

Slovakia, has agreed to take twenty students in the Olmutz seminary.

ESTABLISHMENTS FOR TEN ORDERS

"This religious work is to be aided by Catholic religious orders in the West. The Belgian Redemptorists already have founded a settlement with the rite of the United Ukrainian Church at Lemberg, where building lots and houses for ten other orders have been set aside. They were chiefly with funds collected in America by the indefatigable Archbishop Dr. Szeptycki, the keenly interested leader of the Catholic Ukrainians.

"The missionary activity of the Catholic Church is being promoted by the disconsolate state of decay of the Orthodox Church in not a few parts of the Ukrainian East. Especially in Volhynia we hope to see many conversions to Catholicism in a short time. The Orthodox clergy in Volhynia is disorganized. The Orthodox bishops Dionysius and Hromadecky, fearful lest the Polish Government might confiscate the numerous parishes which were without the services of priests, have appointed many former officers of the army of Petlura, who are totally without theological training. Depending upon the indulgence of the Polish Government, these priests are not respected by the people. Priests in name only, they are unable to gratify religious needs. With the existing national antagonism between the Poles and the Ukrainians, the national distrust of the Ukrainian people for the Orthodox Church has been awakened by the introduction of the Polish language into the Church registers and seals, as ordered by the Orthodox Archbishop Giorgi of Warsaw.

PROPAGANDA FOR ORTHODOXY

"Orthodoxy tries, however, to offer resistance by carrying on an active propaganda in the Ukrainian districts inhabited by members of the United Church. The former metropolitan of Kiev, Antonius, whose see is in Belgrade, being the head of the movement. Particularly in so-called 'Karpato-Russia,' which is now a part of Czechoslovakia, an impassioned Orthodox agitation is being carried on, directed by the 'Grandmother of the Russian Revolution,' Mme. Breschko-Breschkowskaja. Thanks to her American connections she is able to supply ample funds for propaganda purposes.

"In this way an Orthodox girls' boarding school has been established at Munkacs by Mme. Breschko-Breschkowskaja, in a district hitherto Catholic. Also a paper, Russkaja Zmlja, was founded for the purposes of Orthodox religious propaganda. Several financial institutions have been similarly established. In fact, nearly thirty parishes in the Munkacs diocese of 'Karpato-Russia' have lately become Orthodox.

"The Catholics, however, have not remained inactive in the face of this propaganda. For more than two years a novitate of the reformed Basilians has been in existence at Munkacs, thus insuring to the country an adequate supply of Catholic priests for the future. A Catholic printing association which attempts to spread religious enlightenment by the promotion of good reading has also been established. Bishop Njardy's activity as Apostolic Administrator of Eperjes has been most efficacious in the exposed districts. He introduced the sisters of St. Basilus, who founded a Catholic girls' school at Eperjes that enjoys great popularity."

LOADED FOR BEAR

UPTON SINCLAIR SHOTS A FELLOW-HUNTER

Washington, D. C., March 12.—A striking instance of an effort to harm the Catholic University of America, but which missed fire because of the ignorance of its perpetrator, is pointed out in "The Goose Step," an alleged study of American Education, written by Upton Sinclair.

Mr. Sinclair, who endeavors to pose as an impartial and painstaking investigator, but many of whose recent books, notably "The Profits of Religion," are full of misleading and erroneous observations, makes the following observation:

"Also the Catholics have their education machine, and raise money from wealthy Catholics for the protection of both Catholicism and wealth. In the city of Washington they have a great central institution. An official of the United States Department of Education writes me:

"I made a study of the American University in Washington not long ago. There are a number of wealthy men on the board. They are obviously placed there for the usual purpose. Most of them never went to college themselves and they know nothing about education in general or in particular. I saw no occasion to doubt their desire to do the best they know how for the institution. But some things they know about, from their associations, and others they do not. They simply cannot appreciate, for example, the fine zeal the founders had for the establishment of a great graduate university. They can see a considerable demand for education in law and business, and so they very naturally let the institution turn in this direction. Consequently a low grade law school and a lower grade business course are being established. The

trustees can see some use in these courses and some demand. The need for a great graduate school, the trustees are blissfully ignorant of, and I doubt very much whether on account of their limited educational experience they will ever be able to appreciate the need for such a graduate institution in Washington."

