

CONTINUING: "Here and there is a Roman cottage of the time, the occupants living in the humblest way; and there are farmhouses of sorts with husbandmen at humble work. But most specially, as is known to all, here for miles, at intervals, are the ruined tombs of Romans of the past, some eminent, many rich; Romans of different periods, representatives of different phases and complexions of the glory of this city. They are of many sorts and sizes, these ruined tombs. There are marble fragments, some with effigies upon which simple modern cottages have sometimes been built. They seem now to be poor neglected things; but what glory has this Appian Way not been the witness of since Appius Claudius began it about three hundred and twelve years before the beginning of our new era?"

ONE MORE extract may be appreciated: "He who now comes to walk in thought and meditation along this Appian Way, for choice on a day that is a little dull and chilly, when soft tints lie upon the landscape, must find this one of the most deeply impressive experiences in Rome. Here is a road of history, of ghosts, of warnings. There is no walk on earth that can yield profounder meditation. Yet so few of those who should come this way. Some Americans whiz out to a point for a few minutes and back again, and on Sunday afternoon items of young Rome come here a-courting because it is quiet, almost a secluded walk, and not like the Pincio, where people promenade to see and meet their kind. There are distinguished Romans, hundreds of them, who have never seen the Appian Way, though it is within half-an-hour's walk of the Piazz di Venezia."

COMING AUSTRIAN POLL IMPORTANT

SUCCESS OF PREMIER SEIPEL HAS AROUSED RIVAL AMBITIONS

By Dr. Frederick Funder

Vienna, Sept. 3.—The term of mandate of the present Austrian Parliament has come to an end and the general elections in this country will take place on Oct. 21.

The election will be of supreme importance to the Catholics of Austria. Not only are there at stake political questions vital to the safety of the State, including the confirmation and continuation of the ministry of Dr. Seipel, the Catholic priest who has rescued Austria from ruin, but there are questions supremely important to religion, including the safeguarding of the Christian family and school from the concentrated attacks of irreligious elements, which continue their attacks on Catholic matrimony, Christian education and other existing Christian institutions.

The magnificent record of Monsignor Seipel, which has brought Austria congratulations from the ends of the earth, has been commented on so favorably abroad that those outside Austria may wonder that the victory of the Chancellor and the parties which supported him is not a matter of course. But it must not be overlooked that the restoration of order required many heavy sacrifices on the part of the Austrian people and that even the legitimate wishes of many classes could not be met with while the battle with chaos was being waged. Many indeed, seeing the ruin of the country has been averted and that Austrian money has been stabilized are inclined to pretensions which they themselves would have thought absurd a year ago. It is in this human tendency that the Socialistic and demagogic attacks will find fertile ground and there is no question that there will be herculean efforts to capitalize the discontent of the thoughtless.

PRESENT STRENGTH OF PARTIES

Up to the end of the mandate, Austrian Catholics, who are represented in Parliament by the Christian Social Party, had 85 votes. The German Nationalists had 29, Democrats 1, and the Socialists 69 seats. Dr. Seipel last summer succeeded in forming his parliamentary majority out of the anti-Socialistic parties and rested upon this power to begin the great work of restoration which has been the amazement of the world.

Politically the significance of the coming elections consist in the fact that they will show whether his work of salvation, order and peace is to continue, or whether Socialism, which accused Dr. Seipel of high treason, is to triumph.

For economy's sake, in the new elections, the number of seats will be reduced to 165 as against 183 previously, of which the government mustered 115. On the present proportional representation the Chancellor should be able to command 103 of these 165 seats. Should he succeed in raising this number to 110, he will have succeeded in gaining the important two thirds majority.

