

Court in the case brought by the Nebraska District of the Evangelical Lutheran Synod joined by John Siedlik, whose children attended the parochial school of St. Francis Parish in South Omaha. Other decisions handed down at the same time and likewise based on the decision in the Meyer case, reversed decisions of the Supreme Courts of Ohio and Iowa, and declared laws passed by those States prohibiting the use of foreign languages in the primary schools to be unconstitutional.

Justice Holmes presented a minority opinion, in which Judge Sutherland concurred, and in which it was held that under some circumstances the resort to methods such as the Nebraska law to bring about a knowledge of a common tongue might be reasonable and justified. The dissenting members agreed with the opinion of the court that specific prohibition of the teaching of the German language was unconstitutional legislation.

#### EFFECT ON OREGON CASE

Great importance has been attached to the decision in the Nebraska case as, possibly, containing an intimation of what the attitude of the Court will be when the Oregon anti-parochial school law comes before it for settlement.

In this connection significance is attached to the following paragraphs in the Meyer case decision:

"The problem for our determination is whether the statute as construed and applied unreasonably infringes the liberty guaranteed to the plaintiff in error by the Fourteenth Amendment. 'No State shall deprive any person of life, liberty, or property without due process of law.'"

"While this court has not attempted to define with exactness the liberty thus guaranteed, the term has received much consideration and some of the included things have been definitely stated. Without doubt it denotes not merely freedom from bodily restraint but also the right of the individual to contract, to engage in any of the common occupations of life, to acquire useful knowledge, to marry, establish a home and bring up children to worship God according to the dictates of their own conscience, and generally to enjoy those privileges long recognized at common law as essential to the orderly pursuit of happiness by free men."

"The American people have always regarded education and acquisition of knowledge as matters of supreme importance which should be diligently promoted. The Ordinance of 1787 declares: 'Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and means of education shall forever be encouraged.' Corresponding to the right of control, it is the natural duty of the parent to give his children education suitable to their station in life; and nearly all the States, including Nebraska, enforce this obligation by compulsory laws. Practically, education of the young is only possible in schools conducted by specially qualified persons who devote themselves thereto. The calling always has been regarded as useful and honorable, essential, indeed to the public welfare. Mere knowledge of the German language cannot reasonably be regarded as harmful. Heretofore it has been commonly looked upon as helpful and desirable. Plaintiff in error taught this language in school as part of his occupation. His right to teach and the right of parents to engage him so to instruct their children, we think, are within the liberty of the Amendment."

"That the State may do much, go very far, indeed, in order to improve the quality of its citizens, physically, mentally, and morally, is clear; but the individual has certain fundamental rights which must be respected. The protection of the constitution extends to all, to those who speak other languages as well as to those born with English on the tongue. Perhaps it would be highly advantageous if all had ready understanding of our ordinary speech, but this cannot be coerced by methods, which conflict with the constitution—a desirable end cannot be promoted by prohibited means."

"For the welfare of his ideal Commonwealth Plato suggested a law which should provide: 'That the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent. . . . The proper officers will take the offspring of the good parents to the pen or fold, and there they will deposit them with certain nurses who dwell in a separate quarter; but the offspring of the inferior or of the better when they chance to be deformed, will be put away in some mysterious place, as they should be.' In order to submerge the individual and develop ideal citizens, Sparta assembled the males at seven to barracks and entrusted their subsequent education and training to official guardians. Although such measures have been deliberately approved by men of great genius their ideas touching the relation between individual and State were wholly different from those upon which our institutions rest; and it hardly will be affirmed that any legislature could impose such restrictions upon the people of a State without doing violence to both letter and spirit of the constitution."

"The desire of the Legislature to foster a homogeneous people with American ideals prepared readily to understand current discussions of civic matters is easy to appreciate. Unfortunately experiences during the late War and aversion toward every characteristic of truculent adversaries were certainly enough to quicken that aspiration. But the means adopted, we think, exceed the limitations upon the power of the State and conflict with rights assured to plaintiff in error. The interference is plain enough and no adequate reason therefore in time of peace and domestic tranquility has been shown."

