

Therefore He has said: 'What shall it profit a man if he gain the whole world and lose his own soul or what thing shall a man give in exchange for his soul?' (Matt. XVI. 26, Luke XII. 1.)

And He taught still further in regard to that constancy and firmness of soul which should pertain to the Christian. 'Do not fear those who can kill the body and are not able to destroy the soul, but rather fear him who is able to cast both soul and body into hell.'

Christ did not teach that those who wish to enjoy true peace ought to renounce the goods of this earth. On the contrary, they shall not even lose these according to the promise of Christ: 'Seek first the kingdom of God and His justice, and the rest will be added unto you.'

PEACE RULES UNDERSTANDING

The peace of God surpasses understanding, and for this reason rules the blind cupidities and avoids the divisions and the disorders to which the desire of having material goods necessarily gives origin.

If the cupidities for earthly goods is reined in, to the advantage of the goods of the spirit, the advantage that Christian peace will carry of itself toward integrity of living will ennoble the dignity of human personality, already dignified by the Blood with which Christ redeemed us, the adoption of the celestial Father and of the brotherhood of the same Christ, through prayer and the Sacraments made participants of grace and consort of the Divine nature, raised to enjoy in eternity the glory of God.

And as we have above demonstrated that the principal cause of the turmoil in which we live is the decay of the force of government and the respect for authority—even for such disorder Christian peace will be a remedy, the peace of God—because it is founded on the respect for order, law and authority.

So we learn from the Scriptures: 'Keep peace in discipline. Great peace to those who love Thy law, O Lord.' (Psalms. CXVIII. 14.) 'He who fears the precept will keep himself in peace.' (Prov. XIII. 10.) And Jesus Himself not only has claimed 'Render to Caesar the things that are Caesar's,' but even has declared himself to respect in Pilate the power given from above. (John. XIX. 11.)

He even imposed on His disciples that they should reverence those who sat on the seat of Moses, the Scribes and Pharisees. (Matt. XXIII. 2.) And it is marvellous to note how He in the life of the family, respected paternal authority, exemplarily submitting Himself to Mary and Joseph, and His law is promulgated by the Apostle: 'Let every soul be subject to higher powers, for there is no power but from God.' (Rom. XIII. 1.)

If one considers the teachings and the institutions of Christ concerning the dignity of the human person, the innocence of life, the duty of obedience, the Divine ordinance of society, the sacrament of Matrimony and the sanctity of the Christian family, one must consider that these and other like dogmas, brought by Him from Heaven to earth, were by Him confided to His Church, and this with solemn promise of the p (indefectible and assured) imposing on her that through all the centuries and among all peoples, as infallible Teacher, she would never cease to teach them, and thus carry a remedy for peace to the world.

REPOSITORY OF TRUTHS

Therefore the only divinely constituted repository and interpreter of these truths and precepts is the Church; she alone has the true and inexhaustible capacity of excluding from human life and from civil and domestic society that materialism which has already carried such grave damage, and to introduce the true Christian spirituality, which far surpasses philosophic reasonings and has the capacity of uniting all classes of citizens and people in general in a pure sentiment of high benevolence and a fraternal bond, and ennobling the dignity of the individual and raising him to God, the capacity of effecting that, with public and private customs bettered, all will be subject to God who reads the heart, all conformed to His laws and doctrines, and thus all the consciences of private persons and of governments, even public institutions of civil society will profoundly understand the sense of their sacred duty, whence Christ may be all in all.

The Church, being the only Church which has the truth and the virtue of Christ, who is of herself qualified to form the conscience in rectitude, alone is able, not only to conciliate in the present, but to consolidate peace for the future, removing the perils, as we have said, of new wars. She only, by reason of her divine mission teaches that all human acts, whether public or private, individual or collective, ought to be conformed to the eternal laws of God. Now, among them, those which concern the preservation of many, it is clear, are of the greatest importance. When nations and peoples shall follow their sacred duty, whether in internal relations or in international, the doctrines and precepts of Jesus Christ, then only will they be able to enjoy good peace within and to bear themselves with mutual trust and peacefully to put aside controversies that rise among them.

