

morality. The book is priced at \$70.

SPACE PERMITS mention this week of but three other items by James Shirley, author of the famous lines beginning,

"The glories of our blood and state
Are shadows not substantial things,"
which Tennyson recited standing over the grave of the great Catholic apologist, William George Ward. Shirley, who was a convert to the Faith, was a dramatist of the seventeenth century and his productions are almost wholly free from the grossness which characterized most of the plays of the period. The three before us are "The Grateful Servant," 1690; "The Royal Master," 1698, and "The Traylor: A Tragedy," 1695. They are priced respectively at \$38, \$30 and \$37.10s. The second, which was printed and first acted in Dublin, is noteworthy for its allusions to Shakespeare. Shirley himself in some of his plays ranks with Beaumont and Fletcher. He was an acknowledged master of the technique of the stage.

SACRAMENTAL WINE

RECTOR TELLS GOVERNOR THAT WINE IS NECESSARY FOR MASS

Denver, Colo.—Much discussion has arisen in the secular press concerning the advocacy by Governor Morley, in his inaugural address, of a law prohibiting the use of any but non-intoxicating wine for sacramental purposes, and of the protest made by Rev. Hugh L. McMenamin, rector of the Cathedral, in a letter to the governor. Following is the correspondence which passed between Father McMenamin and the Chief Executive of the State:

"January 14th, 1925.
"To His Excellency, the Governor of Colorado.

"Your Excellency:
"In your inaugural address delivered yesterday in the City Auditorium, the press reports you as having advocated the passage of a law, relative to wine for sacramental purposes, which in effect would interfere with me and many other citizens of Colorado, in the practice of our religion.

"I find it hard to believe, Your Excellency, that you are deliberately trying to embarrass more than 100,000 Catholic citizens of this commonwealth, by endeavoring to make it impossible for them to worship God according to the dictates of their conscience, and wishing to be fair, as a native born citizen and taxpayer, I respectfully ask that at your earliest convenience you would kindly write me, stating whether or not that is the intention of the proposed law.

"It is possible that you did not advert to the fact that such a law would interfere with our constitutional rights as we understand them.

"Incidentally may I suggest that you examine the permits for sacramental wine, on file in the Secretary of State office, and point out instances of 'flagrant abuses' on the part of the Catholics in this matter?

"Hoping for an early reply I have the honor to remain,

"Yours faithfully,
"HUGH L. MC MENAMIN,
"Rector of Cathedral."

"January 19, 1925.
"Hugh L. McMenamin, Rector of the Cathedral, Denver, Colo.

"My dear Father McMenamin:
"Your respectful inquiry of January Fourteenth is entitled to a reply stating my position on the subject mentioned.

"You state that the press reports my advocacy of a law relative to 'Wine' for sacramental purposes. My statement at the inaugural ceremony was as follows:

"Eliminate from the prohibition law the right to obtain, possess or dispense intoxicating liquors for sacramental purposes. Experience shows that this exception is too often flagrantly abused."

"By this I recommend the inhibition of intoxicating liquor, non-intoxicating wine, for sacramental use.

"While I would not assume to suggest any regulation of the sacrament of our church, it seems to me pertinent to say that wine used in administering the sacrament is but the symbol of the blood of Christ, and as the law prohibits generally the use of intoxicating liquors, no church should, in the performance of its offices,—the teaching and development of the practice of religion,—be permitted to even encourage what is otherwise a violation of the law. The unfornetted juice of the grape is non-intoxicating wine, and is the beverage used by nearly all denominations, and is quite as symbolically effective as fermented juice of the grape or intoxicating wine or liquors.

"Your complaint raises the fair presumption of the claim of right to use intoxicating liquors called wine for sacramental purposes; this may be done under the present statute, but I say frankly it is my purpose to attempt to eliminate the use of intoxicating liquors (not non-intoxicating wine or beverages) at the sacrament without to any extent making it possible for communi-

cants to worship God 'according to the dictates of their conscience' under the law as it exists or may be enacted. Is it possible that the symbol of the blood of Christ cannot be appropriately administered in sacrament without use of intoxicating wine or liquors?

