

where. The magnificence of some of the latest volumes published was such that art and literature have kept pace with material developments, has elicited the admiration of many who had been accustomed to regard these Latin Americas as decidedly their inferiors. It may interest the world at large to know that Brazil's good fortune is in large measure due to the ministrations of Rev. Mr. McEwen and other gentlemen of his calling. At least, that in so many words, appears to have been the burden of his story to the scribes.

"WITH the throwing off of the yoke of Rome," he told them, "new life seems to be infused into the people," and since for twelve long years this itinerant evangelist from old York county has been preaching to them, the "yoke," we may be sure, has pretty well disappeared. But it is an old song he sings, and one that has been made to do duty for at least two generations now, to the great depletion of the bank accounts of a great coterie of the piously credulous. To what extent Mr. McEwen's pocket book was correspondingly fattened has not been made public, but if he has anything in common with others of his class the expense of a journey home would not require a second thought. He comes, he announces, to induce young men to join him in his labors and to have a part in the rich prospect that lies before the country. Why waste their time in the Stouffvilles and the Cobococks of Ontario while the arms of the Empire State of the South are opened wide to welcome them?

THAT WITH their unexampled prosperity has come a danger to the people of South America is but to restate a truth as old as humanity. That this danger had not altogether passed them by, became apparent a generation or more ago, when, upon the advent of an infidel administration, education in Brazil was secularized, and every religious emblem, including the crucifix, removed from the schools and courts of the land. That was in 1889. But that such a step did not accord with the consciences of the majority of its citizens was manifest even at the time, and an agitation for the revocation of the decree has been maintained without intermission ever since. In San Paulo, the second city in the Republic, this desire of the overwhelming majority of its citizens at length prevailed, and some months ago the bringing back of the Crucifix to the halls of justice was made the occasion of an extraordinary popular manifestation of faith and devotion. This movement spread to other cities, and to-day the emblem of man's redemption once more dominates the courts of practically all Brazil.

WE HAVE recalled this incident as showing how, in spite of the alluring power of wealth, the faith and integrity of South America may be preserved and go hand-in-hand with the extraordinary material development which lies before her several commonwealths. The Latin races are before all Catholic peoples, and it is the Church of their fathers which alone can keep them in the right way. The efforts of North American sects to demonstrate otherwise are ridiculous in the extreme. Running away from real problems at home they have poured money without stint into the pockets of the self-seeking and mischief making so-called missionaries whom they have sent south, and these men, in return, realizing, no doubt, that their employers want results, indulge them with volumes of lying tales. They have long ago been discredited by independent observers, but the stream keeps up nevertheless, and the shekels still come. How long, it may well be asked, will the American and Canadian people continue to be thus imposed upon?

FROM TIME to time, in the great quarterlies or other channels of learning and criticism, we see appreciative notices of the work still being carried on in Belgium by the Bollandists. The Bollandists, it may be explained, are an association of Flemish Jesuits, deriving their name from John Van Bolland, who, about 1680, began the colossal work with which their name has ever since been associated, and which has made them familiar to scholars all over the world. That work was to write the Acts, or the lives of the Saints, in a series of great folio volumes which should contain practically all that is known or can be known of those great servants of God who are im-

mortalized in the Church's calendar. The latest volume published was in the Spring of this year, and this treatise of the Saints honored on the 5th-8th November, being the third volume devoted to that month. The last was published sixteen years ago, so it may be seen on what an immense scale the project of John Van Bolland is being carried on, and what an enormous amount of time, labor and patience is being bestowed upon it.

THE TOTAL NUMBER of volumes already published is sixty-five, but as time goes on and new material becomes available, the scope of the work broadens, and the two months of the calendar yet to be covered will run into a proportionately greater number of volumes. The work has had many interruptions owing to wars and political upheavals, and, longest of all, during the period intervening between the suppression and restoration of the Society of Jesus. But the continuity has been maintained nevertheless, a fact which could scarcely have been possible under any other auspices than the Catholic Church, or by any other than one of her religious orders. This has been testified to by scholars of every persuasion, who also have paid tribute to the thoroughly scientific manner and devotion to truth which has characterized it throughout.

