

was only a single organization, there are now four, all of which have become so large as to become almost unwieldy.

According to reports made at the "Catholic Day" meeting, the Catholic women's organizations of Austria now comprise a total membership of more than 350,000 and are carrying on an extremely diversified work including all forms of social and charitable activity. Homes for delinquent girls have been established, agencies for giving advice and aid to expectant mothers, orphan asylums, organizations for the promotion of Catholic principles of education, and associations devoted to the care of the sick. All of these Catholic organizations have now been united in the Catholic "Volksbund," an organization in many respects similar to the National Catholic Welfare Council in America. Its work is divided among the various departments of publicity, social work, education and art.

The diversified and far reaching character of the organization was strikingly illustrated in the great parade before alluded to. In the procession there were Tyrolese with their old battle flags riddled with bullets, Carinthians and Styrians in their picturesque Alpine costumes, hundreds of university students in their colored caps, thousands of ex-soldiers in field uniform, workmen, artists, men and women of all classes. Five hundred flags and banners were carried by the marchers and more than forty bands provided the music.

#### REICHSPOST'S SPECIAL NUMBER

Coincidentally with the "Catholic Day" demonstration the Reichspost, the leading Catholic daily of Austria, celebrated its thirtieth anniversary by getting out the largest edition that has been published by any Austrian newspaper since the War. The edition contained 112 pages devoted to accounts of Catholic life and affairs in Austria. The paper received a letter of congratulation from Pope Pius XI, in which His Holiness imparted His blessing to the editor and the contributors to the publication.

#### "EQUAL RIGHTS" AMENDMENT

##### MENACES PROTECTIVE LAWS IN MANY STATES

The proposed "Lucretia Mott" amendment to the Federal Constitution, which declares that "Men and women shall have equal rights throughout the United States and every place subject to its jurisdiction," was adopted by leaders of the National Woman's Party in convention at Seneca Falls, N. Y., and plans were announced for a nationwide campaign through which members of the party expect to reach every Congressman before the introduction of the amendment in the next Congress.

The principal opposition, it was indicated, is anticipated from women who favor protective legislation for those of their own sex.

Washington, D. C., July 30.—Great danger lies in the proposed equal rights amendment sponsored by the National Woman's Party, according to a statement issued here by the headquarters of the National Council of Catholic Women, which is in effect a reiteration of the stand taken by the N. C. W. C. when the Woman's Party originally announced its intention of presenting a so-called Equal Rights Blanket Amendment in many State legislatures.

"The responsibilities and obligations of men and women," according to this statement, "are not equal in all respects, and for that reason it is necessary that some of their rights be held different both in legislation and custom. While men and women are equal in their fundamental rights and duties, responsibilities and obligations, still there are certain differences between them in physical and mental endowments and in the circumstances which they meet during life. In some respects the rights of women have even a greater validity and are on a higher plane than those of men."

"In a recent address on 'Women in the New Civilization,' Dr. Francis J. Haas, spoke as follows: 'The dictates of faith and nature leave us undisturbed in the conviction that the opportunities for women may be extended into the realms of industry and the professions so long as two fundamental principles of society are not violated. This means that no nation in justice to itself may permit the participation of women in industry or the professions up to or beyond the point where the institution of marriage is set at naught, or where woman is rendered unfit for the all-important work of rearing children, the citizens of tomorrow.'"

"These accidental differences, while important and suggestive of the fact that an all-wise Providence has designed man for one kind and woman for another kind of activity, do not militate against the substantial equality of women. And from the very beginning the moral law of the Church has been the same for the man as for the woman, because both have an identical nature and both are destined for the same eternal life."

#### WOMEN IN INDUSTRY

"The Woman's Party has gone on record as opposed to special protec-

tive legislation for women in industry. In spite of its protests to the contrary, it evidently recognized from the beginning that the passage of the Equal Rights Amendment would jeopardize all the remedial legislation for women in industry which has been attained after a long struggle in a very limited number of States and would indefinitely postpone such legislation in other States.