"The power of the State to compel attendance at some school and to make reasonable regulations for all schools, including a requirement that they shall give instructions in English, is not questioned, nor has challenge been made of the State's power to prescribe a curriculum for institutions which it supports. These matters are not within the present controversy. Our concern is with the prohibition approved by the Supreme Court. . . . We are constrained to conclude that the statute as applied is arbitrary and without reasonable relation to any end within the competency of the State. As the statute undertakes to interfere only with teaching which involves a modern language, leaving complete freedom as to other matters, there seems no adequate foundation for the suggestion that the purpose was to protect the child's health by limiting his mental activities. It is well known that proficiency in a foreign language seldom comes to one not instructed at an early age and experience shows that this is not injurious to the health, morals or understanding of the ordinary child."

"The judgment of the Court below must be reversed and the course remanded for further proceedings not inconsistent with this opinion."

#### DISSENTING OPINION

The dissenting opinion presented by Justice Holmes and concurred in by Justice Sutherland reads:

"We agree, I take it, that it is desirable that all citizens of the United States should speak a common tongue, and therefore that the end aimed at by the statute is a lawful and proper one. The only question is whether the means adopted deprive teachers of the liberty secured to them by the Fourteenth Amendment. It is with hesitation and unwillingness that I differ from my brethren with regard to a law like this but I cannot bring my mind to believe that in some circumstances, and circumstances existing, it is said in Nebraska, the statute might not be regarded as a reasonable or even necessary method of reaching the desired result. The part of the Act with which we are concerned deals with the teaching of young children. Youth is the time when familiarity with a language is established and if there are sections in the State where a child would hear only Polish or French or German spoken at home I am not prepared to say that it is unreasonable to provide that in his early years he shall hear and speak only English at school. But if it is reasonable it is not an undue restriction of the liberty either of teacher or scholar. No one would doubt that a teacher might be forbidden to teach many things, and the only criterion of his liberty under the constitution that I can think of is 'whether, considering the end in view, the statute passes the bounds of reason and assumes the character of a mere arbitrary feat.' Purity Extract & Tonic Co. v. Lynch, 226, U. S. 102, 304; Hobb Co. v. Shaw 248, U. S. 297, 305. I think I appreciate the objections to the law but it appears to me to present a question upon which men reasonably might differ and therefore I am unable to say that the Constitution of the United States prevents the experiment being tried."

"I agree with the Court as to the special provisions against the German language contained in the Statutes dealt with in Bohning v. Ohio decided today."

#### METHODS OF CHINESE BANDITS DESCRIBED

Chicago, June, 22.—A first hand story of the atrocities committed by the bandits in China, in which the kidnapping of children from school rooms, and the mutilation of victims to enforce ransom was described, was told in Chicago by the Rev. Bruno Hagspiel, S. V. D. who has just returned to the mission house of the order at Tientsin, after spending six months in the Far East.

"Formerly the robbers were content to loot homes," said Father Hagspiel. "Now they seize the heads of wealthy families and hold them for ransom. They also invade the schools and capture the children of the rich. In the province of Szechuan, bandits carried off the only son of the Tschun Lin chen-hsun, and demanded a ransom of \$2,000,000. They also captured the brother of Chou-shih-yuan and held him for \$500,000 ransom."

"If the money demanded does not arrive at the time specified, one of the prisoner's ears is cut off and sent to his people. If there is further delay, the other ear is cut off and sent. Finally if the ransom is delayed too long, the prisoner's head is cut off and sent to his people."

"The rich fear to remain in their homes at night, and because the bandits are armed with modern weapons, the farmers are in deadly fear of them. Sometimes the robbers in the disguise of beggars attack the generous people who are giving them alms."

"When bandits seize an important victim, they often glue his eyes shut and stop his ears so that he sees and hears nothing, and rush him to their mountain stronghold."

"The cause of all this misery and brigandage is that China is today without a master."

