

recently Viennese citizens and bankers established a fund of 50,000,000 for the university. But the depreciation of the krone is so enormous that 12,500,000 had to be spent for a much needed X-ray apparatus. The foremost scholars are not in a position to follow the most important foreign publications or to purchase foreign books.

One of the blunders of the Treaty of St. Germain was to compel Austria to treat students of the succession States as Austrians. Now it is a matter of record that out of 12,000 students at the University of Vienna at least 5,000 are from these succession States. They are poor people, mostly Jews who are not tolerated in the Polish universities which admit only 3%. Consequently a large number of foreign students are now dependent upon Austrian charity.

When one considers what science and civilization owe to the University of Vienna one must grieve at the moral degradation of Europe and be nauseated in the presence of its indifference. As a post-war premier of Italy I always sought to help Austria. The war was a necessity for us, but after the war the duties of civilization and the rights of humanity ought to have been put into operation again. I hope that the noble sentiments of human solidarity will find the same echo as before the war in the United States which stands aloof from the European imbroglio. I appeal therefore to the presidents of American universities and to my American friends and exhort them to give assistance in a task which history will designate as the first manifestation of noble humanity after the Great War, as the first attempt to stop disintegration. I ask them to devote their resources to the rebuilding of the university and the research institutions of Vienna. To the American mind, at once practical and idealistic, belongs the honor of such a comprehensive undertaking. If the presidents of the American universities and their friends (there are so many rich and generous people in America) could form a syndicate which would undertake to contribute annually for a period of ten years \$100,000 to the support of these institutions of learning, the famous old university would immediately begin to flourish again. Just as the lighthouse points out the haven of safety to the ship buffeted about by the waves in a stormy night, so too will the shining lighthouse of the University of Vienna, rebuilt and restored with the aid of America point out to all the peoples of the East the new path of civilization. Wealth amounts to nothing unless it serves a great cause, and what I propose to my American friends is the noblest task they can fulfill.

In the midst of the hateful chaos of European nations, of brutal passions, and the delirium of peace which continues the war, in the midst of the insensitivities of allegedly "democratic" nations that commit outrages which no absolutism has ever perpetrated, we will restore the light to the lighthouse of the University of Vienna. Perhaps that will prevent the shipwreck of many souls, and the new light of civilization and life will shine throughout Europe and the East.—The Nation Dec. 27.

GOVERNORS' VIEWS ON KU KLUX KLAN

BELIEVE TIME FOR SILENT TREATMENT OF MENACE HAS PASSED

Washington, Dec. 22.—Bewilderment and apprehension are the outstanding characteristics of the attitude of the Governors of most of the nineteen States represented at the Governors' Conference at White Sulphur Springs, W. Va., last week, regarding the rise and activities of the Ku Klux Klan. To say that the Governors fear the Klan would probably be an unjust accusation; the most instances; but to say that they are apprehensive of the results that may follow its expansion and that they are puzzled as to how it can best be met, is to give expression to an absolute truth.

Even those few executives who stood up boldly in the conference and denounced the Klan in unqualified terms and who indicated that they are willing and anxious to do all in their power to prevent the Invisible Empire from supplanting the constitutional form of government, were frankly puzzled when asked to suggest methods by which the pernicious activities of the Klan may be checked.

TIME FOR SILENT TREATMENT PASSED

Most of the Governors, when interviewed privately by a representative of the N. C. W. C. News Service, were inclined to believe that the Klan is necessarily of an ephemeral nature and will die out within a short time. Several of them expressed the view that publicity even of an adverse nature was a factor in helping the Klan grow in its early stages, although practically all agreed that the organization has now reached such proportions that it can not be given the silent treatment at the present time. As to the Klan's lease on life, Governor Allen of Kansas disagreed with other executives. "The new Klan will not die as soon as the A. P. A. movement did," he said, "because back of the Ku Klux Klan there is a clever, able, invisible Government with its eye fixed on the \$10 admission fee."

