

(Rhine-land), in the South (Bavaria) and in the East, where the Catholics formed a strong majority in the provinces annexed to the new Polish State. In Bavaria the "People's Party" takes the place of the "Centrum." It stands for Federalism.

EVIL INFLUENCE OF MATERIALISM

Materialism invaded modern society in Germany also. Free thought spread widely. Socialism and liberalism are the fruits of the period of enlightenment culminating in the French Revolution. While the materialistic conception takes man and human welfare as forces of the universe, Catholic thought conceives man as being endowed with an immortal soul, answerable to God, material interests being important only as a means to a higher supernatural end.

The German Catholic movement seeks to promote this principle of the Christian conception of the universe. Clergy and laity, men and women, are equally engaged in this task. Efficient work means organization. Here a short statement with regard to the German constitution is needed. Germany is a federal State. The "Reich" is responsible for the most important tasks and the general legislation, while the States exercise largely the executive and administrative power. The Catholic Church deals with the single States under the constitution. The great organizations of the Catholic people extend freely over the whole "Reich." Among them the "Volksverein für das katholische Deutschland" must be mentioned prominently. This great association spreads all over the country, enlists farmers and workmen, and promotes Catholic thought by personal influence as well as by the printed word. It means Catholicism, not learned and complicated, but simple, practical, democratic in the good sense of this word which, alas, is so much misrepresented and misunderstood. München-Gladbach, a manufacturing city north of Cologne, is the center. Here the organization's officials and leaders are trained. The parish is the base of each local society.

Boniface, the great apostle of the Germans, the founder of the oldest Bishops' and martyr of his creed, gives his name to an association which promotes the Catholic creed in provinces where a few Catholics live scattered among Protestant majorities—in the Diaspora—and where continuous work is needed to supply means to keep the Catholic churches and institutions running. Catholic literature and newspapers are published and spread by the Catholic Press Association, which is organized in the various German States and tries to get into the most remote corners of the country. Numerous and varied in their branches are the organizations which serve educational and charitable purposes. There is a wise mixture of lay activity combined with ecclesiastical work, all under ecclesiastical supervision.

There is no Catholic university in Germany, and there are only a few colleges, mostly maintained by religious orders. The clergy is generally trained at the theological schools of the State Universities or at special schools with the rank of Universities maintained by the State but directed by the Bishop. Catholic life among the students is promoted by leagues, and Catholic science finds its center in the famous "Goerres Society," named after Joseph Goerres, the great Catholic author and statesman who died in 1840. Catholic university graduates are organized in special societies. Both the Goerres Society and the Catholic University Alumni societies hold annual meetings at which lectures are delivered on various scientific questions. Every year also the Catholic public meets in largely attended sessions called "Katholikentag" (Catholic day) to exchange ideas and promote the Catholic movement.

PRESENT DIFFICULTIES

Unfortunately present conditions are most difficult. The depreciation of German money and the occupation of the Rhine-land by foreign troops hampers some of our Catholic activities in a most distressful way. Good Catholics of all nations ought to contribute to help ameliorate these conditions.

War and revolution, as I said, changed the situation of the Catholic Church considerably throughout Germany. On the one hand, Germany lost important provinces with Catholic majorities in the West and East. On the other hand the Socialist parties, which came into power in 1918, could not deny their principles so far as to carry on certain restrictions against the Church which had formerly weighed upon it; i. e., the law against the Jesuits and other religious orders. At the same time the energy of the Catholic voters prevented the Socialists, who on the whole are in support of an unfriendly separation of Church and State, from adopting any measures unfavorable to religious activity.

DEEP INTEREST IN RELIGION

But we must try to enter deeper into the problem. The growth of interest in religious questions is an undeniable fact. If I remarked in my introduction that the events of the last few years had deeply stirred the minds, I may go on one step farther and say there goes a yearning throughout humanity to be released from the present chaotic and distressful conditions and this

yearning is more deeply felt by those nations which are most affected by these conditions. No wonder, that people shaken in their belief turn towards ideals forgotten, year, despaired in the past. The history of our civilization shows large and constant waves. Once the world adopted the Gospel of Christ as the only means of salvation, later we observe Christian civilization rising to its crest and then again we witness the revival of heathen thought, the tide of scepticism and materialism—still powerful in our own days.