"You suggest the examination of permits for sacramental wine on file in the office of the Secretary of State to point out instances of flagrant abuses on the part of Catholics. My statement was not and is not directed against any designated sect or people; your application of that statement to your people is self-imposed. I will not examine the records to seek to charge your communicants with abuses and know of none except the Father Grace incident,—which did not arise under any State statute, but seems to have been a violation of a Federal act. I know of abuses of our State statute relating to sacramental uses by religionists other than Catholics, which I believe justify my position.

"Permit me to add, with respect, that should you see fit to answer this communication, you may expect no reply. I must decline to enter into any continuing discussion or conflict with any church denomination over the matter.

"Sincerely,
"CLARENCE J. MORLEY,
"Governor of Colorado."

"January 22, 1925.
"To His Excellency, the Governor of Colorado.

"Your Excellency:
"Whilst disclaiming any intention to draw you into a discussion relative to the proposed legislation concerning sacramental wine or liquor, permit me to reply to your very courteous letter. I do so regardless of the bill, i. e., whether it has or has not been introduced, and because your letter convinces me that you have no desire to be unfair, and because I believe that correct information is all that is needed to convince you, that such legislation, as it affects 130,000 Catholics would be unjust, and as it affects you and Colorado unwise.

"You state your position clearly when you say: 'It is my purpose to attempt to eliminate the use of intoxicating liquor (not non-intoxicating wine or beverage) at the sacrament without to any extent making it impossible for communicants to worship God 'according to the dictates of their conscience' under the law, as it exists or may exist."

"But that, as far as we are concerned, is an impossibility, as you shall see:
"You say 'that wine used in the administering the sacrament is but a symbol of the Blood of Christ'—that is true of almost all other Christian denominations, but it is not true of the Catholic Church. The difference between the symbolic and the real presence of Christ in the sacrament marks the difference between Catholic Christianity on the one hand and most forms of Protestant Christianity on the other. And whilst this difference is fundamental to the question at issue, since it is a theological distinction, I pass it by to explain a few points upon which, I believe, you are not informed, namely, the laws or rules concerning the use of sacramental wine in the Catholic Church.

"1st. For two thousand years fermented grape juice has been declared to be the only licit matter for the Sacrifice of the Mass. In this the Church but follows the example and precept of the Divine Founder of Christianity.

"2nd. That fermented grape juice must contain the minimum amount of alcohol consistent with its proper preservation (i. e., enough alcohol and only enough to prevent wine from becoming vinegar).

"3rd. Only the priest partakes of the wine. The Catholic Church does not, like most Protestant churches distribute Communion to the people under the form of wine, fermented or otherwise.

"4th. No priest is permitted to read Mass more than once a day (twice on Sundays) and not more than one cup of wine is or may be used at each service.

"The Sacrifice of the Mass is fundamental to the practice of our religion, and following the example and precept of Christ, the Church has declared that fermented grape juice is the only licit matter for that Sacrifice; but fermented grape juice, containing only one-half of one per cent. of alcohol is a physical impossibility. Any legislation, therefore, that would forbid the use of grape juice containing more than that percentage of alcohol, would be equivalent to an attempt to make the Sacrifice of the Mass impossible, and therefore an attempt to interfere with us in our inalienable rights to worship God according to the dictates of our conscience. I believe, Your Excellency will grant the logic of that statement.

"You express the opinion that unfornetted grape juice would be sufficient for the practice of religion—probably it would for the practice of other religions—let their theologians determine that, but I most respectfully submit that it is wholly outside the province of the State to determine the question for them. As far as we are concerned fermented grape juice has been declared to be the only licit matter and we deny that the State has the right to declare otherwise.

"You have one opinion—I have another, and it is precisely to pro-

tect such differences of opinion that the Declaration of Independence was written and the Constitution adopted.

"Thinking of the Declaration of Independence and the Constitution, and remembering your legal learning, I do not hesitate to state to you that individuals have rights that not even States or Nations may justly deprive them of, that among these rights is the freedom of worship and the practice of religion; 'that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, etc.

