

of thousands of teachers," he said, adding that throughout their development, the Councils of the Church in America stoutly upheld by decree the absolute necessity of Catholic schools.

In closing his address, Mr. Lischka spoke of the attitude of the country toward Catholic schools.

"Throughout the historic career of the Catholic school in America, public authority and public sentiment were generally favorable to it," he said. "In some sections it took the place of the Public school, in others it directly cooperated with the Public school, in still others it received civil aid even as a church school, and everywhere it was looked on as a successful agent of religion and knowledge. There have been periods, indeed, when temporary storms raged round the parochial school, as when Archbishop Hughes of New York demanded a share of the public funds for it, or when an attempt was made to abolish it by law. But on the whole the American people have recognized and accepted the parochial school as an American institution, as a factor in American civilization, as an instrument of American culture. If the rights and claims of the parochial school had merited recognition on no other ground, they have merited it on the ground of historic record."

Mr. Lischka delivered his address at 10:15, the new hour for the N. C. W. C. Study Club addresses. Other addresses scheduled are: November 16, "A Statistical Survey of Catholic Education," November 23, "Catholic Education Today," and November 30, "Civic Education in Catholic Schools."

RELIGIOUS ORDERS TO AID REUNION

THE HEADS OF POWERFUL COMMUNITIES DIRECT ALL MEMBERS TO HELP

Rome, Nov. 6.—The Very Rev. Vicar General of the Dominicans has addressed a letter to the Dominican Provincials requesting them and the American Dominicans to assist the work of the Catholic Union, the international organization working for the reunion of the Orthodox Churches of Russia and the Near East with the Holy See, in its efforts to collect funds in the United States for the foundation of the special Russian Seminary in Rome, for the support of the Dominican Russian Seminary at Lille, France, and for other reunion works.

The Very Rev. Father Leone, C. P., General of the Passionists, has sent a similar letter to the members of his community in the United States asking them likewise to assist the Catholic Union to the best of their ability. The Passionists are engaged in reunion work among the schismatics of Bulgaria.

His Grace Archbishop Cieplik, famous as the victim of Bolshevik persecution is expected during his stay in the United States, to speak on reunion matters under the auspices of the Catholic Union.

POPE'S INTENSE INTEREST

Louis H. Wetmore, K. S. G., a director of the Catholic Union and secretary of the National Catholic Converts League, was recently received in special audience by Pope Pius XI., who expressed his great interest in the work of the Catholic Union, and told Mr. Wetmore to tell American Catholics of that interest, at the same time bestowing his blessing on any speeches that Mr. Wetmore might make in its behalf. Just after this audience, Mr. Wetmore made public the following statement:

"The interest of the Holy Father in the reunion of the schismatics of Russia and the Near East with the Church is intense, so intense that an ecclesiastic who knows him well recently remarked that the Pope could talk of nothing else but the conversion of Russia."

"Indeed, Pius XI. is known as 'The Pope of Russia.' When I had my special audience with him, his whole face lit up with interest and joy when I told him of the work being done by the Catholic Union to further his project for a Russian seminary in Rome, etc. He asked me to tell the Catholics of America of his interest in the Catholic Union and his fervent wish for the success of its efforts to raise funds for building seminaries where native priests can be trained for work in Russia, Bulgaria, Rumania, Jugoslavia, etc."

NOW OR NEVER

"There is no doubt whatsoever that the most important question facing the Holy See at the present time is the question of the reunion of the schismatics of Russia and the Near East with the Catholic Church. It is a question of now or never. Protestants of every denomination, especially the Anglicans, are striving to bring the Orthodox into closer touch with themselves, even working for a definite union with these schismatics."

"The Anglican Church, like all other Protestant churches, is permeated with heresy, and the orders of its ministers are not valid. Therefore if the schismatics of the Near East and of Russia, who number millions of people, advance further toward Anglicanism and Protestantism, they will lose their present strong belief in the fundamentals of the Christian faith, they will lose their valid orders, and

corporate reunion with the Catholic Church will prove an impossibility. We Catholics, then, will have to depend not on a great corporate reunion, which is at present possible, but on individual conversions as we now do among the Protestant bodies. Then the conversion of these millions of Orthodox will have been set back hundreds and hundreds of years, humanly speaking."

"The moment to prevent this is now. We Catholics cannot afford to waste one moment, not a single one. \* \* \* The only international Catholic organization working with the approval of the Holy Father now in existence, for the purpose of collecting funds for the Pope's projects, is the Catholic Union. I consider it perhaps the most important organization in the Catholic world today. Every Catholic in every nation should belong to it."