An indication of the magnitude of the restoration carried out by Dr. Seipel may be gained from consideration of the present status of Austria as compared with that of last September. A year ago the country was delivered to despair; now it is working calmly and economizing again. At the end of last September there were thirty-one milliards of Austrian kronen on deposit in the savings banks. Last July these banks showed savings amounting to 800,000,000 milliards of Austrian kronen, proving the return of confidence in the State and its legal tender. Every citizen is today aware that private property honestly acquired is safe. The State militia, which once assumed the aspect of a Socialist pretorian guard, threatening the parliament and the population, now faithfully and bravely restored order in itself and throughout the land. The authority of the State and the estimation of law have been revived. Attacks on Christian schools and the indissolubility of Christian marriage have almost ceased.

FOREIGN POLICY ALSO SUCCESSFUL

No less successful than his internal policy have been Dr. Seipel's relations with other nations. He has made pacific and loyal connections on all sides. His ability to silence the efforts to unite Austria to Germany was chiefly responsible for saving the country from the difficulties and dangers that now threaten that unhappy land. In fact, were it not for the bitter antagonism of the Socialists and the irreligious, who count on swinging many of those who have suffered private ills to their side, there would be no question of electoral victory of this great statesman, who seems to be endowed, as it were, with grace from Heaven for his particular work.

The elections of October 21 will be on the basis of general electoral rights for all males and females twenty-one years of age. Mandates are distributed proportionately, thus assuring the minority parties as many deputies as they have votes.

GOLDEN JUBILEE OF MGR. CORBET, V. G.

On Wednesday, September 12th, Cornwall was en fete to honor its most distinguished and best loved citizen. The Right Rev. Mgr. George Corbet was celebrating the fiftieth anniversary of his ordination to the holy priesthood. Archbishops, bishops, an exceptionally large number of the clergy and a vast throng of the laity crowded the spacious church of St. Columban's where the venerable jubilarian offered up the Holy Sacrifice in humble thanksgiving for the great graces vouchsafed his long life in the service of the Altar. The deacon and subdeacon were the Rev. D. R. Macdonald and the Rev. D. A. Campbell; Rev. Father Duncan Macdonald was Archpriest, Rev. Corbet MacRae and Rev. R. A. Macdonald assisted at the episcopal throne. Rev. Father Huot was master of ceremonies.

The Rev. Father Hingston, S. J., Rector of Loyola College, Montreal, preached an eloquent and appropriate sermon. After the Mass addresses were read and purses presented; Father Leahy of Crysler reading that from the clergy, and Judge O'Reilly that from the laity.

On Tuesday evening dinner was served in the tastefully decorated presbytery. The names of the Reverend guests follow:

Very Rev. Mgr. Corbet, pastor of St. Columban's; Right Rev. Felix Couturier, Bishop of Alexandria; Right Rev. Bishop Forbes, Right Rev. Bishop Macdonell, Very Rev. Mgr. Donnelly, Montreal; Very Rev. Mgr. O'Donnell, Canadian Extension, Toronto; Rev. Dean Kehoe, Ganaoquo; Rev. D. A. Casey, Canadian Freeman; Rev. Dr. J. J. O'Gorman, Ottawa; Rev. Father Everett, Rev. Father Hingston, Loyola College, Montreal; Rev. Father Derouin, Rev. Father Jeanette, Rev. Father Marcotte, Rev. Father O'Rourke, Westport, Rev. J. A. Macdonald, Rev. T. P. O'Connor, Nanapanee; Rev. Father Fleming, Rev. Father Dowdall, Pembroke; Rev. C. Gauthier, Greenfield; Rev. D. R. Macdonald, Glen Nevis; Rev. J. A. Huot, St. Columban's; Rev. Damien Secours, Crysler; Rev. Father Leahy, Crysler; Rev. Duncan Macdonald, Pastor of Nativity Parish; Rev. A. L. Cameron, St. Columban's; Rev. P. Murphy Nyando.

