

probably nothing in this country today that enjoys such universal good repute as the Boy Scout movement.

There was a general discussion Friday afternoon of the best ways for bringing in new Boy Scouts. The prevailing idea was that the movement must be advertised particularly by having the Scouts appear in their uniforms in public and take part in such work as patrolling the streets during such things as parades and other demonstrations.

Justice James C. Cropsey of New York City, was the principal speaker at the banquet Friday evening. He declared that perhaps the most powerful agency through which crime and juvenile delinquency could be prevented is the Boy Scouts of America. "The Boy Scouts of America are doing the work of prevention," he said. "There is not an attempt at curing, so they have gained more ground than the courts. Of those committing serious crimes in New York, 80% are boys under twenty-five years. That is the boy problem for the courts. No, the jails cannot make good boys. But sympathy, guidance and fine ideals, such as are inculcated by the Scout leaders during the impressionable years will keep them out of the courts and out of jail."

W. W. Longfellow, of the American Red Cross, Washington, D. C., spoke on the aims of Sea Scouts, and said that the plan was to take the finished Boy Scout and give him a post-graduate course. He said the scheme was proving popular.

Saturday was spent by the delegates on a trip of inspection at the Scout camp at Irontide, and the closing session Saturday afternoon was held there.

## STUDENT MISSION CRUSADERS

### GATHER FOR PAGEANT AT CINCINNATI

Formal homage to their national executive leader was paid by several thousand Crusaders of Greater Cincinnati at a reception in Cincinnati, Ohio, to the first-graduate course, Beckman at Crusade Castle, national headquarters of the Catholic Students' Mission Crusade.

At the request of Archbishop Henry Moeller, of Cincinnati, who also is president of the Crusade, the senior schools of Cincinnati and the neighboring cities declared a holiday so that the Crusaders from the various student bodies might pay their tribute of devotion to the chief of the Crusade, whom the Holy Father has elevated to the Episcopacy.

Gathering in thousands on the sloping grounds of the Castle, with the Crusade Knights and Ladies garbed in their maroon costumes decorated with the white Crusade cross, the throngs filed into the Madonna Rotunda of the Castle, where they were met by Father J. Beckman, who received them in the presence of Archbishop Moeller and was attended by the Rev. Frank A. Thill, national secretary-treasurer of the Crusade.

#### CLASS OF 250 JOINS RANKS

Following the reception, the Crusade ritual initiation, written by Rev. Daniel A. Lord, S. J., was exemplified for the first time on the grounds of the Castle, about 250 Squires and Maidens being admitted to the ranks of the Crusaders and invested with the costumes worn by those who engage in the new Crusade in defense of the interests of Christ and His Church.

Assembling to the martial call of trumpets, the candidates were brought before the throne of the Suzerain, who rebuked them for their remissness in attention to the call of the Crusade. Through the stern questioning of the Grand Inquisitor, the Squires and Maidens were made to see their deficiency of knowledge in the things pertaining to Christ's Kingdom on earth, and, following their solemn promise to learn and their pledge of faith to the country's flag, the Cross and the aims of the Crusade, each candidate was solemnly invested with the garb of the new Crusaders.

The Squires knelt at the feet of the Suzerain, and the Maidens bowed at the throne of Religion.

Then, before the assembled army of newly-made Knights, leaders were chosen to conduct the throng to the presence of the King.

With martial music sounding and the colors of the national flag and the Crusade banner flying overhead, the Knights and Ladies and the great crowd of spectators marched to the place set apart for the closing episode of the pageant—the Visit to the Presence of the King. This ceremony was in the chapel of the Castle, where Benediction of the Blessed Sacrament was given, with the Crusader-bishop officiating.