The further international organization of the Catholic Union is proceeding rapidly. New branches are being formed in almost all the countries of Europe, and the general international headquarters had just been established in Fribourg, Switzerland.

## FOREIGN MISSION NEWS LETTER

### HOW THE GAROS CAME TO THE CHURCH

The first neophytes of the Garos were brought to know our holy religion in an entirely providential manner. Five Garos, aboriginal tribesmen of Bengal, living a hundred miles from the nearest Catholic Mission and in the midst of anti-Catholic hostility, became suspicious of the exaggerated calumnies against the Catholic Church and determined to go to Dacca and see for themselves. They walked 40 miles and then boarded a train which would take them to the city where they hunted, up Monsignor Hurth at that time Bishop of the diocese, and told him of their desire to know something of the Catholic religion.

We are Garos," they said, "and have been Baptists for a number of years, but are filled with doubt concerning our new religion and indignant over the conduct of our preacher who abandoned us at the moment of peril. We have questioned our Catechist, and begged him to tell us in conscience if the religion which we profess is in reality that of Jesus Christ."

"Since you pretend me to speak conscientiously," replied the old teacher, "I wish to tell you the truth: If you wish to belong to the true religion, go to Dacca. There you will find a Catholic Bishop. He has the true doctrine."

WE HAVE SEEN THE CATHOLIC CHURCH

The Bishop listened with emotion, congratulated the men for having made the journey and encouraged them to persevere, but with heavy heart he was obliged to tell them it was utterly impossible to give them a priest at that time. Nevertheless, he promised one at the earliest possible date.

The five Garos returned to their village and made known to the people their reception. Even the Baptist preacher had to be more careful in his attacks. "We have seen the Catholic Church," What have you seen? Hold your tongue. "Go to Dacca," these defenders of the Faith would say. These five Garos could read and had brought back a few catechisms and prayer books from Dacca. So well did they study these that a year later when they returned to Dacca they knew the prayers and catechism word by word by heart. Moved by such perseverance the Bishop deferred no longer. His choice fell on Father Francis to open a new Mission among the Garos. On the Feast of St. Joseph, March 10, 1913, twenty-one Garos were baptized.

### A TRAGIC INCIDENT

The apostolate of Father Francis was cut short after four years among the Garos, by a tragic incident. The veteran's eyes were failing, and whilst weeding his garden one day, he reached for what he thought was a green weed. It turned out to be a poisonous serpent which stung the hand of God's anointed. The mission by that time numbered 400 Catholics and many more catechumens. And now in 1925, village after village have come to missionaries for instruction. Conversion of all Garodom depends simply upon funds for schools and brothers to teach and priests to minister to the new Catholics.

### A STRANGE INCIDENT

Father Louis of Kiangsi, China, although only breaking into the missionary work, is already having experiences, strange and startling. One day recently, when visiting the women's school, a married woman of twenty-seven asked for baptism. She had studied for a year, but did not know enough doctrine to receive the sacrament. "I told her to study hard, and perhaps after a month I could baptize her."

The next day she fell sick and Father Lewis went to see her. He did not think she was very ill, but sent for her husband who worked 40 miles away in the country. Again the woman begged for baptism. The priest again refused, but when he returned to his room, something prompted him to fill a small bottle with baptismal water

and return, where he asked the teachers of the school, if they thought there was any danger of death. On assuring him there was no cause for alarm, he again turned towards home, got half way and turned back to see the sick woman.

"When she saw me enter the room, she wanted to sit up. I told her not to. Other women in the room changed her position in the bed, and then I can't tell why, I immediately stepped up and baptized her. I had scarcely finished the words 'Holy Ghost' when, without even a little struggle, she closed her eyes and was dead. This is surely a fine example of the goodness of God towards those who try to do His Will, for when I saw her first, I really had no intention of administering the sacrament."

### LEPERS GUARD BLESSED SACRAMENT

As an example of the piety of the lepers in Kumbhahnan, S. India, Sister Frances of the Holy Angels Convent tells of a group of these unfortunates who, on their own accord, stood guard over the Blessed Sacrament from 7 a. m. until 9 p. m. To reward them for this, there is to be an exposition of the Sacrament occasionally at which the Sisters and the lepers will take turns at standing guard.

