

in the United States is indication of the extent to which these endeavors have expanded.

The Catholic Foreign Mission Society of America is a good illustration of the rapidity with which the zeal for foreign missionary service has spread in this country in the last few years. It is only thirteen years ago that the beginnings of this Society were made by two American priests, Father James A. Walsh and Father Thomas Price. Today it has at Maryknoll, N. Y., a large estate with seminary and minor buildings, an auxiliary Brothers' cottage, a convent for the Sisters, a philosophy hall and two preparatory colleges. It directs houses in San Francisco, Los Angeles, Seattle and Hong Kong—where it also has a convent—and conducts a school for Japanese in Los Angeles. It serves a field of more than 30,000 square miles in South China and North Korea, with 65 religious engaged in preaching, teaching and nursing, and numbers its converts and catechumens by the thousands. The pioneer priest, Father Walsh, is now Prefect Apostolic of this great territory, the first American superior of any mission in China.

Other Orders are following close at the heels of the Maryknoll contingent. The Society of the Divine Word, a member of which, Father Clifford King, first broached the Students' Mission Crusade, which has grown to marvelous proportions in half a dozen years, is sending a steady stream of young priests to Southeast Honan. The Holy Cross Fathers have taken India for their special field and in addition to groups of priests at work there, have sent within the past month the first contingent of lay women nurses to supplement the work of the religious.

The very week that brought news of the departure of the Holy Cross band saw the dedication of a preparatory college at Silver Creek, N. Y., for the Society of St. Columban, which, from its headquarters in Nebraska, is serving another section of China and almost at the same time St. Francis Xavier China Mission Seminary in Toronto was being formally dedicated with announcement that a band of young secular priests would be ready to sail for the same field in the immediate future.

Holy Ghost Fathers going from America to penetrate the African jungles; others of the same Order burying themselves in the swamp regions of our own Southern States to lessen the tribulations of neglected Negroes of America—everywhere throughout the country a great urge of true religion.

Those who are making no effort to keep themselves unspotted from the world have deprived themselves of vision. They are unable to realize that America is being exalted by the righteousness of those whose religion they affect to scorn.—N. C. W. C.

BOURGEOIS CATHEDRAL

Paris, France.—Brilliant celebrations marked the tenth centennial of the dedication of the Cathedral of Bourges, Cardinal Dubois, Archbishop of Paris, and formerly Archbishop of Bourges presided, assisted by seven bishops. The procession of the prelates through the nave covered the same path as that covered in 1224, day of the dedication, by the cortege of Cardinal Guillaume de Brosse, the seventy-seventh successor of Saint Ursin, first bishop of Bourges. The ceremonies were marked by unusual splendor and included the execution of a choral of two hundred voices from the Mass of Pope Marcel by Palestrina.

Mgr. Tissier, Bishop of Chalons, delivered an eloquent panegyric of the Cathedral of France and the Cathedral of Bourges, in particular. When the Cathedral of Saint Stephen was consecrated, in 1224, it had been under construction for a century. Its construction had been decided upon toward the end of the twelfth century by Bishop Henri de Sully, whose brother, Maurice de Sully had just laid the foundations for Notre Dame de Paris. It is a singular coincidence that two brothers should thus have undertaken the construction of two of the finest monuments of France, or of the world, for that matter. Work was carried on by Saint William, who died in 1210 from a cold contracted while preaching a crusade against the Albigensians, in the unfinished choir of the cathedral.

The five naves of the cathedral of Bourges cover an area of 5,000 square meters. The total length of the edifice is 120 meters. The facade, which is 55 meters wide, has five portals adorned with an abundance of remarkable sculptures. The central scene representing the Resurrection of the Dead and the Last Judgment is one of the most valuable things bequeathed to us by the Middle Ages. But the greatest treasures of the Cathedral is the incomparable collection of stained glass windows dating from the thirteenth century, and which, with their pure blues, deep violets and warm reds, seem to be the very essence of the poetry of light.