"But while we deplore the danger that threatened the eight million women in industry were the Equal Rights amendment to be written into the laws of the various States, there is an even more serious danger confronting us in that the said amendment includes a definite attack upon that institution which is the foundation of our government—the home."

"The general tendency is to lower the standard of the marital relations, to weaken the home by dividing responsibility, and to destroy the sense of unity which is essential if the sanctity of the home is to be preserved."

"The union of husband and wife, which constitutes the beginning of the family, is a divine institution, a union voluntarily entered into, and which entails not only rights but also serious responsibilities, responsibilities which involve self-denial and sacrifice. The weakness of the Equal Rights amendment is that it seeks to preserve for women primarily an individualism wholly incompatible with the idea involved in a union which makes the home a unit. No greater menace to the welfare of the country exists today than the divorce evil. The records of the juvenile courts and the reformatories testify to the sad consequences of broken homes. Every new attack on the sacredness of the marital relation is a blow directed at the very foundations of our national life. A growing disregard for authority, parental and governmental, is another growing evil in our present day conditions. Every new attack on the authority which should reside in the home is likewise a blow at the foundations of our national welfare."

#### INSIDIOUS ARGUMENTS

"Perhaps more insidious and far-reaching than the amendment itself are the arguments advanced by some of its proponents. In presenting concrete instances of existing laws the impression is given that such discrimination is general throughout the country, which is not the fact. Again certain extremists lead one to suppose that under existing laws, women who marry sacrifice every right, are under the tyranny of domineering husbands, and are regarded by their children as weaklings. The general spread of such ideas cannot but have a tendency to affect very seriously the attitude of very many young people, not only as to marriage itself, but to the home as well and to weaken that honor and respect which they owe to parental authority. The Catholic teaching that marriage is not merely a contract, but a sacrament, sanctifies the union of husband and wife and dignifies it as the instrument through which Divine Providence carries on the great work of creation."

"There are other objections to the Equal Rights amendment which are very well set forth in a pamphlet compiled by Florence Kelly of the National Consumers' League, which involves the whole question of not only marital rights, but laws such as the Mann Act, which exist solely for the protection of women and girls. Fortunately, the great majority of women in the United States, as evidenced by the resolutions passed by the various national organizations, are radically opposed to the passage of the Equal Rights Amendment. But they must not stop at mere opposition."

#### STATE LEGISLATION FAVORED

"In the same States in which the amendment is being proposed, legislation providing the protection of women in industry and legislation providing for married women certain of the rights proposed by the Equal Rights amendment is being presented. Our women's organizations should make a careful study of such legislation and lend their best efforts to securing the passage of any laws which will better the condition of women in industry and protect mothers and children. This can be done successfully in every one of the forty-eight States without resort to amendment of the Federal Constitution and passage of amendments of so dangerous a type."

#### CZECH GOVERNMENT AND JOHN HUSS

Prague, July 18.—The feast of Sts. Cyril and Methodus was celebrated this year with the customary reverence. Unfortunately, the feast of these two great saints, the apostles of the Slavs, is followed by the birthday of John Huss, the enemy of the faith and doctrine preached by Cyril and Methodus.

The Catholics of Czechoslovakia have been greatly aroused by the fact that the Government took official part in the Hussite celebration and made an appropriation for this purpose. The people, the majority of whom are Catholics, resent the use of funds contributed by Catholic taxpayers for anti-Catholic propaganda. On their side the Catholics have suggested that the statue of the Blessed Virgin, removed in 1918, be put back in the

place it formerly occupied but which is now occupied by a statue of Huss.

The Huss celebration brought together a large body of people and it is proposed to make this feast a national holiday each year.

#### DIAMOND JUBILEE

##### SOUTHWARK CATHEDRAL BIGOTRY A SIGN AND A PORTENT

London, Eng.—St. George's Cathedral, the only cathedral dedicated to England's Patron Saint and the mother church of the diocese of Southwark, has just celebrated its diamond jubilee. Seventy-five years ago, when the stones of this cathedral Church first began to arise, their very appearance was a sign and a portent—a sign that the old days of bloodshed and persecution were past, and that Catholic Englishmen were free to worship in the Faith of their fathers.