### SCHOOL BIBLE READING CONTESTED

Greeley, Colo., Nov. 18.—Legal proceedings have been initiated in an attempt to prevent enforcement of the rule of the School Board at Plattville prescribing that the King James version of the Bible must be read as a part of the morning exercises. After several children had walked out during the reading of the Bible, suit was brought against the school board by Charles Vollmer, a farmer, William H. Scofield, counsel for Vollmer, in his argument on a demurrer by the school board, said:

"To any Christian religionist, Catholic or Protestant, the reading of the Bible is a religious exercise and the religious phases of the Bible cannot be separated from its role as literature or history. Catholics believe that reading the Bible to children without giving them instruction is wrong, in the same way that giving law books to an uneducated man and telling him to govern his action thereby would be wrong. In this case the law requires parents to send their children to this school where Bible reading is required. Since there is no parochial school in the district, the students are forced to subscribe to religious exercises in which they do not believe."

### "PROTESTANT ROSARY" SUGGESTED BY DEAN

New York. — "A Protestant Rosary" is the title of an article published here in the Christian Advocate, a Methodist magazine, in which the Rev. Dr. James A. Beebe, dean of the School of Theology of Boston University, suggests the feasibility of devising a Protestant substitute for the Catholic Rosary.

Arguing the need for some such method as the Rosary in Protestantism, Dr. Beebe writes: "The meaning of prayer is generally understood. But in the matter of method, Protestant Christianity has dismally broken down, particularly among so-called evangelists. Just those groups who have talked most about the importance of prayer have had no consistent word to utter when asked, 'How do you pray?' What goes on inside one when he prays? All my pastors in my youth and young manhood were devout men. All united in assuring me that prayer was the very breath of life to the spirit. But not one of them told me how to breathe!"

Concerning the Catholic use of the Rosary, Dr. Beebe says: "Not for a long time did I know that the beads stood for something to think about rather than something to say. They are arranged in fifteen groups of ten each, each group standing for a 'mystery.' The vocal petitions are only a kind of musical accompaniment to the thoughts of the worshipper, as his imagination plays around certain great religious themes. Doubtless many Catholics use this form of prayer carelessly and ignorantly. That is beside the mark. Employed as originally intended, it is all but a perfect technique for worship."

### THE NEW IRISH CARDINAL

By J. H. Cox  
(Dublin Correspondent, N. C. W. C.)

The entire press of Ireland, irrespective of shades of opinion, expresses satisfaction at the designation of Archbishop O'Donnell, of Armagh, as the next Irish Cardinal.

An ardent nationalist, Dr. O'Donnell has, in the few recent times, always adopted a conciliatory rather than a partisan attitude. Quite recently he even held out the olive branch to the non-Catholic element of North-east Ireland, and his friendly and dignified utterance had visible effect in somewhat assuaging the violent feelings that were arising that section of the community. Soon afterwards Sir James Craig, the Belfast Premier, made reference to the "efforts of the Catholic population to reestablish peace and order." His words were generally taken as a response to the firm but temperate spirit evinced by Archbishop O'Donnell.

## WEEKLY CALENDAR

Sunday, Dec. 6.—St. Nicholas of Bari, Patron Saint of Russia, was born late in the third century. He was ordained by his uncle, the Archbishop of Myra in Lycia, who also made him Abbot of a monastery. On the death of his uncle he was chosen to fill the archbishopric. He was the special protector of the innocent and those suffering from injustices. Many miracles are attributed to his influence.

Monday, Dec. 7.—St. Ambrose, Bishop, was a nobleman who was governor of Milan in 374 when a Bishop was to be chosen for that See. The Governor attended for the purpose of maintaining order but much to his surprise the choice fell upon him although, at that time, he was only a catechumen. His rule was noted for the fearlessness with which he opposed the will of members of the imperial family who he considered them to be in the wrong. It was he who admitted St. Augustine to the Catholic Church. St. Ambrose died in 397.

Tuesday, Dec. 8.—The Feast of the Immaculate Conception. This day has been set aside for the celebration of the moment when God revealed the Blessed Virgin through the distance of the ages to the first parents as the Mother of the Divine Redeemer, the woman destined to crush the head of the serpent.

Wednesday, Dec. 9.—St. Leodegaria, virgin and martyr, was born in Toledo, Dacia, the Governor under Diocletian ordered her apprehended. Hearing in prison of the martyrdom of her friend St. Eulalia, she prayed that God might not prolong her own exile. Her prayer was heard and she died in prison. Three famous churches in Toledo bear her name and she is honored as the principal patroness of that city.

Thursday, Dec. 10.—St. Eulalia, virgin and martyr, who was born in Merida in Spain. When the cruel judge Dacianus was executing the edicts of Diocletian, Eulalia, then only twelve years old, appeared before the judge and reproached him for attempting to destroy souls by compelling them to denounce the true God. She was seized and, when flattery failed to move her, was cruelly tortured and finally killed.