"The conclusion, Your Excellency, from all this is plain—you are advocating legislation that is unjust, unconstitutional, unwarranted and unwise. Were I seeking to have the present State administration of Colorado discredited, I would wish for no more efficacious means than the passage of such legislation—but as a citizen of this commonwealth I love my State too well to wish to see it become the laughing stock of the nation. Such legislation, I warn Your Excellency, would only create discord and bitterness. When men's inalienable rights are attacked, they go to any extreme to defend them—they were cowards and unworthy of the name Americans, were they to do otherwise.

"In conclusion permit me to congratulate you upon the balance of your inaugural address. With this one exception, the program you have outlined is splendid. You have a wonderful opportunity and in spite of our differences in this matter I wish you success in the rest of your program.

"You told me not to expect an answer, but somehow I want to believe that with this additional information at hand, your sense of fairness will prompt you to express yourself once more.

"I have the honor to remain,
"Yours most respectfully,
"HUGH L. MC MENAMIN,
"Rector of Cathedral."

"January 30, 1925.
"To His Excellency, the Governor of Colorado.

"Your Excellency:
"I am disappointed. I had hoped that you would reply to my recent letter.

"I write you this to ascertain whether or not you would consider it a breach of confidence, if I saw fit to use our correspondence in a public way. Just now I can think of no reason why you might object—but wishing to be fair, I'd prefer to have you express yourself.

"Should I not hear from you, by phone, messenger or special delivery, I'll take for granted that you do not object.

"I have the honor to remain,
"Faithfully yours,
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of the Catholic Truth Society will act as Chairman each evening and the Secretary and Treasurer, Mr. E. L. Saunders and Dr. B. G. Connolly will be on hand to receive subscriptions of members.

The following is the programme of lectures:
Sunday, March 8th.—Chairman, W. L. Scott, K. C., President, C. T. S. of Ottawa.

The Church and the Bible.—The Archbishop of Ottawa.
Inspiration.—Rev. Dr. J. R. O'Gorman.—The Bible is the Word of God. God used human writers for the composition of His Books. How God and man co-operated, is explained by the doctrine of Inspiration. Inspiration extends to everything in the Scriptures. How do we know that the Bible is inspired?

Sacred Music by St. Joseph's Church Choir.
Monday, March 9th.—Chairman Mr. Thomas Mulvey, K. C.

The Canon and Text of Scripture.—The Scriptures are a collection of books. How do we know what books belong to it? Why are there more books in the Catholic Bible than in the Jewish Old Testament? All the original manuscripts of the Bible have been lost. Is our text substantially correct? A review of recent efforts of Biblical scholars to acquire a more accurate text.

Sacred Music by St. George's Church Choir.
Tuesday, March 10th.—Chairman Dr. J. A. Amyot, C. M. G.

Trustworthiness of the Bible.—Is the Bible a reliable historical document? Why its statements are questioned by modernists. What higher critics think of the Pentateuch, the Book of Isaiah and the Gospels. Recent important decisions of the Pontifical Biblical Commission on these questions.

Sacred Music by St. Mary's Church Choir.
Wednesday, March 11th.—Chairman Mr. E. P. Gleeson, B. A., LL. B.

Inerrancy of the Bible.—Scientific, historical and moral objections to the Inerrancy of the Bible. Is any whitening down of Biblical statements justifiable? Solution of typical difficulties. Condemnation of Galileo.

Sacred Music by St. Brigid's Church Choir.
Thursday, March 12th.—Chairman Mr. William Kearns.

The Interpretation of the Bible.—The Bible difficult to understand. What helps have been given us for the interpretation of Sacred Scripture. Progress in the interpretation of the Bible. Literal and typical meanings of Scripture. Private interpretation has led to a multiplicity of rival churches. How union of churches can be effected.

Sacred Music by St. Patrick's Church Choir.
Friday, March 13th.—Mr. Alan Fleming, B. A., LL. B.

Versions of the Bible.—Why translations of the Bible are necessary. Did the Apostles use a translation of the Old Testament? Which are the earliest versions of the New Testament? History and revision of the Latin Vulgate. Who first printed the Bible? The history of the English Bible.

Sacred Music by Blessed Sacrament Church Choir.
Sunday, March 15th.—Reading of the Bible.—Chairman, Mr. T. D'Arcy McGee, B. A., LL. B.

Bible reading in ancient, mediaeval and modern times. Did the Catholic Church ever forbid the reading of the Scriptures? Why should we read the Bible? How should we read the Bible? Reading the Gospels especially recommended.