What other but Catholic thought will help to carry on the wave of idealism, to promote human solidarity, through humanism, which must be centered in God. German Catholicism is a powerful factor in this evolution. Once before, after the decline of the Roman Empire, the young German race took up the sacred light to which it through the darkness of ages. Let us learn from that history, the impartial judge, teaches. German Catholicism hampered or wiped out would mean an irreparable loss to Catholic thought and to humanity.

ELECTED TO CONGRESS

CATHOLIC WOMAN INTERESTED IN WAGE-EARNERS OF HER SEX

Basic principles incorporated in the social reconstruction program of the National Catholic War Council will have a vital bearing on much of the legislation that will be advocated by Mrs. Mae Ella Nolan, the first Catholic woman elected to the Congress of the United States. Mrs. Nolan declared that she will pay particular attention to legislation having to do with child labor and that affecting the interests of women in industry. She says she is particularly interested in the problem of the working woman who has children. There is an unfortunate tendency, she points out in our modern life, for many wives who are naturally called upon to be mothers, to shirk their home responsibilities and seek positions in the business world while at the same time they have bread-winning husbands who are able to support them. This tendency increased in America during the War, when many married women considered it a matter of patriotic duty to take up some work outside their home sphere. It would be far greater patriotism today, Mrs. Nolan asserts, if every married working woman who is supported by her husband, would return to her home and accept there the responsibilities of family life, leaving the field of employment open to deserving women who have no one to support them.

LESSONS IN A REPORT

There is a deep lesson, according to Mrs. Nolan, to be learned in the recent report of the Women's Bureau of the Department of Labor which showed the results of interviews with 622 mothers who were engaged in industry. In 188 cases, children were left to look after themselves, or after one another and in none of these cases were there any children over the age of fourteen. In two cases, all were under five years. In 107 cases, the mother worked on night shifts and was thus free to care for her children during the day. In 25 cases, some one was hired to care for the child.

"The rest according to these statistics," said the new Representative, "were taken care of in haphazard ways, sometimes by landlords, or boarders, or neighbors. In many instances, as in the case of hundreds of San Francisco children who are taken care of by the Sisters of the Holy Family, this work is being done, and the religious and moral training of the child is cared for by our splendid orders of consecrated nuns who are giving their lives to these little ones so unfortunately placed."

"A large majority of employed women are trying to carry a double burden, that of winning their bread and of doing the necessary cooking, washing, mending and cleaning for themselves and their children."

"Low wages in many factory cities have forced thousands of women to take their places beside their husbands in the mills. There is excuse, of course, for these women who are forced to work in order to provide the necessities of life for their families, but there is no excuse for the woman whose husband is earning enough money to support a family and who enters the business world for the purpose of acquiring the superfluities of life and who is working because she wants fancy clothes, or expensive amusements."

Mrs. Nolan pointed out that as far as wages were concerned, women in industry were far better off than in 1914, but declared that the male worker had been benefited very little by wage increase since that time.

"The report of the National Industrial Conference Board," she said, "shows that in 1914, women in industry got an average of \$7.82 a week. Seven and a half years later, in 1921 they got \$15.76 a week or nearly fifteen per cent. more compared with the cost of living. They were about \$1.15 better off in 1914 money, the price of living having advanced 72 per cent."

"Men engaged in unskilled labor were however, only one per cent. better off as compared with the cost

of living. Skilled labor was less than five per cent. better off. This is shown by the figures which indicate that unskilled men were paid \$10.89 a week in 1914 and about \$18.95 in 1921, or twelve cents a week more in 1914 money. Skilled men got an average of \$14.19 in 1914 and \$25.26 in 1921. Considering the increased cost of living they were about sixty-three cents a week better off in 1914 money."