Raising his contention on the experience of his own State, Governor Olcott of Oregon sounded a warning that the Klan can not be ignored on the assumption that it will die of its own inherent weakness. "We ignored it for two years in Oregon and then we woke up one morning and found that it had captured the State," he said.

Education, publication of names of members, filing financial reports with State officials under State laws, and control through the exercise of disbarment power by the charter boards of the various States, were some of the methods of combating the Klan menace that were suggested at various times during the conference. However, none of the governors making these suggestions appeared to be very confident that his own particular remedy would be entirely successful. They were tentative proposals advanced for purposes of discussion rather than the expression of deep seated convictions. The impression could not be avoided that the Klan, to put it frankly, has most of the governors either puzzled or politically terrorized.

Governor Morrison, was the only Governor present who came forward with even a qualified defense of the Klan.

PROFITING AT THE BOTTOM OF IT

That the profits from the sale of sheets, pillow-slips, memberships, etc., constitute one powerful motive for the existence and organization of the Klan, is a proposition that was generally accepted by the governors. This was perhaps most forcefully expressed by Governor Allen, of Kansas, who said: "Probably the saddest reflection upon the intelligence of the Americans who are joining this organization is the ease with which they have been exploited by the profiteers who are capitalizing their religious and racial prejudices for the benefit of this Atlanta outfit. It is another nostrum from the home of patent nostrums."

Governors Sproul, Parker, McCray, Olcott, Ritchie, Hyde, and others, expressed opinions to the effect that the element of personal profit, while probably the major impelling force back of the organization of the Klan.

SEE GREAT MENACE IN KLAN

Governor Olcott's warning to the Governors of what may result if the Klan is unchecked, was solemn and emphatic.

"Underneath all this talk of the Klan, this band of white-robed mystics, slumber the coals that may be fanned into a destroying heat," he said. "I have been frank in my declarations about this organization. The things I have said, I have said out of my heart, because I trust our nation—my nation—will call a halt before it is too late. The rumblings are heard on every hand, east and west and north and south. I challenge this organization to stand out in the open, to rip off its mask, to appear in the garb of every day citizenry. Let it speak its speech out in the open. It is largely a political organization founded for certain objects and purposes. Let it be specific. Let it throw down its gage of battle in the open lists so the tournament may be fought under the eyes of all mankind. But above all, let those men who make up the rank and file of this organization reflect that they are American citizens. Let their minds revert to the Argonne or Chateau-Thierry, where Catholic, Negro, and Protestant fought side by side against the guns of the common enemy, where the Catholic turned to aid his fallen Protestant comrade and gave to his dying buddy a drink of water; where the Jew fell dead under the machine-gun fire and his body dropped over the inert body of his brother Protestant. Let the men who make up the rank and file of this organization reflect on some of these things before they go headlong on their course."

Other serious aspects of the Klan movement were pointed out by Governor Allen of Kansas as follows: "If we deliberately allow this organization to take the law into its own hands then we break down all the safeguards of society which have been built here through the sanctity of government. We allow the beginning of the feud that is racial and religious, we justify the establishment of a quarrel that leads to group formation, each group making war upon the other in the name of racial and religious bigotry. We destroy the foundations of society."

ABOLISHES THE PLACET

(By N. C. W. C. News Service)

Berne, Dec. 20.—The Grand Council of the Canton of Saint Gall, Switzerland, has voted without discussion the abolition of the placet, that is to say the formality which required appointments of bishops and other manifestations of ecclesiastical authority to have the visa of the government.

The right of placet made it possible for the government to approve or disapprove of the appointments made by the Church and to remove, by its own authority, any priest or vicar.

The bill demanding the abolition of the placet was introduced in 1918. The Canton of Soleure is now the only one in Switzerland in which this reminder of former anti-Catholic legislation still survives.