SWEDISH PROTESTANT BISHOPS APPEAL

By Rev. Dr. Wilhelm Baron von Capitaine

Colonge, March 1.—An appeal for a reconciliation of the differences leading up to the French occupation of the Ruhr has been addressed to Premier Poincare by the Protestant Archbishop of Upsala and other members of the Swedish Protestant episcopate. Addressing themselves in effect to the Christians of all nations and to the responsible heads of the various governments, the Swedish bishops deplore the fact that the world, as they say, is still far from peace, and urge that all possible efforts be made to bring about a pacific settlement of the present difficulties. The letter asks specifically that the President of the United States exert his influence to this effect. A copy of the letter was sent to Cardinal Dubois, Archbishop of Paris.

Cardinal Schulte, Archbishop of Cologne, also received a letter on the same subject from the Swedish Protestant Bishops. It reads as follows:

"Your Eminence: "No one can tell how many there are throughout the world who are sorrowful in their hearts because of the present situation. We had hoped that after the War the blessings of peace would follow, but the relations between nations are growing steadily worse. Hunger, the poison of bitterness in afflicted souls, and mental and moral disease are destroying noble branches of Central European peoples. Now, armed force under the assumed cloak of peace is cutting away large sections of the land of a disarmed neighbor, increasing that destitution which already cried out to Heaven. The curse which has been sown will generate new wars still more formidable, because man will reap what he has sown. The World War demonstrated that sufficiently.

The cause of the misfortunes of Europe is manifest. Despotism and short-sighted egotism, rather than the law of Christ, have been made the highest rule of conduct. We do not judge anyone because of our knowledge of the situation is incomplete and imperfect. But we do condemn the methods of violence. "Conscience and hearts every where are burning with the question: 'What can be done?'

"We, the servants of the Churches in Sweden, exhort our Christian brethren in France and in all countries, particularly those in Germany, to implore God to give us clearness of vision and strength. The entire question of peace and of the amount of indemnity necessary, must be elevated from the present swamp of vengeance and threats of war to the higher plane of mutual confidence and good will. Men must forgive as they hope to obtain forgiveness for themselves. We respectfully urge the responsible statesmen of the various countries, and the German Chancellor and the President of the United States, particularly, to take steps as soon as possible to bring about a reconciliation of differences which are growing more insupportable and full of danger from day to day. A settlement will have to be made through conferences and discussions between representatives of the various powers."

"The Archbishop of Upsala and the Bishops of Linköping, Skara, Strängnäs, Visby, Västerås, Varjo, Lund, Gothenburg, Karlstad, Harnosand, Lulea, Primarius, and Stockholm.

"In the name of the assembled members of the Swedish Bishops Congress, I am, Your Eminence, in this time of misfortune for your great Fatherland in which the German people by their wonderful self control and patience are showing their greatness as never before and from which we hope and pray God will redeem them, with assurances of respect and esteem.

"NATHAN SODERBLOM, "Archbishop of Upsala."

Cardinal Schulte has replied to the letter and expressed his thanks to the Protestant Bishops of Sweden for their action.

THE MODERN TREND

New York, March 12.—"Women who retain their maiden names after marriage are misguided," according to a letter sent by George W. Wickersham, former Attorney General of the United States, to the Lucy Stone League, an organization composed of married women who keep their own names, and prefix the title "Miss."

The letter was sent as a contribution to a symposium conducted by the Secretary of the League.

"I can hardly express with sufficient emphasis my opinion concerning the movement on the part of some women to retain their maiden names after marriage," wrote Mr.

Wickersham. "Fortunately, I was born in a generation whose women thought it glory to take their husband's name when they married."

"They thought this for two reasons: First, they looked up to the husband, and their respect and admiration for him made them happy to be identified with him; secondly, they looked forward to having children as the greatest glory of life, and the desire to give their children the father's name and identify themselves with that name."

"The various disintegrating forces of modern times have had strange results. One of the strangest, it seems to me, is the movement on the part of some women, whom I deem misguided, to endeavor to ignore the facts of life and to promote the disintegration of the marriage state. That some of them are honest in the opinion that this is going to be a benefit to their sex may be conceded, but I am firmly persuaded that nothing more mistaken was ever advocated."

CLEVELAND CONVENT INSPECTED

BISHOP WISELY WELCOMES VISITORS TO SEMI-PUBLIC INSTITUTION

An inspection of the Convent of the Good Shepherd in Cleveland has convinced State Representative Richard R. Hawkins that at least one Catholic institution need not fear inspection.

Mr. Hawkins was the author of the bill recently introduced in the State legislature calling for the inspection of the reformatories, or other institutions that might come within the provisions of the rather broad scope of the measure. The bill was killed in committee.

