

safeguarded with the same jealousy and care as the integrity of the nation itself. So once again the perennial attempt to impose this social curse upon the Italian people has been defeated.—The Antidote.

RT. REV. MGR. FRENCH

The following letter from Rome creating the Rev. F. L. French Protonotary Apostolic recites the reasons for conferring this great honor on the well-known War Chaplain:

PIUS XI, POPE

Beloved Son, speaking of you in terms of the highest praise, the Bishop of Pembroke, Our Venerable Brother, Patrick Thomas Ryan, tells us that in the year 1916, while the terrible European War was still raging, you moved by the spirit of Christian charity, and forgetful of your own comfort, volunteered for service in the corps of military chaplains, and discharged your duties so well therein, that you were, with the advice and approval of several Canadian Bishops, placed at the head of the chaplain service of the Canadian Army in France. The same Bishop goes on to say that during that time your life was distinguished by some and exhausting work for the spiritual interest of the soldiers, and that, though your health suffered severely in consequence, you carried on your pious undertaking until the end of the War. We are also informed that coming back to your native land, you have had your meritorious work recognized by the civil government through the titles and decorations of honor that have been conferred upon you, that you have taken up once more the accustomed duties of your sacred ministry and that you are, with results most fruitful, governing the parish of Saint Francis Xavier in the town of Kennewick. Acquiring therefore in the desires of your Bishop, it is our pleasure to give to your distinguished virtues a particular mark of recognition, and thereby express the sentiments of affectionate gratitude which we also entertain towards you. Consequently by these letters, and by Our authority, We choose, create and declare you a Protonotary Apostolic *ad instar Particularium*. Accordingly We grant you all the faculties, rights, privileges, honors, prerogatives, and indulgences, and enjoyed by other ecclesiastics endowed with this dignity, particularly in virtue of the Constitution concerning the College of Protonotaries published on the 21st day of the month of February, in the year 1916, by Our ever to be remembered Predecessor, Pope Pius X., a printed copy of which Constitution We have transmitted to you. Moreover, besides ordering the official notice of the dignity thus conferred upon you, be entered upon the records of the College of Protonotaries Apostolic, We decree that before enjoying the benefit of the present grant, you should make a Profession of Faith, according to the Articles proposed by the Holy See before your Bishop, who, in this matter, will be the representative of the Dean of the aforesaid College; and an oath of fidelity in the terms of the printed sheet which We have also directed to be given you; and in short, that you observe all the formalities of which the above-mentioned Constitution prescribes the observance. Anything to the contrary notwithstanding. Given at Rome, from Saint Peter's, under the Fisherman's Ring, the 17th day of the month of September, in the year 1923, the second of Our Pontificate.

P. GASPARRI,
Secretary of State.
L. S.

To Our Beloved Son
FRANCIS LAURENCE FRENCH,
Parish Priest.

JUSTIFIED IN HAILING DAWN OF PEACE

"The world seems justified in hailing the dawn of reconciliation and final peace," said President Millerand on New Year's Day in replying to Mgr. Ceretti, Papal Nuncio, spokesman for the Diplomatic Corps at the New Year's reception in the Presidential Palace.

The optimistic character of the President's words was in strong contrast with the material conditions under which the new year opened in Paris. The ceremonies took place in weather of the most forbidding sort. And yet, despite the depressing outlook and the disappointment and difficulties of the year just ended, the outstanding note in the speeches exchanged was one of hope and confidence in the year to come.

Mgr. Ceretti and the French President both referred to the vicissitudes of 1923, the representative of the Pontiff pointing out, however, that these might have been much worse.

"Human solidarity," he said, "has shown itself stronger than selfish actions. To ward off the dangers that were foreseen and to repair the evils that had surprised them, men of good will have welded the sacred union."

That, he added, was what gave the best reason for hope in the new year.

President Millerand, as usual, received all the leading public officials, beginning with the Presidents of the Senate and the Chamber of Deputies. All the Marshals of France called to shake hands with

the Chief Executive as did all the leading army officers in Paris.

Members of the Government, with Premier Poincaré at their head, called at the palace and remained to luncheon, after which the functionaries of the City of Paris and the Department of the Seine and the members of the Diplomatic Corps were received.—The Antidote.