SAFEGUARD OF PEOPLES

There is no human institution which can give to all nations an international code as did the Middle

Ages, opportune to our times, which may safeguard that true society of nations which is the family of Christian people, in which, though the right was too often violated in practice, the sanctity remained in full vigor.

But there is a Divine institution which is able to guard the sanctity of the rule of peoples; an institution that pertains to all the nations and to the nations' all, which is supereminently vested in a supreme authority, and venerated in the fullness of Magistracy, the Church of Christ; which appears uniquely suited to this grand enterprise, as through her divine mandates, her natural constitutions, the grandeur of her traditions and the majesty of so many centuries, undimmed by the disturbances of war, she still flourishes marvellously.

True peace, the greatly desired peace of Christ, cannot exist, unless the doctrines, precepts and example of Christ Himself are followed by all, whence, with society well ordered, the Church is able to fulfil her divine mission and to defend all the rights that God has over individuals and peoples.

In this consists, in a single word, the Reign of Christ. Then Jesus Christ reigns in the minds of individuals with His doctrine; reigns in the heart by His charity; reigns in every life by the observance of His laws and the imitation of His example.

He reigns too, in the family, when the family formed by the Sacrament of Christian Matrimony, conserves inviolate the character of a sacred thing, as of a sanctuary where the authority of parents is modelled on the Divine paternity, from which it descends and by which it is ruled.

Christ reigns, finally in civil society, when the sovereignty of God is there recognized with the highest honor, and the origin and authority of rule is derived from God, when there is dignity of command on the part of those in authority and obedience among those in subjection, and when that place is accorded to the Church which her Founder assigned to her as teacher and guide of society, not lessening the power of individual societies, each being in its legitimate perfect nature, and so becoming in valiant help to men in attaining their final end, eternal felicity, and rendering them more happy in this life.

It is evident that the true peace of Christ cannot be found save in the reign of Christ, and we cannot work more efficaciously toward establishing peace than by mediating the restoration of the reign of Christ.

Pius X. of venerated memory, proposing to restore all things in Christ, with divine instinct prepared that work of pacification which became the program of Benedict XV. The dual programs proposed by Our two predecessors were joined in one, and we shall aim to follow out with all our forces "the peace of Christ in the reign of Christ," confiding in the grace of God, Who, entrusting this high power to us, has promised us His perpetual assistance.

CARE OF FLOCKS

In this work we look for the assistance of all good people, but above all we appeal to you, Venerable Brothers to whom Our Leader and Head, Christ has confided the care of His flock a cause, certainly the most important to Our solicitude, you whom the Holy Spirit placed to rule the Church of God. (Acts XX. 26.) you who are principally adorned with the "ministry of reconciliation of Christ" (Cor. II. V. 18-20) and who in the same ministry of Him are participants and dispensers of the mysteries of God. (Cor. 8-IV. 1.) therefore called the salt of the earth and the light of the world. (Matt. V. 10.) "teachers and fathers of the Christian people," made pattern of the flock. (Peter I. V. 3) and destined to be the greatest in the Kingdom of Heaven. (Matt. V. 13) you who are as bands of gold joining the body of Christ, the Church which rises above the solid rock of Peter.

Of your exemplary work we had a new and recent argument, when, on the occasion mentioned at the beginning of the Encyclical, in the Eucharistic Congress held in Rome and in the centennial solemnity of the Sacred Congregation of the Propagation, many of you from all parts of the world came to this kind City to the Tomb of the Holy Apostles. That gathering of Pastors, in their number and majesty, made us think of the possibility of reuniting in the same city, the capital of all the Catholic world, a similar solemn assembly of Bishops, as an opportune expedient after so many catastrophes and after such a profound disturbance of society. And this sweet hope, increased by the joy of the solemnity of the Holy Year.