The Mayor of Southwark and the Town Clerk of the municipality were present in the cathedral for the jubilee celebration, and the presence of Southwark's chief magistrate at this act of Catholic worship is a sign of the different state of affairs that exist now, compared with the old conditions, outlined by Father Bampton, of the Farm Street Jesuits.

Going back to the early days of the cathedral's history, Father Bampton told how, in the secrecy of the early hours of the morning, the foundation stone was laid, the Catholics of that day being fearful that a hostile demonstration might be made. And then when the great church emerged from the hands of the builders, England was still in *partibus infidelium*. There was no territorial hierarchy, as in the present day. The eight bishops who attended the inaugural ceremony were the Vicar-Apostolic, who exercised ecclesiastical jurisdiction in England. With them were 240 priests, and a congregation of three thousand. That ceremony was said Father Bampton—a challenge to Protestant England and a noteworthy event.

#### ON SITE OF "NO-POPEY" RIOTS

The very title which the Catholics of those days gave to their cathedral was a challenge. The spot on which the Cathedral of St. George stands was known in old days as the St. George's Fields, and the spot dedicated to the Patron of Catholic England, was engineered the last of the great assaults on the Faith. It was at St. George's Fields that Lord George Gordon, that visionary who wobbled between Christianity and Judaism, staged those riots known as the "No-Popey Riots," when howling mobs of frenzied Londoners set out to wreck and loose the Catholic chapels and the homes of Catholic citizens. There is no need to recall this story. Dickens has told it, with all its shameful details in "Barnaby Rudge."

But on the spot where the name of England's Patron had been so outraged, the descendants of that Catholic remnant that had remained staunch through three centuries raised a cathedral to St. George the Martyr. So was the challenge offered to bigotry.

The English Catholics of today are in a position that is, perhaps, unique in the whole world. For they live surrounded by the pomp and glories of their faith; yet, have raised newer glories for themselves which they can contemplate without shame and without fear.

There is today practically nothing in England worthy of veneration but that is deeply rooted in the Catholic past. The great cathedrals now enjoyed by the State Church and which attract admirers from all lands, are the work of Catholic Englishmen of long ago. The ancient universities, the body of English Law, the parliamentary system, all come down from Charter times. Even that great charter of liberty, the Magna Charta, was wrung from a despotic ruler mainly by a Catholic prelate, Cardinal Stephen Langton, Archbishop of Canterbury.

But robbed of their ancient cathedrals and abbeys, of their universities and grammar schools and hospitals, with their priests persecuted and hunted down, and themselves opposed, fined, excommunicated, outlawed and tortured, their descendants of today even if they have not built another Westminster Abbey, have yet covered the land with cathedrals and abbey churches which are not unworthy of the Faith which they enshrine.

The Catholic Faith has come back, and it has come back to stay. Under the present settlement there cannot be a Catholic Sovereign, nor may the Lord Chancellor profess the Catholic religion. Apart from that, and remembering always that the Catholics in England are an insignificant numerical minority, they are conspicuous for their devotion to duty, and have been called by the rulers of the State to the highest and most confidential posts.

#### CATHOLICS IN OFFICIAL LIFE

It is obvious that Catholics in high places in British official life were not called to those posts on account of their religious faith. Yet it is a fact that at the present day many of the highest public services are filled by Catholics. Among the Ambassadors and diplomatic envoys the Catholics play a very conspicuous part; and there is a Catholic on the bench of the High

Court, whose father before him attained to the high judicial position of Lord Chief Justice of England.

London city has more than once in recent years chosen its Chief Magistrate from among its Catholic citizens, while some of the great Dominions of the British Empire have Catholics to represent them in London as High Commissioners. The appointment of a Catholic Scot as Secretary-General of the Assembly of the League of Nations is credited to that august body—the British Government had no hand in that.