THE JESUIT Fathers who carry on the enterprise are chosen from among their brethren for their learning and scientific ability. They occupy a large work-room adjoining the library in the College St. Michel. Their late president, Father Charles de Smedt, who died in March at the age of eighty, had been associated with the work for forty years, for twenty-eight of which he had been its chief. The best known of the present staff is unquestionably Father Hippolyte Delehay, a savant of European reputation, who, according to the Church Times (Anglican) "knows how to combine strictest scientific probity with a devout Catholic piety. . . . No one could be better equipped for the work, combining, as he does, the most delicate historical sense with vast reading and a wide knowledge of modern languages."

CONTINUING THE quotation from the Church Times: "Praise must be given where praise is due, and it must be admitted that the credit for this admirable enterprise rests with the Society of Jesus. In the Bollandist publications they have made a real contribution to science; they have reduced an apparently impossible confusion to something like order, and they have produced a series of volumes that for historical value, scientific exactness, and devotional temper are second to none in Christendom. The Acta Sanctorum will remain as one of the lasting glories of Catholic and Flemish scholarship. Jean Bolland laid his foundations well, and if in the hours of night the spirit of that brave old scholar ever haunts the silent library of the College St. Michel, it will have the happiness and the satisfaction to know that his tradition of faithful and laborious toil is still observed, and that his sons are still walking in his steps and obedient to his example."

CHRISTIAN BROTHERS

The Institute of the Brothers of the Christian Schools, which was founded in 1680 by St. John Baptist De La Salle, a priest of Rheims, is to-day spread over Europe, Asia, Africa, Australia, North and South America, and the islands of the ocean. It numbers about 30,000 members and exercises an educational influence over nearly 400,000 subjects in parochial schools, high schools, academies, orphanages and industrial schools, agricultural and technical schools, normal institutes and colleges.

The Institute is governed by a Superior General and twelve assistants, who together form the administrative council. Each Assistant Superior is charged by the Superior General with the direction of a certain number of Districts, each of which is comprised of a certain number of houses, directed by a Brother Visitor, subject to the orders of the Superior General. Each house is directed by a Brother Director, subject to the orders of the Brother Visitor. Each District possesses, for the formation of its subjects, establishments termed the Junior novitiate, the Senior novitiate, and the Scholasticate.

The Junior novitiate is for boys from thirteen to sixteen years of age. They follow the course of studies prescribed by the Education Department, to which is added religious

knowledge, vocal and instrumental music, and elocution.

The Senior novitiate is for those who have completed their Junior novitiate, and for young men who enter from the age of sixteen to twenty-five years. After a suitable probation of several weeks they receive the religious habit and then spend an entire year in learning the principles and practices of the religious life. Some time is spent daily in the study of purely secular branches.

The Scholasticate is for those who have completed their Senior novitiate. They continue their academic training, and, having passed the examinations required by the Education Department, follow the course of professional training at the provincial Normal school or the Faculty of Education.

The qualities required in those who apply for admission to the Institute are good health, ability to make the required studies, a sociable disposition and a desire for one's spiritual advancement.

The late Archbishop O'Connor, and several of the Catholic laity of Toronto, contrived the necessary funds to furnish and equip St. Joseph's Junior novitiate, which was opened in the De La Salle Institute, Toronto, on March 19th, 1908, with the cordial approbation of the Archbishops and Bishops of Ontario.

Up to the present the young men in this department have taken their examinations and have followed the course at the Normal school before entering the Senior novitiate at Montreal, but in future the Junior novitiate will be limited to those under sixteen years of age. A Senior novitiate will be opened in Toronto on January 6th, 1914. A Scholasticate will likewise be opened here later.

With the hearty approbation and generous assistance of His Grace the Archbishop of Toronto a property has been purchased on Yonge Street on which a suitable building will be erected to serve for the training of Brothers for Ontario and the West.

Our school rooms throughout the country contain many an earnest, loving and generous little soul who is both willing and anxious to consecrate his life to God, but is waiting for the encouraging word of parent, priest or teacher. To such noble-hearted youth is extended an invitation to join the ranks of the Christian Brothers by entering the Junior novitiate.

Never before was the demand for Christian teachers so urgent. To-day the schoolroom is the battleground between religion and infidelity. Who are to save the little ones from the impending evils, if not our devoted Christian teachers? But to do this their ranks must be recruited. For this purpose the Brothers extend a cordial invitation to the young men of our country, knowing that among them are to be found many noble and heroic souls, who are only too willing to do some great work for God, but are waiting to have the way pointed out to them. Let such generous souls reflect that the field is large, the laborers few, the reward great, and let them begin to enroll themselves under the glorious banner of the Religious Christian Educator by entering the senior novitiate.