"When one enters the basilica, one receives the sensation of the infinite," wrote the Archbishop of Bourges to the members of his diocese on the occasion of the centennial. And the same feeling of wonder fills all who behold the exterior of the majestic

edifice, which is visible for forty kilometers towering over the plains of Berry. For the great cathedral rises proudly from the center of the nation "like a vigilant ancestor dominating and protecting the heart of France."

BELGIAN LANGUAGE CONFLICT

BISHOP OF LIEGE COUNSELS MODERATION

By Rev. J. Van der Heyden
(Louvain Correspondent, N. C. W. C.)

The language conflict is becoming every day more acute in Belgium, threatening to disrupt the Catholic political party and to help the Liberals and the Socialists into power at next year's elections, with, as a likely consequence, repression of the Church. This latter evil is particularly to be feared should the Herriot ministry and its anti-religious policy long continue in France; for our Belgian Liberals love to ape French anti-clericalism and whenever it sways to the south of us, they feel in duty bound to follow suit.

BISHOP OF LIEGE REPROVES EXTREMISTS

In the presence of the manifest extravagances of the Flemish extremists, the venerable Bishop of Liege, the Right Rev. M. Rutten—the Flemish people have always looked upon him as the outstanding friend of their cause in the Belgian Hierarchy, opposing him to Cardinal Mercier, rightly or wrongly regarded as hostile to it—has lately written a letter to the Deans of his diocese, which comprises a Flemish and a Walloon province, to warn them against "the exaggerations today but too often resorted to." He says:

"Because the equal standing of both the Flemish and the French language promised by the King at the close of the War has not yet been completely granted, hair-grained agitators assail the commonwealth, refuse to take part in national festivities, desire the national anthem to be ignored in the Flemish land, want the Flemish leaders, their yeoman's service to the cause notwithstanding, to be put down and out, so as to make room for new men with the proper energy to secure what the men now at the helm have failed to wrest from their Wallon masters."

"These exaggerations," the Bishop continues, "should be contended against and severely repressed: they go counter to the Christian principles that teach us to be faithful to our country and obedient to legitimate authority."

The Flemish cultural movement is particularly alive among the large population of the Catholic colleges and of Louvain university.

TWO SERIOUS STABBINGS

During the course of the last scholastic year some linguistic demonstrations ended with the bringing into play of revolvers and knives. At Louvain, about Easter time, a Flemish student returning home from a gathering was seriously wounded by one of his Walloon fellow students and a Walloon lawyer, lately graduated from the University, was stabbed by the proprietor of the hotel in which the Dutch guests of the Flemish students had made their headquarters upon the occasion. Both finally recovered from their wounds; but the passions had been stirred on both sides, and the academic authorities felt it incumbent upon them to forbid further public demonstrations either in connection with the end events that had taken place or of a political and linguistic significance. The Flemish element, taking exception to the inhibition, interpreted it as being solely meant for them. Through its president, the University Students' Alliance addressed a widely disseminated open letter to the Right Rev. Rector. It contained a vehement protest against the cowardly outrage of which a fellow-student had been the victim out of race fanaticism, and emphatically denied to the academic authorities and to any authority in the world "the right to interfere in the students' struggle" for the rebirth of Flanders. The young man, a law student, was forthwith dismissed from the University, which move brought a storm of protests from all over the Flemish land. All sorts of congresses voted motions for the delinquent's readmission and for the withdrawal of the inhibition against holding public political manifestations, or manifestations connected with the language strife. The students have been advised through the press that the Hierarchy, which founded the University and delegates its powers to the academic authorities, absolutely approves of the Rector's order and continues it in effect for the academic year 1924-25.