MENDEL AND PASTEUR

SCIENTISTS HONOR CATHOLIC SCIENTISTS

St. Louis, Mo., Dec. 21.—The celebration of the centenary of the Catholic scientists, Mendel and Pasteur at St. Louis University, brought together a capacity audience composed of St. Louis intellectuals, as well as representatives of the faculties of three universities—Missouri State University, Washington University of this city and St. Louis University, the attending faculty members of each appearing on the stage in cap and gown.

Introducing Prof. Frederick Monroe Tisdell of Missouri and Chancellor Frederick Hall of Washington, the Rev. William F. Robinson, S. J., president of St. Louis University, said that it was an occasion for mutual and general congratulation when three such institutions came together in order to do honor to the memories of two such eminent Catholic scientists. He emphasized the thought that all engaged in education and in the pursuit of learning are at one in their common love of truth and their zeal for the welfare of all mankind.

Dr. Herbert Spencer Jennings of Johns Hopkins University, who delivered the tribute to Johann Gregor Mendel, traced the laborious career of the great scientist, a peasant's son who became a priest and monk, and showed the great services he rendered by his discoveries in the realm of genetic science, although the importance of his work lay hidden and unknown for more than thirty years and until after his death. The peak of Dr. Jennings' discourse was reached when he showed that the conclusions of Mendel were at variance with the Darwinian theory of evolution, and the climax came with the closing words: "However it may be with the philosophical theory of evolution, the genetic science of the future will be based, not on Darwinism, but on Mendelism."

A BREACH IN DARWINISM

"In truth," said Professor Jennings, "by showing that 90% or more of the variations that Darwinism had relied upon as a basis for evolutionary change are not such, but are recombinations of enduring genius, Mendelism effected a tremendous breach in the structure of Darwinism: at times it seemed to have brought the entire edifice quite to the ground. This it has given a real opening to the anti-Darwinian, the anti-evolutionary agitation of the present time. Certainly it has left the problem of evolution and its methods in a far different position from that which it occupied before; a position which, superficially at least, is much weaker, a defensive rather than an aggressive position."

"This is a fact seemingly not fully realized by some enthusiastic partisans of Darwinism, with the result that opponents more abreast of the times take them at a disadvantage. But in doing away with false knowledge, Mendelism made possible the accumulation of true knowledge. Actual changes in genetic constitution, such as the theory of organic evolution, became for the first time recognizable, and they are coming slowly to light. If the theory of organic evolution becomes demonstrable by verification, it will be on the basis of Mendelism. Darwinism will go down in the history of scientific thought as an illuminating interpretation, seemingly correct in its grand conclusion, of a mass of data that was unsorted, unscientific and largely misunderstood. Mendelism is the slow scientific ordering of this mass of data, with resultant disclosure of its meaning."

DR. VAUGHAN EXTOLTS PASTEUR

Dr. Victor C. Vaughan of Michigan University had "Pasteur" for the subject of his address. He reviewed the discoveries of the great French scientist, also the son of a peasant and grandson of a serf, recalling his achievements in the discovery of the true causes of infectious diseases and pointed out the untold benefits derived from his labors for the present and future generations. Concluding, Dr. Vaughan said: "Today, false teachings are urging the multitude to descend to the valley where they came, and as a scientist I fear that the near future of the race is by no means certain. The greatest homage we can bestow upon Louis Pasteur is to follow his teachings."

Father Robinson's address on "Science and the Man" closed the celebration. He said that in the realm of spirit, science could be seen enlightening the world, no less than in other realms. After hearing the addresses of his guests, he had no need for extolling science itself, for its achievements extol themselves.

"Yet," he continued, "all this is to be understood of science which is genuine and which has the qualities that mark off true science from false, the prerogatives that distinguish the real from the spurious. For, there has been and there is today, a so-called science which is only a counterfeit, which does not ring true when sounded, and which cannot stand the acid test of truth. It lives in some of the glory reflected from the true claimant; but it debases the nobility of what is worth while by its folly and by a lack of understanding, made all but

laughable by the supreme assurance of its unfounded claims. Yes, there are scientists and scientists: there is science and quackery."