Friday, Dec. 11.—St. Damasus, Pope, was Archbishop of the Roman Church when Pope Liberius was banished in 355. Damasus followed the Pontiff into exile and then returned to Rome where he was chosen Pope on the death of Liberius. After he had overcome local dissension he devoted his time to the extirpation of Arianism in the West and Appollinarism in the East and in pursuance of these ends convened several general councils of the Church. He died in 384.

Saturday, Dec. 12.—St. Valery, Abbot, was born in Auvergne in the sixth century. He spent a number of years in several monasteries seeking spiritual perfection, and became a missionary in Neustria where he was successful in converting many infidels. Later he founded a monastery of his own. He died in 622.

## RT. REV. DR. KITCHIN, DOMESTIC PRELATE

Evening Telegram, St. John's, Nfld., Nov. 12

Last evening a telegram from Rome from His Grace the Archbishop brought the pleasing announcement that the Rev. W. P. H. Kitchen, Ph. D., Rector of St. Patrick's and at present Administrator of the Archdiocese, had been elevated to the dignity of a Domestic Prelate of His Holiness Pope Pius XI. The new Monsignor is a native of St. John's, having been born here on the 26th of May, in the year 1879. He made his early studies at St. Bonaventure's College, and thence, with a view to studying for the Priesthood, proceeded to the renowned Sulpician Seminary of Issy, Paris, where he studied philosophy. He then entered as a student in the University of Louvain, studying theology and concurrently taking the higher course in philosophy. Louvain was then at the height of its fame under Monsignor Mercier, who since that time has become Cardinal Archbishop of Mechlin, the Belgian churchman and patriot of international fame. The new Prelate was one of Monsignor Mercier's most brilliant pupils and a particular friend of the great scholar of Louvain. After a most successful course he obtained his degree of Doctor of Philosophy in 1901 and was ordained Priest on the 24th of May, 1902. Arriving in St. John's in September he celebrated his first Holy Mass on the 8th of that month at St. Patrick's Church where he remained as curate for five years under the late venerable Dean Ryan. He spent one year as assistant at the Cathedral until May, 1908, when he was promoted to the Pastorate of St. Joseph's, Holytown. In January, 1921, he succeeded His Lordship Bishop Renouf as Rector of St. Patrick's which position he has filled with remarkable success. Besides the spiritual interests of the parish, which have unfalteringly been his chief concern, a noble achievement of his administration has been the building and financing of the new Memorial School.

Right Rev. Monsignor Kitchen, as he will henceforth be known, is a scholar of some repute. His literary productions have been appearing for years in many American and European periodicals and have been widely commended for their purity and grace of style, whilst as a pulpit orator and public lecturer he excels. Outstanding as are the talents and scholarship of the distinguished cleric he is esteemed by his friends and by his flock in greater measure because of his modesty of character, his earnest piety and his sympathy and love for the weak and the poor. The honor that has come to him from the Sovereign Pontiff is the reward of real merit and we have great pleasure in joining our congratulations to those which the Roman Catholic citizens of the community unite in offering to their distinguished spiritual leader upon his new dignity.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### A GOOD INVESTMENT

BY THE PRESIDENT

Week after week we strive to explain to our readers, the conditions of Catholics in many parts of Canada, who, for lack of numbers, are unable to provide themselves with a place of worship and are, as a consequence, without the consolations of religion. Because people in the East have been brought up in an environment where everything pertaining to the practice of religion has long been established, it is very difficult for them to understand the necessity of making sacrifices to help less fortunate fellow-Catholics in places where these things do not exist.

Some months ago a donation through Church Extension Society made possible the erection of a little chapel in the town of Neepawa, Manitoba, where the few Catholic residents had long hoped and prayed that such might become a reality. The Chapel was opened on August 4th, the feast of St. Dominic, its patron, and we have just received an account of the first Forty Hours Devotion held there.

Forty Hours Devotion was opened on Sunday morning with all possible solemnity. The High Mass of Exposition at eleven o'clock was followed by the Litany of the Saints and procession of the Blessed Sacrament in which all the people took part. During the day, from the end of Mass until 9.30 p. m., a number of adorners were continually in the church to pay homage to Our Lord's Real Presence there. Long before 7.30, for which time the Holy Hour had been announced, the little chapel was filled to overflowing and among the congregation could be noticed quite a number of non-Catholics. Three meditations on the Blessed Sacrament and prayers, with appropriate hymns by the people, filled the hour; and what an hour it was!

