

DUTIES TO WEAK AND LOWLY

"The charity the Gospel describes appears to be the charity as exercised by the individual. Our Blessed Lord tells us of our duties to the weak and lowly, to the sick and suffering, to one another—how we are to shield, to help, to save. But everywhere it is the encouragement to each one of us to do our part. Nowhere are we told of the efficacy of organization, the necessity of union, the duty of recording. But instead everywhere it is to work in silence, patiently—as 'Charity is patient,' unconsciously—'Let not thy left hand know what thy right hand doeth.' From [which] I would conclude that whatever you do, whether as individuals or as organizations, you are certainly not to parade it. The quiet way, whether organized or otherwise, is the charitable way."

"Are we to conclude then that since the Scripture spoke not of organization that therefore works of charity should remain unorganized; but left entirely with the individual to do as he pleases or as he thinks best? I do not believe so. The principles on which charity rests are stated in the Gospel, the spirit of and the duties of charity are clearly outlined. As long, then, as the spirit of the Gospel indicates—as long as the definitions remain true; as long as charity is based upon our love of God and our neighbor; as long as the divine element is retained in it and in our hearts—so long we may be sure that charity may accept the form and organization most suited to the age in which we live."

EXAMPLE OF THE CHURCH

"The Church furnishes us the best example in the creation of her religious orders of charity of the part she would assign the individual and the organization and their proper adjustment. Here you have order, here you have organization; but with one and the other the Sister vowing her life to the service of God and her neighbor, exhibits in her every act that divine charity which fills her soul. Another example of the proper blending of the personal and official is that of the present Holy Father. There is no one in the world today that has the responsibility and the worries and the work of the Roman Pontiff, yet a personal expression of the great charity of his heart is found in the kindness wherewith he persists in greeting and giving a blessing to every individual soul who journeys to Rome during this Holy Year of Jubilee."

"I have said our charity should be all-embracing. We know the limitations that faith demands in our associations with others, but charity has no such limitations. 'Who is my neighbor?' The human race. Is my neighbor in sorrow—when must I comfort him? Is he sick—I must nurse him back to health. I must be Good Samaritan to every stranger who needs my help. Again the Holy Father furnishes us an example of that all-embracing charity. When the earthquake struck the Island Empire of the East the Holy Father thought not of their color or their faith, but of the human cry for help that came from the ruins of their proud Capital. When Armenia lay bleeding and broken the messengers of the Pontiff were there as Good Samaritans to gather up the human fragments, and where life remained, to bring it back to health again. Again when Central Europe was starving he sent them bread to eat, and gave them the great consolation that now more than ever he would be their father and their friend. Thus did he show that he made the sorrows of the nations his own, and gave to them irrespective of creed or color a Father's care and love."

SLOVAK CATHOLICS STILL PROTESTING

Prague, Sept. 6.—The turmoil in Slovakia, resulting from the diplomatic incident caused by the Huss celebration, is great and the effect will last for a long time. The association of the Catholic Slovak students of the middle and higher schools two thousand strong, on the occasion of the annual general assembly, which took place at Banská Bystrica with the participation of the Slovak Bishops Blaha, Jantausch and Vojtassak, sent the President of the Republic a telegram of greetings in which was manifested their absolute fidelity to the Holy Father and in which they declared themselves "solidly behind the action of the Nuncio."

This telegram was considered by the opposition press an insult to the person of the President. No one, however, dared ask any action whatever against the authors of the telegram as a violation of the law on the "security of the Republic." The Executive Committee of the Popular Slovak Party, which met July 23-24, at Zilina, passed a resolution which, declaring that it voiced the will of the entire Slovak nation, stated: "We deplore the action of the Government in the Huss celebration; and we second the protest which the Papal Nuncio registered by his departure from the country."

At the same time, the Committee threatened that "if Prague refused to receive the Plenipotentiary of the Pope, Catholic Slovakia would receive him." "We see in the action of the Government," said the Committee, "a cause for civil-religious strife which might lead to the ruin of the Republic itself."

That Huss Day was a day of anti-Catholic and anti-Papal propaganda is made manifest by the statement of Doctor Luchavsky, National Democratic deputy, concerning the celebration of the day which took place at Zilina. Dr. Luchavsky said:

"The Huss celebration was turned into an abuse of the Catholic Church and a support of those who apostatized from her. Placards above the gates of Zilina plainly showed that this was nothing but a bold political agitation. Even the soldiers from the local garrison were forced to take part in it. The Slovak people, seeing the celebration turned into an offense to their religious sentiments vented their anger upon the soldiers."

