

service, there was an intermission before the morning services of the feast began. The people were apt to congregate in the adjoining streets or churchyard during this intermission, and at times there was carousing and dancing. Such an abuse brought about many attempts at reformation, the vigils were gradually restricted in number, and their complexion was largely altered into the truly pious days such as we now witness—albeit the vigils of All Saints, Christmas, and of New Year's Day (the Feast of the Circumcision) appear still to retain much of the characteristic abuses of the olden times.

## CUSTOMS OF ARMENIANS

In practically all the provinces of Northern Africa, as St. Augustine witnesses, Holy Thursday was marked by an evening, as well as a morning, Mass, in order to imitate, so far as might be, all the circumstances of the Last Supper. To this day, the Armenians have evening Mass on the Eve of Christmas and Easter, when, as the Introit announces the Feast, the curtain which, in the introductory part of the Mass, has hidden the altar, is suddenly withdrawn and the altar shines forth to the worshippers in all its light and splendor.

In the early Middle Ages, the time for celebrating Mass changed with the character of the feast, so that it might be in the forenoon, the afternoon, the evening, the night. Martene refers to Masses on fast-days at three o'clock, in Lent at evening, and at night at Christmas, Easter Eve, the feast of St. John Baptist, days of Ordination: "Even to this day (1699) in the church of St. Denis, the Bishop says the solemn Mass for the Kings of France in the evening, and in the Church of Rouen on Ascension Day Mass is often said in the evening."

Those who are interested in the question of the Evening Mass should consult Bowden's "The Religion of Shakespeare." St. Pius V. (1566-72) discontinued and prohibited afternoon and evening Masses. And the remarkable thing is this, that according to the testimony of the Liturgical writer, Friedrich Brenner (1824), Verona was one of the places in which the forbidden custom lingered even to our own century. After quoting the precepts against it, he says, "Notwithstanding, evening Masses are still said in several Italian churches moreover in the Cathedral of Verona, and even in the Chapel at Rome." The scene of "Romeo and Juliet" is laid, as everyone knows, in Verona; but in vindicating to Shakespeare a knowledge of Catholic customs, Bowden has incidentally thrown a good light on the question of the Evening Mass in general.

BISHOPS OF POLAND  
ISSUE WARNING

## FAITH ENDANGERED BY PROPAGANDA OF RENEGADES FROM AMERICA

In order to ward off the dangers which are threatening the faith in Poland, the hierarchy has issued a joint pastoral which has been read in all the Catholic churches of the land. The document points out that the dangers foreseen by the bishops assembled in conference a year ago have grown in an alarming manner, and that unless the warnings given at that time and repeated in the present pastoral are heeded, many will be in danger of losing the precious heritage of their faith.

## SOURCES OF DANGER

The danger threatening the faith of Poland, in the opinion of the bishops, comes from three sources. "In many parts of our land," says the pastoral, "an open campaign for a so-called National Church is being conducted. Renegade priests from the United States of America are flooding our country with their writings and their followers, and in union with the subversive parties they have gotten control of certain popular newspapers through which they are propagating the Catholicism to abandon the Church. Knowing well that few would follow them if they proceeded by honorable methods, they are endeavoring to mislead the simple people and persuade them that the sect which they are striving to introduce in their native land is identical with the Catholic Church, merely possessing the advantage over it of being a National Church, an advantage which they claim the Catholic Church lacks. They have retained many Catholic customs, in order to better deceive the people, but they have lost Catholic unity and their recently published catechism shows that they have rejected many Catholic truths. The special danger of their activity lies in the promise of the demagogues that in the National Church the people will hold the reins of administration and that the priests will be but the representatives of the people's will."

Although groups are being formed here and there for the establishment of the National Church, the bishops are nevertheless of the opinion that a far greater danger for the faith of Poland lies in the activities of various Protestant sects, such as the Methodists, the Baptists, the Quakers, Adventists, Theosophists, etc., which, since 1918, have sprung like mushrooms from the earth and are working with feverish activity throughout

the length and breadth of Poland. Having important financial resources, they are everywhere erecting schools, homes for children, orphanages, hospitals and are making every effort to win the poorer classes, in particular, to their teaching.

