel the darkness which hangs heavily round their minds. Catholics who experience the illuminating influence of their God-given Faith will naturally be anxious to make others partakers of the benefits which they enjoy. Our relationship to Christ and His kingdom urges us to a hearty cooperation. The true Faith makes us citizens of the kingdom of God. This membership of the kingdom brings with it many privileges and many obligations. As citizens of the kingdom we are obliged to take an interest in its fortunes and vicissitudes. We cannot be indifferent to its well-being and growth. When we realize our obligations we shall endeavor with all our might to assist in the great work of the propagation of the Faith, for this is the supreme interest of the kingdom. It must continue to grow until the end of time. The words addressed to our first parents, "Increase and multiply and fill the earth," were repeated with a higher meaning of the first-fruits of Christianity. "Go into the whole world and make disciples of all men." From the mustard-seed of the small community of Pentecost

there must arise a tree under whose shadow all the nations of the earth will find salvation and peace. Such is the will of Christ. As loyal citizens of the kingdom we must make His will our rule of life.

Devotion to our Master and King, love and gratitude to our Saviour, will inspire us to cooperate in the accomplishment of His last will. We have here a great opportunity of showing our real Christian dispositions—to manifest that in us also there dwells the great, and wide, and saving love with which the Heart of Our Lord was aglow. The Christian religion—even as Christ Himself—is a saving power. The more thoroughly we profess the desire and love for the salvation of all, and the more completely we fashion our lives in accordance with such sentiments, the better Christians we shall be.

"Christianus mihi nomen, Catholicus cognomen est." As Catholics also, we ought to join eagerly in this great undertaking. Our Catholic sense will best manifest itself in our anxiety for the Catholicity of the Church. She has received the command to propagate the faith among all men; she must ever carry on mission work, and convert the whole world to Christ. The obligation which Our Lord laid upon His Church also gives her the right to the means which are required for the execution of her task. The words of Christ, "Teach ye all nations," are addressed in a special manner to the Pope and the Bishops; but they also have their meaning for us.

The mission-field of the Church in Canada is so extensive that every Catholic's cooperation is imperatively demanded. If the will of Christ is to be accomplished in its entirety, all the faithful must take part in the work.

The spirit of co-operation so blessed by Our Divine Lord will be to non-Catholics a very practical example of our unity of faith. "These Christians, see how they love one another," exclaimed the pagans. This attitude had upon all a most gratifying effect and gained numberless souls. The "brotherhood of men," the common catch word of the day, will but excite ridicule if it be not inspired by Christian love.

In our national life, in our spirit of federation, which alone can maintain Canada a united and a prosperous nation among the other nations of the world, this practical spirit of cooperation will be a strengthening force to a degree beyond our greatest hope. If religion gains by it so also will the nation. Indeed it is only the spirit of united faith that can solidify and justify our national life, and make it such a powerful factor as to be able to absorb into the whole spirit of the country the thousands coming to our lands to find homes for themselves and families.

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WEEKLY CALENDAR

Sunday, July 26.—St. Anne, the spouse of St. Joachim, was chosen to become the mother of the Blessed Virgin. She was far advanced in age when Mary was born, the latter being the fruit rather of grace than of nature. In gratitude for the child, St. Anne vowed her daughter to God when Mary was only three years old. At that time St. Anne and St. Joachim took the child to the Temple and watched her pass into the inner sanctuary, after which they saw her no more.

Monday, July 27.—St. Pantaleon, martyr, was once led to apostasy by the false maxims of the world. He was again converted, however, and distributed all of his goods to the poor in gratitude and expiation. Not long afterward, he met his martyr's death during the persecution under Diocletian.

Tuesday, July 28.—Sts. Nazarius and Celsus, martyrs. Nazarius was the son of a pagan, an officer in the Roman army. When the boy was quite young he embraced the faith of his mother, Perpetua, and was instructed in the maxims of Christianity by St. Peter and the latter's disciples. During the first persecution under Nero, Nazarius and his traveling companion Celsus were seized at Milan and beheaded.

Wednesday, July 29.—St. Martha, virgin, the sister of St. Mary Magdalen. Martha's life was devoted to the service of the Saviour. The tomb of St. Martha, is at Tarascon, in Provence. When the storm of persecution broke, her family with a few friends were put into a boat without oars or sail and were borne to the coast of France.