Thus would the ardent wish of one of our worthy prelates be fulfilled when he said: "It would be for me an unspeakable delight if every Catholic boy in the province of Ontario were under the care of the Christian Brothers."

The Christian home has ever been the nursery of religious vocations. How many zealous priests and religious owe the call to their sublime station to the saintly example of a loving and devoted mother? Was it not at her knee that all of us learned our first lesson in the spiritual life? Yes, the influence exercised by Christian parents, in encouraging and fostering vocations, is incalculable. To them is now afforded an opportunity of consecrating their sons to God in a work among the noblest on earth—Christian education. What Catholic mother would not be delighted to offer at least one of her sons, as an apostle in a work so dear to the Heart of Jesus, so useful to the Church, and so beneficial to society? How happy shall such a mother be, in knowing that the son she has thus dedicated to the Divine Heart, will one day be the brightest gem in her crown of glory! "They that instruct many to justice shall shine as stars for all eternity." (Daniel, xii. 3.) Well may she rejoice in being favored with a son so signally blessed by heaven.

And the Christian father! Should it not be to him the richest reward for his toil and care that his son is called to so holy a life? Such a father may consider himself thrice blessed. Then, too, what benedictions on the home! How shall God bless that family which has so generously given up to Him one of its dearest members!

His Holiness, Pope Pius X. in a brief dated March 30th, 1913, earnestly exhorts the Archbishops, Bishops and all clergy to willingly aid the Brothers of the Christian Schools in their efforts to establish and multiply "Junior Novitiates," with a view to preparing a large number of laborers for the harvest which is daily growing more abundant.

The nearer you come into relation with a person, the more necessary do tact and courtesy become.—Holmes.

Instead of letting the rosebud of romance unfold, the modern novelist rudely tears it apart with prying, analytical fingers.—Robert Cox Stamp.

ST. ANGELA'S COLLEGE

This is the name of a new educational institution which has been established in London. It is conducted by the Ursuline Ladies who have another very large and most successful institution in Chatham. It is scarcely necessary to draw the attention of our subscribers to the excellence of the training of young ladies by the members of this order. They send out into the world young people who receive a most thorough training in every branch of learning necessary for a successful career in the business world. Besides this their pupils are thoroughly grounded in that grace and refinement which renders them a charm in the social circle, carrying with them, too, a thorough equipment in the doctrines and practices of our holy faith which is proof against all the snares of this cynical age. We trust the Catholics of London will appreciate to the fullest the great work these ladies are doing in our midst and we hope it will not be long before they will find their present quarters too small to accommodate the large influx of pupils. The London Advertiser makes the following reference to the formal opening of the college on Monday of last week:

An interesting event of Monday afternoon was the reception at St. Angela's College, corner of Queen's avenue and Colborne street, when the doors of that academy were hospitably thrown open to a large number of visitors. Mother Clare of Chatham, head of the Ursuline Order in Canada, was present, and with Mother Gertrude, principal of the college, Mrs. Hon. Thomas Coffey, Mrs. Philip Pockock, Mrs. Robert Muir Burns, and Miss Fitzgerald, extended a gracious welcome to the many who called.

AN UP TO DATE COLLEGE

The building occupied by the St. Angela College has been thoroughly remodelled since it has been occupied by the Ursuline Sisters, and a better equipped, more sanitary school would be hard to find. From basement to third story it is perfectly up-to-date in every respect, and many expressions of approval were heard from the visitors yesterday. Besides the parlors, the first floor is devoted to classrooms, and a cosy little music room. On the second floor is found the interesting science room which is splendidly equipped for the teaching of physics, chemistry, biology and mineralogy. A glass wall cabinet, which occupies one end of the science room, contains many interesting specimens of minerals, and complete chemical apparatus, and two large laboratories are added to the admirable equipment. On the second floor, too, is found the chapel, simply but beautifully furnished, and well adapted to the use of the school.

The sleeping apartments occupy the third floor, and here, as throughout the building, in simplicity of floor covering and plainly tinted walls, is evidenced the good taste of the sisters. Some exceedingly fine pictures adorn the walls of the various class-rooms and in the reading-room on the second floor, a good selection of books is found. The basement, which is one of the neatest apartments of the college, contains kitchen, cloakrooms, refectories, etc.