But in all the higher ranks of official life it is seen that Catholics are very frequently chosen to fill important posts, whose occupants must be men of the highest honor and probity. And, considering the smallness of the Catholic body, it is worth while noticing that Catholics measure up to the qualities required. The London County Council, which rules the municipal destinies of something like eight million people, has given the post of chief executive to a Catholic three times in four years. These two men, Sir John Gilbert and Sir F. R. Arderton earned not only the thanks of their constituents, but of their Sovereign as well, for on both the honor of Knighthood has been conferred.

Although the British Sovereign is obliged by law to profess the Protestant Religion, he is not blind to the civic and other virtues of his Catholic subjects. When the important post of Regius Professor of Law in the University of Oxford fell vacant not so long ago, the nomination which is by the Sovereign is a sign of the esteem in which the Catholic jurist, Professor Francis de Zulzeta, whose family came originally from Catholic Spain.

#### ASKS POPE TO APPOINT "BISHOP OF PEOPLE"

President de Alvear has signed a decree recommending to the Vatican the appointment of Monsignor Miguel de Andrea, Bishop of Tempos, as Archbishop of Buenos Aires, to succeed the late Archbishop of Espinosa.

Monsignor de Andrea, who is known as the "Bishop of the People," is said to be the finest orator in the Argentine hierarchy and is director of the Workmen's Clubs of the Argentine Republic which number 40,000 members. He was the promoter of the first Congress of Social Catholics of Latin America and founded the Argentine Professional Confederation, a union of all Catholic labor unions.

Among his most important achievements was the work of the great national collection, in which Buenos Aires alone subscribed 40,000,000 pesos for homes for workmen. He has been extremely active in the Argentine Popular Union which is a federation of all Catholic men and women of the republic.

Although consecrated Bishop of Tempos in 1920, he was by special dispensation of the Pope permitted to remain pastor of one of the most important parishes of Buenos Aires despite his elevation.

Recently Monsignor de Andrea was honored by the French Government, which conferred on him the decoration of the Legion of Honor. One year previous, while in Spain, King Alfonso had conferred on him the Grand Order of Isabella the Catholic, the highest civilian distinction of Spain.

The decree of President de Alvear followed an election in the Argentine Senate in which Monsignor de Andrea received the highest number of votes for first place.

#### ORIENTAL CHURCHES

##### REUNION WITH ROME WILL BE DISCUSSED

Constance, July 19.—During the Third International Catholic Congress which will be held here August 10 to 15, a special conference will be called to discuss the reunion of the Oriental Churches with Rome. Mgr. Ledochowski, delegated by Mgr. Stojan, Archbishop of Olmutz, Czechoslovakia, will discuss this subject which is of great interest at the present time. Special consideration will be given to the historical and psychological aspects of the question in order to make the western peoples understand the peculiarities of the Slav mind.

Olmutz is the headquarters of the Cyril-Methodus Union which has been working for some time, with considerable encouragement, toward a solution of this difficult problem.

More than twenty Princes of the Church in different parts of the world have sent their blessing to the Congress and several have consented to become members of the honorary committee. Cardinal Daboia, of Paris; Cardinal Richelmy, of Turin; Mgr. A. C. Stojan, Archbishop of Olmutz, Czechoslovakia; Mgr. I. Rieder, Archbishop of Salzburg, Austria; Mgr. Raimondo, Bishop of Barcelona; Mgr. Karevius, Bishop of Kuunas, Latvia; Mgr. Count Malaga, Bishop of Transylvania, Rumania, are among those who have recently given the Congress their support.

The general object of the Congress is to promote peaceful cooperation of the Catholics of all countries in practical work. A series of conferences will be held to study the important questions affecting international Catholic action. These will include the subject of

the international defense of the Church and the organization of the International Catholic League in the various countries. There will be also a conference on Catholic work in behalf of peace, the duties of Catholics with regard to the principles of Christian peace in accordance with the directions of the Holy See and the establishment of an International Catholic Council for Peace. The Mission Conference will discuss ways and means for the revival of the missionary spirit, the return of the proletariat and the religious situation in Russia. In addition there will be a series of special conferences dealing with the Catholic press and problems related to emigration and the spread of the motion picture.