THE PASSING OF SOME LEARNED WRITERS

Death has been busy with those who wielded their pen in the field of Catholic letters—Father Talbot Smith, whose voice was as eloquent as his pen, Maurice Francis Egan, and the other day, Monsignor Tobin, whose pen guarded the pages of the Catholic Guardian of Little Rock, Ark. Some years ago I had occasion to write a note to Father Smith, and in answer he replied, "Never be afraid to say a little word of commendation for the Catholic writer, for it comes like dew to his parched soul, that has to bear many an affront." Not so long ago, after he left New York, we endorsed the brief note written years before and pleasantly asked some more mature convictions. He took it in good cheer and replied humorously that like the schoolboy boasting of the mumps, he had it "worse" than his companion, because he had it on both sides of his face, while his companion was afflicted on only one side. One dreads to allow at least a few words about Maurice Francis Egan to be penned, knowing so many true and able about his services as assistant editor of McGee's Illustrated Weekly—I wonder if any reader can recall that promising publication that died so young. Egan, was quite level-headed, even then, as to the future of Catholic letters and his views were matured and enlarged by his association with the staff of the Catholic Review, another able journal that lies buried in the large cemetery of Catholic journals. It was in my opinion, that then and in after years while teaching at Notre Dame, that he became convinced that his work was outside of the rough hurly-burly of weekly journalism. What a number of books he did give to us. When one stops a moment to recount them, one wonders at his patience and perseverance. I think he showed great diplomacy and good American sense in his handling of Dr. Cook at Copenhagen, and also the Ford Peace Expedition, while he was our representative at Denmark. It was through his efforts that after years of negotiations, the Danish West India Islands were transferred to our country. One of the Denmark papers says: "His death is a personal loss to all of us. It is as though we were mourning one of our own greatest sons." He did much for the Church in his public life in Denmark, where the faith is commencing to be restored after the long night of Lutheranism. Even in the realm of public life, he was brave enough to say: "There was need of change in our system of appointing men to consular and diplomatic service and there was need of an experienced diplomatic corps, not made up of rich men who contribute the campaign fund, or rich men who want a four-year holiday abroad, or of men who are given a diplomatic plum to gratify an ambitious Senator."

That was brave to say in the very teeth of those who came under his canopy, but as the New York Times says:

"Maurice Egan saw a great deal and seemed to read everything. He couldn't help having a host of friends. He was a brilliant and useful man and citizen, constitutionally incapable of being, even for the shadow of a second, a pedant, a sprig or a bore."

Peace to his memory and may his rest be in Holy Zion.—R. C. Gleason in Catholic Columbian.

FAMOUS RUSSIAN "MADONNA" SAFE IN MOSCOW

Moscow.—Dr. Igor Grabar, artist, historian of art and director of the Tretyakoff Gallery at Moscow, has issued a statement most interesting to lovers of sacred art.

This statement regards the Vladimir Madonna, whose safety has been a much mooted point during the recent disturbances in Russia. Dr. Grabar says that the great icons are safe. The jewelry which formerly adorned them has been removed and the Madonna as she now stands has the face of the Madonna as she was depicted in the Twelfth Century. The greater part of the picture is of the fourteenth century, dress and hands, especially. Dr. Grabar is satisfied that there is nothing beneath them, though there is a trace of an original hand near the neck of the Child, evidently beneath the outer painting.

Vladimir is the only city in Russia where any remains of Twelfth Century architecture exist. In one of the cathedrals Dr. Grabar has found a fresco dating from the Twelfth Century which will open a new chapter in the history of art. The

photographs shown of it bespeak wonderful composition, great naturalism and portraiture which can only be compared to the most famed portraits of the National Gallery. Dr. Grabar plans to publish a monograph on his discovery.

GERMANY

MESSAGE AND LETTER OF CHANCELLOR MARX

In the message to the Kolnische Volkszeitung Chancellor Marx reviews the year 1923 as one of the saddest in German history. The severance from Germany of the Ruhr industries, followed by the financial collapse, led to a degree of misery among the people such as is unrecorded in the annals of recent world history. He gratefully recognizes the help that has been extended from abroad to lessen this suffering and speaks of the heroic efforts that will be made to rescue German finance by governmental savings, the dismissal of public employees, and extreme tax levies upon property. But above all, Germany, he said, stands in need of the world's moral support in its struggle for existence, since "an atmosphere of hatred and distrust" still presses heavily upon it and leads to conditions that render a true peace impossible, a peace such as Germany earnestly desires with all the world. The German people, he adds, are not seeking revenge. They know they have lost the War and "must therefore bear burdens such as in the history of the world were never before imposed upon a conquered nation." But they hope "at least that with the new year an end will be put to the continuation of the War by other means, the efforts to tear German unity asunder and to allow the German people to suffer and starve in economic misery." They hope that the nations of the earth will heed their cry for a true peace that the blessing of the Almighty may rest upon the coming times and generations.