It was generally realized that the national harmony so necessary to the young Czechoslovak State has not been promoted by the Government's ill-considered course in approving celebrations offensive to a great element of the population.

NEED OF MISSIONARIES

London, Sept. 7.—The need for a greatly increased number of English and American missionaries was voiced by Cardinal Bourne when he consecrated the Right Rev. Mgr. J. W. Camppling, the new Vicar Apostolic of the Upper Nile, at Mill Hill.

His Eminence stated that immense demands are being made upon the English-speaking missionary efforts of the Church in consequence of the World War. "Letters reach me," said His Eminence, "from all sides begging and imploring Catholic English-speaking missionaries, whether of the priesthood or of the teaching Brothers. The way in which the two great English-speaking races have entered more and more into the vast political activities of the world make it more necessary than ever that the missionary efforts of the Church should not remain unrepresented among those who speak the English tongue."

STUDENTS OF SCHOOLS OF PROPAGANDA ORGANIZE

REV. DR. TOMPKINS OF CANSO, N. S., REPRESENTATIVE FOR CANADA

A world association of past students of the Schools of Propaganda of Rome has been formed and has received the approbation and special benediction of the Holy Father. All who have attended the schools at least one year will be eligible to membership in the new association, as well as past and present professors. Thus the organization will include distinguished members of the Sacred College of Cardinals, of the Episcopate and of the Roman Curia, and every part of the world will be represented.

Cardinal Van Rossum, Prefect of the Sacred Congregation of Propaganda, has lent the most cordial encouragement to the new body and has made a report on it to the Holy Father. The organ of the Association will be a Bulletin or Review published at least twice a year, the contributors being the Professors, ex-Professors and ex-students of the Schools of Propaganda.

The Bulletin will contain information regarding the Schools of Propaganda and the Professors, present and past. It will report notices concerning ex-students and their activities both in their pastoral charges and in the field of science. Particular care will be taken to supply reviews of works published by the members, and to furnish bibliographic information, which, as correspondents are expected from all parts of the world, will be thorough and extensive. The Bulletin will also contain articles of a doctrinal character, treated, however, in a manner different from that usually found in ordinary scientific reviews. These articles will, in fact, consist of a concise and clear exposition of the principles by which to resolve important questions of the day. The Bulletin will, further, give a brief summary of the Acts of the Holy See with precise explanations of the more important. Finally, either in the Bulletin itself or in a separate publication, a photographic illustration of the more prominent happenings of the year in Rome will be issued. An alumni bureau will be established in Rome for the use of the Propaganda men. Fraternal reunions also will be promoted by the associations and representatives may be sent to various national and international congresses to make known the views of professors and former students of the schools. It is emphasized that the new organization will not infringe on alumni bodies of the several schools already constituted, the purpose being wholly distinct.

The feast of the Association will be the Octave of the Ascension, and the Blessed Virgin under the title "Regina Apostolorum," has been chosen as protector. Cardinal Van Rossum has nominated as president of the new body the Right Rev. Monsignor Pietro Ciriaci, dean of the Theological Faculty. The president is to be assisted by a council, which for the present is composed of the following members: Prof. Ernest Ruffini,

vice-president; Prof. Torquato Dini, Secretary; Don Filippo Mantini, treasurer; and Prof. Enrico Dante and Prof. Cornelius Damen, councillors. These five members have been elected by the College of Professors. Five other councillors will be elected by a later assembly of ex-students convoked for the purpose.

Local Representatives have been provisionally nominated for the various countries. For all ex-students of the Schools of Propaganda now resident in Canada the Representative is Rev. J. J. Tompkins, LL. D., Canso, Nova Scotia.

It is estimated that about fifteen hundred prelates and priests in the U. S. and Canada will be eligible to membership in the new association.

FOREIGN MISSION NEWS LETTER

THE LION'S SHARE

Father Gracy lives in a section of mission country where wild animals are plentiful, and many forms of hunting are engaged in by natives. Recently one of the brave men of the village received a bullet wound intended for a lion who had destroyed a large number of cattle. The interesting part of the story is that the wounded man was put on trial for being where the lion should have been.