Sacred Music by St. Brigid's Chancel Choir.

QUESTION BOX
Written questions on Scriptural subjects dropped into the question box, from any of the theatres, or mailed to 193 Fourth Avenue, any day this week, will be answered by the lecturer on the following evening.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE CRUSADERS
BY THE PRESIDENT OF THE SOCIETY

Over eight hundred years have passed since the holy places of Jerusalem were in danger of desecration and destruction at the hands of the Mahomedans. A plea went forth from the Holy See for men to unite under the standard of the Cross and deliver these hallowed places from infamous hands. To this call, men, brave and virtuous, princes and peasants, imbued with the love of Christ, rallied in the extent of thousands under their respective leaders at the cost of untold hardships and sacrifice to uphold the honor and glory of God. These were the Crusaders of old.

Today even as in days of old, Holy Mother Church needs crusaders—good men and women willing to make real genuine sacrifice to wrest from ungodly hands vast territories, and save the souls of God's own people. All through the West and North-western part of Canada are thousands of Catholic people whose spiritual wants must be administered to. But owing to the scarcity of priests, the lack of churches and the hardships of travel, these souls cannot be cared for in a fitting manner. And while a large portion of these do see the priest from time to time—possibly once or twice in the year—there are

very many who probably do not see him from one year's end to the other.

We, here at home, know from personal experience how hard it is to be good. We know what a sorrowful plight we would be in if we were unable to receive the sacraments regularly—once a month, or once a week. We know what a struggle is ours to keep our souls in the state of grace, with the sacraments ever at our beck and call—with the word of God Sunday after Sunday preached to us. We shudder at the thought of death coming like a thief in the night, finding us unprepared. Our prayer ever is, that we may die fortified in Jesus Christ—with the priest—with the sacraments.

But in our solitude for self, do we ever think of, or help those poor souls who long for these spiritual privileges and who are deprived of them—those poor souls upon whom the Angel of Death may call at any moment—who for years had no priest nor sacraments or who at the hour of death were deprived of the sacraments, because, on account of distance, etc., the priests arrived too late? Do we ever think of the eternity that awaits them; of the loss of that soul to Almighty God? Let us look into the mirror of our own life and realize their position, their anxiety, their craving for God's grace.

Grave and pitiful as these conditions are, while the light of faith still glimmers among these poor souls of today, what is to be said of the vast populations of tomorrow rising upon the present ruins. The cockle is being sown, and destruction is inevitable unless crusaders anew rally around the standard of the cross and carry the light of faith to these neglected souls—unless they plant in those lands the seed of truth, to germinate, grow and develop into a mighty harvest.

Yes, we must have crusaders once more, not under the leadership of Godfrey de Bouillon, Louis, Barbarossa or those Christian men with hearts of gold, but under a new and modern leader authorized, approved and indulged by the Holy See—the Catholic Church Extension Society of Canada. You can enlist; you must enlist; Holy Mother Church calls upon you to enlist, that out of the generosity of your heart and purse you may carry the cross of Christ to those craving souls and wrest from tainted hands, that golden West for the glory and honor of God.

Many were the indulgences and blessings showered upon the crusaders of old. Many and rich are the indulgences granted to crusaders of today gathered under the banner of Extension.

Be a crusader of Extension! Contributions through this office should be addressed:

EXTENSION,
CATHOLIC RECORD OFFICE,
London, Ont.

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FOREIGN MISSION NEWS LETTER
MARY'S POWER IN AFRICA
The devotion of all Abyssinians to the Blessed Virgin is phenomenal. Over 50 feasts are celebrated in her honor on which days servile work is forbidden. Mounted men when passing her statue must dismount, and salute her image ere they pass on. The king has decreed that every church should have at least one altar dedicated to Mary. Churches are not infrequently styled "Throne of Mary." Even beggars begin their petitions for alms in Mary's name.

INDIA VERSUS CHINA
In the field of Catholic education, India is ahead of China. In Catholic medical activities, China surpasses India.