Surely the Eucharistic King was touched by the love and devotion which poured forth from the hearts of His people bowed down in adoration before the altar throne. No wonder that happiness filled their souls and caused tears of joy to stain many a cheek, for in their very midst, raised high in the monstrance, under the appearance of bread, was Jesus, their Lord and Master. Had they not heard, addressed to them by His Minister in the sacrament of Penance, the words which of old transformed a notorious sinner into a great saint, "Go in peace, thy sins are forgiven thee." All the ugly wounds of their souls had been healed. They had been clothed with a new robe of sanctifying grace and admitted to the great banquet where their nourishment was the Bread of Angels. They knelt like the penitent Magdalen at His feet, filled with wonder and joy and consolation, in the presence of God.

On Monday morning Communion was given at eight o'clock and High Mass was sung at nine. This day was for the Polish people who came far and near and, with their characteristic faith, constituted themselves a guard of honor to the Blessed Sacrament during the entire day. In the afternoon at five o'clock Holy Hour was conducted in the Polish language, and the regular Holy Hours at seven-thirty for the English-speaking people, closed the second day.

Tuesday morning at nine, the Mass of reposition was sung and the whole congregation again approached the Holy Table. Afterwards Mass for the Polish people with a sermon in their own tongue closed the first Forty Hours ever held in Neepawa—the greatest spiritual privilege in which these poor people had ever been permitted to participate.

In large cathedrals and city parishes in the East, Forty Hours is a usual occurrence. Neither trouble nor expense is spared in the decorations. Rarest flowers and flickering wax tapers make beautiful the altars. Rich-toned organs accompany trained voices in singing praises to the Eucharistic Lord, and devout souls spend hours in the Sweet Presence there. But hundreds, in these parishes, go about their business in the usual way, unmindful of the fact that Jesus of Nazareth is passing by and carries a little in their midst. In this little place not a Catholic remained away. During the time of exposition everything else was of secondary importance. The worship of God was the business of all. It was not difficult to count the number of

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A year ago this Forty Hours could not have been held, because there was no church. The Masses would not have been offered, abolutions and Communions would not have been received, nor would the sermons, bringing souls to a better and more intimate knowledge of Our Lord in the sacrament of His love, have been preached. All these wonderful things were brought about because a man, in making provision for the disposal of his worldly goods, remembered Church Extension's needs and left \$600 for a chapel in the West.

What we have described covered a period of only two or three days, but the chapel will continue as a center from which God's greatest gift will be dispensed to His people for years and years to come. No doubt many souls, that would otherwise be lost, will owe their salvation to the man whose charity made possible the chapel at Neepawa; and could he make known to us what was the most profitable of all his investments, no doubt he would say, "the chapel in the West."

Soon the day will come when all that is of the earth must be left behind. The amount we have accumulated may be great or small, but we should make provision, while still there is time, for an investment that will profit us for eternity. Remember the words of Our Lord, "Lay not up to yourselves treasures on earth; where the rust and the moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume and where thieves do not break through and steal." (St. Matthew, vi., 19-20.)

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### DIES A CONVERT

Philadelphia, Nov. 6.—While the voters of Philadelphia were casting the ballots which, had he lived, would have made him District Attorney, former Judge John M. Patterson, on his deathbed, was baptized and received into the Catholic Church at one o'clock Tuesday afternoon. At seven o'clock the

### CHINESE MISSION BURSSES

#### THE QUEEN OF APOSTLES AND THE HOLY SOULS

Very often, the souls of our dear departed are remembered at this time of the year. They, who in this life bestowed on us their affections and favors, now look to us to win for them a remittance of their purgation.

We love the souls of those dear ones. How appalling then is the voice of their pleading: "Have pity on me! Have pity on me! At least, my friends."

Our love for these suffering souls compares in some measure with the longing desire which Mary, Queen of Apostles, has for the souls of millions of pagans who have yet to know the sweet Name of Christ.

Souls that are precious to her, because God made them to love Him, and her Divine Son shed His Precious Blood to redeem them. But how can they love God if they know Him not? An abundance of Apostolic men can win them from the power of Satan, so the pleading of this multitude of abandoned ones for priests. "Have pity on me, have pity on me!" opens a way for us to win merit for our own dear departed.

Let us unite our desires with that of the Queen of Apostles and build for our loved ones a glorious memorial. A bursse for the education of a priest to minister to these neglected pagan souls costs \$5,000. Any share in a Bursse may be donated for the Souls in Purgatory. Could there be a grander monument? The merits which we win from our share in the conversion of pagans to be applied as satisfaction for the penalties of our dear departed.

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