It seems when the alarm was sent out, some of the hunters were keener than others in finding the animal's tracks, and expected to take him by surprise. Plans were no sooner completed than Mr. Lion with a roar turned back for what he had left. The roar was heard by other hunters who came in all directions to trap the beast. The branches of the trees swayed, one of the hunters sees an indistinct form and fires:

"You have killed me, you have killed me!" All rush to the wounded man forgetting about Mr. Lion, and then they wonder how the man will explain his presence in the bush. It seemed funny that he should be right in the path of the lion. So the matter was turned over to the organizer of the hunt to decide. His judgment was well received: The injured man must receive part of the spoils, that is one-fourth of the meat. Truly the lion's share, considering that the wounded man might have been condemned for trying to get in ahead of the other hunters.

THE BAREMBAS OF RHODESIA

The negro of Rhodesia differ a great deal from the negro who has long since emigrated. He speaks the language with ease, he likes to chat for hours at a time, just as our deputies. And during the rainy season they gather around a fire about 6 o'clock and chat until long after the moon is high in the heavens on every conceivable subject.

They are very expressive of their love for father, mother and children, and sometimes walk miles to visit their parents. They are also very open-hearted. They are civil also towards rulers and superiors, yielding their seats to any dignitary who comes among them. So they are not as savage as they are usually pictured. They show a great aptitude for reasoning and their love quickly rises from the human circle, to embrace that of the Divine. In other words, the Barembas of Rhodesia are likeable to show great promise of nourishing the Catholic faith.

HYMN OF THE LITTLE FLOWER

The Little Flower had great devotion to the Blessed Theophane Venard who was martyred in China in 1871, composing this hymn in his honor:

How dear is now to me that pagan horde.
The object of Thy burning love below!
If Jesus would to me that grace accord,
Ah, thither with what ardor would I go!
Before Him space and distance fade away,
This earth is but a plaything on the breeze;
My actions, my small sufferings, today,
Can make my Jesus loved beyond the seas.

AN OLD MISSIONER'S MEMORIES

There is a venerable missioner in Japan, Father Villon, who recalls the young martyr Theophane Venard, and mentions this precious memory: "In the Autumn of 1875, four years after Theophane's martyrdom, the seminarians of the rue du Bac were awakened by the loud clanging of the bell at two in the morning. At first they thought a fire had been discovered, but soon they heard one of the directors calling out that there was to be a ceremony and that the students must dress at once and go down into the courtyard. Soon all were gathered near the front gate and lighted candles were passed around."

"After a few moments, a carriage drove up and one of the priests got out. Then a large box was carefully taken from the carriage. When the wrappings had been removed, the light of the many candles revealed a red lacquer casket. It contained the relics of Theophane Venard. A suppressed murmur of exclamations burst from the seminarians and several approached the casket and reverently kissed it. Four directors then carried it to the Hall of Martyrs, while all joined in the chant, 'Subvenite, Sancti Dei, occurrere, Angeli Domini!' No king or emperor ever had a more impressive or more majestic than the humble little martyr of Tongking."

CATHOLIC IDEALISM

DR. KERBY CITES SPIRITUAL UNITY AS EDUCATIONAL FACTOR

Erie, Pa.—The all-pervading spiritual character of life, and the impossibility of separating the religious element from education and the training of the young, were pointed out by the Rev. Dr. William J. Kerby of the Catholic University of America speaking at the laying of the cornerstone of the new Mercyhurst College and Seminary here. Dr. Kerby and Judge U. F. Rositter, President Judge of Erie County Courts delivered the two principal addresses.

"The Catholic College is a formal expression of Catholic idealism," Dr. Kerby said. "That idealism represents each life as a whole, past, present and future, mind, soul and body, developed and undeveloped power, as held together by one spiritual bond and related through spiritual responsibilities to God."

Dr. Kerby said that idealism represents community, parents, teachers, civic and spiritual leaders, as partners in one spiritual work; that of preparing each on-coming life for all the tasks of life; that of conveying, interpreting, sanctioning one noble vision that lifts thought and word and action, conscious effort and cherished purpose into harmony with God. Catholic idealism in holding to this unity of life and the unity of all lives believes that neither our recreation nor our pleasures nor our culture nor our business nor our ambitions nor our education may be entered upon except as they serve directly or indirectly our spiritual well-being."

"Education is the most formal, the most purposeful, the most costly, the most significant task that we undertake in dealing with the young," the speaker continued. "If we isolate education from spiritual association and atmosphere, the division that results leads toward the separation of spiritual training from cultural expression; and to the separation of intellectual training from all of the specific spiritual tone. I grant that there are many ways in which the union of education and religion may be attempted. Perhaps our disagreement is not in the end, but rather in our methods of uniting the two than in any disagreement as to the fundamental principle itself."