The general director of the initiation was the Rev. Joseph S. Sieber, Ph. D., rector of St. Gregory Seminary, Cincinnati, assisted by Raymond Schekelhoff as commander of the Knights and Lawrence J. Tebbe as Grand Inquisitor. Leading parts in the pageant episodes were assigned as follows: Suzerain, Leo J. Grote; Religion, Nan Corcoran; Peter the Hermit, William J. Gauche; Major Domo, William H. Nachazel; Saint Louis, Henry M. Morris; Saint Joan of Arc, Aileen Beirne; and Guardian of the Chapel, Francis M. Boehnlein.

#### SPRITUAL BOUQUETS PRESENTED

A sentimental touch was lent to the arrangements for the Benediction service which closed the initiation, by the choice of the Rev. Clifford J. King, S. V. D., and the Rev. J. P. O'Mahoney for the offices of deacon and subdeacon. Father King is one of the Founders of the Crusade movement in America and has lately returned from his mission in China. Father O'Mahoney is an officer of the Catholic Church Extension Society. The home and the foreign fields of the Church's missions were thus represented, with the first leader and the latest chosen chieftain of the new Crusade kneeling at the altar steps to present the Knights and Ladies to the Eucharistic King.

At the reception, an album containing spiritual bouquets from the Crusade units of the country for the success of their leader was presented to Bishop Beckman, together with a purse which will be used for the purchase of the new prelate's crozier.

Typical of the Crusade's universal interest in the missions of the Church was the meeting of the national advisory board at the Crusade Castle Thursday evening of last week.

The various mission heads in the city to attend the consecration of Bishop Beckman were brought to the Castle following the banquet for the clergy at the Hotel Sinton, and the evening was devoted to an informal discussion of the Crusade and its policies, with Bishop Beckman taking an active part. Father Thill, national secretary-treasurer, was the host of the Castle for the meeting.

## INDIAN LEPER ASYLUM

### CONDUCTED BY NUNS

Rangoon, India.—The Rev. Father P. J. Rieu, Superintendent of the Rangoon Leper Asylum, Kemendine, has recently published a very interesting report on the work of the asylum for the previous year. The Rangoon institution is the most important leper asylum in Burma, and is entirely under Catholic management. The inmates are cared for by Catholic Sisters. In 1933, altogether 249 patients were treated, of whom 159 were patients taken into the asylum. Among these, 12 were European and Anglo-Indian, 48 Hindus, 4 Mohammedans, 65 Burmese and 30 of other classes.

A section of the report is devoted by Father Rieu to the treatment adopted in the asylum, and elsewhere he takes issue with certain lectures delivered by Sir L. Rogers in England. "The newspapers have given now and then reports of the lecture given by Sir L. Rogers in England on treatment of leprosy and the possibility of stamping out leprosy from the Indian Empire in three decades," he says. "To me this statement seems rather too confident, if not preposterous. I wish with all my heart that I could believe in such conclusions, but having lived since 1910 in the Leper Asylum, in constant touch with the inmates, watching daily the progress—sometimes rapid, sometimes slow—of the disease, instead of the healing process, in spite of the treatments experimented with, it is very difficult to nurse the assured feeling implied by the newspaper reports."

In the Rangoon Leper Asylum, Chaulmoogra pills are administered to the patients. The asylum buys Chaulmoogra seeds from the bazaar dealers, and reduces the kernels to fine powder which, after the addition of three other ingredients, is turned into pills. The patients who take only 30 to 40 grains of these pills in two doses, each at each meal, although not cured are at least greatly relieved and the disease, when not receding, remains at a standstill so long as they stick to the treatment, says the report. Their strength is renewed to a great extent, and in some cases the outward signs of leprosy partly disappear.

This treatment has been in use for the last five years in this asylum and Father Rieu asserts that he has not seen or heard of any better. With the recipe he is using now, the absorption of even 50 grains of Chaulmoogra every day does not bring any of the gastric troubles that were one of the difficulties of oral treatment some years back, he says.

#### AFRAID OF CENSUS

There is no religious census in England, and the charge is being made that the Church of England is afraid to face the figures.

Attempts to have a declaration of religious affiliation included in the official census have been persistently fought by the State Church, because it is certain that the figures would show the absurdity of the Church of England's claim to consider itself the church of the English people.