WILL FOLLOW IN HUSBAND'S FOOTSTEPS

"I intend to follow, as far as possible, in the footsteps of my husband in his efforts to aid the working classes and I am making a close study of statistics which I hope will aid me in this work. A single person in Congress cannot of course be expected to accomplish very much. I have studied with deep interest the principle involved in the reconstruction program of the National Catholic War Council and I am convinced that no finer document dealing with our economic problems has been issued in our day. But we must educate all our people up to a better understanding of these problems and then perhaps we can bring the necessary influence to bear that will enable us to correct our economic evils and to insure a great measure of social justice in the nation. It is my one aim to endeavor to aid a little bit in this work."

ORTHODOX CONVERTS RETAIN RITE

When Msgr. Chaptal was made auxiliary Bishop of Paris, with the title of titular Bishop of Isonda, it was known that one of his chief duties would be to provide for the spiritual welfare of the foreigners in the French capital, particularly the numerous Russians who have made Paris their home since the Russian revolution. Msgr. Chaptal is especially well fitted for this task, since his career as a diplomat, before he entered the priesthood, took him to Petrograd, where he became thoroughly familiar with the Russian people, language and customs.

An ever increasing number of Russians manifest desire to enter the Catholic Church. Unless the priests to whom they have recourse realize the extreme importance of the rite which the new Catholic should embrace, there is grave risk of causing new resources of discord between Catholicism and the separated brothers, and thus delaying for an indefinite period the cause of church unity, and it has been pointed out that any offense against the authority of the Slav rite caused by a Latin priest is not only a source of pain to the Russians but is in formal opposition to the discipline adopted by the Roman Congregations and the Roman Pontiffs.

Msgr. Chaptal has therefore sent out a lengthy letter of instructions to the priests of the Paris diocese to guide them in their dealings with the Russians. Among other things he cautions them against the use of the word "schismatic," which is often used to designate those of the Russian Orthodox faith, and points out that Leo XIII., in all his writings carefully refrained from using this term, preferring instead that of "dissent" or separated brethren, while Benedict XV. frankly used the term Orthodox.

"It would therefore be advisable," says the letter, "and in conformity with the spirit of charity recommended toward them by the Supreme Pontiffs, to avoid any terminology which might be offensive to these unfortunate people who have been so sorely afflicted. It may happen, however, that a certain number of these converts may want to embrace the Latin rite, either because they may believe that it is the only rite admitted by the Church, or because they have no priests of their own rite."

"It is necessary to instruct these faithful and enlighten their minds. The Latin rite is neither the only rite nor the 'complete' rite. Catholicism is neither Latin, nor Slav nor Greek, but it embraces them all and surpasses them by residing principally in the true faith. Consequently, we remind the priests who are interested in the return of the Russian souls to the true fold, that their duty is to make the new converts, particularly those who may have forgotten it, understand that they belong to a rite which is venerable among all others, both on account of its splendor and its origin, and that according to the discipline of the Church they should remain attached to it, if they have a church of their own rite."

The letter quotes numerous passages from the "Instructions and Rules" of the Holy See concerning relations with dissidents of the oriental rite, and points out that the "Latinization" of the eastern rites was not merely renounced by Leo XIII. and following Popes, but that the "Codex" in canon 98, (2 and 3) merely sums up a doctrine which was already ancient.

So accurately does the letter of Msgr. Chaptal sum up the attitude of the Church on this question, that after reading it, the Secretary of the Congregation for the Oriental Church sent to the titular Bishop of Isonda the following letter:

Most Reverend My Lord: I have received the "Semaine Religieuse de Paris" containing the "Directions to the priests of Paris for the entrance of Orthodox Russians into the Catholic Church,"

and I congratulate Your Lordship on this wonderful initiative. The instructions given by Your Lordship reflect faithfully and clearly the thought of the Holy See and of this Sacred Congregation with regard to the return to Catholic unity, and I express the wish that they may be followed by all priests, both regular and secular, without distinction of nationality, whose ministry brings them in contact with our dear dissident brothers of Russia and of any other region where a rite other than the Latin rite is observed.