#### TRIDUUM AT LISIEUX

##### AMERICAN ARMY CAPTAIN MAKES AN ADDRESS AT THE CELEBRATION

By M. Masland

Paris, June 21.—Cardinal Vico, Prefect of the Congregation of Rites and reporter of the cause of Sister Teresa of the Child Jesus, was present in person to preside at the solemn triduum in honor of the newly Beatified in the chapel of the Carmel of Lisieux. As the chapel only holds six hundred persons, only a small, chosen group was able to witness the ceremony, while a host of pilgrims remained outside. In addition to all the dignitaries of the diocese of Bayeux, the guests included several French bishops, several prelates from Rome, the three Abbots of the Trappist monasteries of Normandy, the Superior General of the Carmelites, the Catholic members of parliament from Normandy, the attaches of the embassies of Brazil and Argentina, the Consul General of Panama, the members of the family of Sister Teresa, Abbe Anne, the beneficiary of a miracle obtained through Sister Teresa's intercession, Captain Huffer of the American Legion, many English and Canadians, etc. It may be said that all parts of the earth were represented.

The Carmelite chapel was beautifully decorated with roses. The musical program, executed turn about by the Schola Cantorum of Paris and by a religious choir from Caen, gave several works composed especially for the occasion, notably a cantata composed by a nun in the Carmel of Lisieux. The choir also sang the ancient Benedictine acclamation, the "Te decet Laus," in honor of the newly beatified.

#### SILVER SHRINE CARRIED IN PROCESSION

The most beautiful ceremony was a triumphal procession of the relics of Sister Teresa, in the silver shrine offered by the faithful of Brazil. Following the flags, the clergy, the prelates and an enormous crowd accompanied the shrine through the streets of the city which was everywhere decorated with roses. When the procession was over, as the chapel was too small, the bishop led the crowd to the Cathedral where a solemn Benedictine was sung, followed by the reading of the Pope's letter celebrating the virtues of the Blessed Teresa. This letter, which was addressed to Cardinal Vico, is as follows:

Venerable Brother, Greeting and Apostolic Benediction:

By virtue of your eminent charge, you know bet or than anyone with what haste and with what joy of our heart we recently granted the honor of Beatification to the venerable servant of God, Teresa of the Child Jesus.

Truly, this result reveals, we believe, a particular design of Providence, of the merciful and all-loving God! Ten years have not elapsed since the first steps were taken for the introduction of the cause; scarcely have we passed the 25th anniversary of the very precious death of Teresa, and this cause has received,—all rites having been religiously observed, however,—the happiest crown! In a century too forgetful of eternal interests, in the face of the disdain openly displayed for the supernatural, in these times when numerous minds are so full of pride and assurance that they ignore or affect to ignore the Catholic Church, Mother of holiness and cause of all true civilization, it is good to observe that it was agreeable to God to make known throughout the whole world what this child practiced in humility, in the cloister of her Carmel: her simplicity, the ingenuousness of her soul, her angelic life, the brilliance of her virtues and also of her miracles, her perfect practice of spiritual childhood in which, naive and pure, she revealed herself a master in the marvelous book of her life written to obey her superiors, the freshness and grace of which are natural! We have given her as a remarkable and already very dear example for the imitation of the faithful! We have proposed to the religious veneration of the faithful she who was the heroine of holiness; we have invoked her as our advocate and our patron because of this rain of roses which, as she promised, she does not cease to pour down upon men.

The holy solemnities have been celebrated in the patriarchal basilica of the Vatican; there remains for the Discalced Carmelites and the diocese of Bayeux-Lisieux to celebrate the triduum of the usual supplications. God, we are confident, will be glorified thereby, the Blessed Teresa will be honored; Christians will find it in their spiritual advantage.

Go, therefore, with joy! Carry to the inhabitants of Lisieux the encouragement of Our words! They possess, as a precious hostage within their walls, the body of the Blessed Carmelite; may they know how to find a noble stimulus to Christian virtues and may they never cease to address from this glorious tomb prayers for the Common Father of all the faithful. As a token of divine favors, and in testimony of Our fatherly benevolence, We grant you from Our heart, venerable Brother, the Apostolic Benediction.

Given at Rome, by St. Peter's, May 14, 1928, in the second year of Our Pontificate.