We recognize the conditions in which we live. We understand the gigantic and even overwhelming task of upbuilding an educational system among people divided by every kind of intellectual, philosophical, religious, economic, racial and sectional differences. We respect and we bless the superb efforts of America to educate the young in schools that grow out of American thought and American genius. But since we are permitted happily under our institutions to carry our spiritual and social idealism farther we create and maintain in our own schools when we can and we try to unite the training of the mind and soul and body in direct harmony with the principles of our faith and under the pressure of our cherished idealism, and in attempting this, we never underrate practical preparation for life, the social and cultural mission of the school, joyful acceptance of every approved standard and method in education."

Passing on to a consideration of the function of a Catholic college such as the new one here, Dr. Kerby pointed out that it comes into the life of the young person at a most critical period and when pressure is strong to bring about the division of life into unrelated fragments. The Catholic college, he said, "aims to declare again and again through historical teaching, through cultural effort, through formal instructions, through atmosphere, religious symbolism, and sustained spiritual appeal, the Divine unity of life, the universal jurisdiction of God in life, the supremacy of spiritual truth and the inexorable subjection of every interest of life to the law of God and to His Christ."

WEEKLY CALENDAR

Sunday, October 4.—St. Francis of Assisi from his early childhood was inspired with a love of poverty and a spirit of humility. His example attracted many followers and they were constituted a religious order by Pope Innocent III. The order spread rapidly throughout the Christian world. St. Francis visited the East in the hope of attaining the crown of martyrdom but was unsuccessful in his quest. He then alternated between preaching to the multitudes and fasting in solitude. During one of his retreats he received the Stigmata.

Monday, October 5.—St. Placid, martyr, was a native of Rome born in the year 515 of a patrician family. When he was only seven years old his father took him to the Monastery of Subiaco and six years later he followed St. Benedict to the new foundation of Monte Casino. At the age of twenty-one

Placid was sent to Sicily to establish a new monastery. Five years later, when the island was overrun by barbarians, he gained his martyr's crown.

Tuesday, October 6.—St. Bruno was born at Cologne in the early part of the Eleventh century. He studied at Paris, and became a canon at Cologne and then at Rheims. When the administration of the See of Rheims fell into evil hands, Bruno and six companions applied to the Bishop of Grenoble, who led them into a wild solitude called the Chartreuse, where they lived a life of poverty, self-denial and silence. From the name of the spot the order thus originated came to be known as the Carthusian. Bruno was called to Rome by Pope Urban II, but finding the noise and confusion of the great city distracting, he applied for and obtained permission to resume the monastic life in Calabria, where he died.

Wednesday, October 7.—St. Mark, Pope, was chosen to succeed St. Sylvester in the Papacy. He reigned only eight months and twenty days. He was buried in a monastery in the Ardeatine way, which now bears his name.

Thursday, October 8.—St. Bridget of Sweden was a member of the royal family of that country. She was born in 1304. Obedient to the wishes of her father, she was married to Prince Ulpho of Sweden and was the mother of eight children. Then she and her husband separated by mutual consent. The Prince entered the Cistercian Order and St. Bridget founded the Order of St. Saviour in the Abbey of Wastain. She died in 1373.

Friday, October 9.—St. Dionysius and his Companions, martyrs. Dionysius penetrated farther into Gaul than any of the other Roman missionaries sent into that country. He established His See at Paris, and through his efforts and those of his disciples there were established the Sees of Chartres, Senlis, Meaux and Cologne, all in the Fourth century. He and his companions, St. Rusticus and Eleutherius, were martyred during the persecution under Valerian.

Saturday, October 10.—St. Francis Borgia, Duke of Gandia and Captain-General of Catalonia, in 1589 was ordered to escort the remains of Queen Isabella to the royal cemetery at Granada. His duties required that the casket be opened for verification of the identity of the body, and the sight which met his eyes determined him never to serve a sovereign who could undergo such a change. He thereupon entered the society of Jesus and later was chosen its General.

CHINESE MISSION BURSSES



MARY QUEEN OF APOSTLES SEND PRIESTS TO CHINA!

Long ago, the twelve Apostles had the help of Mary to sustain them in their conquest of souls. The Hidden Life of Our Blessed Lord was the School in which Mary studied, treasuring many things in her heart. Who then could impart the value of suffering and self-surrender so well as she? She is still Queen of Apostles. For those dauntless souls who abandon all things to carry the Name of Her Divine Son to distant lands, she has a special love,—but see, dear reader, there are many young men offering themselves for the work who may never come under her protection.