Your Lordship will do well to distribute these instructions as widely as possible, and I should be obliged, if they are reprinted, if a certain number of copies were sent to this Sacred Congregation.

For His Eminence the Cardinal Secretary,

ISAAC PAPAODOPOULOU, ASSESSOR.

The number of Russians who are displaying interest in the doctrines of the Catholic Church is constantly increasing and a number of Catholic writers, among them Father d'Herbigny, S. J., have undertaken to publish, in the Russian language, a series of short monographs under the general title of "Faith and Church." These pamphlets are published in Constantinople where there are many Russian refugees. Among the titles are "Notes on the Union of the Churches," "The Catholic Missions," "Catholicism and Orthodoxy" and "The Cure d'Ars."

DELEGATE AMAZED AT MEN'S PIETY

The spectacle of several hundred members of the Catholic Club of New York receiving the Holy Eucharist in a body was one of the most impressive ceremonies witnessed by His Excellency, the Most Rev. Pietro Fumasoni-Biondi, the new Apostolic Delegate to the United States, in the few days he spent here prior to departing for Washington.

The Apostolic Delegate expressed his amazement at the manifest piety displayed by the Catholic men of America.

"Your Excellency," said Archbishop Hayes of New York, who had celebrated Mass in the lady chapel of St. Patrick's Cathedral for the communicants, "of such is the Catholic Church in the United States. Its strength here does not rest on the beautiful faith of the little children, for this was bestowed upon them by God and their guardian angels, nor does it depend upon the faith of its women; the Catholic Church in America is supported by the firm faith of its men. That is what makes it strong."

Archbishop Hayes addressed the communicants at the breakfast which followed Mass, praising their loyalty to America as well as to the Church and warning them against modern evils.

"I am thrilled," he said, "to see so many members of the Catholic Club demonstrating thus in public their steadfast fervent faith in the fact of the Divinity of Christ. In this city recently there has been a manifestation of scepticism as to whether Christ was God. It has shown itself in the pulpit and in the press and has been widely discussed in all circles of society."

"You men have not forgotten Christ. You know that He, the Second Person of the Blessed Trinity, came down from heaven to save mankind. His last testament bequeathed Himself to man. He gave His body and blood to His disciples and told them to pass it on forever, to all mankind. And you men, after almost 2,000 years, have not forgotten to come to His holy table and receive that very body and blood which He on the day after instituting the sacrament sacrificed for man. In this way you testify to your faith and it edifies me."

"No people are more loyal to the State than we Catholics, and all thinking men know it. We are as proud of American freedom and liberty as any of our fellow citizens, but we see certain inconsistencies under liberty as it exists today under the law. It is a crime punishable by prison to take a man's property—all except his wife. If you take his money you are sent to jail and excommunicated by the community, but you may take his wife and lose neither your liberty nor your reputation. These are a few of the incongruities of our law of freedom."

TO MAKE EASTER FIXED DATE

London, March 12.—Lord Desborough, the English peer who introduced a Bill in the House of Lords for fixing the date of Easter, still hopes that this may be brought about, and in consequence is reported as intending to visit Rome shortly, where he hopes to have an audience with the Pope on the matter.

In support of his plan, Lord Desborough quotes what the Catholic Tablet has said in its favor, and a short paragraph written by the Bishop of Salford, who is one of the most learned scholars in England, is, in the peer's opinion, a very strong justification for the change.

Bishop Casartelli gave his opinion as follows: "I am delighted to see that the Tablet has taken up, with

approval, the idea of a fixed Easter. That is a reform that has long been needed, and now that the system of 'Summer Time' has been internationally adopted, it does seem that there is a hopeful outlook for this reform also. The dogmatic difficulties of the early centuries involved in a change of the Paschal calculation are no longer existent, and there can surely be no objection from the theological point of view."