Mr. Hawkins' change of opinion came as a result of his recent visit to the above named institution in company with members of an organization whose desires run along the line of the provisions of the measure that was eliminated.

The committee was received with every courtesy by the Sisters in charge of the convent and after permission from Bishop Schrembs, were shown from cellar to attic.

As a result of this visit Mr. Hawkins has issued the following statement:

"With four other representative citizens of Cleveland, I made a visit, unannounced, to the House of the Good Shepherd, E. 30th and Carnegie Ave., and presented my business card to the lady in charge, requesting permission for myself and friends to see the inmates and to note the sanitary condition of the institution and the treatment of the girls housed within the walls. The mother superior admitted us to one of the offices and informed us she could not admit an unauthorized and self-appointed committee as we were unless given permission by the bishop of the diocese to do so. She telephoned to Bishop Schrembs and Rev. Joseph Smith, of St. Philomena's church, East Cleveland, Vicar General, who was the first to arrive, and to whom we again made our requests to be conducted through the home. After some discussion as to our purpose he agreed to do so, only requesting that the inspection be thorough and that a truthful report of what we found as to conditions existing be made."

"The arrival of Bishop Schrembs added to the party. The Bishop further inquired as to our errand, and agreed to permit us to make an inspection of the convent, stating, however, that he thought a self-appointed committee without any lawful authority was presumptuous and that a man's home was his castle. To this I agreed, but said that the House of the Good Shepherd was a semi-public institution in view of the fact that girls were committed there by juvenile and probate courts and that such institutions should be inspected. The Bishop replied that they not only ought to be but could be inspected."

SHOWN FROM CELLAR TO ATTIC

"We were then conducted through the home from cellar to attic, led by the mother superior, Bishop Schrembs and Father Smith and we were accorded every opportunity to make a thorough inspection. We visited the school's chapel and dormitories and were entertained by the scholars with songs and recitations. We also visited the workshops, bakery and laundry, and saw the girls at work, in all their activities. We were very much pleased with the extreme cleanliness of the home. I venture to say that there is not a more sanitary institution in the State, and not a more contented and healthy lot of inmates than is to be found in this home."

"I want to take this opportunity to thank Bishop Schrembs and the mother superior for their generous hospitality and uniform courtesy extended to myself and friends and to assure them of our esteem and approval in the conduct and care of the inmates of their home. Let me say further that there would have been no introduction of house bill No. 15, sponsored by myself, and no necessity for a self-appointed committee such as we were, if the county commissioners, who are required by law to make such inspections, unannounced, once in every six months, did their duty and reported their findings."

"COMPLETE LIBERTY" IN RUSSIA

1,766,118 EXECUTIONS BY THE AUTHORITY OF THE GOVERNMENT

Moscow, Jan. 18.—The Soviet Government of Russia has claimed that it grants full religious freedom and liberty of conscience. Today the Soviet Government is employing every agency at its command to uproot religion and destroy the Church. The Soviet Government failed in its attack on private property and the normal processes of economic development. Communism as a political system having shown itself a failure in the tragic human coercion employed to propagate it, the Bolshevik Government is now preparing its final attack on its persistent foe—religion and the Church.

This final effort is only the further fanatical continuation of a persecution that has existed since the Soviet Government came into power. This Government has claimed that since 1917 it has made the Orthodox Church weaker under the blows of the fanatical Reds. It claims to have to its credit, since 1917, 1,500,000 executions. Of these, 1,280 were priests and 28 bishops. To be exact, the total number of executions claimed by the Soviet Government to have been carried out under its authority is 1,766,118. The red terror of the France of '98 pales in comparison. Prod'homme, in his "Crimes of the Revolution," (Volume 6, Table 6) puts the entire number of those guillotined, shot, drowned and otherwise killed, for the whole of France at 500,000.

FAITH STILL LIVES

In spite of the Russian Reds' incredible record, the Faith in Russia has not been destroyed. They who so ruthlessly wielded the sword now seemingly confess their defeat and have sought to make the peace. They have sought to make the peace by the education of youth. The helplessness of the victims and the absence of any counter influence make one fear the effect on the coming generation. The propaganda is thoroughly organized. Trained speakers go from school to school, teaching the children the hymns of hate learned from the writings of Marx, Lenin, Trotsky, Bucharin, Zinovieff and Radek.