In a telegram sent to the Holy Father at the end of last year the German Chancellor says:

"I beg your Holiness to permit me to express my warmest thanks in the name of the German Government, for the active intervention of your Delegate, Mgr. Testa, who succeeded in procuring the pardon or earlier liberation of about three hundred exiles and political prisoners. The work of charity and peace in the occupied German territory, through intervention or direct aid extended to the needy and afflicted by the Roman Church, under the guidance of your Holiness, is a mighty consolation for the German people in the heavy visitation that has befallen them is consequence of the War."

We have, therefore, the beneficent activity of the Holy See continuing today, as in the days of the War. For the Vicar of Christ, as for Christ Himself, there is not French or German, but all are children of the same Heavenly Father and wherever suffering is the greatest his heart goes out most tenderly for its relief."

These are golden words to be set in the history of the Church's charitable activities in the days of war and of its aftermath.—America.

CROSS GIVEN FRENCH NUN

PRISON ATTENDANT FOR 52 YEARS HONORED BY GOVERNMENT

(Raymond De Nys in Le Petit Parisien)

Crosses of justice are of two kinds. There are those which are planted, on gray mornings, over the graves of the executed, and there are those awarded as decorations for services rendered the law.

Sister Leonide receives the cross of the Legion of Honor because, for more than half a century, she has served as attendant upon women prisoners at St. Lazare; also because to this woman in particular was assigned the duty of guarding women spies during the War.

FOUR WOMEN EXECUTED

Of these spies seven were condemned to death. Four were executed: Marguerite Francillard, the Tichely and Aubert women, and, notorious of all, Mati Hari. In many books of which the dancer was the heroine—"The Spies of Paris" by Emile Massard; "The De Defeatists," by Louis Dumar; "The Goat With Feet of Gold," by Charles Henry Hirsch; "Mare Nostrum," by Blasco Ibanez, and "The Mystery of the Life and Death of Mati Hari," by Gomez Carrillo—the figure of Sister Leonide was introduced; she was most often referred to as "petite sœur Marie."

Sister Leonide has borne her long service well. Her age would be difficult to guess, since the lightness of her step, the clearness of her complexion, her good humor, energy, and a voice that is still steady and clear even at painful moments.

"So, you have been here fifty years?" I asked.

"Fifty-two years and six months," she answered, laughing. "I came here when I took my vows."

"And you knew at that time that you were to serve in prison for life?"

"I knew." There was no indication of melancholy or regret. All about us—even in this reception

room where some attempt at cheerfulness has been made—the atmosphere of sadness weighed upon the visitor. The stairway and corridor are dark and the courtyard is damp with rain. Sister Leonide smiled.

THE PRISONERS IN DEATH HOUSE

"Perhaps you can imagine the things I have seen here," she began gently.

Up until the war period, except for one Spaniard executed for espionage in 1900, there was perhaps little of a sensational nature. But after 1915—

"Four times," said Sister Leonide, "I went to the death house at Vincennes. Every evening, when the condemned were awaiting a commutation—for they hoped until the last—they asked me: 'Do you think I may sleep without fear tonight?' And naturally, though I knew the contrary, I answered: 'Yes—sleep.'"

"The day before her death—it was Sunday afternoon—I asked Mati Hari to dance—just a few steps. She did it gladly. When they led her from her cell here to take her to Vincennes I was with her. She took my arm and I held her hand. You can never tell what they may do—at the last minute."

The newspapers related how, after the execution, "petite sœur Marie"—Sister Leonide—removed a ring from the dead dancer's finger to send it to one of her friends.

"That was not true," she said. "Imagine my doing a thing like that! In the first place, Mati Hari wore no rings. And then she would never have dared to ask me to do that."

A few friends came forward to congratulate Sister Leonide. She had taken the red ribbon from her breast and put it away. "I do not feel," she said, "that I have the right to wear it."

