

system. "No person," states a competent authority, Dr. Austin O'Malley, "has ever taken habitually two or three drinks of whiskey daily or a pint of claret and escaped chronic alcoholism." A similar effect, he adds, is produced by the daily consumption at one sitting of three pints of German beer, a quart of English porter, a tumbler and a half of sherry or about half a tumbler of brandy or whiskey. The alcohol imbibed weakens or diseases the stomach, liver, kidneys, heart and nervous system, lowers physical strength and mental efficiency, and as numerous statistics undoubtedly show, shortens life. It can do all this in the steady drinker who never gets drunk or even shows signs of liquor, as the saying is. The signs of liquor are however visible to the keen eye of the physician.

If the alcoholism of the steady drinker be scarcely perceptible or altogether absent, there is no sin, provided of course drinking does not lead him to other sins; but if the alcoholism be serious and perceived as such, the steady drinker, though he never offend against sobriety, cannot be excused for sin. For it is sinful to deliberately and unnecessarily injure one's health. To injure one's health gravely is a grievous sin. There is another danger to which the steady drinker exposes himself, the danger of falling gradually into intemperance, for "Wine hath destroyed very many" (Ecclesiasticus 31, 30). Hence Holy Scripture gives the general warning: "Look not upon the wine when it is red, when the color thereof shineth from the glass; it goeth in pleasantly, but in the end it will bite like a snake and spread abroad poison like a basilisk." (Proverbs 23, 31-32). The poisonous effects of alcohol are here clearly indicated. Hence total abstinence is better than looking upon wine. "We then who are therefore every reason for becoming a total abstainer. He will be a better man if he will say with St. Jerome: "I will willingly do without the cup wherein there is the taint of poison."

The next class of drinkers are the heavy drinkers. By them we mean, not persons who become drunk, but persons who drink enough to show outwardly the effects of the poison that is undermining every organ in their system, and in addition weakening and destroying their moral character. Though a heavy drinker may possibly never once get drunk in his whole life, he never escapes the terrible penalty of his sin. A few texts will show how this sin is viewed in Holy Scripture. "We then who are therefore every reason for becoming a total abstainer. He will be a better man if he will say with St. Jerome: "I will willingly do without the cup wherein there is the taint of poison."

Who hath redness of eyes? Surely they that pass their time in wine and study to drink off their cups." (Proverbs 23, 29-30). "He that loveth wine shall not be rich. Wine is a mocker, strong drink is a brawler, whosoever is delighted therewith shall not be wise." (Proverbs 21, 17; 20, 1). "Wine drunken with excess is bitterness of the soul" (Ecclesiasticus 31, 39). "Be not drunk with wine, wherein is riotousness." (Ephesians 5, 18). The harm which the heavy drinker, even though he never gets really drunk, does to his body, his mind, his soul, his parents, wife and children, neighbors and friends and to his Country and to his Church, is quite inconceivable. The amount of disease, poverty, degradation, insanity, premature death and final damnation caused by heavy drinking and drunkenness is often worse than the evils of war, pestilence and famine combined. For the heavy drinker, total abstinence is not merely useful; it is as a rule practically necessary, if he wish to overcome his vice.

Finally to conclude this very temperate summary, the fourth class of drinkers are the drunkards of whom the Holy Ghost has said: "Do not err . . . drunkards . . . shall not possess the Kingdom of God." (1, Corinthians, 6, 10). For the drunkard, total abstinence is an absolute necessity. It cannot be practiced however if an opportunity for obtaining drink be allowed him, unless accompanied by such physical and mental treatment as may be necessary, as well as by prayer, frequentation of the Sacraments and the diligent striving to obtain, in addition to temperance, the other three cardinal virtues; for the drunkard lacks all four.

To sum up, total abstinence from alcoholic drinks as a beverage is necessary for some persons and beneficial to all others who voluntarily practice it from a virtuous motive. Or as St. Ambrose neatly puts it, "Wine hath done harm to many, abstinence to none."