"May science," concluded Father Robinson, "deep and true, go on its way of high enterprise, delving deeper into the largeness of truth. May it win new conquests with the passing years! May it grow until its present startling achievements are dwarfed by the side of triumphs greater still. And may it ever increase in that sterling humility which is the signet of lofty nobility of soul. Then will it have achieved a splendid mission. And the world, as it lovingly looks over such conquest of science, will never have to grieve over lost manhood, but will hold its head high as it gazes with gratified reverence at the greatness of man. Truly great is science but greater still is man."

HOLY NAME JUBILEE CONDITIONS

New York, Dec. 18.—The recent Papal rescripts granting special indulgences and privileges to members of the Holy Name Society, in honor of the fiftieth anniversary of the founding of the organization in the United States, have been amended and extended to enable more members to take advantage of the privileges offered. Announcement of this action on the part of the Holy See is contained in a cablegram received here by the Very Rev. M. J. Rippe, O. P., National Director of the Holy Name Society, from Cardinal Boggiani, Protector of the organization.

The eight day retreat specified in the original rescript has been changed so that a three day retreat will now suffice to gain the spiritual favors granted by the Holy Father. In addition the Jubilee period, which was originally specified as from October 1 to December 31, has been extended from the latter date to Trinity Sunday. These changes in the Papal rescript were made in response to numerous petitions from pastors in the United States presented through Father Rippe. It was represented that in many parts of the country, because of peculiar local conditions, it would be hardly possible for many of the members of the society to fulfill the conditions specified in the rescript within the time originally specified.

CHRISTMASTIDE

AT ST. JOHN'S INDUSTRIAL SCHOOL

During the recent Christmas season, the boys of St. John's Industrial School were treated to a series of entertainments and festivities that served to emphasize the joyous Christmas spirit and bring into their lives that blessed "home" touch that makes so greatly for elevation of moral tone and refinement of character. Thanks to the devoted efforts of Rev. Brother Plus, the Superintendent, and his staff, the very generous co-operation of numerous friends and benefactors, everything possible was done to bring out both the religious and the social aspect of the Great Festival.

The festivities were ushered in on Thursday, the 21st, by a visit from the special Entertainment Committee of the Knights of Columbus, with Past Grand Knight James McGrath as Christmas man, James Dillon as Secretary, who had been working for weeks in preparation for the annual treat provided for the children who have not the comforts of their own homes.

The Knights came in motor cars escorted Santa Claus (Mr. Frank Madden), resplendent in fine raiment and of a hoary handsomeness and accompanied by a lorry laden with Christmas gifts. Mr. Jules Brazil and Master Weldon Miners, a pupil of the school, led the young folks in cheering and singing in wildest excitement and enthusiasm until Santa himself appeared amid a regular tumult of applause and distributed good things to eat and useful articles of clothing. Through the kindness of Mr. Vince Brackland, a moving picture entertainment providing an hour's enjoyment, brought the proceedings to a close. On this occasion the school was privileged to welcome for the first time Rev. Father Haley, Director of Catholic Welfare of the Archdiocese of Toronto.

On Friday evening, Dec. 22nd, through the kindness of Mrs. Ross, a devoted friend of the Institution, the boys were treated to a delightful entertainment of music, song, and story by a troupe of talented artists including Mrs. Cotterell, Mr. Bert Lloyd, Malcolm Wood, and Mr. Edwin Balfour.

Christmas Day opened with the usual religious celebrations so that the true significance of the festival might not be lost sight of. Midnight Mass was celebrated by the Chaplain, Rev. Father Reddin, in which the boys received Holy Communion and the boys' choir ably rendered the beautiful chant accompanied on the organ by Miss Varley. At 8 o'clock in the morning they assisted at a second Mass celebrated by Very Rev. Dean Harris, and again at a third Mass at 10 o'clock after which Benediction of the Most Blessed Sacrament was given. The Chapel was adorned with the usual festive garlands and streamers and with a beautiful representation of the First Christmas at Bethlehem. During the course of the morning, the boys received their Christmas

stockings filled with good things and enjoyed plenty of appetizing exercise on the skating rink in preparation for the event of the day—a real Christmas dinner.