To understand the linguistic troubles of Belgium and the capital importance of the college and university students' share in the movement, it must be understood that it was with the college youth the movement started, some fifty years ago. As its first protagonists left the colleges to assume their places in the country's world of politics, art, literature, etc., the movement won momentum, gradually and slowly. At first the clamor was for Flemish as the vehicular language in the high schools of the Flemish land. Up to

a few years ago, only in the elementary schools was Flemish used in teaching; in all the secondary schools, both State and private, French was the official language. Flemish superseded French in the State schools now; not so in all the private schools; but in these also the change may be expected before long.

Then arose the cry for the placing upon a footing of equality of both languages in the law courts, in State, provincial and municipal administrations. That exists at present.

Some time before the War the slogan became: "Ghent Flemish!" and in an undertone "Louvain bilingual!" Ghent possesses one of the two State universities and the people's language of Ghent and of East Flanders, of which it is the capital, is Flemish. The other State university is at Liege, Wallon and French-speaking center.

ACTION TAKEN BY THE GERMANS

The Germans, aware of the Belgian Babel of tongues, sought to profit by it. Though they never showed any sympathy with the Flemish emancipation movement in pre-war times, in order to win the Flemish element of the population, they Flandricized Ghent University during their brief tenure of power. Their move fell flat, however, as hardly any students availed themselves of the opportunity to prosecute their studies in the mother tongue. The patriotic Flemish youths longed for a university of their own; but they refused to accept the gift at the hands of their country's invaders. They felt confident, moreover, that what Germany had proffered, Belgium could no longer refuse. Trusting in the Allies' final victory, they waited, and the parents, instead of sending their sons to pursue higher studies at Ghent, sent them across the borders—to fight. Eighty per cent. of the soldiers in the trenches were Flemish.

THE KING'S PROMISE

Upon the return to his own, the King, conscious of his duty to the Flemish race, solemnly promised the prompt Flandricization of Ghent University. Alas! his ministers and parliament dallied with the execution of the royal promise and when they undertook to fulfill it at last, they did so in such a hybrid way, that neither Wallons nor Flemish were satisfied. The latter, to show their displeasure, simply ignore the Ghent University as at present constituted, and, true to their shibboleth "Ghent or nothing," boycott the Flemish courses created for them and patronize the University of Liege and the free institutions of Brussels and Louvain. The former, under Masonic control, is exclusively French, the latter had gradually been introducing Flemish lecture courses. It would have more, but for its financial straits, increased tenfold since the War.

The failure of the Government to accord the full Flandricization of the Ghent University has won new adherents for the latest Flemish claim—the administrative separation of the Wallon and Flemish sections of the kingdom. Against this danger, and worse that might follow, the Bishop of Liege has warned in his letter to the Deans.

LIKED TO IRISH STRUGGLE

This whole linguistic strife has been likened to the Irish people's struggle for Home Rule. The proceedings in vogue in Ireland have been copied by the Flemish: crowds have gathered and recited public prayers in front of the Louvain prison, where one of the Flemish leaders, Borms, is still confined for having allowed himself to be a tool in the hands of the Germans in the establishment of a sham autonomous Flanders; and a press campaign—on a small scale as yet, it is true—has been started in the United States in favor of the Flemish revendications.

The leaders of the Catholic party are at a loss to the course to follow. Some would throw overboard the turbulent Flemish crowd agitating for more concessions to the Flemish tongue; but the wiser ones are for setting up a modus vivendi, so as to avert the complete overthrow of the Catholic forces divided against themselves.

LIEGE BISHOP'S PROGRAM

The letter of the Bishop of Liege contains a program for both sides. It disapproves of excessive demands and violent measures that spell danger for the unity of the nation and injure the cause at stake. Its gains in years past justify the hope that what is asked for cannot but be realized in the end; for, says the Bishop, "the justice of its claims sinks from day to day deeper into the people's minds, and experience has shown that whatever is based upon reason and common sense necessarily ends by coming out on top."