In China, there are no colleges as large as those of the Jesuits in Bombay, Calcutta, Mangalore and Trincomopoly. India, on the other hand, cannot boast of large, well-equipped hospitals like those of Tientsin, Peking, Hankow, Shanghai and Hongkong, with the exception of Father Muller's famous hospital in Mangalore and St. Martha's in Bangalore.

The Aurora is the only Catholic university in China. It is conducted by the Jesuit Fathers with St. Ignatius' College, just outside Shanghai. Of its 500 students about 150 are doing post-graduate work.

A WORK OF SEVENTY YEARS
For seventy years lepers have been the friends of the Sisters of St. Vincent de Paul on their Island of Parafanga, which is close to Madagascar. These beloved nuns were awarded the grand prize from the French Academy for their labors and charity. At the yearly opening

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SHIPWRECK A PRELUDE TO MISSION LIFE

The missionary life of the Right Rev. Quarteron was the result of several incidents connected with shipwreck. As Captain Quarteron, he sighted a wreck off the coast of New Guinea, and on reaching shore he resigned his commission and proceeded to Manila in the Philippines where he hired a boat and a crew of divers and set off for Australasia. The wreck yielded him 200,000 Mexican gold dollars, but while going back in his little craft, a huge storm arose and threatened the lives of all. Thereupon, Quarteron vowed he would devote himself to the Missions should his crew and himself land safely.

His prayer was answered and he began his priestly career. In 1855 he was sent as first Prefect Apostolic to Borneo. This was a difficult mission and the priests who came to him generally returned or went to other missions. In his old age, the Prefect, with the permission of Rome, turned over his charge to the Mill Hill Fathers. They still have this difficult mission.

CATHOLIC INDIANS IN CANADA
A recent summary of the religious statistics of Indians in Canada, compiled from a non-Catholic source, tells us that 43,986 are Catholics. This total is 6,000 more than the adherents of all the non-Catholic denominations put together.

THEODORE ROOSEVELT SAID:
"It takes mighty good stuff to be a missionary of the right type, the best stuff there is in the world. It takes a deal of courage to break the shell and go twelve thousand miles away to risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn; to adopt strange customs, to turn aside from earthly fame and emolument, and most of all, to say good-bye to home and the faces of the loved ones virtually forever."

Thank God, there is plenty of that "mighty good stuff" here in Canada; the students in St. Francis Xavier's China Mission Seminary, Scarborough Bluffs, bear testimony to this fact; and when the first missionary band of priests depart, an event not very far distant, courage will not be lacking them to accomplish the seemingly impossible in order to bring countless souls to the adorable Feet of Christ.

There may be many young men, readers of THE CATHOLIC RECORD, who hear the Call of the Missions and hesitate on account of the sacrifices required to answer the summons; "pray ye therefore, that the Lord send laborers into his vineyard."

Everyone runs up against trying people some time or another, but unfailing patience and the proverbial gentle answer are the most effective weapons. Most people are really decent in spots, and respond to a kindly word or action in a very gratifying way, and as courtesy is catching we may as well pass it along.

BURSES

"IN THE NAME OF JESUS EVERY KNEE SHALL BOW"

During this month of the Holy Name, we ask our friends to add a mite to our Burses, especially Holy Name Burses. Such donations will be used expressly for the education of a missionary for China, whither he will carry the Holy Name of Jesus to multitudes who have never heard it. If you aid him to accomplish this project, you will have a share in this glorious apostolate. Help to carry to a pagan land the Name whereby all men shall be saved. Could there be a higher or a holier way of beginning the New Year, or a surer means of drawing down upon yourselves God's best gifts?

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ECCLY NAME OF JESUS BURSE
Previously acknowledged \$485 25

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Previously acknowledged \$1,969 89

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Previously acknowledged \$1,866 24
E. E. O'Gorman, Quebec..... 2 00

SACRED HEART LAGUNA BURSE
Previously acknowledged \$3,566 20

It was certainly but right that the Queen of Virgins should go through life free from all sin.—St. Bernard.

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Do you realize that if you set aside \$100 per month and invested it in sound bonds, that in 15 years you will have a monthly income of over \$100 a month and the equivalent of over \$21,000 in sound, negotiable bonds? \$50 a month invested over the same period will give you an income of \$50 a month.

If you have never invested on the installment plan perhaps you do not realize that it is just as easy as