The dinner, which was prepared entirely by the boys of the culinary department under the direction of Mr. and Mrs. Gibbons, was a sumptuous one. There was a chicken to every table of five, with cranberry sauce, mashed potatoes, and, in addition, English plum pudding with caramel sauce, candied nuts, fruit, and soft drinks.

In the afternoon a Christmas Tree entertainment was provided by Mrs. Ross and her devoted co-workers with a real genial and jolly old Santa Claus in the person of Mr. Jeffrey. Later came supper with Christmas cake and mince pie among other good things and, after a very happy and memorable day, the boys retired to rest to the music of Christmas carols sung by the school choir.

On Thursday, Dec. 28th, the boys were the guests of Mr. P. J. Mulqueen and the Sportsmen's Patriotic Association at a theatre party at Shea's which was likewise thoroughly enjoyed. Again on New Year's Day they were the guests of the Rotary Club at another theatre party.

The boys of St. John's Industrial School will not, then, soon forget Christmas 1927 which, through the kindness of their teachers and friends, was prolonged to a whole week of healthful amusement and cultural enjoyment.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

NOT IN WORD ONLY, BUT IN DEED

During the past months we received hundreds upon hundreds of letters from Catholics throughout Canada. These letters came to us in response to various appeals issued for the missions in the Canadian West and North.

Generally, the donations received are small and come from humble, pious Catholic homes. We are hoping and praying that some day the spirit of Catholic generosity will enter under the roof-trees of our wealthy Catholics and stir them to make a worth-while sacrifice for the greatest charity in Canada—Catholic missions. When this happens with a certain amount of regularity we shall feel that a milestone in Catholicity has been reached—that wealthy Catholics are beginning to realize their responsibilities towards the propagation of the faith as well as the wealthy non-Catholics who give so generously and spontaneously to all kinds of Protestant missionary and social work.

Catholics are taught from their youth that they possess the true faith, without which they cannot be saved. They know the reason of Christ's coming, teaching and suffering—that all men should be brought to a knowledge of the truth. The law of charity has been expounded—the love of God and the love of our neighbor—that our neighbor is mankind of every description, without any exception of persons, and that we are to do unto him as we would that he should do unto us. Our catechism goes on to explain that by this rule of charity we are bound to assist our neighbor, among other obligations, in the way of salvation. Again "to assist the ignorant in the way of salvation" we are told, is one of the spiritual works of mercy.

Why in spite of all this is missionary work neglected and viewed as a matter of supererogation, something that we may play with if we like it or ignore if it suits our mind? Co-operation and sacrifice are needed if this all-important work of the Church is to go on in Canada. Co-operation and sacrifice for our Canadian missions must have their source in the authoritative ministers of Christ and the dispensers of the mysteries of God. If we hark back to the War period we find that there were two outstanding factors responsible in a very great measure for the success of the victors, viz., co-operation and sacrifice.

So, too, in every work that depends upon a number for success, these two, co-operation and sacrifice, must accompany the endeavor. In business, partners must pull together and sacrifice their individual likes and dislikes if success is to be achieved and crown their labors.

The Catholic Church Extension Society constantly insists on the need of service and sacrifice within the fold. Service and sacrifice must be more evident, certainly, if ever we expect to get great results in Canada! If Catholic ideals do not permeate, influence and direct us, what will be our stand against the non-Catholic and un-Catholic forces at work in our great country?

The leaders of Catholic thought are appalled at the indifference of Catholics to the welfare of the Church as a whole. The evil finds its expression in the want of co-operation among Catholics when ever any great problem of unusual import requires effective solution. So we also see the majority indifferent to the salvation of those about them and supremely content to fill themselves with the Bread of Life, and enjoy all the luxuries of Religion.