"It is undeniable," His Lordship ends by saying, "that the standing of the Flemish language has been much improved of late years, so that, if we show but patience and perseverance, we may look confidently into the future. The young people of today may be sure that they will witness the triumph of the Flemish cause before they have reached manhood; but on condition that Belgium remains an independent nation and its people stay closely united under the wise rule of their royal house."

FOREIGN MISSION NEWS LETTER

FROM GUATEMALA

The existing government now lies in the hands of fanatical and tyrannous bigots. They are imprisoning and executing priests, and they have banished the learned, venerable, and saintly Jesuit Archbishop. They have suppressed the only Catholic paper, and people who endeavor to practice their religion, are submitted to all manner of insult and injustice. For example: A scurriat, delayed for some minutes to obey the insolent command of the soldiers to ring the church bell before 5 a. m. on their so-called "Independence Day." These "defenders of freedom" then smashed their way into the church, roused the sleeping scurriat and hurried him off to prison, where for weeks he was subjected to all manner of ill-treatment and starvation. And all this at the present day, in a country not pagan, and lying near the border of the land where flies that emblem of freedom—the Stars and Stripes!

WORTH GOING FAR TO SEE

Preparations at the Vatican for the great Missionary Exhibition are in full swing, and this colossal enterprise is fast nearing its completion. The list of exhibits is vast and varied, and bearing on the missionary activities of the church. There will be shown an exact reproduction of the Holy Land in terracotta; Asia and Africa in relief where the Catholic Missions may be seen at a glance; portraits and personal possessions of famous missionaries and exhibits of cults, rites, and superstitions of all the pagan peoples. The City of St. Peter will show to the world whatever missionary sons and daughters are doing in foreign fields, and in so doing she will not only enlist a world-wide sympathy and interest in missionary endeavor, but she will also prove her right to her most glorious title "Mother of Christendom."

CANADA ALSO

As we read over the various missionary magazines which reach us we glean some small idea of the work the church is carrying on in all the missionary countries of the world. Until recent years there was here in Canada a remoteness to missionary endeavor. Its appeals were so faint and so far that they did not strike home. But what enthusiasm was added to the Cause, and what a glorious world of possibility was opened up when America signed up and sent her intrepid sons and daughters to fields afar. And now Canada has joined the ranks of the valiant army of the missions, with the conversion of the vast kingdom of China as her objective. Success to St. Francis Xavier China Mission Seminary! May we live to glory in your spiritual conquests in far-off China, even as we gloried in the triumphs of our Canadian boys on European battlefields. Strong young Apostles of our strong young land, they will carry to the land they have chosen for their labors, the same Faith that other missionaries planted on heathen soil in blood and sacrifice. All of us may not rise to such heights of heroism, we can admire and we can say "Sons of St. Francis Xavier, we are with you, and we'll see you through."

METHODISTS PLACE CATHOLICS FIRST IN FIGHT FOR DECENCY

Washington, D. C., Nov. 4.—Discussing the campaign against indecent theatrical offerings and immoral literature, the current issue of the Clipshet of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church says:

"While the Evangelical Churches frequently have decided differences of opinion with the Roman Catholic Church, in regard to this particular thing they must admit that Roman Catholicism goes them one better. The Roman Catholic Church is absolutely opposed from top to bottom to indecent, obscene or profane theatrical exhibitions. Not only that, it is using its influence to the limit against libidinous literature and similar demoralizing influences."

"In New York the Roman Catholic Church certainly deserves more credit than any other for what little has been accomplished in checking the tendency of some theatrical producers to insult the women of New York wholesale by nudity and indecent language on the stage."

"The Knights of Columbus, we understand, have appointed a committee and appropriated substantial funds to defend American principles of decency."

IRISH BOUNDARY BILL PASSED

Dublin, Oct. 25.—The Bill enabling the British Parliament to appoint the third Boundary Commissioner has, as was agreed, been passed in the British Parliament and by the Parliament of the twenty-six Southern Irish counties. As soon as this third Commissioner is appointed, the tribunal will be ready to function.