As a means of encouraging total abstinence, the pledge has been found to be useful. To take a pledge is to promise for the love of God and the good of your soul to abstain from intoxicating drinks as a beverage. You have been encouraged in this church in years past to take the pledge, and hundreds have done so. During the Holy Mission which begins next Sunday you will once again, young and old, be invited to take the pledge. Let the pledge or promise to abstain from

intoxicating drinks as a beverage be made prudently, not rashly or thoughtlessly; let it be practiced faithfully, with a willing acceptance of such inconveniences and mortifications as may accompany it; and without pride, self-sufficiency or the habit of reflection upon those who are not abstainers. The following prayer is an excellent means of keeping our total abstinence resolution on the supernatural plane. Pope Pius X., 20th March, 1904, granted 800 days indulgence to any person who with a contrite heart recites it.

"God, My Father, to show my love for Thee, to repair Thine injured honor, to obtain the salvation of souls, I firmly determine not to drink wine, beer or any intoxicating drink today. I offer Thee this mortification in Thy Son Jesus Christ, who daily to Thy glory immolates Himself on the altar. Amen."

It is a great mistake to suppose that the pledge becomes unnecessary under Government prohibition of the liquor traffic. An Act of the Ontario Legislature can render it illegal to obtain intoxicating liquors for beverage purposes in this Province, and it can make it difficult and dangerous to break this law. Yet to control the will of man, to prevent him from becoming defiant in spirit when the law coerces him physically, and from becoming disobedient in act when the opportunity for breaking the law is afforded him by some immoral bootlegger, the power of religion is required. The virtue of voluntary total abstinence is just as useful and just as necessary under prohibition as before. This is particularly the case here in Ottawa, where one has but to cross an inter-provincial bridge to obtain legally all the intoxicating liquor one can consume. If next week the people of this Province decide that the Ontario Temperance Act should be abolished and as a consequence facilities be provided by the Government for the legal sale of intoxicating liquors as a beverage in this city and perhaps in this very parish, the total abstinence pledge will, to say the least, be none the less useful for all and necessary for many. May God guide you in determining your own liquor law and in helping to determine that of your Province.

APPENDIX

CHURCH LAW ON THE LIQUOR TRAFFIC

It is strange that in all the discussion which has taken place concerning the pros and cons of prohibition, no reference has been made, up to the present, as far as I am aware, to the official pronouncement which the united Catholic Episcopate of Canada made on this subject in 1909 in the First Plenary Council of Quebec and in the Joint Pastoral Letter which followed it. The Decrees of the Plenary Council of Quebec, having been approved by Rome, are ecclesiastical law for Canadian Catholics. The Joint Pastoral Letter, since it was signed by all the Bishops of Canada with the Apostolic Delegate at their head, is a document of great weight. The council decrees denounce drunkenness and bootlegging, advise Catholics engaged in the liquor business to choose a more honest means of earning their living, praise total abstinence and temperance societies, teach the right and the duty of the Civil Authority to enact prudent liquor laws and enforce them, condemn the proposition that liquor licenses should be issued merely to provide taxes, stress the necessity of utilizing the religious means of overcoming intemperance, and warn bishops, priests, physicians and legislators of their respective duties. The following is an English translation of these Decrees of the First Plenary Council of Quebec.

DECREES 399.—THE EVIL OF DRUNKENNESS.—It is patent to all that the rotten vice of drunkenness leads to the spiritual and temporal ruin both of individuals and of families and even of the whole society. For drunkenness extinguishes or clouds the light of reason, brings on several other vices, destroys family peace, disturbs the public order and corrodes the very foundations of civil society. In addition, very frequently Catholics who fall into this vice, give scandal to those outside the Church and thus are a great obstacle to the spread of the faith. An unhappy eternity is in store for drunkards, for it is written: "Woe to you that are mighty to drink wine" (Isaiah 5, 22). "Drunkards shall not possess the Kingdom of God." (1 Corinthians 6, 10.)