Ushering from room to room were the bright girl students of St. Angela's, and assisting on the several floors were Mother St. Anne, Mother Fidelis, Mrs. Leech, Mrs. Frank Forristal, Mrs. (Capt.) Murphy, Miss Crotty, Miss Fenech and others.

ORANGEISM AND LIKE SOCIETIES

BIGOTRY'S BLOODY RECORD—A SHAMEFUL STORY

N. Y. Freeman's Journal

"Bigotry the Foe of Liberty," a pamphlet of thirty pages issued by the Catholic Truth Society of Pittsburgh, Pa., should be in the hands of every American who is jealous of the reputation of his country as the home of liberty, the country standing out among all others, as he ardently and proudly believes, where every man is free to worship God in accordance with the dictates of his own conscience; the land of promise, whither people fly from the tyrannies and persecution and intolerance of the Old World. But especially should the pamphlet find its way into the hands and homes of Protestant Americans; for in the sense in which Sir Horace Plunket said that the story of English government in Ireland was one for Englishmen to learn and for Irishmen to forget, "Brief History," which is the subtitle and the subject of these thirty pages is one for American Protestants to learn and for American Catholics to forget.

MOST SHAMEFUL EPISODES

But as Sir Horace Plunket's epigram really serves as an indictment of British government in Ireland rather than serious advice to Irishmen not to read the history of that misgovernment, so Catholics also should read this concise narrative of the most shameful episodes in American history. None but a lazy and compromising philosopher would counsel the burying of facts of history no matter how disturbing they may be, for to-day is the product of yesterday; and the storms and agitations of human history, like those of the elements, are preceded by the same signs now as ever.

We venture to state that not even the American Catholics of this generation, excepting the close students of history, have any realization of

the extremes to which anti-Catholic agitation went in this country, or of the fact that they were recurrent, breaking out periodically like a disease—which, indeed they were—from Colonial times down to the present day. We all know of the Puritan persecution of the Catholics, among others, and of the anti-Catholic laws in almost all of the colonies—notwithstanding the heroic example of Catholic Maryland in proclaiming religious liberty for all; we have heard of the "Know-Nothing" movement, and we have laughed at its A. P. A. successor; but we know little of the actual extent of these successive movements, of their shameful tactics of their ferocious violence, and of the whole record of their dastardly deeds.

USING THE TORCH

We all do not know that houses of Catholics were destroyed in Boston in 1829; a New York Catholic church in 1831; that in 1834 a savage mob set fire at night to a convent in Charlestown, Mass., apparently with the deliberate purpose of burning the defenseless nuns and their helpless pupils; the mob also desecrating the sanctuary and doing violence even to the dead in the vaults; that in 1844 in the "City of Brotherly Love" even greater violence occurred resulting in the destruction by fire of twenty-nine houses, two churches, a seminary, a library, and a convent, and that New York might have witnessed a great holocaust had not the Catholics, under Bishop Hughes and upon the appeal of the Freeman's Journal, prepared to defend their lives and property.

It will be observed this was not a sudden and isolated outbreak, as the period of violence covered five years. In 1855 the "Know-Nothing" commenced these exemplifications of "civil and religious liberty" and of good citizenship by the destruction of Catholic church and private property throughout the country from Maine to Louisville, Ky., where the infamous and savage movement culminated in the destruction of the cathedral, the murder of nearly one hundred Catholics and the burning of their homes on "bloody Monday" August 6th, 1855.

TRACING THE CAUSE

The writer of the pamphlet traces the causes and the progress of these recurring manifestations of Protestant piety and devotion to religious freedom in a direct and graphic way which rivets interest in the appalling story—or points out their origin rather than their causes, for cause they have none, except an innate, inherited spirit of ferocious hatred and violent intolerance. They all begin with deliberately invented slanders of the church, of priests and of nuns, with the bearing of false witness against the neighbor, for not one of their infamous charges was proven, the seed being in their own wicked thought and evil nature, which history is repeating itself in the vile slanders of to-day. These slanders afloat, a market is created for the fabrications of impostors, which of course is soon gutted. The measured and dispassionate language of the pamphlet makes it a deadly indictment—shall we say Protestantism? Unfortunately, we would be almost justified in saying so, as only too frequently were the slanders uttered in and the appeals to the mob issued from Protestant pulpits; but the protests of the few Protestant clergymen who denounced the atrocious ruffianism may charitably be used as a plea in defence of such an indictment.