## WARNING AGAINST Y. M. C. A.

The pastoral closes with a warning against the Y. M. C. A. which is working principally with young people, thus constituting a grave danger to the faith of the coming generation. According to the pastoral, the Y. M. C. A. during the past year has been extremely active in the intermediary schools, building up through its branches, and through the paper Czyn, its official organ, indifference and distrust in everything pertaining to the Catholic Church. In the higher educational establishments there has been formed an association called the Christian Students' Association of Poland, which is under the influence of the Y. M. C. A. and is but an imitation of the World Federation of Christian Students. Although this Students' Association has for its purpose the renaissance and reconstruction of the Fatherland, it is based on a dangerous spirit of religious indifference which slowly but inevitably is leading its members away from the Catholic Church.

"We appeal here," the bishops say in the pastoral, "to the testimony of conscientious and truthful representatives of the Y. M. C. A. themselves. The statement of some of them has become known to us, that the affiliation of Catholics with the Y. M. C. A.—and the same holds true in the case of related or dependent organizations—is a betrayal, on the part of these young people, of their own Church, and that in practice, the majority of them have already abandoned the Church entirely."

APOSTLE OF NORTH  
CALLED BY DEATHMR. LATULIPPE STARTED  
LABORS IN TIMISKAMING  
IN EARLIEST DAYS

The Globe

Cobalt, Dec. 15.—Right Reverend Joseph Elie Amicet Latulippe, Bishop of Haileybury, died yesterday following an illness of three months. He was in his sixty-third year. He had never fully recovered from the effects of the shock of the Haileybury fire, in which he was one of the patients to be transported from the hospital to Cobalt. He is reported to have shown exceptional courage in directing the work of transferring the patients, and although himself an inmate, worked hard in an attempt to extinguish the flames. Since his removal to Cobalt the cares and worry entailed as a result of the destruction of Catholic buildings contributed a great deal to endangering his life.

The body of the late Bishop will be buried beneath the altar of St. Hilary's Church, according to present arrangements. Funeral services are to be held in Cobalt at 9 o'clock next Wednesday morning.

## LIFEWORSHIP LAY IN NORTH

Elie Amicet Latulippe was born at St. Amicet, Huntingdon county, Quebec, August 8, 1869. His father was a farmer. Educated by the Sulpician fathers in Montreal College and the Grand Seminary of Montreal, he was ordained priest May 30, 1895. His first appointment was curate in the parish of St. Henri, Montreal. Afterward he was chaplain in the Convents of the Good Shepherd, Montreal, and St. Anne's, Lachine. In all these different posts Father Latulippe displayed so much ability that he was early marked out by his superiors for advancement.

His lifework was destined to lie in Northern Ontario and Quebec. The young Lachine chaplain was called November 22, 1894, to the responsible position of rector of the Cathedral parish of Pembroke. For over eleven years he remained in Pembroke, and proved a great help to the aging Bishop Mgr. N. Z. Lorrain. The diocese of Pembroke at that time included the present territory of the diocese of Haileybury and the vicariate of Northern Ontario. In 1909 the rapid development of the Ontario section of the northern part of the diocese decided Bishop Lorrain to send the rector to Pembroke to take charge.

## BECOMES VICAR APOSTOLIC

Father Latulippe arrived in Haileybury March 20, 1906. During the two following years he built a presbytery at Haileybury and chapels in Haileybury, Cobalt, New Liskeard, Englehart and Latchford. Named Bishop of Catona and Vicar Apostolic of Timiskaming, he was consecrated at Pembroke November 30, 1908. The vicariate was raised to the status of a diocese seven years later, and Mgr. Latulippe was enthroned first Bishop of Haileybury March 25, 1916. In 1919 the northern part of the Ontario section of the diocese was erected into a separate vicariate and entrusted to Mgr. Halle, who established himself at Hearst.

Bishop Latulippe's work during the fourteen years of his episcopate may be best shown by a summarized comparison. In 1908 there were in the diocese fourteen priests, seven parishes and about 15,000 Roman Catholics. There are now after the above-mentioned division, sixty-three priests, forty-six

parishes and close to 40,000 Roman Catholics. Then there were one convent and one hospital. Before the fire attacked Haileybury there were five convents, four hospitals and two orphanages.