Therefore we expressly include in Our program the initiative and the continuation of the Ecumenical Council which Pius Ninth, the Pontiff of Our youth, prepared but was able to carry out only in part, although an important part. And the reason is that we also, like the celebrated leader of the Israelites, await, praying that the Saviour in His bounty and mercy may give a more clear sign of His will. (Judges VI. 17.) Conscious that we should offer a spur to your zeal and to your work, but especially in order

to join well merited encomiums in the consciousness of Our Apostolic office and universal paternity. We beg you to enkindle new flame to your ardor, already burning and so to cultivate with ever greater care that part of the great family of the Saviour of which the immediate providence has been confided to each one of you.

OPPORTUNE WORKS

And for the information of the public confirmed by the press and by other proofs, and by private notices, we know well what beautiful and opportune works, through the impulse of Our predecessors and yours among the clergy and Catholic laity, have been wisely initiated, actuated in salutary manner according to the circumstances of persons and perfected with great merit.

For this we tender to God the greater thanks. Among many works we admire especially the varied and prudent institutions which instruct minds with a sane religious culture and direct souls to virtue and sanctity; the pious unions of clergy and laity for the assistance and extension of Catholic missions among the heathen, to the end that the Kingdom of Christ may be spread, and to bring temporal and eternal salvation to barbarous peoples; the works and congregations of youth, increasing in number and in Christian piety toward the Blessed Virgin and above all toward the Most Holy Eucharist, piety joined with the beautiful glory of faith of purity and of fraternal union with one another. We add the pious associations of men and women, particularly those Eucharistic, which propose to honor the Most August Sacrament with most numerous and solemn demonstrations whether diocesan, national or international, with representatives of the people as a whole, but all wonderfully united in the same faith, adoration, prayer and participation of heavenly gifts.

From this Apostolic Center of the sheepfold of Christ, Our glance regards the many who ignoring Christ or not following His doctrine, or else without the sheepfold of His benevolence, to recall these doctrines and precepts that we have mentioned: there is need to awaken in all the same ardor of faith and Divine charity which alone is able to enlighten the intelligence of them and to inculcate their observance. And it is this that we especially desire may be carried out in the Christian education of youth, and happily flourish in the homes of the Sanctuary to the end that, amid so great confusion of things and ideas, they may not, as said the Apostle, flutter with every wind of doctrine, by the wickedness of men and the cunning craftiness of error. (Ephes. IV. 14.)

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So we desire that you say to your clergy that we are witness and participator in their fatigue, generously undertaken for the Church, and that we hold in the highest esteem their great courage in sustaining labors, in finding always new methods whereby to succor the necessities that the times call forth. We should desire to say to them that as they give their co-operation united to you, as to Christ Himself, and by you are guided in the life of sanctity, and in the integrity of obedience, so much more are they strengthened in a bond of unity with us, and we in paternal benevolence for them.

ZEAL OF CLERGY

We desire to tell you, Venerable Brothers, how great a veneration we place for the realization of our program on the regular clergy knowing well what rich contribution they have made to the external extension of the reign of Christ, in carrying out the precepts and even the counsels of Christ, whether in the meditative silence of the cloister they attend to the contemplation of heavenly things or in the open camps, in the fervor of external works retracting in their labors the ideal of Christian perfection, and dedicating themselves wholly to the common good, and in order to enjoy more copious spiritual treasures, announcing those which are earthly and of private interest, giving a lively and continuous example to the Christian people of the high things of the spirit, finding a remedy for all corporal and spiritual miseries. In this, according to ecclesiastical history, religious, spurred on by Divine charity, have joined together to offer even their lives for the salvation of souls in preaching the Gospel, and even by their death spreading the confines of the reign of Christ, joining together the unity of faith and Christian fraternity.