In addition to the list of Bishops and Clergy who were the guests at dinner the previous evening, the following were present at the High Mass—His Grace Archbishop McNeil, of Toronto and Archbishop Emond, of Ottawa; Mgr. Gavetti, Secretary to the Apostolic Delegation, Ottawa; Rev. R. Martin, Secretary to the Archbishop of Ottawa; Rev. F. Nepveu, Rector, St. Theresa's College, Montreal; Bishop A. Macdonald, Victoria, B. C.; Rev. Dr. Foley, Catholic Record; Rev. Wm. Fox, Palmyra; Rev. M. Fitzpatrick, Hotel Dieu; Rev. Chas. McRae, Rev. Albert McRae, St. Andrews; Rev. J. J. MacDonell, Lancaster; Rev. D. McPhee, Rev. J. Foley, Apple Hill; Mgr. Hartigan, Rev. Dr. J. McRae, Alexandria; Rev. M. McDonald, Portmouth; Rev. E. Kelly, Toronto; Rev. Father McPhail, Ottawa; Rev. E. Meagher, Rev. P. Fleming, Rev. D. O'Reilly, Hogansburg; Rev. S.

Staley, Chesterville; Rev. A. L. Cameron, St. Columban's; Rev. P. Murphy, Cherochowski; Rev. T. Holland, Massena.

The dinner on the afternoon of Wednesday was attended by all these and by all the leading men, Protestant and Catholic, of Cornwall and the United Counties. One and all paid tribute to the worth of the great man and great priest whom all delighted to honor.

The Right Rev. George Corbet was born in the township of Lancaster within the limits of the parish of St. Finnan, Alexandria, April 1st, 1841. He first attended the separate school, Alexandria, then in charge of the Christian Brothers. After preparatory studies at St. Joseph's College, Ottawa, and at St. Therese, Quebec, he completed his theological studies at the Grand Seminary, Montreal, and was ordained in 1873 by the late Archbishop Fabre—the first of twelve hundred priests ordained by that great prelate.

The early years of his priesthood were spent in Kingston. Intimately associated with Archbishop O'Brien he early acquired a knowledge of diocesan affairs as well as a thorough knowledge of pastoral duties. Always intensely interested in Catholic education his influence is still felt wherever he was called upon to exercise the ministry. To Cornwall he brought the Presentation Brothers from Ireland and confided to these famous educators the boys' schools of the city.

Merely to enumerate the material works accomplished by Father Corbet would fill much space. Suffice it to say that St. Columban's Church, The Hotel Dieu Hospital, Nazareth Orphans' Home, all the several large and well-equipped schools, and other fruits of his zeal and energy cost somewhere about \$450,000; and there is no balance of debt that is not easily carried.

Truly a great record in the material upbuilding of the church wherever in his long life he was charged with its interests.

OBER-AMMERGAU AND ITS PASSION PLAY

By Dr. Walter G. Kennedy

The Ober-Ammergau Passion Play of 1922 was a manifestation of Christianity that the world was greatly in need of. It brought to hundreds of thousands of starving souls in every part of Europe and America the message of hope that the War and its aftermath had well nigh obliterated, and it gave, in the vivid portrayal of the earthly trials and ignominious death of the Saviour of mankind a newer meaning to the spirit of sacrifice, nobly evidenced in the tens of thousands of graves scattered over the fields of Flanders, and in the deep waters of the Atlantic and Mediterranean seas.

The Ober-Ammergau drama is a survival of those mystery plays which in medieval times were the principal means of spreading the gospel of Christianity. But it took a plague to establish the Ober-Ammergau Passion Play as a permanent institution. In the year 1633 the black plague was raging in Bavaria, and though every precaution was taken, the little hamlet of Ober-Ammergau was caught in its toils, and nearly one hundred of the inhabitants perished. The terrified survivors made a solemn vow that if their community was spared further ravages of the dread disease, they would at stated periods portray for the benefit of mankind the story of the life, the sufferings and the death of Christ.