The idea of the change was rejected, for the present at all events, by a conference in Rome. The Orthodox Greek Church refused to commit itself to a definite statement, and the Archbishop of Canterbury said that the Anglican Church could not accept the change without the cooperation of the Catholic and Orthodox Churches. So the Bill was dropped. But apparently, Lord Desborough has some hope of persuading the Pope, as his forthcoming visit to Rome denotes.

PRIEST DISAPPEARS IN ILLINOIS

Virdeu, Ill., March 19.—Despairing that the Rev. John A. Vranjak, pastor of Sacred Heart Church who has been missing for more than two weeks, will be found alive, the friends and parishioners of the priest are seeking to connect his mysterious disappearance with the slaying of the Rev. A. B. Belknap of the diocese of Lead, who was done to death on October 26, 1921.

It has become known that in the papers of Andrew Rolando, who is sought in connection with the killing of Father Belknap, there were letters from a girl in Virdeu, and entries which indicated that Rolando had visited Virdeu a number of times. This information was disclosed in a letter received by Mrs. Johanna Vranjak, the mother of the missing rector, from Mrs. John E. Wagner of Dubuque, a sister of Father Belknap. A description of the murderer of Father Belknap has been supplied and Deputy Sheriff Miller declared that it tallies closely with that of a man under surveillance in a small town near here. Efforts are being made to ascertain whether this man was away from home since the disappearance of Father Vranjak.

Father Belknap was enticed from the Cathedral rectory at Lead by an appeal to attend a sick call in an isolated part of town and was later found dead with several bullet wounds in his body. Rolando, who was known to be strongly antagonistic to the point of mania, against priests, has been sought since. Adolph Vranjak of Chicago, brother of the missing priest, has received a telephone call from some unknown person declaring that Father Vranjak was seen in company with two men "who appeared to be leading him" in Collinsville, Ill., near St. Louis. The men were reported to have boarded a trolley car for St. Louis.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE RUTHENIANS

In writing about the Ukrainian people, we use the name Ruthenian, by which they are better known in Canada.

Very recently the President of the Extension Society, accompanied by Archbishop Sinnott of Winnipeg, visited St. Joseph's College, Yorkton, Saskatchewan.

As you know, the institution was erected by the Catholic Church Extension Society for the education of Ruthenian boys and placed in charge of the Christian Brothers by the Ruthenian Bishop, Mgr. Budka. The reason for the expenditure of over \$160,000 for a college in Western Canada, must have been very grave. Grave it was, and the gravity of this reason remains today, and to our mind, is the most serious problem of the Catholic Church in Canada. Sad to say, the one problem receiving little or no attention.

The reason the building called St. Joseph's College was erected is evident to you when you know and realize that a body of Catholics in Canada numbering about 300,000, had not in their midst one institution for higher education. As a result of this want, the Ruthenian boys were making use of non-Catholic colleges—colleges and institutions offering the new-come every opportunity for obtaining an education. Money for tuition was not demanded with any persistence and when not forthcoming, did not debar the newly arrived from the non-Catholic schools.

Kindness such as this made itself felt. The transition from Catholicism to indifference, on the part of these young boys, was rapid. The transition from indifference to membership in Presbyterian and Methodist churches soon followed and was accelerated by means best known to professional proselytizers. The result, today, is that we have among the Ruthenian people a body of Protestant leaders who may claim without fear of contradiction to be blood brethren of the Ruthenians—bone of their bone and flesh of their flesh.

To counteract this false and anti-Catholic leadership, which has cost the Catholic Church in Canada at least one-third of the Ruthenians, it is necessary to learn from the enemy and make use of his means.

The Christian Brothers of Ontario, with all that the Ontario Department of Education calls for, and with the zeal of their holy founder, undertook to stay the torrent sweeping so many souls into the ocean of unbelief. They took charge of St. Joseph's College for Ruthenian boys and began to develop leaders for the Ruthenian people.