No hopes are entertained, however, that its findings will be satisfactory to the Catholics of the border counties. The authorities in

the South manifestly do not place much reliance on the Commission. They are hoping that an accommodation may be effected outside the Commission. After it had passed the bill, the Free State Senate put on record a resolution expressing the opinion that the interests of the country as a whole would be served better by an agreed solution. Although not proposed or supported by any person holding ministerial office, it is understood that the resolution has the approval of the authorities.

Many of the Senators condemned in strong terms the unfairness and the harshness with which Catholics have been treated by the Belfast Government. They submitted that in any Conference which might take place safeguards for the Catholic population within the Six North-east Counties should be demanded. Proportional representation should be restored and the Constituencies which had been gerrymandered should be fixed on a just and democratic basis by an authority.

No sign of an accommodating spirit is shown by the Belfast Government. "What we have we hold," is its motto. Some of the Belfast politicians are even threatening a march to Cork.

WEEKLY CALENDAR

Sunday, Nov. 16.—St. Edmund of Canterbury, left his home at Abingdon when he was only twelve years old and went to Oxford to study. By a vow of chastity and the espousal of himself to Mary he protected himself against many grievous temptations. He was raised to the See of Canterbury in 1234 and there he fearlessly defended the rights of the Church, menaced by the avarice and greed of Henry III. When he was unable to force the king to relinquish the livings which he kept vacant for the benefit of the royal treasury, Edmund retired into exile. He was canonized in 1246, less than four years after his death.

Monday, Nov. 17.—St. Gregory Thaumaturgus, was a native of Pontus, born of heathen parents. He studied and was converted under the tutelage of the great Origen. Later he became Bishop of Neo-Cesarea. St. John the Evangelist appeared to him in a vision and imparted to him the Creed which expounded the Doctrine of the Trinity. St. Gregory died in 270.

Tuesday, Nov. 18.—St. Odo of Cluny, came of a noble family of Aquitaine. Disregarding his father's desire for him to have a distinguished career at Court, he embraced the religious life taking the habit of St. Benedict at Baume. Later he became Abbot of Cluny. The Pope frequently made use of his abilities as a peacemaker among the various warring princes. It was on one of these missions that he was taken ill at Rome and carried back to Tours where he died.

Wednesday, Nov. 19.—St. Elizabeth of Hungary, was the daughter of the King of that country. She was also a niece of St. Hedwig. In fancy she was betrothed to Louis Landgrave of Thuringia and brought up in his father's court. During her husband's lifetime she devoted her great wealth and power to charitable purposes. When he died, however, she was driven from the Palace and forced to wander in the streets with her children. She died in 1231 at the age of twenty-four.

Thursday, Nov. 20.—St. Felix of Valois was the son of the Count of Valois. An iniquitous divorce of his parents led the young man to take the Cistercian habit at Clairvaux. He lived for a time as a hermit in Italy and then returned to France where, after another period of solitude, he and St. John of Matha formed the Order of the Holy Trinity. This order was devoted to the redemption of Christian captives. It was confirmed by Pope Innocent III. The Saint died in 1213.

Friday, Nov. 21.—The Presentation of the Blessed Virgin Mary. It is an ancient tradition that the Blessed Virgin Mary was solemnly offered to God in the Temple in her infancy. The tender soul of Mary was even then adorned with the most precious graces, an object of admiration and praise to the angels and of the highest pleasure to the adorable Trinity. The Father looking upon her as His beloved daughter, the Son as one chosen and prepared to become His Mother, and the Holy Ghost as his darling spouse.

Saturday, Nov. 22.—St. Cecelia, virgin, who was martyred in 177, was a beautiful and wealthy patrician maiden of Rome. On her wedding night she renewed the vow by which she had consecrated her virginity to Christ. Her husband was converted by her words of faith. A few days later he was martyred. Cecelia herself was placed in a hot air bath heated to seven times the customary temperature but was unharmed after a day and a night. She was dispatched with her head half severed for two days and nights.