The completion of the T. & N. O. and Transcontinental Railways in 1913 opened up great new industries in the vast territory of the diocese. Besides the gold field and the pulp mills, there was a great impulse given to colonization. Thousands of settlers, in the main French-Canadians, sought homes on the fertile lands of the north. The Bishop naturally took great interest in this work of colonization and in this work of the War his efforts were crowned with much success.

## WORKED AMONG INDIANS

Before the division of the diocese Bishop Latulippe's charge extended to James Bay. He made several trips to visit the Indians of these and other regions in the vast northern hinterland, on one occasion returning home by steamer through Hudson Strait. One of the chief works of the Bishop was the construction of Haileybury Cathedral, which was opened on Christmas Day, 1911. This magnificent Romanesque temple was unfortunately destroyed in the conflagration of October 4 last. This severe blow fell upon the Bishop when he was seriously ill. It brought him to death's door. But, as twice before, in 1914 and again in 1917, he rallied when his life was despaired of.

From his Cobalt sick-bed he addressed two pathetic pastoral letters to his flock, in the latest, dated November 21, announcing his intention of taking up residence temporarily in Cobalt.

MR. SEIPEL SUCCEEDS  
IN SAVING AUSTRIA

By Dr. Frederic Funder

Monsignor Seipel, the Catholic champion of Austria, returned in triumph from the meeting of the League of Nations at Geneva having brought about an extension of credits which, it is expected, will make possible the re-establishment of Austrian currency on a sound basis. In spite of the antagonisms which divide the European powers, the Austrian Chancellor managed to obtain an agreement according to which the Great Powers of Europe acting in conjunction with other nations, guarantee a loan of 650,000,000 of gold crowns to Austria. The preliminary arrangements for the extension of credit to Austria by an Anglo-American financial committee have been made. Already three American financial syndicates—Hallgarten, Blair, and Kuhn, Loeb & Co. have declared themselves ready to cooperate in supplying the necessary means of the loan. On the first of January 1923 the work of economic reform is expected to be started.

After four years of gloomy decline of distress, and impoverishment the sun seems to be rising at last for Austria. The rapid increase of prices during the past several months, has ceased, production begins to rally a little, and the population nearly driven to the brink of despair at the prospect of utter ruin, now has taken a new lease on life and hope.

## SURPRISES HIS CRITICS

The success of the Austrian Catholic leader at Geneva was a surprise to everyone. When he left for the League meeting at Vienna newspaper commented with grim humor that "he had to be taken to a hospital in Geneva, having incurred a rupture in his attempts to raise the rate of exchange of the Austrian crown." It was not long, however, until all joking ceased. As the negotiations in Geneva progressed the whole population came more and more to admire this man, who, with exceptional ability, profited by the rivalry of the Powers to make them the result of Austria in her extremity should be forced into an unconditional surrender to either of the great groups of European powers.

For four years, Austria has been calling for help without success. Several ministries have been overthrown in their fruitless attempts to secure sufficient credit for the nation. Now, when the situation seemed almost hopeless, the deliverer of the country suddenly arises in the person of this calm modest prelate. Austria with a credit of 650,000,000 crowns will be able to stabilize her currency, to bring about a quiet development of her economic resources and to rearrange her finances. In the course of two years it will be possible to make the changes necessary to establish the equilibrium of the federal budget.

Monsignor Seipel's successful intervention had also a deep moral effect. The humiliated nation already submerged in hopelessness, at last sees a man at its head equal to the difficult task the State imposes upon him. A true leader of the people, he revives their confidence in the government and in their own capabilities. One must have experienced the previous despair to understand the joy the Austrian people feel at the thought of having a great statesman at their head, one able to fulfill the duties of his office and strong enough to find the way to a better future for the nation.