UMBRIA

PASSIONIST RETREAT ONCE NOBLE CASTLE

Dublin, Ireland.—Father Cagney, C. P., writes of a visit which he paid recently to beautiful Umbria. Umbria is the garden spot of Italy, delighting the eye of the tourist as he gazes on cities or towns "perched picturesquely and peacefully on the tops of hills or sides of mountains and giving the impression of gray historic antiquity. The view as one ascends some bold eminence is enchanting. A veritable patchwork of vineyards and oliveyards are dotted here and there with hoary hamlets or humble peasant cottages. It is truly a dreamland to the spell of which no one is insensible."

There is a Passionist Monastery nestled here among these quaint landmarks and pleasant declivities. The exact location of the retreat is known as Montecosco. A Premonstratory College governed by the Fathers of the Congregation here trains boys from their early years. The boys are dressed in uniform and welcome all tourists and strangers to the spot.

This villa, of surpassing beauty, was once owned by Count Ricci who, after the death of his good wife, listened to the inspiration that he in the history of the Church's charitable activities in the days of war and of its aftermath.—America.

Unlike other good people who wish to do something for God or their neighbor, but who put off the execution of their design to the indefinite future until after their death, this pious nobleman delayed not to carry into effect the magnanimous project with which God had inspired him. He at once chose the Passionist Fathers as his beneficiaries and turned over to their free disposal his beautiful villa and its extensive and picturesque grounds.

Much of the ancient glory of the villa has disappeared, it is true, because with the march of time monastic simplicity of taste as well as utilitarian considerations necessarily obscured the artistic beauty in which the villa and its grounds were kept, so that the neat walks lined with well-trimmed spruce were neglected and the beds of flowers were replaced by beds of herbs or vegetables.

Within the house is a suite of rooms elegantly frescoed. On the wall the visitor sees an inscription in pure Latin recounting the fact that Pope Leo XIII., when Cardinal Archbishop of Perugia, was here entertained by Count Ricci.

DEATH OF COUNT

For many years the Count continued to live in his new monastic house in company with his grateful beneficiaries. He had the special happiness of seeing his beloved adopted son, the Novitiate of the Province of the Pieta. During the day, and at midnight, he heard the never failing signals for the Regulars and then the sound of fervent voices issuing from the Choir—voices that chanted in plain but sweet melody the inspired praises of the Almighty. He saw the life of penance which the religious joined to a life of prayer, and at times he could have heard the sound of work in classroom or chapter, as skilled masters strove to educate the minds and hearts of their disciples for the highest and holiest mission entrusted to man—of carrying Christ Crucified into the hearts of the faithful.

In his declining years, Count Ricci had the ineffable consolation of real-

izing how God had permitted him to share in a great missionary work. In this comfort he died, surrounded and assisted by those who loved him as their best friend and benefactor and who would keep his memory ever in benediction.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WHAT OF OUR ZEAL?

The zeal of the missionary has its origin and continued strength in the love of God. Have we ever asked ourselves whether there is anything in our Catholicity which has any of the qualities of the faith and devotion inspiring him? Some are so lacking in these great virtues that they hear of the missionary's work only to give him cold pity or still more cold indifference. Their real trouble is lack of confidence. Having no idea of what Our Divine Lord meant when He said "fear not, I have overcome the world," they wonder why anyone should really believe that the missionary work of the Church can be effective. Happily, not all, however, are so easily discouraged or value so little the great divine virtue of charity.

A missionary tells his story of the Western plains where there are but thirty-five families in half a county. Some are actually forty miles from a church. The missionary drives every Sunday when weather at all permits, twenty miles between his little mission churches, to say Mass for the people of his parish. And he writes us wondering how he will be able to pay his own expenses, not indeed because the people are not generous, but simply because crops are bad and prices very low. His people have a district that in some years has given phenomenal crops, but at present, because of lack of rain, is almost barren. Naturally the number of his parishioners is dwindling. They are compelled to leave, but of course the missionary cannot go. While any remain he too must stay at his post.

"And so, kind reader," he writes, "during the winter months when you enjoy all the luxuries of life, let your thoughts wander west to one who on that very day may be ringing the cold blasts of winter in an effort to care for the spiritual need of souls. And when you relish the best of meals, think of one who perhaps at that moment is preparing food in order to keep life in the body. When you walk a few blocks or ride a few miles to church, think of the one that has to travel twenty miles in the shivering cold for five or six hours to offer up the Holy Sacrifice for fifteen or twenty people."