DECREES 400.—THE AVOIDANCE OF ITS CAUSES.—Although there are many causes and occasions, both internal and external, of drunkenness, there are three, only two common and productive of evil, which we especially wish publicly to condemn, namely to illegally, that is against the law, introduce, sell, or manufacture intoxicating liquor. We give warning that these three, where prohibited by law, are altogether illicit.

DECREES 401.—THE DUTIES OF PASTORS.—It is the duty of each Bishop in his own diocese to utilize those means which he considers most apt for overcoming and absolutely eradicating this terrible vice of drunkenness. Parish priests should devote all the forces of their soul and the solicitude of their zeal to this same purpose; they should warn their people to flee from the occasions of this vice; they should, according to their opportunities,

diminish or even suppress these occasions; they should recommend especially prayer and the frequenting of the sacraments to those who are prone to intemperance; and finally they should in every way foster and spread temperance societies.

DECREES 402.—THE CIVIL POWER.—(a) Since drunkenness is not less opposed to the temporal welfare of society than to the spiritual welfare of souls, it is right and most desirable that the civil power should help and promote temperance.

(b) Moreover ministers, members of Parliament and municipal authorities must know that there is a strict duty resting upon their consciences to pass prudent laws or regulations concerning intoxicating drinks and their manufacture, sale and use, and to enforce these laws.

(c) Nor must these public authorities by any counterfeited argument based on political necessity or on any reason of this kind, allow themselves to be moved to concede a license to sell liquor where it is not needed or to concede it to those to whom it is not wise to give it.

DECREES 403.—TAVERNERS.—Taverns must not be multiplied without real necessity. Only upright men who can be prudently depended upon to conduct their business in a proper manner and within proper hours should be allowed to keep a tavern.

(b) We earnestly admonish those Catholics who are in the liquor business, which is in itself not an illicit one, that they seriously weigh how great and how many dangers and enticements to sin are connected with this business.

(c) Let them choose if possible a more honest means of earning their living; otherwise let them at least use every effort to remove from themselves and from to give to the occasions of sin. They must not sell liquor to minors nor to those whom they foresee will abuse it. They must keep their taverns closed on Sundays and Holy days and at no time permit blasphemy, cursing or dirty talk to be carried on there. Confessors must refuse absolution to municipal authorities and commissioners who in spite of the laws of conscience knowingly concede a liquor license to an unworthy person; to tavern keepers who habitually violate the law whether civil or moral; and to all who conduct a drinking place without a license.

DECREES 404.—PHYSICIANS.—Let physicians beware lest by a prescription which contains a good percentage of alcohol, they plant in the souls of the sick the germ of drunkenness. Let them warn mothers who are pregnant not to use even the least amount of alcoholic drinks to relieve the pains of childbirth or to procure sleep lest they by this softness instill the poison in innocent children.

DECREES 405.—THE VALUE OF ABSTINENCE.—Although a moderate use of wine or of any other drink is in itself blameless, a truth proved by reason and by the words of the Apostle to his disciple, "Use a little wine for thy stomach's sake," nevertheless cases occur and quite frequently occur in this country, where total abstinence from intoxicating liquors, either for a while or for life, is for some necessary in order to avoid sin, and for many others a practice which can be most usefully counselled on account of its benefits to the individual and to his neighbor.

DECREES 406.—TEMPERANCE SOCIETIES.—(a) Wherefore we acknowledge and declare that Catholic Societies, established to promote temperance or total abstinence, are worthy of the highest praise.

(b) It is well known that the august Vicar of Christ on earth has more than once fortified these societies with his apostolic blessing and enriched them with indulgences. We on our part, moved by a similar benevolence, commit these praiseworthy societies to the particular care of our priests and desire that they should not merely increase their membership but should also show them by prudent counsel what they have to do.