There is, however, one mourner in Austria; the Social Democratic party. More than in any other country it is fighting passionately against Catholicism in Austria and is at feud with Monsignor Seipel as the representative of Austrian Catholic thought. In their fierce partisan spirit, the Socialists are apprehensive lest the possibility that a Catholic priest should be able to save the country might enlighten the people to the injustice of their accusations against the Church, the Catholics, and the Catholic leaders. What the Socialists are also afraid of is that the Catholic movement, in Austria may gain new strength from Monsignor Seipel's successful intervention. They are, therefore, making violent charges against the Chancellor-prelate.

## GUARANTEES GIVEN

As justified by the enormous figures of the credits granted by the Powers, a guarantee is asked by the State taking part in the agreement, to insure the just and most efficient use of the loan. The agreement signed by Monsignor Seipel and which will soon pass the Austrian parliament, provides for the appointment of a control committee composed of representatives of the guaranteeing powers and for a chief commissioner appointed by the Austrian State, to cooperate in carrying through the economic reforms and in the use of the credits. According to the financial program now before the Austrian Parliament the government is authorized to carry through the reforms in two years. The terms of the agreement are moderate and explicitly safeguard the political independence of Austria.

These safeguards, however, do not prevent the Social Democratic party from accusing the "prelate government" of high treason on the ground that it is delivering Austria into foreign bondage and deserves to be brought before the courts for trial. This accusation is so ludicrous to be treated seriously by the public. It has been shown that the material assistance Austria is going to receive, thanks to Monsignor Seipel's negotiations represents thirty-five times the monthly income of the State, i. e., all the revenues derived from direct and indirect taxation, duties, and the proceeds of monopolies and domains. In the face of these facts, who would dare to reject the proffered help in the form of sums amounting to eight billions of the present Austrian currency? At last the political independence of the State, always in danger up to now, is going to be safeguarded, while the outside control is for no other purpose than to guarantee the object of the loan, i. e., the rescue of Austria. It has been suggested that it would be a good thing if the Social Democratic party would at last stop joking about the extraordinary success of the Catholic Federal Chancellor since they are only hiding their envy by doing so.

## SOCIALISTS ARE SILENCED

In spite of the violence of the charges against the government, it is not to be supposed that the Socialist opponents of the Chancellor will dare seriously to endanger the success of his work. They dare not answer for it to the people. The advantages to everyone of economic order in the State are too obvious to require defense. All the Socialists would be able to achieve would be to draw the people's attention to the fact that Monsignor Seipel's opponents are keeping aloof from a work serving the welfare of the nation. The achievements of the Austrian Catholics would thus be rendered more conspicuous.

His adversaries are fond of calling Monsignor Seipel a "Monarchist holding the Republic in abhorrence." By a stroke of irony this same man, entitled to be called the deliverer of his country, is rendering the greatest service to the Republic in its history, and that after it had been brought to the brink of ruin by the Bolshevik experiments of the Socialists. Austrian Catholics are proud of this man who has drawn from his Catholic convictions the moral force to achieve a work that will put Austria again into the ranks of organized States.

RECALLS DAYS OF CARDINAL  
NEWMAN

Birmingham, Eng.—Memories of Cardinal Newman and of the early history of a great Catholic educational institution are vividly recalled by the recent removal of the famous Oratory School from Edgbaston to Caversham Park, near Reading.

The Oratory School is one of the most widely known evidences of the great revival of Catholic life which took place during the last century in England. The school was founded by Dr. Newman in 1859. Its aim was to provide Catholic boys with a public school education along the lines of Eton and Rugby, at a time when such educational facilities were much more restricted than they are at the present time.

One of the members of the Oratorian community, Rev. Nicholas Darnell, was the first headmaster of the institution. A little later he was followed by an intimate friend of Dr. Newman, Rev. Ambrose St. John.

The first boy who entered the school was Richard Bellasis, a son

of Dr. Newman's friend and helper, Sergeant Bellasis, and now the Superior of the Edgbaston Oratory. The school had an auspicious growth and progressed and prospered until, at one time or another, it has included among its pupils representatives of most of the leading Catholic families in the British Isles. The present headmaster of the school is Rev. Edward Pereira, who is a former pupil of the Oratory School.