THE WORK OF ORANGEMEN

There is also another fact standing out in the booklet which must be cited in justice to American Protestants. The originators of those Catholic pogroms were almost invariably laborers in the iron and steel industry of the "Puritan" inciters of the Boston pogrom they were generally Orangemen, most of whom hate America, as do their brethren at home and in Canada; few of whom become citizens and whose chief idea of liberty is a license to oppress and even kill Catholics and destroy their property. As the most violent of the early agitators were contemporaneous with the movement for Catholic Emancipation in the British Isles, so the present agitation synchronizes with the granting of Home Rule to Ireland. But disease is contagious while health is not, and the Orangemen find easy and credulous victims here to whom the contagion of black hatred and thirst for violence soon spreads.

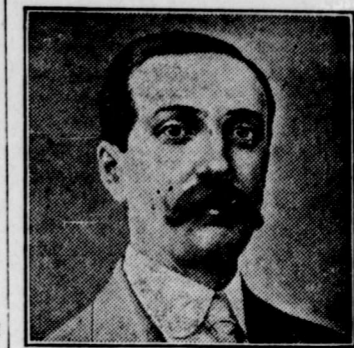
The pamphlet is most opportune at this time, and its wide circulation could not possibly do other than good, in forewarning Catholics and in showing the thousands of Christian, fair-minded Protestants the genesis of these movements and their inevitable result, if they are not shamed out of existence. It is particularly pertinent to the situation in Pittsburgh just now, which with the permission of the editor I will briefly describe in an early issue. Suffice it to say at present that the leaders of the movement here are fit material for any infamy. Wm. J. BALFE

SUPERIOR SEX, INFERIOR SERVICE

"We believe firmly that the majority of the saved will be of the female persuasion," says the Brooklyn Tablet. "They are with the Church at every move. The Holy Name movement is an effort to bring God into the lives of men. They need Him even more than the women. The 'superior sex' is giving inferior service to the Lord that made them."

LIFE THREATENED BY KIDNEY DISEASE

His Health in A Terrible State Until He Took "Fruit-a-tives"



B. A. KELLY, Esq.

HAGERSVILLE, ONT., Aug. 26th, 1913.

"About two years ago, I found my health in a very bad state. My kidneys were not doing their work, and I was all run down in condition. I felt the need of some good remedy, and having seen 'Fruit-a-tives' advertised, I decided to try them. Their effect I found more than satisfactory. Their action was mild and the result all that could be expected. My kidneys resumed their normal action after I had taken upwards of a dozen boxes and I regained my old-time vitality. Today, I am as well as ever, the best health I have ever had."

B. A. KELLY

"Fruit-a-tives" is the greatest kidney remedy in the world. It acts on the bowels and the skin as well as the kidneys and thereby soothes and cures any kidney soreness.

"Fruit-a-tives" is sold by all dealers at 50c a box, 6 for \$2.50, trial size 25c, or will be sent on receipt of price by Fruit-a-tives Limited, Ottawa.

Archbishop John Launcester Spalding, retired, celebrated the golden jubilee of his priesthood recently.

A PROTESTANT PERIL

The Lake District of Northern England has been celebrated widely by the school of poetry known by that name, and its mild beauties, as sung by Wordsworth leave the impression of quiet content and all pervading peace. But alas! the Wordsworthian calm exists no more. A terrible invasion has destroyed the tranquillizing force of nature's charms and transformed the whole neighborhood into a stormy counterpart of the foaming cataract of angry waters that Southey tells us "fall down at Ladore." This awesome event is the opening of a convent school of higher education at a place called Ulverston, and the fact that the Sisters come from France grievously aggravates the peril. The local Anglican rector alive to the dangers of the situation, has written to the English Church Magazine in the hope of arousing sympathy. It is an instructive document. He has "nothing but respect and love for Roman Catholics as individuals" and "the local priest is a personal friend" but "the System is unscriptural, fundamentally unsound," and as "this convent school is ultimately intended for the influencing of Protestant children towards the creed of Rome" he feels bound "to give a clear note of warning to those who may be in peril."