(c) Let them remember that the means for promoting temperance will be sterile, unless first of all they draw their force from the founts of grace. One must beware especially of that decay which time brings into the best of societies. The most abundant fruit can be obtained by getting the youth to be devoted to temperance.

THE JOINT PASTORAL LETTER

The bishops of Canada supplemented their laws on the use and abuse of liquor by a pronouncement they made to the Catholics of Canada in their Joint Pastoral Letter. This pronouncement, which as already mentioned was signed after the Council in 1909 by all the bishops of Canada with the Apostolic Delegate at their head, goes further than the Decrees of the Council, and advocates that "the traffic in intoxicating liquor be suppressed or where that is not possible at least restricted and more severely controlled." Whether or not it is possible to suppress the traffic in intoxicating liquor in a province where a large proportion of the citizens desire such beverages and will if necessary use illegal means to obtain them is a practical question now before the voters which the Fathers of the Council did not discuss. The part of the Pastoral Letter which deals with this subject concludes with a

hearty congratulation and encouragement to "all those who have labored in this cause of social uplifting." The following is the whole passage of the Pastoral which deals with the liquor question. It is found under the general heading of "Our Social Plagues" and is published on pages 553-5 of the Acta et Decreta Concilii Plenarii Quebecensis Primii.

Every community that desires Christian morals to flourish within it should apply itself to combat vice in every form, and especially to eradicate certain infectious diseases which gain a foothold in nearly every social body, and too often find their ready fields for dissemination. Nor has our own country escaped this danger. Vice has poured in upon us its invading tide, and, in spite of the vigilance of pastors and the still lively faith of our people, it has forced our frontiers and works its ravages in greater or less degree everywhere. Wherefore, Dearly Beloved Brethren, we cannot close this letter without raising a cry of warning calling upon you to watch, to struggle and to pray.

It were too long to outline here the distressing series of scourges that threaten the integrity of your faith and the purity of your morals; but we should at least put in our country, we wish especially to single out that of intemperance. Few are the vices more prolific in destructiveness than it is—none there are that open more surely and more rapidly the way to every abasement, physical, intellectual and moral. Alcohol is a poison whose awful property it is to attack at the same time both soul and body of which it paralyzes every energy and dries up every life-spring. The gross, insatiable and abnormal appetite that it develops in the senses is one of the most degrading and the most hopeless passions known to men. Its victims are an object of scandal and horror to society, until at last they go to swell the list of those who fill up hospitals and insane asylums.

An already long-standing and ever-renewed experience shows us the fate of wealth when made subservient to this all-absorbing passion; it shows us too how the wages of the workman instead of bringing to the home the daily bread and the modest comforts it requires, are often wasted on the way, to fall into the hands of the general tavern-keeper, who sells for that paltry gain the dishonor of the husband and father, and the misery and shame of the wife and children. An examination of statistics reveals to us an annual expenditure in our country for intoxicating drink of more than one hundred million dollars. Now the bulk of this sum represents the fund that goes to support vice, while squandering the treasures of physical strength and intellectual and moral vigor with which God has so abundantly endowed our people.

The Church, therefore, is not giving way to visionary fears, in calling upon her children, and in banding them together beneath the standard of the Cross, to organize an energetic campaign against one of the most dangerous enemies of religion and country. In this she stands faithful to her office and to her traditions. The war upon the scourge of intemperance goes back to the very beginnings of our country. When the traffic in strong drink threatened to destroy the new-born civilization on our shores one man boldly took a stand against the greedy traders, encouraged though they were by the more or less open support of those in power; that man was our illustrious first Bishop, Monseigneur de la Rivière. In the exciting struggle that he took place, the conflicting parties of which now appear to us in the full light of history the nobler part of the side of the valiant apostle of temperance. He it was who acted the true patriot and the farseeing champion of the interests, both material and religious, of the infant colony.

Successors of this great bishop, we feel it our duty to continue today the crusade of which he was here the fearless initiator. Following his example we would deliver our people from the ever-abiding peril of strong drink. We firmly trust that our endeavors will not be in vain. Already very considerable results have been attained, and everything inclines us to hope that they will be lasting.