The population of England and Wales is 38,000,000. The odd eight million have at some time or other been claimed by various religious bodies, and the Church of England claims that the remaining 30,000,000 belong to her, as they have never definitely stated anything to the contrary.

But the official year books of the Protestant churches show that Easter communicants in the Anglican church number approximately 2,500,000. Allowing for Anglicans

who consider themselves as such but who do not communicate, the estimated total as given for the N. C. W. C. correspondent by a leading Anglican is about 4,000,000.

## CHARLES CARROLL OF CARROLLTON

(N. C. W. C. News Service)

Jersey City, N. J., May 9.—That Charles Carroll of Carrollton, Catholic signer of the Declaration of Independence, lived to give the American people, on the fiftieth anniversary of the signing of the great document, a pious admonition to persevere in their new-found civil and religious liberties, was one of the little-known facts brought out in an address here last night by John T. McCaffrey of Brooklyn. Mr. McCaffrey gave an illustrated lecture before the Holy Name Society of St. Bridget's Parish on "Irish Patriots in the American Revolution."

The great Catholic patriot issued his statement to the American people August 2, 1826, said the speaker, and at the same time Daniel Webster, in an address in Faneuil Hall, Boston, was calling him the "sole survivor of an assembly of as great men as the world has witnessed."

Charles Carroll's address to the American people was as follows: "Grateful to Almighty God for the blessings, through Jesus Christ Our Lord, He has conferred upon my beloved country in her emancipation, and upon myself in permitting me under circumstances of mercy to live to the age of eighty-nine years and to survive the fiftieth year of the Declaration of Independence adopted by Congress on the 4th of July, 1776, which I originally subscribed on the 2nd day of August of the same year and of which I am the last surviving signer, I do hereby recommend to the present and future generations the principles of that important document as the best earthly inheritance that ancestors could bequeath to them, and pray that all the civil and religious liberties they have secured to my country may be perpetuated to the remotest posterity, and extended to the whole family of man."

Of Mr. Carroll, Daniel Webster said in his Faneuil Hall speech, Mr. McCaffrey continued: "He seems an aged oak, standing alone on the plain, which time has spared a little longer after all its contemporaries have been levelled with the dust. Venerable object, we delight to gather round its white yet it stands, and to dwell beneath its shadow. \* \* \* Let him know that while we honor the dead, we do not forget the living, and that there is not a heart here which does not fervently pray that heaven may keep him yet back from the society of his companions."

"He devoted more time and more of his money to the cause of the people than any other patriot," said Mr. McCaffrey, discussing Mr. Carroll's service. He spent more time with Washington at army headquarters than any other civilian, and was more closely identified with the purposes, impulses and activities of the great commander than any other man in or out of the army. He served the people in more different positions of responsibility and usefulness than any other man, and never failed in a single instance."

## CHRISTIAN IDEAL OF MOTHERHOOD

Psychology and Biology, stripped of all reference to God and taught as the explanations of all things, are the human boll weevils of the day, driving into the heart of Truth and exposing it, but killing "the sweet flower of youth's purity and innocence," Archbishop Glennon of St. Louis declared in his Sunday sermon. The Archbishop dealt with the opening of the Month of Mary, dedicated to mothers, and struck sharply at those who, through the schools, would take the child from his parents, denying the mother her right to safeguard his training."

"It is assumed," he said, "the State knows more about and loves the child more than his parents do. The State must tell the mother not only that she should train her child, but that she must not train it except as the State directs. And this love the State has for the child, which is secular and represents the voting capacity, is supposed to adopt the best method of training citizens in the service of God."

Archbishop Glennon recalled that in May the country now observes "Mother's Day." The idea is a rather agreeable one," he said. "The only trouble about it is that every day in the year should be 'Mother's Day.' The suggestion seems to indicate that the idea of motherhood is falling into disrepute and that something must be done to bring back some of its lost dignity. Indeed, the trend of modern public opinion and legislation militates against the Christian idea and ideal of motherhood."