Firm of faith, pure of heart, burning with zeal,—they come like the holy Levites of old to offer even life itself, if only their sacrifice may bring greater glory to the good God.

Shall we turn them back by not providing the means to fit them for their chosen life?

If we complete the Queen of Apostles Bursse quickly, a new aspirant will be regularly enrolled under Our Lady's banner. Then, as the day of their departure dawns, we too will share in their joy, and the echo of their glorious hymn will be carried to the Throne of God by Mary, Queen of Apostles, she who composed it long ago in far-off Galilee:

"My soul doth magnify the Lord . . . because He has regarded the humility of His handmaid."

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THE LITTLE FLOWER

The following quotation from the Little Flower's life is characteristic of her desire and her ability to keep silent about herself. "For five years this way was mine, but I alone knew it; this was precisely the flower which keeps its perfume only for heaven."

"How unlike us! How we long to exploit our little pains and aches! It is impossible for us to suffer as she did in silence. When we are on the sick list if we succeed in holding our tongue we are careful to let some other action betray our indisposition."

She talked not even of her likes and dislikes in the matter of food. It was only during her last illness when she was asked to tell her tastes that her associates discovered what she had suffered for years by keeping silent in this regard.

In fact, she was so silent about herself that a short time before her death she overheard one of the Sisters near the infirmary say (alluding to the custom of the convent of incorporating a character sketch of the Sister when her obituary notice was sent to the other Carmelite Communities): "Sister Teresa will not live long, and really sometimes I wonder what our Mother Priorress will find to say about her when she dies. She will be sorely puzzled, for this little Sister, amiable as she is, has certainly never done anything worth speaking about."

God who was always as she says herself so considerate of His Little Flower, it seems, esteemed it fitting that since all else about her was by her own choice so little her life too should be little, so He added this last little favor to His already lengthy list and called His little lover to "Love's Eternal Home" (her own name for heaven) after a little life of only twenty-four years. Which reminds us of those wonderful words of Wisdom: "Being made perfect in a short time he fulfilled a long time."—The Little Flower Magazine.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CHAPELS BY THE PRESIDENT

Our issue of August 18th contained a description of the opening of some chapels in the West, one of which is situated at Birch River, a small village composed of about a dozen buildings, including two stores.

Lately we received photos of the exterior and interior of this little church made possible by a donation of \$500 from Extension Society. The people are delighted beyond words at being possessors of this chapel which provides a place of worship for Catholics of eight nationalities. The cut shows a nice little building, constructed mainly by the voluntary work of the parishioners, under the direction of their pastor. All are able and willing to work, but money with them is a scarce commodity. However, what they had they gave and they appreciate the little church as only those can who were formerly deprived of one.

To people of the East, the interior presents a strange appearance. The absolutely essential things are there, but nothing more. The articles of furniture are crude and simply fashioned—the handiwork of poor people—the Communion rail made of two by fours; the plain wooden benches and unfinished walls.

One would scarcely select this humble building as a place in which to offer hospitality to a distinguished guest, yet it has been built as the dwelling-place of the King of Kings, who once, in consequence of His love for men and because there was no room in the inn, was pleased to be born in a poor stable, where He received the homage of loving hearts for whom He came.

The new chapel is neat and clean, its tiny white altar spotless, lined with flowers by our good lady helpers take the place of swaddling clothes which Mother Mary made; otherwise it is not vastly superior to the poor stable. But the love of the Master is the same and the people do not hesitate to offer Him this proof of their love and devotion. It is the best they can do, and our best always pleases Him; besides, He will use this little sanctuary only as a distributing centre—a means by which He may reach the place wherein it is His delight to be, with the children of men.

What a contrast between this chapel and the magnificent cathedrals which have been erected to God's honor. Compared with it, the smallest churches in the East are large and beautiful. If some of our wealthy Catholics could see the poverty of the Church in these remote places, and the spiritual abandonment of her scattered children, how generous would be their donations to the work of Extension Society. To bring our friends to a realization of conditions and the absolute necessity of financial assistance as the only means of safeguarding the faith of hundreds of families, is our most difficult task. People as a rule follow along the lines of least resistance. When their own needs are taken care of, they do not worry about the spiritual affairs of others.

A new and, thank God, bountiful harvest is being gathered in, for which millions of dollars will come into our country. That we are on the verge of better times there is not a doubt, and we ask our friends, in thankfulness to God for this great blessing, to give generously to the work most pleasing to Him, His own work of enlightening and saving souls on Western Missions.

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