Isn't it most unreasonable, unnatural, and uncharitable to look on indifferently, as if we were in no wise concerned, and see a section of God's army going down to defeat? Where is our cry of encouragement and succor? Does not such an attitude spell disaster at length for all of us? Our Catholicity if it means anything should surely mean co-operation in its members, unity of action and sacrifice.

So our parochialism, sectionalism and nationalism must give place to Catholicism, or these allied enemies will certainly destroy all progress towards Catholic ideals.

Education is necessary. The pulpit must necessarily lead in this all-important work. The teachers of Catholic truth require Catholic publications capable, willing and eager to second their efforts. Our people will then readily fall into line and follow the lead of the brightest minds in the Church, and aid in solving the social and religious questions of the moment. A writer recently in an ecclesiastical periodical said that the ordinary Catholic newspaper is a mere trailer behind the light, playful and varied journal of the times, and feeds its readers on pap and baby-food, the result being that we have too many spineless and weak-kneed and soft-bodied Catholics. Our Canadian Catholic journals, we are proud to say, are not of this class.

The Catholic Congregation is interested in mission work. The Catholic instinct responds quickly to the mission appeal. We can then inform our people regularly on the victories or reverses of the army of God in the battlefield and be assured of their support and sympathy. They will give too, men, money and munitions without stint. The children, the soldiers of tomorrow, should receive consideration. The mission instruction ought to be reckoned as one of their greatest needs. The presence from time to time in our pulpits of missionary priests—men from the trenches who will give new life and energy to our parishioners and their opened eyes will see not just to the confines of the parochial domain, but far beyond into the great Kingdom of God upon earth.

When our good Catholic people practically understand the need of serving and sacrificing for the success of the Church the questions social and moral will be grasped and solved adequately; the missions at home and abroad will not be left in need as they are today; priests will be supplied in sufficient numbers to new dioceses, churches will be built, religious institutions founded and supported, and souls innumerable saved.

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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

MASS INTENTIONS
Friend, Prescott 2 00

THE FARMER AND THE CONSUMER

New York, Dec. 23.—"Unless the Republican and Democratic Parties respond with a solution eliminating the waste between consumer and producer, what alternative is there for the farmer but radicalism and Socialism?"

United States Senator David I. Walsh of Massachusetts, who asked the question on Sunday at the Communion breakfast of the Holy Name Society of St. Brendan's Church in the Bronx, said the farming population, according to his opinion, formed after a tour of the West, is today chiefly interested in facts related to the difference between the prices they receive for farm products and the prices paid by the ultimate consumer.

"They are obtaining for their products only 25% of what the consumer pays and they are demanding that the waste between the producer and the consumer be eliminated."

By Rev. Dr. Wilhelm Baron von Capitaine

Strong pressure is being brought to bear upon the government to abolish the universal eight-hour day, which is held responsible in many quarters for the inability of Germany to make a quicker financial and economic recovery. The matter was brought to public attention recently by a letter written by the great industrial magnate August Thyssen to Chancellor Wirth, which was endorsed at the fortieth annual convention of the Farmers' Confederation of the Rhineland at Cologne which was attended by Msgr. the Count of Spee as the representative of the Archbishop. The letter said:

"Present conditions in Germany must be the cause of great sorrow to us all. It is true that the chief blame rests with the Treaty of Versailles but we must also ascribe

some of the trouble to ourselves. The most fatal theory brought with the Revolution was 'the absolute introduction of the eight-hour day for all workers and employees. Because of the application of that principle, work has been slowed up and production has been diminished. During the War our work was largely unproductive and now we must give to our enemies many billions of gold and property. In time of peace before the War, the German people was forced to work ten hours a day to sustain itself and now people think eight hours sufficient to support a higher standard of living than before the War and also pay the War debts. It must also be remembered that an eight-hour day means a reduction in productive capacity to about 60% of the peace time figure. This figure will hold good for all our industries including agriculture."

"I do not understand how the Minister Giesbert had the courage to say recently in the assembly that the eight-hour day must be retained at any cost. Even the Socialist leaders have admitted that we cannot recover if we do not give it up. We can be saved only by increased production."

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