There is a place eighteen miles from here where I say Mass once a month for three people. Not only think of all these things but act. I remember after a certain simple invention had been placed on the market several years ago, one man remarked that the invention was so simple that he should have thought of it himself. So with you. Not only think of what others have done, but act: help the Extension Society, for without her aid many of the churches in poverty-stricken communities would be closed.

It is surprising what the presence of the priest means to a community, and how he is respected by Protestants as well as Catholics after the barrier of prejudice has been broken down, if it exists. Some of the priest's time is spent getting acquainted with people regardless of color, race or creed, and thus preparing the way so that the gospel of Christ can find a fit abode in their hearts. While in a restaurant one day a travelling man sat down beside me. No sooner had he done so when a conversation was begun.

"Fine day for traveling," said I. "Very nice," was the reply.

"Who are you traveling for?"

He told me, and then added, "Who are you with?"

Almost dazed by the question, I answered, "I am a Catholic priest, traveling for the Catholic Church."

Thus an acquaintance was formed and now every time he comes to town he calls to have a chat if I am home. And the influence required by the Catholic Church depends to a great extent upon just such incidents as this in the life of this missionary. The "smoker," as everyone knows, is the clearing house of every sort of gossip, good and bad. No question is more to the fore than the position of religion, and above all, the work and aims of the Catholic Church. It is not an inconsiderable loss to her when bigotry succeeds in arousing sentiment through the spread of absolute falsehood or distorted half truths which stir up hatred that there is no one at hand to defend. Catholics who gain the confidence of those generally opposed can attribute their success to the proper explanation of their faith and the real objective of the Catholic Church.

The success of the Church depends wholly upon the work of her priesthood. The faithful Catholics who benefit by his ministry edify their neighbors through the practice of the virtues she teaches and fosters. Thus everyone knows by the life she manifests exactly what the Catholic Church stands for and in the day of trial her children can appeal to something that everyone knows through long experience with her ministers. And at once

Advantages of Ontario Loan Debentures

Short term—issued for 1, 2, 3, 4 or 5 years.

High Interest Yield 5½% per annum, payable half-yearly Absolute Security

—the Assets of the Ontario Loan & Debenture Company are more than double the Liabilities to the depositors and debenture holders.

Cash held and money invested in Government and municipal bonds total an amount equal to 73% of the Company's liabilities to the public—further proof of stability.

Inquiries are invited regarding complete information on Ontario Loan Debentures.

Capital, \$1,750,000 Reserve Fund, \$2,500,000

The Ontario Loan & Debenture Company

"53 Years of Service"

Dundas St. W., Corner Market Lane, London

President, A. M. SMART

Manager, T. H. MAIN

the plague of unjust persecution is checked.

There are many who never reflect on this important phase of the life of the Church. Souls saved in indifference or blighted with the disease of heresy are not cured in a moment. They require both the enlightening teachings of divine truth and the showers of grace that come through the offering up of the Holy Sacrifice of the Mass, the prayers and sacrifices of faithful souls. It is only through the missionary that these benefits can be had.

So the missionary goes on in the name of God, animated with a zeal inspired by love of Our Divine Lord, Who sustains him. What excuse have we who will not at least take enough interest in his great work to give a helping hand? If we cannot be missionaries as he is, why not at least share in his holy work by doing something for Extension, to which he turns in the hour of difficulty and trial for help that is a vital necessity.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS Previously acknowledged \$7,068 97 MASS INTENTIONS Prescott 8 00

REVIVES DEVOTION TO BOY-MARTYR

ST. JULIO'S BODY REPOSES IN ANCIENT CHURCH OF VIENNA

In the first years of the Eighteenth Century the Imperial Court of Vienna received as a gift from the Holy See the relics of the Child Martyr, St. Julio, who was a victim of the first persecutions of the Christians at Rome.

The body of the little Saint, as also a lamp and a glass vessel containing his blood, found in his tomb in the Roman Catacombs, were preserved for some time in the Imperial Treasury of Vienna. In 1746 the Empress Maria Teresa sent the relics, still enclosed in the original casket, as they had come from Rome, to the Jesuit Father, Antonio Cito. In the Italian Church of Vienna the relics were exposed to public veneration.