#### IMPORTANT WORK OF AMERICAN C. W. L.

Washington, D. C., July 30.—Arrangements between the Bureau of Immigration of the National Catholic Welfare Council and the Maltese Emigration Office at Valletta, Malta, whereby these two agencies will cooperate in the care of Maltese emigrants to this country have been completed.

According to a report received by the Bureau of Immigration from Superintendent of Emigration Casarini, of Malta, every man, woman and child of Malta is a Catholic and there are large colonies of Maltese in Detroit, San Francisco and New York.

Advices reaching Director Bruce M. Mohler of the N. C. W. C. Bureau of Immigration indicate that one of the greatest problems confronting the Maltese at the present time is the reuniting of separated families, the wives and minor children of which have remained in Malta while the husbands and fathers settled in the United States. There are about 500 such known dependents in Malta and it is estimated that there are a very much larger number who, due to the new immigration restrictions, have resigned themselves to the situation and who have recognized the futility of registering their names in the Emigration office against a sailing which they have come to regard as a myth.

The position of these families is extremely pitiful, according to the advice of the Maltese Emigration Commissioner and that cases of desertion and separation have not been more numerous is due to the fact that wives and husbands "have been brought up in an iron school of discipline and as God-fearing Christians in a loyal and law-abiding community."

A branch of the Catholic Women's League is now being organized in Malta for the purpose of carrying on welfare work, among which will be the care of emigrants.

#### LEGACY OF \$500,000 TO AMERICAN COLLEGE

(Written for the N. C. W. C. News Service)

A legacy of more than \$500,000 will go to the American College of Rome from the Chicago estate of Mrs. Angela C. Gormully, as the result of the settlement by agreement of a suit to break the will of Mrs. Gormully by her brother, Joseph E. O'Meara, and his two sons. Mr. O'Meara has been left a trust fund of \$30,000 under the will, and protested, charging that his sister was of unsound mind when she executed the instrument disposing of an estate of \$1,000,000 and had been under the influence of Rev. Charles A. O'Hern, of Chicago, rector of the American College at Rome.

After two years of litigation on the validity of the will, including one trial in which the jury disagreed, the attorneys for the complainants, and for the Northern Trust Company, trustees under the will, came into the court during the week with a compromise settlement, in which Mr. O'Meara, in addition to the \$30,000 trust fund is given \$50,000 and each of his two sons \$25,000. The \$100,000 will be paid by prorating among all of the bequests under the will, in which a number of Catholic charities were named for small bequests, and the residue given to the American College at Rome.

The basis of the compromise was asserted in court to be the great expense of further litigation, the ill feeling and scandal caused by the litigation, and the possibility that another jury might find the will void.

#### TRAVEL BY BOAT

During these sweltering summer days transcontinental travellers are wise to break the long rail journey and make part of the trip across Canada by water, cruising the Great Lakes on one of the palatial steamers of the Northern Navigation Company's fleet.

Little time is lost on these fast steamers and the cool lake breezes, the change of scene and the gay social life aboard amply repay the passenger for the small cost over all rail travel.

There are dances almost every evening, concerts, sing-songs and promenades on deck, and the entire cruise seems like a little holiday on the side.

Ask any Agent of Canadian National Railways or the Northern Navigation Company for descriptive booklet "Great Lakes Cruises."

#### WEEKLY CALENDAR

Sunday, August 5.—The Dedication of St. Mary at Nives. This is one of the three patriarchal churches in Rome. It received its name from the popular tradition that the site was selected by the Blessed Virgin who manifested her selection through a snowfall which descended upon the spot in the middle of summer.

Monday, August 6.—The Transfiguration of Our Lord. This feast commemorates the time when Jesus took St. Peter and the two sons of Zebedee to Mount Thabor where He appeared to them in all His glory.