To your faithful of the laity, record that when they are united to their priests and Bishops, they participate in private and in public in the work of the apostolate, in making Jesus Christ known and loved,—then they are worthy of being saluted truly as "an elect band, a holy people," purchased by the Holy Spirit. (Peter I. 11-9.) Then more than ever are they intimately united with us and with Christ, propagating and restoring by their labor and diligence the reign of Christ, well-deserving of universal pacification. And such is the true equality of existing rights in the Kingdom of Christ where all are signified by the same nobility, all redeemed together by the precious Blood of Christ, and they who appear to rule over others, after the example of Christ Our Saviour, are in name and fact administrators of common goods and because servants of God, most lowly and most needy.

Since these social bonds create and increase the necessity of accentuated co-operation between clergy and laity, they have created new perils and not light ones. So hardly was the hurricane of War dissipated when the States were put into confusion by party politics, many passions let loose and perverse

opinions pervaded the minds and the hearts of men, so that there was fear lest even the least of the laity, as of the clergy, deceived by the specious appearance of the true and good, should be led into the contagion of error.

RIGHTS OF INDIVIDUALS

How many are there, unfortunately, who profess the Catholic doctrine on social authority and the duty of obedience on the rights of proprietorship, on the rights and duties of workmen, and of the land and the industries on the relations between employers and workmen on the relations between Church and State, on the rights of the Holy See and the Roman Pontiff, on the rights of Christ as Creator, Redeemer and Lord, on individuals and all peoples? And because in their speech and writings and in their lives, many behave otherwise than these doctrines and precepts, so many times stressed by the Sovereign Pontiffs, Leo XIII, Pius X. and Benedict XV, inculcate, they have in part lost their strength and valor.

In this one recognizes a species of moral, juridical and social modernism and this, together with dogmatic modernism, we precisely condemn. There is need, therefore, to recall these doctrines and precepts that we have mentioned: there is need to awaken in all the same ardor of faith and Divine charity which alone is able to enlighten the intelligence of them and to inculcate their observance. And it is this that we especially desire may be carried out in the Christian education of youth, and happily flourish in the homes of the Sanctuary to the end that, amid so great confusion of things and ideas, they may not, as said the Apostle, flutter with every wind of doctrine, by the wickedness of men and the cunning craftiness of error. (Ephes. IV. 14.)

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RELIGIOUS UNITY

Of this religious unity it seems to be a shining auspice of which you are not ignorant, Venerable Brothers that the representatives and rulers of all these States of the world, as by a common instinct, and desirous of peace, have turned to this Apostolic See making rivalry to re-enter upon their former friendship and to take up relations of concord We rejoice because of this not only because of the amplified authority of the Church, but also for the increased splendor of her beneficence and for the experience manifested to all of the truly marvellous virtue she alone possesses—the Church of God—to restore to human society all prosperity, even the civil and earthly. Although, by the Divine command, she is charged directly with spiritual and eternal goods, by the close connection of things, she rears likewise in the earthly prosperity of individuals and of society.

In the ruling of worldly affairs and affairs merely political, the Church does not believe it lawful, without just reason, to meddle; she nevertheless, with good right, will not endure that political power should find pretext to hurt the things of a superior order on which depend the salvation of souls or cause damage with unjust laws or decrees, or to violate the Divine constitution of the Church or to trample upon the rights of God in civil society.

With the same firmness of proposition, we make Our venerable, Venerable Brothers, the words that Benedict XV of blessed memory pronounced in His last allocution on November 21 of the year past, apropos of the mutual relations between Church and State protesting as he protested, "We shall tolerate nothing in such conventions that may be contrary to the dignity or the liberty of the Church, it being of the greatest importance even for the progress of civil liberty that She always enjoy ample liberty."

It is hardly necessary to say with what sorrow, among so many nations who have resumed friendly relations with the Holy See we see Ourselves to have lost Italy, to us a country most dear and where God Himself, Who with His Providence, rules the course and order of all things in time, chose to place the seat of His Vicar on earth, and this kind City, once capital of a more ample rule and seat of a sovereignty transcending the confines of all peoples and nations, embraced all.