CATHOLIC WOMEN'S LEAGUE

A very successful diocesan Convention of the Catholic Women's League of Pembroke Diocese closed in Eganville with a splendid banquet at Hotel McElligott, in which the Eganville ladies were hostesses to delegates and visitors.

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE DOLLAR CLUB

BY THE PRESIDENT OF THE SOCIETY

We take this opportunity to thank the members of our Dollar Club for their contributions for the cause of Church Extension.

The success of our appeal is gratifying indeed, and the good wishes for our work received from so many benefactors is a source of great consolation. A large number of our letters are as yet unanswered, but we hope soon to have replies. Some to whom we have written are no doubt waiting until it is more convenient for them to send the money, but we feel that many have laid aside our letter, intending to answer it later, but the matter has escaped their memory. Please let us hear from you now. The money is so necessary for our work.

If we could only make people understand the spiritual need of Catholics in the West and how much money is required to help the work of Extension, they would be ready and willing to make sacrifices for this good cause. A few days ago we were visited by a priest from Alberta who alone ministers to eighteen scattered missions. This year in his district the crops are a total failure. The people in most of the places will not be able to give him anything. He does not know how he will get sufficient money to pay travelling expenses between the missions, and came to see if Extension Society could help. Eastern Canada is all organized into parishes. The churches, in even the smallest places are well equipped and comfortable and people cannot comprehend what it means to be without a church and the consolation of religion. In the West there is not only lack of churches and priests, but agencies are at work to take from the people, especially the foreigners, the precious heritage of Catholic faith.

In a recent issue of the Presbyter, Witness the following appears:

NEED FOR A CAR
"At a recent meeting of the Presbytery of Dauphin a great need was placed before Presbytery by our only Ruthenian minister among the fifteen or sixteen thousand Ruthenians in our Northern Manitoba colony. Until recently, two Ruthenian ministers were engaged by our church, but owing to the policy of retrenchment, one was cut off. To the one left has fallen the burden of the work. St. preaching places are now recorded on his charge. To the northwest his weary horse plods along the stony ridge for thirty-five miles to his farthest point. To the south-west he travels twenty miles. In other directions, it is true, the distances are less, but with a horse it is well nigh impossible to cover the charge more than once a month. Then much of his work must be done by personal touch with the people during the week, and by visitation of the homes. As this is almost impossible with a horse, an appeal was made for a car, which would multiply the pastor's efficiency about one-third."

"Presbytery heartily approved of this appeal and desire to present it through the columns of the Witness, in the hope that it may reach the eye and heart of some individual or organization which would be able to make a gift of a good second-hand Ford (though there would be no strong objection to a new one) for the work of our Church among the new Canadians of Northern Manitoba. Any further information regarding this work will be gladly furnished by the clerk of Presbytery, Rev. John Jackson, Miltonas, Man."

These Ruthenians should be Catholics and the above article shows what efforts are being made to draw them from the Church.

Last week we reminded our readers of the approach of the month of the Holy Souls and suggested donations to Church Extension as a salutary means of assisting them. The month of November

is here. Do a work of charity that will help the souls in Purgatory and at the same time extend God's Kingdom on earth.

Contributions through this office should be addressed to:

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BURSES

REMEMBER YOUR DEAR DEPARTED FRIENDS

Dear Readers of CATHOLIC RECORD: When we first undertook the seemingly impossible task of establishing a Canadian China Mission Seminary, you, through the kind agency of the RECORD, were among our first supporters, and you have since remained our firm friends. To you, during this month of November, we put up a special plea in behalf of our Holy Souls Bursae, begging of you, for the sake of your dear departed ones to contribute towards its early completion. In all our Masses and prayers during this month your deceased relatives and friends will have a special remembrance. Help them and us by your generous alms.

The Priests and Students of China Mission.

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