Immediately before Christmas, official representatives of the Government visited all the class-rooms, ridiculed publicly the sacred truth commemorated in Christmas Day and advocated in its place the pagan idea of a feast of winter. At the same time, the Moscow press launched an anti-Christian propaganda, mixed with grossness and obscenity. As liberty of the press does not exist in Russia, public answer or resistance was impossible.

But the people gave their own answer by thronging the churches of Moscow and manifesting the spirit of Christian devotion on Christmas Day. Under Government direction, on Christmas afternoon processions were sent through the streets of Moscow under the protection of Red soldiers. Most of the paraders were young boys and children, who were permitted to insult and degrade Christian practices and Christian faith in the most blasphemous and indecent manner. Many were grotesquely attired as priests and monks. They publicly insulted the Crucifix and held aloft caricatures of Christ and His Blessed Mother. Caricatures of Pope Pius XI. were also shown.

It must be remembered that such parades are made up almost entirely of orphans, homeless waifs and other victims of the upheavals of the past five years. The exhibition of these helpless ones and outcasts called by the Soviet Government "The Awakening of the Proletariat to the New Era of Complete Liberty." Many who took part in the parade are being fed and clothed by the charity of His Holiness, Pope Pius IX., through the National Catholic Welfare Council Mission in Russia.

THE ATHEIST ESTABLISHED

The Government has established a new paper entitled The Atheist. It is of a very low literary order and is intended to win over the uneducated classes.

Judging from the effect on the people, these excessive measures are meeting with but little success. The great mass of the people consider all the priests and bishops who have gone over from the Orthodox Church to the so-called "Red Church" as having sold their birth-right for a mess of Bolshevik potage. Crowds still gather before the Donskoi Monastery, where the Patriarch Tychon is imprisoned, voicing their support and waiting to receive his blessing.

As the gold cross on the top of the spire of the Cathedral of St. Basil still dominates Red Square, so has the spirit of faith conquered and survived the terrors of the past five years. November 7 last marked the fifth anniversary of the outbreak of the Bolshevik Revolution. At noon, 50,000 fully equipped Red soldiers passed in review before Leon Trotsky. The sun shone clear. Dominating the square, high above Trotsky, flashed the gold cross of St. Basil's. Was it not the cross, rather than Trotsky, that the Red soldiers

saluted as they passed? At least it is true that as they reached the Cathedral, the ranks broke and were scattered.

The Soviet Government has now ordered anti-religious placards to be displayed in all government offices and on all public buildings. But there stands the Church, before which all its forces will eventually give way.

HELEN'S EASY MONEY

Baltimore, March 12.—Two lectures delivered during the last week by Mrs. Helen Jackson necessitated police interference when members of the audiences resented imputations against the House of the Good Shepherd and the Catholic Church generally, by the speaker who asserts she is an "ex-nun." The meetings were held under the direction of George W. Waldron, former Ku Klux Klan member and notorious anti-Catholic agitator. The first meeting was held in the First Baptist Church of Brooklyn, Md.; and the second in the Pentecostal Church of God, on Lombard Street.

Mrs. Jackson describes herself as a former Catholic nun and also asserts that at one time she was an unwilling inmate of the House of the Good Shepherd in Detroit. Most of her lectures are devoted to "revelations" of conditions which, she alleges, exist in the House of the Good Shepherd. Her anti-Catholic activities have covered a number of years and on investigation of her antecedents and character undertaken some time ago and published in the pamphlet "Defamers of the Church" reads as follows: "Her real name is Helen Barrows. At the early age of fifteen years she was committed to a Sister's Reformatory at Detroit by her sister, because she was unmanageable. This was in September 1895. In December 1897, she was permitted to return to her sister then living in Pittsburgh.

"Later she returned to the Good Shepherd Home, but this time to the Carthage, Ohio Home, because her former superiors, whom Helen liked, was transferred to that home. Even after she left the reformatory the last time, in fact, even after she married, she and her husband called at the Detroit Home, and were most friendly. Like the other insincere people on the anti-Catholic platform, she saw, during the present wave of bigotry, a chance to make easy money."

"Helen now lectures in a garb which she represents as her nun's garb of course she was never a nun; it is only a replica of the costume worn by the peasant women and girls in Normandy, France. The Sisters of the Good Shepherd allow their charges to wear that garb as a uniform during the period in which they are 'on good conduct.' No one who enters the reformatory under the Good Shepherd Sisters is ever permitted to become a member of their Order."