Thursday, July 30.—St. Germanus, Bishop, was a noble by birth and a practicing lawyer at Rome. He also served for a time as an officer in the Imperial Army. It was revealed to the Bishop of

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Auxerre that Germanus was the man destined to succeed him in that See, and the Bishop thereupon gave the tonsure to Germanus, notwithstanding the latter's reluctance to receive it. Immediately Germanus changed his mode of life entirely and devoted all his energies to the service of God. He visited England and was instrumental in overthrowing the Pelagian heresy there. He died in 448.

Friday, July 31.—St. Ignatius of Loyola, founder of the Society of Jesus, was a Spanish courtier and soldier until his thirtieth year. Then he received the divine call to leave the world, and won others to God's service with himself. He died in 1556.

Saturday, August 1.—St. Peter's Chains. On this feast the Church commemorates the miraculous manner in which St. Peter was delivered from prison by the appearance of an angel who cut the chains placed upon the Saint by order of Herod.

DUTCH UNIVERSITY

HOLY FATHER'S GIFT TO CATHOLIC INSTITUTION

The Catholic University of Nymwegen is about to close its second year of existence with a great advance over its first year.

Catholic Hollanders, knowing so well how to abide their time, to prepare the field and to create interest, seldom undertake a work of consequence without making it a success. They proceed slowly but securely.

So they did with their university, which they wanted for years but refrained from launching until the way was cleared of all obstacles. They started by setting up through-out the land a perfectly-organized system of schools of all grades—from the kindergarten up through the elementary school to the High school and the classical college—to be able to lead their children under their own Faith's auspices to the highest in educational work, the University.

They thus laid the foundations first, then raised the walls of the edifice, and when those were secure and complete, they put up the roof, as it were. Withal, they still build better than they knew. With their perfectly equipped and numerous High schools and classical colleges to act as feeders to the university, they felt certain, in opening the Nymwegen institution, that it would succeed. But they did not look for the immediate and grand success they are able to record at the end of the second year of service.

That success is so marked that the Holy Father has signified his appreciation of it by placing 500,000 lire at the disposal of the Holland bishops for a home for theological students attending the University, and another 500,000 for a Holland seminary in Rome.

This double and agreeable surprise was part of the Pope's greeting to the Holland pilgrims presented to him by the Archbishop of Utrecht, Mgr. Van de Wetering, and the Catholic premier, Sir Ruys de Beerenbrouck, on the occasion of the canonization of the Blessed Canisius, their countryman.

The university city of Nymwegen, where Saint Canisius was born, still numbers citizens within its walls who may lay claim to blood relationship with their bright star in the new constellation of the firmament of saints. That privilege also is enjoyed by Sir Ruys de Beerenbrouck, himself a staunch defender of the Faith championed by his illustrious relative in all the lands where the German tongue is spoken. The Nymwegen Theologians' Hall is fairly under way, and will be opened to the students next fall. Thus far, priests and clerics pursuing higher studies at the university were forced to go to private houses for quarters. A poor makeshift that, and one which hampered clerical attendance at the university.

To be entitled to deliver legal diplomas from the Faculties of law and of Philosophy and Letters, the University of Nymwegen, strange to say, is obliged by the civil law to maintain a theological faculty.

It is quite interesting to watch the hearty share the students themselves take in the equipment of their infant university. In the course of the year, their concerted endeavors secured for their meetings an exclusive clubhouse, with convention hall, restaurant, reading rooms and sets of private quarters, to help in solving the housing problem.

The Rector Magnificus, de Langen Wendels—the second of the office, because the university has adopted the rotation system prevailing at Dutch universities of naming from among the members of the academic body, a new rector every year—declared the opening of the Students' House second in importance to the opening of the university itself.

Toremain in close touch with the Catholic people of all the land and to show their personal appreciation for the generosity with which the people answered the bishops' appeal for a university, the professors have taken over the editorship of a widely-read and high-classed weekly periodical, *De Nieuwe Eeuw*.

Besides, during the weeks between September 27 and October 11 this year, university days have been arranged for throughout the country, at each of which a professor of the university is booked to give a popular lecture on either an apologetic, historical or literary subject. The purpose is to afford the people an opportunity to realize the better the value to them of the university their munificence called into being.

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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 Bursae provide a way to the Priesthood for such young men. The interest on each completed bursae 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 bursae 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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