Those guarantees of liberty wherewith Divine Providence, Governor and Arbiter of human conduct, had defended the authority of the Roman Pontiff not only without loss but with great advantage to Italy, those guarantees which for centuries had opportunely corresponded to the designs of Providence to safeguard the liberty of the same Pontiff, have been shattered by the violence of enemies, and, are being

disregarded today. And thence has been created for the Roman Pontiff such an abnormal condition of life that it has kept the souls of Christians of the entire world in grave and permanent disturbance.

DEFENSE OF HOLY SEE

We, then, heir to the thought as of the duties of Our Predecessors, and invested with the same authority, moved by no vain ambition of an earthly kingdom, but thinking of how we must die and mindful of the most severe account which we must render to the Divine Judge because of this place, those protests which of the sanctity of Our office, renew the Antecessors made for the defense of the rights and dignity of the Apostolic See.

As to the rest, Italy will never have to fear any damage from the Holy See; the Roman Pontiff, whoever he may be, will always be able to say from His heart with the Prophet: "I have thoughts of peace and not affliction." (Jer. XXIX. 11.) of true peace. We say, and because joined to justice, we may add: "Justice and peace have kissed." (Psalms, LXXXIV. 11.)

From God Omnipotent and merciful will come that happy day that will shine forth wherein all things shall be restored in the Reign of Christ, for the pacification of Italy and the whole world. And, that it may not come in vain, all persons of right mind should concur with diligent cooperation.

And finally we warmly exhort all men that they be instant in prayer, particularly during these days commemorative of the Birth of Our Saviour, Prince of Peace, at whose coming into the world the celestial militia cheered for the first time: "Glory to God in the Highest and peace to men of good will."

We desire that the Apostolic Benediction may be a pledge of this peace to you, Venerable Brothers, and that it may convey to you, to the Clergy and Christian people, to States and families the most lively prosperity, and to the dead repose and eternal beatitude, which Benediction, as mark of Our benevolence to you, the clergy and all the people, we impart with all our heart.

Given at Rome, St. Peter's, December 23, 1922, the first year of Our Pontificate.

PIUS PP. XI.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CONTINUED FROM LAST WEEK

There is no doubt but that it is possible, and even probable, that the Church will possess the land in the years to come. The settlement of the question, forever, finally rests with us in Eastern Canada.

We are not poor today as we were in the days of long ago when our Catholic losses were great because of our meagre resources. If the record of leakage is not to be duplicated in the future we must be up and doing. Priests, religious teachers, churches, schools and institutions are a prime necessity in the work of salvation. There is at work a fierce and determined hostility against the religion of the Catholic. This is evident from the thousands and hundreds of thousands of dollars poured into the coffers of the Presbyterian and Methodist Home Mission Societies for the evangelization of "Canadianization" of the French-Canadian, Pole, Italian and Ruthenian. We must cope with this un-Christian and vicious propaganda and give full scope to our charity in order to protect our poorer brethren in Christ Jesus and guard their Faith against the diabolical tactics of unscrupulous proselytizers.

Charity exercised, solves the problem and says, "Yes, when we make the question: 'Will the Church of Canada hold within her fold the foreigner and his children unto generations?'"

Now, the other side of the picture. The Church will, most certainly, lose the foreign population unless their Catholic needs are supplied. An active interest must be taken in the social as well as the religious life of the foreigner. The two in fact must not be separated. Let us learn from the enemy. The Protestant missions have succeeded and beyond their fondest expectations in the work of proselytism because they have understood the mental condition of large bodies of foreigners. The anti-Catholic attack has been en masse formation because the foreigners have little individual initiative and do things en masse.

The habit of moving en masse, so common with the foreigner, has had a great influence too in their choice of situation, and very frequently to their great detriment religiously and physically. You will understand this, for example, when in New York city you see 600,000 Italians diverted from the occupation which they knew and practised from childhood and given to tasks, within city walls, destructive to health and tending to drag them down to low surroundings. Had they been directed by the influence of the Church to an agricultural environment upon reaching America they would have given a better account of themselves socially and religiously, than their condition indicates today.