Their vow was heard, for no further deaths took place, and ever since the people of this little Bavarian village have, as an act of sacred obligation, piety and thanksgiving presented every ten years the wonderful story of the Cross.

The continuous inculcation of the promise made in the seventeenth century into the minds of each succeeding generation of Ober-Ammergauers has undoubtedly had its effect on the life of the community to such an extent that the very atmosphere of the place is pregnant with the spirit and the fervor of the early days of Christianity.

Ober-Ammergau, though only two hours journey from Munich, the busy capital of Bavaria, is as isolated from the world, during the nine years period between the Passion Play performances, as though it was situated in the great Sahara desert. But to those visiting this village lying peacefully in one of the beautiful valleys of the Tyrol mountains during an ordinary year—that is, when the drama is not being put on—the daily life of the community is a revelation. The pastoral and sedentary occupations of the villagers make not only for peaceful happiness, but the life is strikingly like Bethany must have been in the days of our Lord. And this similarity is accentuated by the long hair and beards of the men, as no false beards, wigs or make up of any kind is allowed in the Passion Play.

As one watches Anton Lang, the impersonator of Christ, working as a potter in his little shed, it requires little imagination to picture Christ himself working as a carpenter in his father's shop in the little village of Bethany. The same with the village smith and the saddler, both of whom take leading parts in the play. The men look the part of the followers of Christ who afterwards became apostles and leaders of the early Christian church. The same again with the

women and the children. One can imagine the Saviour taking any of these little ones, and through them teaching his disciples the wonders of the Kingdom of Heaven.

The young women, and only single girls are allowed to take part in the Passion Play, seem to live that decorous life so becoming to the women associated with our Lord.

Martha Viet, who in 1922 played the character of Mary the Mother of Christ, is a tall, sweet-looking woman of twenty-two.

The whole of the activities of the village of Ober-Ammergau are a living interpretation of the beauties of the Christian life. Such a community is specially fitted to portray the greatest drama of all time.

THE PASSION PLAY

According to the old text book, which bears the date of 1662, and which is in the possession of the Burgomaster of the village, the Passion Play of the early days, while very realistic would seem to our modern tastes crude and grotesque, and even bordering on blasphemy. But all the objectionable features of the early script have now disappeared and the Passion Play of today is a reverent interpretation of Christ's life and death in 24 tableaux and acts, interperated with special music and choruses, the whole taking seven hours to perform. The performance commences at 8 a. m. and finishes at 6 p. m.

The Passion Play once seen can never be forgotten.

TULSA OUTRAGES PUT SQUARELY UP TO KU KLUX KLAN

TESTIMONY TAKEN BEFORE MILITARY COURT REVEALS HORRIBLE RECORD OF BRUTAL ASSAULTS

Oklahoma City, Oklah., Sept. 10.—Responsibility for the series of outrages that have kept Tulsa County in a state of terror for more than a year and finally resulted in the invocation of martial law by Governor J. C. Walton is placed squarely on the Knights of the Ku Klux Klan, according to information given by Aldrich Blake, executive counselor, who has revealed a startling story gleaned from 1,200 pages of testimony taken before a military court.

Counselor Blake's accusation against the Klan brought out the first official admission that the military investigation at Tulsa was being directed against that organization. Heretofore Governor Walton and his assistants have refrained from naming the Klan in connection with the lynchings and other acts of brutality and terrorism.

Mr. Blake said: "Through the 1,200 pages of testimony runs the same brutal refrain—it's always the Klan or some members of the Klan. In every case thus far examined, except two which have not proceeded very far, the evidence has led straight to the doorstep of the 'invisible empire,' known as the Knights of the Ku Klux Klan. Not an alien has been accused; not a breath of suspicion against a single Tulsa citizen except members of the 'imperial organization.'