PIUS XI., POPE.

#### AMERICAN CAPTAIN'S ADDRESS

At the luncheon which followed the celebration and which was attended by all the prominent guests present, including Cardinal Vico, an address was delivered by Captain Huffer. He spoke as follows:

"May Lisieux, Normandy and the noble French nation know that all the Catholics of the United States are following the celebrations at Lisieux with the greatest sympathy, and I am very happy to be here today, the representative of my brethren."

"May the religious of the Carmel of Lisieux and the four sisters of Blessed Teresa of the Child Jesus receive the homage of our profound admiration."

"Happy the country which produces such masterpieces of religious grace and beauty!"

#### FIFTY YEARS A PRIEST

##### REV. P. LENNON CELEBRATES HIGH MASS AT ST. JOSEPH'S CHURCH, STRATFORD

The Stratford Beacon-Herald

Fifty years ago, on a Saturday morning, a young man, Peter Lennon, a native of Perth County was ordained into the priesthood of the Roman Catholic Church, at Stratford. The following day, before a large congregation in his home church of Stratford, that newly ordained priest celebrated his first Mass and received the congratulations of a host of friends.

Sunday morning at St. Joseph's church, Father Lennon, his big figure slightly stooped and hair long since turned white, but with the same zeal that marked his first appearance at the altar of God, observed the fiftieth anniversary of his ordination to the priesthood, by celebrating High Mass. The body of the church was filled. Many friends were present, but only a few who rejoiced with him fifty years ago. Within the sanctuary was His Lordship Bishop Fallon of London, two very dear friends of the jubilarian, Mr. Brady and Dr. Foley of London, the pastor of the church, Dean J. A. Haulon and his two assistants, Father Mackesy and Father Jordan.

The speaker for the occasion was Bishop Fallon who based his remarks on the following passage: "You have not chosen me, but I have chosen you." The mysterious influence of the works of God in the soul of man, he stated, are too deep for our complete understanding. "Perhaps, however, I am not going beyond the truth when I say that the influence of God's presence in the soul of him whom He decides to be one of his priests evidences the closest relationship between God and man. It is hard to understand, perhaps, because we give it very little attention. God calls from all classes. No two cases are just alike, but I say to you of all the sacrifices a boy can be called upon to make in the pursuit of his vocation the priesthood presents the most terrifying aspects. There are countless sacrifices. He must go where he is sent and alone. He gives up all joys of family life. In all the world there is no profession that calls for so great sacrifice and no profession that gives so slight a reward."

#### PRIESTHOOD A SERMON

"Is not the priesthood a sermon in itself? What could you do without your priests? You would not have this tabernacle, this altar. You would not have your sacraments, no Holy Communion, no real presence of Jesus Christ in the sacrament of the altar unless you had priests. Therefore no further sermon is necessary for you. Today you are assisting at the fiftieth anniversary of a priest's ordination. The majority of the human race are not granted fifty years of life. I am told by statisticians that the average age is thirty-three. Very few men are given the grace to spend fifty years in one profession. Fifty years a priest is a long time. It has meant work, labor, sacrifice early and late. It has meant sacrifices that only a priest knows. It is only the simple duty, when a thing of this kind takes place, that the bishop of the diocese should tender his best wishes to the jubilarian." And turning to the reverend priest he said:

"I am glad in my heart and soul before God, that you were given the grace to go back and offer up the Holy Sacrifice in the chapel where fifty years ago you were ordained. I am glad you have been able to come back to this parish where more than fifty years ago you received for the first time the sacrament of the altar and were confirmed. You have been a good strong priest all the days of your life. I hope and pray that God will give you joy and peace during the remaining days of your life and an abundance of joy during all eternity."

On Saturday morning Father Lennon celebrated Mass at the seminary in London. His present pastorate is in Dundas.

#### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CONTINUED FROM LAST WEEK

"Mountain Park contains about thirty Catholic homes. The average attendance at Holy Mass is 35 people. During the past five years about five hundred dollars have been collected for a church building fund. His Grace, Archbishop O'Leary, made his pastoral visit there, in July, 1922. The decision was arrived at that, as soon as possible, a chapel should be built in the village, which is at present in course of building. And now I sit here, as a beggar. May you, please! can you, please! help? Yes, missionaries have an incorrigible defect: they are beggars! On Sunday evening I walked down to Cadomin, to gain time, and to return promptly to Coalspur. So, at Cadomin again, I got hospitality in that dear shack. Oh, the pleasant comfort of having a shack! Though poor it may be, it is home, sweet home, away from the noise of a bunk house."

"May 28th. Return to Coalspur. Mail, papers, letterwriting."

"May 29th. A day at 'home'; final arrangements before leaving the district."

"May 30th. A trip to Merceal, where reside two Catholic families."

"May 31st. Holy Mass at Merceal before work time; two communicants; return, walking to Coalspur, five miles, carrying the usual faithful outfit. In the evening walk to Robb, distribution of Catholic literature recently received from various benefactors."

"June 1st. Walk to Oliphant, three miles south of Coalspur, where two Catholic families reside. Holy Mass; two communicants. The same day a trip to Cadomin; snow, rain and mud; the catechism lesson is cancelled."

"June 2nd. Snow, rain and mud; fear of a local flood. Farewell day."

"But in the winter months, how do you fare?"

"I manage to be on the go, at the same rate of speed as I have just shown for the month of May. There are but a few names of places to change. A few winter incidents deserve notice, for the benefit of intending candidates to mission work some where 'Out-west.'"

"Very few priests with a roving mission expect to have a house-keeper. So, they are reduced to batching. In the winter months, ink and water freeze (did you doubt it?) The shack turns icy cold. For instance, at Coalspur, on February 18th, 1923, I read 3 degrees below on my thermometer. There had been no fire for four days and nights. I started my fire cautiously, for fear of accident, as I felt it was mercilessly cold outside. The day before, a man said that 50 below had been felt in Edson. I had a fairly good wood and coal fire in my Quebec heater inside of fifteen minutes, but the recalcitrant thermometer took one hour to have the red liquid rise from 30 degrees below to 20 degrees below. I examined the process with some curiosity. Meantime I wore my heavy coat, cap and mitts. During the second hour of my waiting, the liquid rose from 20 degrees below to 40 degrees above. That thermometer was in an angle of the shack—on the little library, the top of which serves for an altar. I mentioned slow turns, long delays frequent switching, in connection with mixed trains (wrecks also are frequent); it is wise to carry a lunch along on the road. It is good to know the elements of cooking. Of course meals may always be taken at some 'restaurant.'"

"I mentioned shacks with some pride. A priest may easily obtain hospitality in a camp, when he is known to be a fairly good mixer and to mind his pastoral business. A few families may have room for a priest. (I did not say a room). The priest will have to occupy the sofa in the kitchen or parlor, and camp thereon, with enough blankets for the night. Occasionally he will sleep on the floor (I do not say the bare floor; they spread a rug on the floor, a hide if they have it, some blankets with a pillow. When a missionary has been through various experiences of that nature, with the accompaniment of nocturnal visitors, called the cat, the dog, and smaller, but even more persistent and ambitious animals—he wishes for a shack. I worked hard to set up three. I mentioned walking and carrying the outfit, kitwise. It is a time-saver. I found out that a class of men understand that form of pastoral work better than any elaborate sermon; they put it this way: 'Christ carried his cross; the priest carries his tools—that is some religion any way.' All preachers are not looking for any easy job. Briefly, some form of bodily exertion done through local necessity, without show or pretense, wins the sympathy of the rough element; then, you will have a so-called free pass among them all; finally, you will reach the heart and good will of a few."

"How long do you intend to do that work and live as a hermit?"

"As long as the Superiors may like to retain me on it; as long as the work is not so heavy as to crush the worker under its weight; as long as the hermitage offers moral, intellectual, spiritual attractions. I spoke once before of intellectual isolation to 'Ivor Hael,' and he did not quite understand my hint, as he likely had never experienced anything like intellectual isolation. I meant that many a young missionary, fresh from a seminary, may not have the proper books to help him in his pastoral work; he may surely not live near an older priest who could advise him. At present I have enough good books on history, literature, Biblical studies and theology, to help me along. And I keep my little library supplied with up-to-date books from year to year. When I need those books no longer, I presume that a brother priest will be benefited by them."