Almost everywhere the civil authorities have given their weighty cooperation, and have devoted themselves in a truly Christian spirit to the checking of this plague. It has above all been realized that the evil should be attacked at its source, namely, that the traffic in intoxicating liquors should be suppressed, or where that is not possible, at least restricted and more severely controlled, and that legislation should be enacted to the point of enjoining the task of good citizens in averting danger and putting a stop to disorder.

We most heartily congratulate all those who have labored in this cause of social uplifting. We encourage them to persevere in their noble endeavors, and to extend their zeal to every undertaking tending to the preservation of moral healthfulness.

SIR C. H. TUPPER ON CONDITIONS IN B. C.

GIVES HIS OPINION OF GOVERNMENT CONTROL

Ottawa Citizen

Sir Charles Hibbert Tupper, son of the late Sir Charles Tupper, and a former Minister of Justice and of Marine and Fisheries for the Dominion, who has resided in Vancouver for the past 24 years, was in Ottawa for the last few days in connection with a case at the Supreme Court of Canada. Sir Charles, who, at the suggestion of an official of the Moderation League, was interviewed by The Citizen yesterday, stated that in all his residence in British Columbia he has not seen the public so orderly and temperate as they have been during the time government control of liquor has been in force in that province. He said that there were undoubtedly some abuses of the law, but these, with the smoother working of the administration machinery, would eventually be wiped out.

Asked how government control in British Columbia had worked out as compared with prohibition, Sir Charles said that he was sure he would be supported by all reasonable men in the assertion that—whether due to government control or not—there is a great improvement in the social conditions in British Columbia. He said that far less drunkenness exists. During the past few weeks, he said, he had travelled through the greater part of B. C. and had spent considerable time in both Vancouver and Victoria. With plenty of opportunity for observation, he said that he hardly ever saw a drunken man on the street. In other words, said Sir Charles, what drunkenness there is must be going on in private. It is not in the face of the public, whereas during prohibition days, a drunken man was a common sight on any B. C. street.

In regard to motor accidents, Sir Charles said there had been a great many, as Vancouver had a great many motor cars and there were always hundreds of tourists in the city. He said that he could not recall, however, any accident in which the police had reason to think that the accident was caused by the presence of liquor in the car or to the fact that the driver was drunk.

Sir Charles said that in his opinion, if another referendum on the subject of government control was submitted to the people of B. C., the vote would go the same, with an increased majority. The tourist traffic, he said, has increased to an enormous extent and, whether welcome or not, the fact remains that people from adjoining and dry states were bringing plenty of money and trade to B. C.

In talking to policemen in Vancouver, said Sir Charles, he had been told that drunkards in the prohibition days had been apt to be violent and gave the police a great deal of trouble, whereas, with government control, not only was drunkenness decreased but those who were arrested for this offence were harmless and quiet and incapable of causing trouble.

On the whole, said Sir Charles, he believed the law to be quite successful and well administered.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TWENTY-FIVE YEARS AMONG THE RUTHENIANS OF THE CANADIAN NORTH-WEST

On October 11th, the Redemptorist Fathers of the Ruthenian rite at Yorkton, Sask., celebrated the twenty-fifth anniversary of the arrival in Canada of their Superior, the Very Rev. A. Delaere, C. S. R. Born at Lendelede, a little village on the plains of Flanders, Father Delaere received his early education in his native Belgium. In 1887 he entered the novitiate of the Congregation of the Most Holy Redeemer, and one year later made his holy profession. At the scholastic of Beaulieu, where still lingered the memory of the Canadian servant of God, the Venerable Father Alfred Pampaloni, C. S. R., the young scholastic prepared himself by ardent piety and assiduous study for the reception of the holy priesthood which took place October 4th, 1896. During those years of preparation his brilliant qualities of heart and mind became manifest to his superiors, who perceived in him a man of extraordinary character. He was singled out for the arduous work of the pioneer missionary in the distant regions of the Canadian North-West. After one year spent in a Polish house of his Order, to become acquainted with the Slavic tongue, he left for Canada and took up his place of residence at Brandon, Man., on October 11th, 1899.