SCORES OF VICTIMS FLEE

"The whole story of Tulsa will never be told. Men flee from savagery and torture. Scores of Tulsa victims have fled. The average man is pretty apt to change his address after his skin has been whipped until it is raw and he then is threatened with death if he tells. That is exactly what has happened in Tulsa, not once, but many a time—say 50 times, or 100 times, or perhaps 200 times—in a little more than a year.

"The wet rope is out of style. In Tulsa they use a leather strap. It is about three inches wide, perhaps four feet long. The end of the strap is 'cat-tailed'—sliced into three straps. Fifty lashes will tame the strongest man. A mile and a quarter southeast of Alsuma Tulsa county's most famous whipping pasture. Strong men stagger away, ruined for life."

A MOTHER WHIPPED

A mother roughly dealt with when a band of 20 men rided her home and beat her husband; a child born prematurely as a result; a member of a township school board abducted by floggers and coerced into voting for a school head whom he opposed; an elderly man lashed because he opposed the way a school was run; a man and a woman routed out of their beds and taken to the whipping field, where the strap was applied to both, because the whippers said, they had been selling beer—these are among the cases cited by Blake from the testimony.

According to Blake, a Klansman testified as follows:

KLANSMAN'S TESTIMONY

"I think there were 150 men out there. They were all disguised with old hats and old coats and with handkerchiefs tied over their eyes. They had two prisoners standing near a telephone pole. The one that was whipped first was told to leave the country. The lights from the cars shone directly on the prisoners. A man from some other town talked to the prisoners. I did not know him—you see they usually have a man from some

other Klan—a stranger in the community—to take charge. It is well arranged."

"The woman who was lashed testified:

"They took the quilt away from around me and I just had on my nightgown and they began whipping me and I began screaming and they put their hands over my mouth and I fell unconscious.

"I didn't know any more until I was back in the car and when I came to I was wet with blood. Some one had hold of my pulse and someone asked if my heart was beating. They blindfolded me again and brought me back home. I was sick at the time and have not been well since."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

LETTERS FROM THE MISSIONARIES WANTED A FORD

P. O. Box 29, Austin, Man., June 22, 1923.

Rt. Rev. Monsignor O'Donnell, President of the Catholic Church Extension Society, Toronto.

My Dear Monsignor O'Donnell: To the priest at Austin, Man., is assigned the charge of the spiritual welfare of all Catholics in a district seventy-five miles square. This district includes three churches and six stations, and the total population falls short of fifty families. There is no train service on Sundays, and many of the Catholic families live at a distance from any railway.

To many of these Catholics, Holy Mass, the Sacraments, religious instruction are available only at long intervals. Sick calls cover a distance sometimes of forty or more miles, and the tedious journeys have to be made with hired horse teams.

A Ford car would enable the pastor to get into frequent touch with all parishioners, to say Mass at the Stations at shorter intervals, to give instruction to the children, and prepare them for the Sacraments, to give speedy assistance to the sick and dying.

Bad crops and indifferent prices have not improved the financial standing of the people of the district. Their contributions scarcely meet the upkeep of the church, and the pastor depends for his living upon the Mass intentions kindly sent by the Church Extension Society of Toronto and friends in the East. I am the priest in charge, and I make a most earnest appeal to you for the sum of \$200 towards the purchase of the car. If this amount is forthcoming, I hope to gather the rest from my parishioners and personal friends. I sincerely wish it were possible to raise the necessary amount without this appeal to you, for I fully realize the many calls made upon you; but it is impossible. The need is so urgent, and the additional amount of work that can be accomplished so great, if I have this means of reaching my parishioners, that I make this appeal with confidence of your assistance. I am Rev. Father, Very sincerely yours in Christ, CYRIL JAMES SMITH, P.P., Austin, Man.

THREE CHAPELS WANTED

Berens River, Man., June 17, 1923.

Rt. Rev. Monsignor O'Donnell, President of the Catholic Church Extension Society, Toronto.