During the campaign against parochial schools in Michigan a few years ago, Mrs. Jackson was brought in to aid the anti-Catholic element. At that time two papers in Ypsilanti, Mich., published accounts of her personal history which they summed up by describing her as a "woman of the street." She sued the two papers for \$25,000 and a non-Catholic jury after less than an hour's deliberation returned a verdict of "no cause for action."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CATHOLIC PRESS

Catholics ought to consider it a grave obligation to read and support our Catholic newspapers. To remind them of this duty should be entirely unnecessary. We regret to say that we have thousands of Catholic homes within whose portals a Catholic paper never strays and from which Catholic literature receives little or no support.

The Sovereign Pontiffs for years back have been most assiduous in urging upon the faithful the necessity of Catholic newspapers to counteract the poison of the anti-Catholic press.

In the United States, the Bishops have approved of setting aside one month each year as a Catholic Press Month. During this period every effort is made to educate Catholics to the vital need of reading and subscribing for Catholic journals of worth.

Was there ever a period in our memory when the Catholic Church and her teaching were so viciously attacked and so vilely and unscrupulously calumniated as at present? Of course the Church that has withstood so many attacks and flourished for nearly two thousand years in spite of all slanders and misrepresentations shall continue to keep on her way through the rough seas of hatred and bigotry. But it is not true, however, that the rights and privileges of her individual members are assailed and menaced? The malicious, ignorant and unprincipled press of our enemies is the public vehicle by which the lies, calumnies and detractions of misguided and evil men are borne to the minds of good, fair-minded but misinformed Protestants. What is the result? The seeds of hatred and bigotry are sown and the deadly

bought rights of citizenship as well as our religion, suffer.

To overcome the assaults of the enemy the strongest weapon we can wield is the Catholic press. It is a ready means for the propagation to the world of real Catholic belief and practices, as well as a mouth-piece to contradict the slanders and misrepresentations urged against us. Pass on to your Protestant friends of honest mind, the Catholic paper and you give him a lesson book on the history and doctrines of the Catholic Church. The Catholic newspaper can offend no fair-minded non-Catholic, for the foundation of every Catholic organ is Catholic charity.

Cardinal Maffi, of Pisa, in an address to the priests during a retreat, said, speaking of the importance of a Catholic newspaper in Catholic homes: "You preach on Sunday, but the newspapers preach every day and every hour. You address the faithful in the churches, but the newspapers follow them to their homes. You speak for half an hour or an hour and quit, but the newspapers never quit."

How true are these words and how they ought to encourage our people in the support of the Catholic newspapers! Besides her antidote against the poison of the secular and filthy publications so common amongst us, Catholic newspapers are continually doing a great amount of good. For example without the Catholic press how could we instruct Catholics so well concerning their great duties in regard to Catholic missions? In Ontario we have three Catholic newspapers. Each week they convey to the homes of thousands the mission message of the Church of Christ. Not until the Day of General Judgment shall we learn the extent of their influence and their benefits in favor of the propagation of the faith at home and abroad.

We urge, therefore, Catholics to bring into their homes the Catholic newspapers, a weekly missionary, ever faithful to the preaching of Christ and ever ready to defend our rights and privileges as Catholics and citizens. There is no work for the laity that equals the spreading of the printed word explanatory of Catholic teaching. When you procure new subscribers for Catholic journals you are joining with Christ Himself in making known the eternal truth of God and helping others to save their souls. We appeal in a very particular manner to Catholic Societies to consider the nobility and Catholicity of assisting the Catholic press, and we urge them during Lent to give themselves to it with all the enthusiasm of good Catholics.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$5,988 47  
K. A. McNeil, Paisley..... 2 00  
Jos. C. Muise, Annapolis..... 3 00  
Royal, N. S., Winnipeg..... 2 00  
Mrs. F. S., Winnipeg..... 2 00

MASS INTENTIONS

Mrs. D. H. McGillivray, Reserve Mines..... 2 00  
Friend, Grand Narrows, N. S.,..... 3 00  
Bryson..... 1 00

WEEKLY CALENDAR

Sunday, March 25.—The Annunciation of the Blessed Virgin Mary. This great festival takes its name from the happy tidings brought by the angel Gabriel to the Blessed Virgin, concerning the incarnation of the Son of God.

Monday, March 26.—St. Ludger, bishop, was the son of a nobleman of Friesland and was born in 743. He converted large numbers of the Saxons in East Friesland, and also the Province of Westphalia. Against his will he was made Bishop of Munster. He was favored with the gifts of miracles and prophecy.