Bare him lay the immense Canadian prairies where mingled so many different races. What a heavy charge was his! What endless journeys along the half-blazoned trails, under a burning sun or through a blinding snowstorm. Ex-

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periences, some grave, some gay, were not lacking and several times death came perilously near. But the great prairies held a fascination for this apostolic soul and lured him further west until he finally founded, on December 11, 1904, the monastery of St. Gerard, at Yorkton, Sask.

It was during his missionary journeys that Father Delaere first came into contact with the Ruthenian people. His heart was sorely touched at the sight of their deplorable state. They were indeed like sheep without a shepherd. The zealous missionary sought and obtained permission to pass from the Latin to the Ruthenian rite, and in 1905 he began his laborious apostolate amongst the thousands of Ukrainians scattered over the Western plains. His success amongst them is now a matter of history. Cardinal Gotti, then Prefect of Propaganda, writing in 1907 to Mgr. Langevin, of St. Boniface, Man., paid a tribute to the good Redemptorist. "Your letter," he writes, "concerning the apostolic work of Rev. Father Delaere, who recently went over to the Ruthenian rite, has left a deep impression upon me. I firmly hope that, due to his redoubled zeal, he will succeed in paralyzing the influence of the schematics and in bringing back to the faith of their forefathers those who have strayed therefrom." His success bespeaks the devotion and self-sacrificing spirit with which Father Delaere gave himself to his work.

In 1912 he was called to Rome. His Holiness, Pope Pius X., accorded him a private audience and listened with keen interest to the account of his labors. The need of a Bishop of the Ruthenian rite was brought before the Holy Father, and a short time later the Right Rev. Niceta Budka was appointed to the position. A Juniate of the Redemptorist Fathers was started in 1920 to provide missionaries for the future. About the same time the Catholic Church Extension Society built a college which, under the direction of the Brothers of the Christian Schools, was destined to train leaders for the Ruthenian people.

Another important question has occupied the attention of Father Delaere, that of the Ruthenian press. The forces that are fighting to win the Ukrainian people from the faith of their fathers have at their disposal fifteen papers; the Catholic Ruthenian authorities have but one. To remedy this state of affairs, a printing press has been started at Yorkton and a review is published in the Ruthenian language.

Such, dear readers, is a brief account of the apostolate of Father Delaere amongst the Ruthenians of the West. The words of a Canadian Bishop, on reading an account of the venerable Redemptorist's work, may well conclude this article. "I have read this account with deepest emotion. What an apostolate of labor and cares you exercise amongst these immigrant Catholics of the Ruthenian rite whose faith is exposed to such cruel and perfidious dangers. This sacred work merits our deepest consideration and the fullest measure of our encouragement."

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PRIEST WHO PLUNGED 1,800 MILES THROUGH JUNGLE HAS JUBILEE

London, Eng.—A priest who trekked 1,800 miles on foot in three months in an unknown region of Africa among uncivilized people has just celebrated his silver jubilee at Corby, Lincolnshire, where he is now parish priest. Father Lambert van der Kallen, ordained by Cardinal Vaughan, was

among the first priests to go out from St. Joseph's Foreign Mission College, Mill Hill. He went to Uganda, with a little band of pioneers. Many of his companions paid an early toll, killed by the climate, but Father van der Kallen pushed on through the unknown country and established a record which must rank among the best feats of endurance ever accomplished.

After fifteen years in Uganda, where he established many missions, chapels and schools, he returned to England ten years ago to settle down to parish work under less exacting physical conditions.

The Bishop of Nottingham was present at his jubilee rejoicing, and non-Catholics joined with the Catholics of the district in making Father van der Kallen a substantial presentation.

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