FIRST EXPOSITION

At Christmas of that year the relics, which had been placed in precious reliquaries were exposed for the first time in the church of the Jesuits, "Am Hof." On the following day, the Feast of St. Stephen, Protomartyr, with great pomp, amid a vast throng of people, the relics were translated in procession back to the Italian church. Following the translation a solemn triduum was held, closing December 28, the Feast of St. Julio and the Holy Innocents.

For many years the devotion remained alive among the Viennese, especially among the children, who were devoted to St. Julio, the Boy Martyr. Numerous cures of children were obtained through the intercession of the Saint and were registered by the custodians of the church. Many Masses were celebrated at the desire of the faithful at St. Julio's altar. A second altar was erected in 1749.

Bishops and Archbishops and many cities testified their special devotion to St. Julio. In 1751 the Archduke Joseph, afterward Joseph II., paid his homage at the altar of St. Julio edifying all his followers. In those days also many parents gave the name of Julio to their boys and had pictures of the Martyr in the nurseries. Pietro Metastasio, a famous poet of the time, while living in Vienna, composed a hymn glorifying the Saint. This hymn was widely disseminated among the people and even translated into many tongues. The body of the poet reposes near the Church of St. Michael where also has reposed the body of St. Julio since the year 1774.

The translation of St. Julio's body followed the suppression of the Jesuits decreed in 1773, by which decree the relics lost their proper custodians. The Empress, Maria Teresa desired that the body of St. Julio should be placed in the Church of St. Michael as the parish church of the Court.

IMPETUS TO DEVOTION

For a time the devotion to St. Julio languished, particularly after the suppression of the Society of Jesus. But by the providence of God a tremendous impetus has been given to it in recent days.

The recent transfer of the Church of St. Michael from the Barnabite Fathers to the Salvatorian Fathers has caused a revival of the cult to the Boy Saint, Julio. Among the faithful an increasing interest in his life and martyrdom has sprung up. In this glorification of St. Julio there is every evidence to indicate that he will take his place in these troubled days as one of the special Patrons and Protectors of childhood and of youth.

On the feast of St. Julio celebrated recently in Rome and Vienna with special ceremonial, many knelt to pray at the shrines consecrated by the heroic sacrifice of the Boy-Saint.—The Pilot.

BURSES

FOR THE EDUCATION OF PRIESTS FOR CHINA

"The labourers are few." (Luke x. 2.)

Each complete bursar of \$5,000 will assure in perpetuity the education of a priest to labour for souls in China, a perpetual, living monument to the charity of our well-wishers and friends.

Rev. J. M. FRASER, M. A.,
China Mission College,
Almonte, Ontario.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,947 68
Pupils Grade 1, Mt. Carmel Convent, New Waterford..... 1 50
Mrs. J. A. McAvoy,
Burk's Falls..... 1 00

ST. ANTHONY'S BURSE
Previously acknowledged \$1,600 95
Prescott..... 5 00
F. J. M..... 5 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,893 43
COMFORTER OF THE AFFLICTED BURSE
Previously acknowledged \$436 00

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$3,227 88
BLESSED SACRAMENT BURSE
Previously acknowledged \$488 06

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$400 80
HOLY NAME OF JESUS BURSE
Previously acknowledged \$328 00

HOLY SOULS BURSE

Previously acknowledged \$1,760 39
Belleville..... 1 00
Friend, Guelph..... 5 00

LITTLE FLOWER BURSE

Previously acknowledged \$1,165 89
SACRED HEART LEAGUE BURSE

Previously acknowledged \$3,072 95
A Friend, Nfld..... 2 00

City of Victoria B. C.

5½% Coupon Instalment Bonds

Dated 1st February, 1924
Due 1st February, 1933-1943

Principal and half-yearly interest (1st February and August) payable at the Bank of Montreal, in Montreal, Toronto, Winnipeg and Victoria.

Bonds may be registered as to principal. Denominations: \$1,000.

Price: Rate to yield 5.63% - 5.67% according to maturity.

Full particulars on request.

A.E. AMES & CO.
INDEPENDENT INVESTMENTS - ESTABLISHED 1888
MONTREAL TORONTO NEW YORK
VICTORIA, B.C. CHICAGO, ILL.