The modern onslaught on Christian motherhood began with the divorce law, he said, which has dethroned woman in the home. Then, he continued, the sacramental character of marriage was abolished, and in its stead there was substituted "a sort of contract, perhaps a little more sacred than other contracts, but not more

binding." Now, he said, comes the attack on the parochial school and the attempt to take the training of the child from the mother, discarding religious education for studies of man as a mere animal.

"In our day," he continued, "motherhood and childhood are being contaminated by being projected into such studies, instead of being properly instructed. Men and women cry 'Down with reticence and reverence.' Youth will get into the sewer anyhow, they say; then turn the sewer up to the fountain, so that both may be pure!"

"Quite different is the attitude of the Catholic Church. We believe that 'cleanliness is next to godliness,' but also that the air around youth should be pure as the sunshine. Our idea is that the air of domestic purity will best enable the hearts of parents and children to be happy and thrive, and that we should keep out impure thoughts. In the Church, Mary is held up as the ideal of motherhood, and our devotion to her is for the purpose of linking our earthly mothers with our mother in Heaven. We believe the idea of Mary should be enshrined in our homes, to reproduce therein mothers like Mary, in virtue and love."

## SOUTH SICK OF KLAN

The power of the Ku Klux Klan is falling in the South, declares the Southern Messenger, published in San Antonio, Texas. In a long article, the Messenger traces the effect of the Klan in the South, analyzes its appeal, tells of the damage it has done and gives the reasons for its failure.

"Happily," the article says, "the sunshine of harmony and civic unity is succeeding the darkness of bigotry and prejudice in the South. Men and women have been surfeited and are turning back to 'normalcy.' Here and there, conditions are still deplorable. The power of the Ku Klux Klan has been broken, but its leaders are working desperately to prevent disintegration. Klan candidates have been defeated in such strongholds as Birmingham, and even Dallas, Texas, where the organization boasted of a membership of 25,000 at one time."

#### REVIEWS KLAN HAVOC

The Messenger's writer reviews some of the havoc created by the Klan rule in the South.

"Now that the power and prestige of the Ku Klux Klan is on the wane in the Southern States, where it held sway for more than two years," he says, "the people are taking stock, so to speak, and are amazed at the damage inflicted by that organization, socially, politically and financially. The hooded order started in the South, as is well known, swept like wildfire through the States and in its wake followed distrust, resentment and disorders. The South has been satisfied with the Ku Klux Klan. Thousands of men have withdrawn from its ranks in disgust, and are doing what they can to redeem themselves in the eyes of their fellow-citizens and renew their broken friendships."

"The main object of the heads of the Ku Klux Klan is to secure political control of cities, counties, States and eventually of the nation," the writer continues. "The experience of southern cities and States in this respect has been a lamentable one. Atlanta, Birmingham, Dallas, Fort Worth and every other city that fell under the political control of the Klansmen has suffered by reason of the incompetency of the organization placed in public office. Men were selected because of their loyalty to the Klan creed, rather than their fitness. Taxes have increased, additional bond issues been ordered, tried and experienced men removed and their places filled with misfits until, as in Fort Worth, the Klan citizens themselves refused longer to endorse bond issues and the city's credit suffered. Each controlled county and State tells the same tale."

#### WARNING TO THE NORTH

"Railroads, manufacturing concerns, wholesale houses and retail merchants have all suffered losses at the hands of the Klan. The morale of railway employees was practically demoralized during the height of the K. K. K. fanatical debauch. Manufacturers found the same condition existed among their men. Labor unions have been split, and harmony destroyed. Boycotts were instituted by the Klansmen against Catholics and Jews, and anti-Klansmen in turn retaliated, resulting in the loss of hundreds of thousands of dollars. \* \* \* The machinery of the law broke down and the courthouses became meeting places for Klansmen instead of temples of justice."