Tuesday, August 7.—St. Cajetan, was born at Vicenza in 1480 of pious and noble parents who dedicated him to Our Blessed Lady. He founded the first community of Regular Clerks, known as the Theatines and was the first to introduce the Forty Hours Adoration of the Blessed Sacrament as an antidote to the heresy of Calvin.

Wednesday, August 8.—Cyril and his companions, Martyrs. Cyril was a holy deacon at Rome under Pope Marcellinus and Marcellus. In the persecution under Diocletian, together with Largus and Smaragous and twenty others he received the crown of martyrdom.

Thursday, August 9.—St. Romanus, Martyr, was a soldier in Rome at the time of the martyrdom of St. Laurence. Inspired by the latter's example he was converted and baptized by St. Laurence in prison. When he publicly admitted what he had done he was beheaded on the day before the date set for the execution of St. Laurence.

Friday, August 10.—St. Lawrence, martyr, was the chief among the seven deacons of the Roman Church. He was martyred because he refused to give up the treasures of the Church he made sport of his pains. At length Christ, the Father of the poor, received him into eternal habitations.

Saturday, August 11.—Sts. Tiburtius and Susanna, martyrs. St. Tiburtius was a sub-deacon who was betrayed to the persecutors, condemned to many tortures and at length beheaded on the Latican Road three miles from Rome, where a Church was afterward built. St. Susanna was a noble virgin, said to have been a niece of Pope Caius. Having made a vow of virginity she refused to marry and on this account she was accused as a Christian and suffered a cruel martyrdom.

#### HONORS CATHOLICS FOR SCHOOL STAND

##### DECLARES PROTESTANTS SHOULD FOLLOW THEIR EXAMPLE

Indianapolis, July 27.—In a sermon delivered here by the Rev. Dr. Edward S. Boyer, of Chicago, an instructor at the Chicago Training School, Protestant churches were advised to follow the example of the Catholic Church and formulate a definite program of religious and moral education if they desired to function efficiently in the future.

"There are two conflicting currents of our day injuring Church morale," Dr. Boyer said. "There is the element stressing religious education, while there is the other element that insists solely upon an evangelistic program. The Catholic Church is leagues ahead of us in the Protestant churches in the matter of religious education. I say all honor to the Catholics for the principle they have laid down in regard to religious education. I am in favor of a program worked out by giving our boys and girls a better chance to know God. What you would have in the life of the church you must put in your schools. This will not come through your preaching methods."

"With many of the men overseas during the World War, religion was a mere convention. We must give more attention to the future. New demands are for truer education of the child. We must balance our secular educational system with a better developed religious educational system."

Declaring that the world is more in need of Christian leadership today than ever before, Dr. Boyer went on: "The question is being asked, 'Can the church save itself?' Again, 'What must the church do to be saved?' Figures show that 50 per cent. of the people of this country are not members of any church. Three out of four children up to the age of eighteen years, receive no religious education."

#### ST. THOMAS A BECKET

London, July 23.—St. Thomas of Canterbury, who at one time was one of the most popular saints in all Christendom, still retains his hold on the devotion and imagination of the English Catholics, who on the Feast of the Translation of the Saint made their annual pilgrimage to Canterbury Cathedral, from which the magnificent shrine was removed and pillaged by the notorious Henry VIII.

The Guild of Our Lady of Ransom organized the pilgrimage, in which 500 pilgrims walked from the local railway station to the fine old cathedral, with the relic of St. Thomas carried in their midst.

Although the shrine disappeared centuries ago, the place of the

Martyrdom still exists intact; the very altar steps still in position, upon which the saint fell bleeding and mortally wounded when the four knights struck at him with their swords. Mass was celebrated in the Catholic church dedicated in honor of Canterbury's great Martyr, and after the veneration of the relic the pilgrims made their way to the great cathedral, now unfortunately in the hands of the Anglicans, where in silent prayer they knelt on the spot where St. Thomas died.

There is another historic object in Canterbury Cathedral. This is the actual Chair of St. Augustine, a humble seat used by the Apostle of England, and the Primate of the Chair in which for centuries the Catholic Primates of England were enthroned.

#### BURSES

##### FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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