Before its removal the school carried on its work in Birmingham for sixty years. It has long outgrown its original surroundings beside the Edgbaston house of the Fathers of the Oratory of St. Philip Neri. The decision to move to a more rural neighborhood was due largely to the difficulty of providing adequate playing fields in the old location.

THE CATHOLIC CHURCH  
EXTENSION SOCIETY  
OF CANADA

## FOR GOD AND CANADA

By The President

The title of this missionary article is taken from the badge of "The Catholic Women's League of Canada." The words appealed to us, they embrace so well the objects of the Catholic Church Extension Society, the glory of God, the growth of the Church and the spiritual welfare of Canada. The symbolism of the insignia of the League is explained in the December issue of "The Canadian League." The Circle means that we have in Catholicity unbroken unity. The Cross stands for that steadfast faith that overcomes every difficulty and makes us do wonderful things for Him who was crucified on it. The Maple Leaves remind us of our Dominion, over which we hope and pray God's grace shall reign supreme. White and Gold, the papal colours, remind us of Christ's vicar whom we love so much, whose will we are eager to anticipate, whose blessing and approval we cherish.

How readily may all this beautiful symbolism become applicable to the Catholic Church Extension Society of Canada! Our Society seeks by every legitimate means to increase and multiply the flock of Christ, to save those who are now in the fold but beset by enemies on every side, to bring back to the Shepherd the wandering sheep and to give some degree of assistance and comfort to the hard-pressed helpers of Christ in the great waste places of the West and North. Week after week we appeal to the Catholics in the well-settled dioceses to aid through us the missionaries of Christ. In this way we try to impress upon our brethren the necessity of practising Catholic unity, "the unbroken unity," by means of sacrificial acts, acts of charity.

The Cross means much to every one of us. It is the symbol of the excess to God's love and the guarantee of the blessings purchased for us by Jesus Christ. But if we only think of ourselves and luxuriate in the blessings of God without a thought of those who have not the means or ways of obtaining the fulness of God's blessings, the Mass, the sacraments, the priest and the word of God, and who cannot have the means unless we by sacrificing our selfishness give the means for the propagation of the faith; we have no understanding or realization of the true significance of the Cross of Christ; our religion is a vain and selfish thing far, far away from the teachings and practices of Catholicity.

The growth of the Church and the spiritual welfare of the people in Canada ought to occupy the minds of every true son and daughter of the household of the faith. This is a truism, for the mission of the Catholic Church is missions. From the day that Christ gave the command to go forth and preach, a mandate was issued that we may not put aside. After all is said, the propagation of the Faith of Christ is only practical charity—that charity, the sign by which Christ shall recognize us as His.

In Canada our opportunities are great. The harvest lies before us and it is our own fault and shall be our condemnation if we do not gather it into the barns of the Master. By serious co-operation with the chief pastors of Christ in the missionary fields of Canada we may fulfill our obligations as members of the Church.

We cannot go forth like the missionary priests and stand in the first line trenches, but we can second their efforts by supplying them at least with the necessities of life and the means of combating the enemies of our Church and of saving our brethren in Christ Jesus Our Lord.

The thousands of Ruthenians or Ukrainians, to mention no others, shall serve as an example of what Catholics can do, and are bound to do for Christ. These new-comers to our country are without the necessary religious safeguards; they need priests, schools and churches. They have only a few priests; to add to this difficulty, the Ukrainians are scattered far and wide. They are preyed upon in every section of Canada by non-Catholic missionaries, with the result that already the Church has lost thousands of them. If there is

not made now a real effort to protect them, the remainder shall be lost entirely within the span of two generations.

The Catholic Church Extension Society has done its best with limited means to stay the debacle. Bishop Budka, the Ruthenian chief pastor, recognizes this so well that recently when about to sail for Rome, he wrote as follows: "Having received notice of our departure too late to permit me to go to Toronto, I feel compelled, on board of this splendid boat (Empress of France) by a few words, at least, to let you know that in my last moments in Canada I am thinking of my greatest benefactor, the Catholic Church Extension Society of which you are President, with deepest thanks and appreciation. May God bless you in all noble enterprises for the good and progress of Mother Church."