"Former members are viewing the efforts of the order to gain the ascendancy in the northern States," he concludes. "The South has paid dearly for its fanatical debauch, and as the citizens, irrespective of religious affiliations, view the wreck left by the Ku Klux Klan—wrecks of destroyed friendships, memories of bitter words and destructive deeds—they ask the question, 'Will the people of the North profit by our experience before it is too late, or will they continue to feed the grafting maw of Klan profiteers?'"

One ounce of mirth is worth more than a thousand weight of melancholy.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### BISHOP CHARLEBOIS VISITS FLOCK IN FROZEN NORTH

By A. Turquetil, O. M. I.

We have noticed on many occasions the indirect influence that we gained little by little over the pagans through the children of our school. "The good Father says that we must not do that, it is bad," they would say to their pagan friends. "The good Father says that witchcraft is wrong. The devil is not our master, but Jesus is." When the old folks told them legends of ancient traditions the children would say: "That is not true, the good Father says that it is nonsense. Some of the children who formerly attended our school are today grown men and women. Thus the number of our Christian families will soon increase."

A very encouraging feature of the work at present is the possibility of travelling without loss of time or useless exposure to danger. During the first years of the mission, when the Eskimoes came here in large numbers, we soon saw the gross immorality in which these pagans were steeped. We could not risk, under such conditions, visiting them in their tents or houses of snow. In the short trips which we undertook we soon saw that a missionary could not trust these people during a long trip or a long stay in their midst. Everywhere we found the most revolting immorality. Those whom we were forced to rebuke publicly became embittered against us, so we could not trust ourselves with them on a long journey when we would be practically at their mercy. With the exception of a few, we did not fear that they would murder us, but when these people have turned against you, an accident can easily happen with all the appearance of mere chance. The traveller who has incurred their displeasure will freeze to death, or be drowned or lose his way.

#### CONDITIONS ARE IMPROVED

Today the state of affairs has changed. There are still places where we must be ever on our guard, even for our lives. But besides some forty scattered Christians whose lives are a constant sermon, we have more than fifty catechumens in whom we can trust absolutely. Statistics speak for themselves. Of the 110 families with whom we have come in contact, there are 33 to whom we have spoken of our holy religion so that they understand it fairly well. Though these are not full-fledged converts, yet of these 33 families 35 are enrolled as catechumens who keep in touch with us, and of these 35 some 10 families await only the visit of a priest to receive their final instruction and be received into the Church. Truly, conditions have changed for the better. The results obtained are most encouraging. For all of which God be praised!

#### WHAT REMAINS TO BE DONE

Our line of action is, therefore all traced out. We must continue to train and instruct thoroughly the newly baptized. On them depends, in a great measure, the success of the future. If they receive baptism too soon, through a simple desire for heaven or a natural fear of hell, they will not lose their pagan mentality and soon they would be seen with the rosary in one hand, the drum in the other, praying both to the evil spirits of the pagans and the God of the Christians. They would keep the Sunday as scrupulously as they would their superstitions practices. Outsiders can scarcely imagine what minute care, even in the smallest details, must be taken in the formation of our new Christians. Everything is so new to them that, naturally, they are inclined to interpret the new teachings in the light of their former beliefs. For the new catechumens, in the beginning, Jesus is the great healer in cases of sickness, for did He not cure all manner of ills? He is the great provider when caribou meat runs short, for He multiplied the loaves and fishes. He is the great protector of those in danger, for did He not still the tempest. Thus in the beginning they interpret the reading of the Sunday gospels.

The majority of these people, too, are anxious to learn by heart some formula of prayer which will be infallible with Our Lord in case of need. It is this pagan mentality that must be destroyed little by little. The simplest things that we understand easily require a thorough explanation for them. One old woman, who had often heard about the way to pray, went to confession, and when the priest at the end said: "Go in peace and pray for me," she exclaimed: "How shall I do it? Like this?—and she made a large sign of the cross on me as she had seen me do in giving her absolution."