Circumstances have hindered the college from having its complete complement of students. There are in residence fifty young men instead of one hundred. This year, with the help of God and the co-operation of the Ruthenian clergy, secular and regular, the College shall register the full number. Meanwhile the work goes on.

A visit to the institution such as we paid, is sufficient to convince anyone of the greatness of the work undertaken and the fruits that shall spring from it with the blessing of God.

Archbishop Sinnott, of Winnipeg, spent the whole day mostly in conversation with young and old and was firmly convinced that colleges such as St. Joseph's, Yorkton, are the sure and only means of grappling with the Ruthenian problem and solving it adequately.

In itself the College is most inviting. It is as well kept—not as any college—but as well kept as any convent we have visited. The students are more orderly and have a greater sense of responsibility than is to be found generally in Catholic colleges and schools.

Without any immediate preparation—we came to the college unexpectedly—the students in a few hours prepared an address and concert in honor of the visitors. The whole entertainment would do more than credit to any college or institute. The Christian Brothers informed us that they had nothing to do with the arrangements, that they were inaugurated and carried out by the young men themselves.

When we departed from Yorkton, at night, the student body of St. Joseph's College accompanied us to the station and gave us a hearty farewell.

Can we withhold support from an institution such as St. Joseph's Ruthenian College? Only, if we do not realize the meaning of our Catholicity and the worth and meaning of education to the Catholic Church in Canada.

TO BE CONTINUED

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society, 87 Bond St., Toronto. Contributions through this office should be addressed to:

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"MOST EFFECTIVE OF CHARITIES"

Chicago, March 10.—Of the 148 orphans placed during the year by the Catholic Home Finding Association of Illinois, a Knights of Columbus activity, 79 were girls and 41 were girl babies under a year old.

"There is a great demand for girl children," reported Superintendent Edward Houlihan, at the annual meeting held in Chicago last Sunday, and which Right Rev. P. J. Muldoon, Bishop of Rockford, and head of the Social Action Department of the N. C. W. C. was present. "Especially is the demand for girls between one and a half and four years old so great, that we cannot, from all the orphans in all the institutions of the State, supply it. Our report shows that even girl infants are sought in numbers by childless couples."

The statistical basis of Mr. Houlihan's statements is found in a table of placements and adoptions submitted by him which showed that 34 boys and 41 girls under one year old were placed in family homes and five boys and 11 girls adopted by their foster parents; 18 boys and 16 girls from one to three years placed and 23 boys and 32 girls of similar age adopted; 11 boys and 14 girls from three to seven years old placed and 11 boys and 21 girls of similar age adopted. From seven years up, the girls placed numbered 8 against 6 boys, while 9 girls of that range of ages were adopted against 2 boys.

Bishop Muldoon in a talk to the directors of the Home Finding Association, stressed the fact that the year had shown 114 adoptions, the greatest number of any of the eight years of the activity.

"These adoptions remove the children for all time from the state of dependency to that of being factors in family life, with all that means," said the Bishop.

The bishop also reported that priests and organizations in many

States and in Canada had shown a great interest in the work of the Illinois organization, and had sought information and advice toward organizing similar associations.

"It would be a marvellous step in the direction of one of the sweetest and most spiritually effective charities were such associations functioning in every State," he said. "It is such work as this in which every member of the Knights of Columbus in the State has his part, and is making his contribution, that will aid in restoring us to greater spiritual life."

During the eight years of activity which closed February 28, the association has placed 879 children in family homes and perfected the full legal adoption of 366.

EASTER DAY

Down roads made barren by sorrow; And paths that are furrowed with tears;

Through those whose today and tomorrow Add woe to the woe of the years.

For a cry more bitter than grieving Haunts the arid and pitiless place—"Are love and hope dead and believing?"

Has the Great God hidden His Face?"

Hush! There on the hill of the morning, Where the burning birth of the day, In splendour supernal is dawning, Hear Him Who has died for you say:

"I am risen—all pain hath an ending! There is joy in My garden of grace!"

And—wonder all wonder transcending— The Dear God has shown us His Face.

-A. G. SHERRIDAN

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