My Dear Monsignor O'Donnell: I am in receipt of your letter of the 23rd of April, advising me to have my letter of appeal endorsed by the Bishop of the diocese. Thanks for the advice. I address this letter to Archbishop A. Bellevue, of St. Boniface, and hope he will endorse it and forward it to you.

I am a resident at Berens River, and in charge of three other important missions. Except here where I have a chapel already too small, I have none at all in the three posts I visit. So here is the object of my demand, for this summer. I want my chapel here 16 feet longer, for that I am short of \$200, and I want to build a chapel at Bloodvein Indian Reserve; there it is most urgent, but for this purpose I have no fund at all. A few dollars, say fifteen or twenty, are all that the poor people of this Reserve can give. Nevertheless they are all men of good will and as myself they would be all very grateful to the Church Extension Society if help comes from there. The chapel built at Bloodvein will be 24x28 feet, and will cost about \$500. The square will be made with logs.

I remain, Dear Father, yours very sincerely,

J. de GRANDPRE, O. M. I.

Facts stated in this letter are true; this is a field of poor missions in the strict meaning of the words. Any help given will be very highly appreciated and the Archbishop of St. Boniface will feel grateful for same.

Yours very truly, ARTHUR BELIVEAU, Archbishop of St. Boniface.

HELP WANTED

Rosetown, June, 20, 1923.

Rt. Rev. Monsignor O'Donnell, President of the Catholic Church Extension Society, Toronto.

My Dear Monsignor O'Donnell: Many times have I appealed to your kindness and charity and was

generously answered by the ladies. They sent vestments and linen for my numerous missions; but, dear Father, once more I call on your heart, and I want you to please realize in what terrible need I am.

The district here was badly affected by the cyclone on Saturday last, the 16th, and unfortunately my territory was the worst in damages of all kinds. The poor people who are too poor to support their church and pastor, will be yet and for a long time in misery, for their barns, stables and houses are in pieces, and we had to deplore two deaths through that cyclone right here in Rosetown. My church and rectory was damaged too, and I cannot see how we can bear all these expenses. The communications through telephones and telegrams are all broken, so I cannot yet realize all the damage in my further missions, Plateau, Dunsmore, Conquest and Macrorie—but considering here around—it is to be feared that they had a lot of damage too—although I hope that there is no loss of life over there.

Please Rev. Father send us help if possible, for we need it in the worst way. The Archbishop was to see you last month for me, on his return to Regina from Quebec. I hope he did not forget; and he is so very busy and worried too. Hoping in your kind heart and charity. I am dear Father, yours very confidently,

T. E. BONNY.

Approved: O. E. MATHIEU, Archbishop of Regina.

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

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IN THE SHADOW OF THE ALTAR

In the shadow of the altar, oh, how oft I sit and dream
Of the God I pray to love more and more;

What a happy, happy feeling o'er my senses seems to stream
As I gaze on the little Golden Door!

All is quiet—not a murmur to disturb the peaceful calm
That pervades the earthly home of my God,—

It is here for every sorrow I am sure to find a balm;
It is here I learn to kiss the chastening rod.

In the shadow of the altar, close beside my "changeless Friend,"
Oh, how sweet when day is done, here to rest!

In the sunshine of His presence, may it be my fate to spend
All the long eternal years—God's own guest.

—MARY L. McILHARVEY

GERMANY AND FRANCE SHOW DECLINE IN BIRTH RATE

Germany, as well as France, is faced with the peril of a declining birth rate. The percentage of births decreased from 20.1 in 1921 to 17.14 in 1922. Deaths, on the other hand, increased from 189,804 to 219,680. There are 2,000,000 people in Germany who lack adequate lodgings. In Austria conditions are much the same, the children, the sick, the poor and the aged bearing the brunt of the suffering.

Statistics for the three largest

cities in France show that the number of births for the first six months of 1923 was 47,756. For the first six months of 1922 it was 48,664 and for the similar period in 1921, 54,046. The decrease in two years was equivalent to about 11%.

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