NEED OF SOLID CHRISTIAN FORMATION

Some attempt to think entirely of Our Lord during the whole service, trying not to be distracted even by the sermon, and are disappointed when they do not succeed. Others, more worldly, delight especially when there is some new ceremony or when they hear something new in the lives of the saints. It is because they perceive each day the work of grace and its progress in these souls that I understand the

necessity of a persistent and serious work with these people to make them good and solid Christians who will assure the future of these missions. Blessed be the bountiful God Who has given us good and solid Christians!

The Sacred Heart has rewarded by a signal favor the faith of a young boy of thirteen or fourteen years. His father was ill, his hand was badly swollen, the inflammation had reached the shoulder. He was the same man who this summer pleaded insistently to be baptized. He wished to pray to Jesus, but he knew no prayer. His boy had come to catechism all summer. Suddenly remembering that it was the month of June, he bethought himself of the promises of the Sacred Heart. When evening came he took a piece of paper, cut it in the form of a heart and said to his mother: "Mother, put this about father's neck; it is the Heart of Jesus; the Christians do this." The woman placed the improvised scapular around the neck of her unconscious husband.

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## THREE RACES IN ONE CEREMONY

St. Louis, Mo., May 17.—Three priests, a Negro, a Chinese and an American, assisted in a celebration of Benediction of the Blessed Sacrament here Sunday. The audience of five hundred was equally mixed as to race, including Chinese, Negroes and representatives of the varied white strains of America.

The ceremony was held at St. Nicholas Church. The celebrant was Father Joseph A. John, Negro, native of Trinidad, British West Indies, and one of the four Negro Roman Catholic priests in America. The deacon was Father Simon Tang, a native of Canton, China, now a resident of St. Louis. The subdeacon was Father William M. Markoe of St. Paul, Minn., a native of Philadelphia whose ancestors came to America before the Revolution.

Horace Jenkins, a Negro of St. Louis, was master of ceremonies and all the altar boys were Negroes. Father Peter Harrington, a native of Ireland, assisted at other services in the church on the same day.

## WEEKLY CALENDAR

Sunday, June 1.—St. Justin, Martyr, born in the first year of the second century, sought the true source of wisdom among the many diverse schools of philosophy. The Scriptures and the constancy of the Christian Martyrs led Justin from the darkness of human reason to the light of Faith. At Rome he sealed his testimony with his blood, surrounded by his disciples.

Monday, June 2.—St. Pothinus, Bishop, governed the See of Lyons during the persecution that broke out in that city in 177, during which many were martyred.

Tuesday, June 3.—St. Clotilda, Queen, was the wife of Clovis, King of the Franks. By her virtue and wisdom, she converted her husband to the Faith, and with him the entire nation. She died in 545.

Wednesday, June 4.—St. Francis Caracciolo, born of a princely family, after being miraculously cured of leprosy left his home to study for the priesthood. He founded an order of Clerks Regular which maintained one of its number always in perpetual adoration before the Blessed Sacrament. He died in 1608.

Thursday, June 5.—St. Boniface, Bishop and Martyr, was born in Devonshire in 680. Receiving authority from the Pope, he preached the Faith in Bavaria, Thuringia, Hesse, Friesland and Saxony. While waiting to admin-

ister Confirmation to some newly-baptized Christians, he and his attendants were attacked by a troop of pagans. The Saint forbade his attendants to offer resistance, and he and fifty-one others were slain.

Friday, June 6.—St. Norbert, Bishop, after leading a life of dissipation at the court of the Emperor Henry IV. that was a scandal to his sacred calling, repented and established the Canons Regular, or Premonstratensians, who were to unite the active work of the country clergy with the obligations of the monastic life. In 1126 he was named Bishop of Magdeburg.

Saturday, June 7.—St. Robert of Newminster, while a monk at Whitby, heard that thirteen religious had been expelled from the Abbey of St. Mary in York for having proposed to restore the strict Benedictine rule. He joined the expelled religious and later became Abbot of a monastery built for them at Newminster.

## BURSES

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