Again, our attitude to the European immigrant must not be the

same as to those well accustomed to our methods and ways of church financing. In Ireland, England and Scotland years of persecution and struggle for religious toleration brought into full force the charity of the people. They revered their spiritual guides—their companions and comforters in the dark penal days—and deemed it a grave religious duty to give voluntary support to the ministers of God and His Church. The method thus inaugurated by stress and trial has been one of the best mediums for keeping priest and people in friendly and even affectionate relationship. On the other hand, most of our new citizens and Catholic brethren never experienced other than official relationship with the priests. The Italians, for example, looked upon the Church at home as a part of the Government machinery. The church was provided for him as the streets, roads, public buildings and the like, and it is hard and will take generations to change this frame of mind and teach them to grasp the necessity of sharing in the voluntary system of church support. This may explain why our sympathy for the new citizen; why we must not judge him too harshly, and why we cannot measure him according to our standards.

If we refuse sympathy, support and co-operation to the immigrants coming to our country, in the generations to come will be found vast numbers lost to the Church forever because, not understanding, we allowed their forefathers to drift away from the safe mooring of the Catholic Church.

The Catholic Church Extension Society is in a position to direct your charity where it will accomplish the most for the greater glory of God. To deal with the problems of the Church in Western Canada is our business; we are in constant communication with zealous Bishops and priests and interested laymen as to the best method of expending your beneficence. Trust us, therefore, to do our best for you!

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
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WEEKLY CALENDAR

Sunday, February 11.—St. Servatius, who forsok the world and became head of the great abbey of St. Maurice. He was of a noble Burgundian family. Many miracles are ascribed to his intercession among them being the cure of Clovis, the first of the Christian Kings of France. The Saint died in 507.

Monday, Feb. 12.—St. Benedict of Anian, who restored monastic discipline throughout France and Germany. He codified the Rules of St. Benedict and died in 521.

Tuesday, Feb. 13.—St. Catharine of Sienna was born in Florence and entered the Third Order of St. Dominic at the age of thirteen. She had the Sacred Stigmata, the wound in the left side and the crown of thorns and was miraculously permitted to participate in the Passion of the Saviour.

Wednesday, Feb. 14.—St. Valentine suffered persecution under Claudius II. and was beheaded in 270. He is responsible for having given a Christian character to the feast of the goddess Juno in February.

Thursday, Feb. 15.—Sts. Faustinus and Jovita, were brothers who preached during the early persecutions in the city of Brescia. They were martyred in 121.

Friday, Feb. 16.—St. Onesimus, was converted and baptized by St. Paul in the prison in Rome. He suffered martyrdom in the year 95.

Saturday, Feb. 17.—St. Flavian, patriarch, was Patriarch of Constantinople in 447. He condemned the Eutychian heresy concerning the two natures of Christ. After suffering cruel persecution, he gained the crown of martyrdom.

RURAL PROBLEMS

Eugene, Oregon, Jan. 19.—Rev. Edwin V. O'Hara, pastor of St. Mary's church, has started on an extended speaking tour which will take him to the principal agricultural colleges of the Middle West during the next month. Father O'Hara, who is director of the rural life bureau of the social action department of the National Catholic Welfare Council, will be the principal speaker at the farmers-clergy conference, on the evening of January 30, during the Farmer's Week held at the University of Wisconsin Agricultural college at Madison. His subject will be "What Can the Church Do for the Farmer?"

He will also make addresses at the State agricultural colleges of Montana, North Dakota, Minnesota, Iowa, Illinois, Indiana and Kansas and at the University of Notre Dame.

Father O'Hara is editor of St. Isidor's Plow, a monthly paper, which he recently established in connection with his work in the rural life bureau.—N. C. W. C.



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