The Catholic Church Extension Society does not deserve such thanks, for we have done little for the Ruthenians when we should have done much. Much can only be done when there is more unity in Catholic mission work and more co-operation from those having the means of action in their power.

How great is the approval extended by the Holy See to the Extension Society is very well known. The President of the Society is appointed by the Holy Father; the Constitution of the Society carries with it the blessing and the mark of Rome and the members are enriched by most precious indulgences.

We, whose motto is "Thy Kingdom Come," appeal, therefore, to "The Catholic Women's League of Canada," whose insignia symbolizes Unity, Faith, Country and Pope, to give mission work for Canada a more prominent place in its programme. The President of the Extension Society—a society that may honestly claim, too, for its motto, "God and Canada"—has up to the present received little or no assistance, moral or financial, from the Catholic Women's League, as such. It may be said, "You didn't ask." Well, that difficulty is now removed, and forever.

The following from the Toronto Mail and Empire, Nov. 30, may suggest some wholesome thought.

"The Women's Protestant Federation met yesterday afternoon at Jenkins' Art Galleries, for the election of officers for the Toronto Branch. Mrs. A. E. Gooderham, Chairman of the Federation, presiding. Reports of the work of the Ottawa and St. Catharines Branches were presented, showing the recent establishment of three mission Sunday schools, Anglican, Methodist and Presbyterian, for Canadianization among the Ukrainians at St. Catharines. A suggestion was made that the Federation should include in its activities the teaching of English to non-Anglo-Saxon women now resident in the Dominion. The aim is to embrace a programme of work which will be constructive in character."

"It was reported that the St. Catharines Branch, with Mrs. George Smith as President, had assisted in securing a pastor who has been ordained for a Ukrainian Protestant church."

"One Anglican Church Woman's Auxiliary member reported work being done among the Macedonian women in the East End of the city. Discussions and suggestions with regard to extending the programme of activities completed the meeting."

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.

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SAYS PRESS MUST BE  
CONVERTED

The public press must be converted and made to work in harmony with the churches if the principles of Christianity are to dominate national life, according to John T. Brabner, chairman of the committee on publicity of the Chicago Church Federation. Addressing the National Conference on Church Publicity he declared:

"The next great crusade of the Church, which is absolutely necessary to the conversion of the world to Christ and His Kingdom is a Crusade to convert and use the press for the Kingdom of God. If Christianity is to be applied to our social and economic life it must and will be applied to the newspaper. Sooner or later the Church will apply Christianity to the public press as it has applied it to labor and capital, to politics and social life, and it will then increase in editorial and news space with terrific strides."

A tendency in the direction of Christianizing the press is already to be noted, according to Mr.

Brabner. "The press has many prophets of Christ," he said, "many editorials help His Kingdom and an increasing number of owners and writers do their work for Christ's sake. The press is helping to remake a new and better world by cooperating with the pulpit and has been instrumental in assisting to change the conduct of people throughout the world."

## CORRECTION

St. Peter's Seminary,  
London, Canada,  
Dec. 16, 1932.

## EDITOR, CATHOLIC RECORD:

Through an error the first subscription in the list of contributors to the Austrian Relief Fund, published in the RECORD of Dec. 16th, read "Through Rev. J. F. McMaster, Mahon, N. S., \$1,000." It should have read "Through Rev. J. F. McMaster, Mahon, N. S., \$1,000. Would you be good enough to publish this correction so that the generosity of these good people may not pass unacknowledged."

Faithfully yours,  
L. M. FORRESTAL,  
Treasurer.

REFUSE TO EXECUTE  
ORTHODOX PRIESTS

Paris, Nov. 9.—A letter from Moscow sent via Finland, reports that twenty-three soldiers of the Red Army have been court-martialed for refusing to act as executioners. Ordered by the Cheka to execute the death sentences pronounced against a number of priests of the orthodox faith, they formally refused to carry out the orders.

The twenty-three soldiers belong to the detachment placed at the disposal of the Cheka of the old Russian regime, which means that they are probably not very sensitive to the kind of duties they may be called upon to perform, and yet they are willing to undergo court-martial and perhaps worse still rather than kill the defenders of their faith.

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