The note, if not clear, is loud and somewhat loud. He does not deny "the cheapness and worth of the secular education given by the Nuns" nor the merit of "those who are exiles for conscience sake," nor "the outward charm, culture, quietness and gentleness of those devout ladies," nor that "their promises not to interfere with a child's home religion" are "given in good faith"; but as they are "whole-hearted servants and active missionaries of Rome" and "feel that there is but one Church on earth, and that all outside her are left to the unconvicted mercies of God" they cannot keep their promises; and besides, "the atmosphere of the Convent School with its emblems, dresses, etc.," will powerfully supplement "the religious bias of the teachers" in turning the pupil's mind "to an alien faith and practice."

An impassioned appeal follows in the name of "your civil and religious liberties, domestic peace, etc.," but otherwise the document is a restrained and moderate statement of the arguments that ministers urge on Protestant parents against sending their children to Catholic schools. And it is also true, except in regard to Catholic teachers violating their promises. In this he forgets that the Catholic Church is the protagonist of parental rights in the religious education of children and she will not receive minors into her fold without their parents' authorization. Moreover, in case of abuse the remedy is in the parents' hands, the immediate withdrawal of the children. But why should the minister have to make such appeal? Protestant and secular schools, the com-

plaintiff tells us, are plentiful in Ulverston. Then why should Protestant parents send their children to the Sisters? Evidently because they cannot find in their own schools "the charm, gentleness and culture of those refined ladies," and also for the additional reasons he urges to the contrary, that "a singular individual attention is given to pupils in these establishments."

They want to have their children taught well the things they should know and kept free from the burden of things they should not know, and they wish to have them trained in modesty and true culture by ladies whose example enforces their teachings. As to whether their daughters in later life will adopt the creed and practice from which the unique excellences of their teachers flow, they can plead the religious liberty which ministers preach in the abstract but seldom act upon in the concrete. "By their fruits you shall know them," is the powerful argument that draws non-Catholics to Catholic schools, and had the minister such an argument to advance for his own schools and his own church, he would have no occasion for his note of warning. Such incidents may well excite Catholics to further appreciation of their schools.—America.

PRIEST-RIDDEN OR PARSON-PESTERED

An article in The Independent (Protestant), embodies this instructive passage regarding the answer to the above query:

"From the elaborate statistics of the diverse Christian denominations published, we gather the result that the adjective 'Priest-ridden' attaches not to Catholics, but in its fullest sense to Protestant denominations. These very statistics show that the Catholic priests have the largest parishes, and the Baptists the smallest; that the Methodists have four times as many churches and three times as many ministers; the Baptists nearly five times as many ministers as there are Catholic priests in the country, although they have little more than one-half the communicants. The result is that there are only ninety Baptists on an average to one of the churches; one hundred and ten Methodists to each of their congregations; while the average number of Catholics to one church is not less than seven hundred and sixty-three.

The test of good manners is to be good-mannered in the presence of bad manners.

FOR THE CATHOLIC RECORD OUR TRYSTING PLACE

Over the weary waste of sea, Your Christmas message came to me, Linking the lonely leagues that part A brother's from a sister's heart: Only a whisper: "We shall meet Before the Crib at Jesus' Feet."

I was so lonely that the tears Their tribute paid to bygone years. Faces passed in the fading fire, And thought made pact with vain Desire.

Time, that all other wounds can heal, But makes the parting pain more real.

Dreaming, the torture of the brain, (For dreams can never solace pain), Saw I the scenes of long ago, The Mass-bell called across the snow, Bidding the people kneel in prayer, Before the lowly manger bare.

Fondly I scanned each well-loved face, That lingered in the Holy Place. Peace did my weary soul pervade, Before the Crib where He was laid. For I had heard your whisper brief, And solace found for aching grief.

—REV. D. A. CASEY, Xmas, '13.

CHRISTMAS NIGHT

By Father Faber

At last Thou art come, little Saviour! And thus angels fill the midnight with song.

Thou art come to us, gentle Creator! Whom thy creatures have sighed for so long.

All hail, Eternal Child! Dear Mary's little Flower, God hardly born an hour, Sweet Babe of Bethlehem! Hail Mary's Little One, Hail God's Eternal Son, Sweet Babe of Bethlehem, Sweet Babe of Bethlehem!

We have waited so long for Thee, Saviour, Art Thou come to us, dearest, at last? Oh bless Thee dear joy of Thy Mother!

This is worth all the wearisome past!

All hail, Eternal Child! Dear Mary's little Flower, God hardly born an hour, Sweet Babe of Bethlehem! Hail Mary's Little One, Hail God's Eternal Son, Sweet Babe of Bethlehem, Sweet Babe of Bethlehem!

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