Tuesday, March 27.—St. John of Egypt, after working with his father as a carpenter until he was twenty-five, withdrew into the desert. For sixteen years he lived in solitude and then took up his abode in a cell where twice a week he would converse through a window with those who came to him.

Wednesday, March 28.—St. Gontran, King, was the son of King Clotaire and a grandson of Clovis I. and St. Clotilde. He was crowned King of Orleans and Burgundy in 561 and conducted his reign in harmony with the principles of religion, protecting the oppressed and caring for the sick. He died in 593.

Thursday, March 29.—Sts. Jonas, Barachias and their companions, martyrs, were executed after horrible tortures, during the reign of Sapor, King of Persia. They had refused to obey the command of the King to worship the Persian gods.

Friday, March 30.—St. John Climacus, while still young made such progress in learning that he was called the Scholastic. He retired to Mt. Sinai to study the lives and writings of the Saints. At the age of seventy-five he was made abbot of Mt. Sinai. His most noted

book is called the "Climax, or Ladder of Perfection."

Saturday, March 31.—St. Benjamin, deacon and martyr, suffered in Persia during persecution under Varanes, grandson of Sapor III. He was thrust into prison for a year and then released and commanded not to speak again of religion. When he disregarded this command, he was subjected to horrible tortures and executed in the year 424.

CATHOLIC FRANCE

Paris, March 2.—In their picturesque local costume the broad-brimmed hat with flowing ribbon, high-collared coat with two rows of buttons, tight vest with black velvet bands, one thousand Breton peasants, accompanied by their bishop, knelt a few mornings ago at the foot of the Arc de Triomphe before the tomb of the Unknown Soldier. And there, in the solemn hush of a crowd of passers-by who were silenced by this touching manifestation of Breton piety, they sang the De Profundis for the souls of the soldiers who fell during the War.

These thousand Breton peasants had just come from the church of Notre-Dame-des-Champs, on the Left Bank of the Seine, where they had received Communion in a body after having spent the entire night in prayer before the Blessed Sacrament in the Basilica of Montmartre and attending a solemn High Mass in the Cathedral of Notre Dame.

They were part of the annual pilgrimage of the French Catholic Agricultural Union to the Basilica of the Sacred Heart.

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 sacerdotal ministry.

Rev. J. M. Fraser, M. A., China Mission College, Almonte, Ontario.

QUEEN OF APOSTLES BURSE  
Previously acknowledged \$2,725 68  
C. R. H., Maidstone, Ont. 2 00

ST. ANTHONY'S BURSE  
Previously acknowledged \$1,470 95  
M. R. Prince Rupert, Sask. 1 00

IMMACULATE CONCEPTION BURSE  
Previously acknowledged \$2,781 93  
COMFORTER OF THE AFFLICTED BURSE  
Previously acknowledged \$404 00

ST. JOSEPH, PATRON OF CHINA BURSE  
Previously acknowledged \$2,906 80  
R. B.,..... 10 00  
M. T. C., St. Stephen, N. B.,..... 5 00  
Mite Boxes, St. Mary's School, Barrie..... 13 35

BLESSED SACRAMENT BURSE  
Previously acknowledged \$443 05  
ST. FRANCIS XAVIER BURSE  
Previously acknowledged \$860 80

HOLY NAME OF JESUS BURSE  
Previously acknowledged \$291 00  
HOLY SOULS BURSE  
Previously acknowledged \$1,696 89  
In memory of Little Nancy, St. John's..... 1 00

LITTLE FLOWER BURSE  
Previously acknowledged \$940 04  
Teacher and pupils junior class, St. Albert's School, Sudbury..... 3 00

SACRED HEART LEAGUE BURSE  
Previously acknowledged \$2,682 45  
Mrs. C. T. McDonald, Brook Village, N. S.,..... 1 00  
"Friend," Canso..... 5 00  
Maidstone Parish League 5 00

City of Hamilton

5 1/2% Coupon Bonds

Dated August 1st, 1922  
Due Aug. 1st, 1927-1933

Principal and half-yearly interest (1st February and August) payable at the office of the City Treasurer Hamilton, Ontario.

Bonds may be registered as to principal.  
Denomination \$1000.

Price : Rate to Yield 5.20%

Bonds are ready for immediate delivery.

AE-AMES & CO  
SENIOR INVESTMENT BROKERS  
MONTREAL TORONTO NEW YORK  
VICTORIA, B.C. CHICAGO, ILL.  
Members Toronto and Montreal Stock Exchanges.