"Any suggestion you have to make to promote mission work?"

"Yes, now that the district is about ten years old, and that there are signs of permanency at some central points, I would suggest the erection of two chapels (that is nearly done) at Coalspur and at Mountain Park. But it is not all. I would suggest the establishment of one convent under some primitive form, at Coalspur or at Cadomin. I outlined my plan with some Sisters of Charity, recently, but they are certainly not prepared for carrying it out."

"Imagine three or four women, consecrated to God, living in two shacks placed side by side, boarding two or three girls, giving private music and sewing lessons, visiting the sick in the capacity of benevolent nurses, having Holy Mass three mornings inside of two weeks, when the priest comes on his rounds; all that during three or four years till the population has fully sized up those holy women, and given to them their confidence and support. Yes, indeed, imagine! Is it necessary to implore Blessed Teresa of Lisieux (the Little Flower) or Our Lady of Victory, to obtain the establishment of some religious institution of Nuns in the wild Foot Hill? Something should be done in the way of erecting in the future a convent in the Coalspur district."

"What are your relations with non-Catholics?"

"Always those of courtesy. No controversy, no butting in. Charity."

By that time the ice-cream of the one had melted into some milky liquid, and the hands on the dial had turned more than half an hour. Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

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#### WEEKLY CALENDAR

Sunday, July 15.—St. Henry, Emperor, moved by a vision, prepared for death at the end of six years. When that period had elapsed, Henry, then Duke of Bavaria, was elected Emperor. He devoted the resources of his empire to the honor of God and the service of the Church. In 1022 Henry lay on his bed of death. He gave back to her parents his wife, St. Cunegunda, a virgin still, as a virgin he had received her from Christ."

Monday, July 16.—St. Simon Stock, was born in the county of Kent, England. He lived as a hermit in a hollow tree for twenty years. Later entering the Order of Our Lady of Mount Carmel he was chosen Prior-General. He died at Bordeaux in 1265.

Tuesday, July 17.—St. Alexius, the son of noble Roman parents, lived as a mendicant in his father's house for seventeen years, having returned to Rome as a beggar unrecognized by relatives or friends. Only after his death was his identity revealed. He died early in the fifth century.

Wednesday, July 18.—St. Camillus of Lellis, at the age of nineteen took service with his father, an Italian noble, against the Turks and after four years campaigning found himself, through his violent temper, reckless habits, and inveterate passion for gambling a discharged soldier in straightened circumstances. A few words from a Capuchin friar brought about his conversion and he decided to enter the religious life. He was ordained and formed the community of the Servants of the Sick which was confirmed in 1586 by the Pope. He died in 1614.

Thursday, July 19.—St. Vincent de Paul, who was born in 1576, devoted his life to the care of the poor and the instruction of the rich in the ways of charity. Soon after his ordination he was captured by corsairs and carried into Barbary where he converted his renegade master and with him escaped to France. The saint was made chaplain-general of the

galleys of France where his charity brought hope into those prisons where only despair had reigned before.

Friday, July 20.—St. Margaret, virgin and martyr, suffered at Antioch in Pisidia in the last general persecution. She is said to have been persecuted by her own father, a pagan priest, and after many tortments, to have gloriously finished her martyrdom by the sword.

Saturday, July 21.—St. Victor, martyr, was an officer in the army of the Emperor Maximian. Because of his perseverance in the faith and particularly because of his exhortations to the Christians of Marsailles, after the slaughter of the Theban Legion, he was put to death after frightful tortures.

#### 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, contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD, QUEEN OF APOSTLES BURSE

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Every one has his little sphere in this world, and he should decorate it by esteem, honor and worthiness. Duty is the grandest of ideas, because it implies the idea of God, of the soul, of liberty, of responsibility, of immortality. It is also the most generous because, independently of it, there is neither pleasure nor interests.

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