

to the League of Nations. If this satisfaction was granted to the Labor International, why should it be denied to the 'International of Believers'?"

A DAUNTLESS PIONEER

Some time ago we clipped the following story from the editorial page of the Globe. The delay due to mislaying it does not lessen its interest nor its inspiration.

The age of pioneering in Canada is far from ended, though it has become a less trying experience than that of our ancestors. The North and West contain many sections where the newcomer of little means, but with pluck and industry, may win success and comfort in a few years. One such instance is noted in the excellent Christmas number of the Quebec Telegraph. The "dauntless woman pioneer" of whom this story was written went to Abitibi nine years ago, a widow. Her husband's death had left her destitute of everything except hope and eight children. The eldest was scarcely fifteen. From friends she borrowed \$50 and entered the wilderness.

What was left from the journey was invested in virgin lands, and she and her boys and girls set to work. All summer they toiled to clear the land, working bareheaded and barefooted in sun and rain. They cut down trees and sold the wood for pulp. With the aid of neighbors they built a rude home of logs. Among the stumps they turned the soil and scattered grain. That year they grew enough to keep them from starvation in the winter and to purchase a cow. The next year they cleared more land and sowed more grain and hay. Ever the battle went on. Now was the courageous family established.

Today the gallant little French-Canadian woman has won her fight. Her children—now nearing manhood and womanhood—work in fields that are hers and theirs, and those fields are worth \$35,000. The boys plow and reap with modern farming machinery. A fine herd of cows keeps the girls busy in the dairy, and the poultry flock produces an annual revenue of no small size. When they go to Amos they do not walk barefooted, but speed along the road in a comfortable automobile, and their goods are transported to the markets and the railway station in a motor truck.

It was a struggle from which many might flinch, but it was worth making. The Northland may appear rigorous to the outsider, but it has its prizes for those who will fight its battles and win them.

P. E. ISLAND CATHOLICS

A correspondent from P. E. Island, Liberal in politics and quite reliable as regards the information he furnishes requests us to publish the following facts:

1. About 45% of the population of P. E. Island are Catholics and of these approximately 36% are Liberals.

2. Since Confederation in 1873, of 14 Senators appointed in P. E. Island, 4 were Catholics—all appointed by the Conservative party. In the same period of time, out of 12 Lieutenant-Governors, 4 were Catholics, three of whom were appointed by the Conservative party. In the same period of time, of the 9 Supreme Court Judges, 2 were Catholics, both appointed by the Conservative party. In all of these 35 appointments, 10 were Catholics, and 9 of the 10 were appointed by the Conservative Party.

3. Since Confederation, there have been five Cabinet Ministers from P. E. Island, three of whom were Liberals, and two Conservatives, but all Protestants. After the last Federal Election, when it was known that Premier King would fulfill his promise to have every Province represented in his Government, the most experienced, the ablest and best qualified Liberal member was unceremoniously turned down, because he was a Catholic. On this occasion Premier King was deluged with telegrams and letters from the Premier and many Members of the then Liberal Local Government, as well as from other prominent Liberals, in favor of Mr. Sinclair—the Protestant—and against Mr. Hughes—the Catholic.

4. For the last few decades, it has been an unwritten law that the Governorship of P. E. Island would be held alternately by a Catholic and a Protestant. The Conservatives recognized this understanding. In September, 1924, when the Protestant Governor's term expired, several prominent and well qualified Liberal Catholics, some of whom had given twenty-five years' service to the Liberal Party, were entirely ignored; and through the influence of the Island Cabinet Minister, a Protestant—inexperience in politics, with no claim on his party—was appointed.

5. There are now two vacancies in the Senate from P. E. Island. If the Liberal Government wish to show any measure of fair play to the Catholics of the Province, both vacancies will be filled by men of that faith. Even then, the Catholics would have but three-eighths of the representation at Ottawa, while Protestants would have five-eighths.

The Catholics of the Province are at last awakening to the unfair treatment they have been receiving from Liberal Governments. Will the Island Cabinet Minister take one for himself, or will he—perhaps some advantage to himself—bestow them on his favorites? Catholics will await this appointment with interest.

CHRISTIAN BROTHERS CELEBRATE SECOND CENTENARY

HOLY YEAR MARKS TWO-HUNDRETH ANNIVERSARY OF PAPAL APPROBATION OF A GREAT TEACHING ORDER

(Continued)

On the 26th of January, 1925, the Brothers of the Christian Schools celebrated the two-hundredth anniversary of the solemn approbation of their Order by the Holy See. By the Bull, "In Apostolicae dignitatis solio," published January 26, 1725, His Holiness Pope Benedict XIII. solemnly approved of the Institute founded by Saint John Baptist De La Salle.

As far back as 1700, nineteen years before his death, the holy Founder had been inspired to take a most important and fortunate step in regard to the future of his newborn Congregation. Wishing to bring his work to the knowledge of the Vicar of Christ and to win his blessing and approbation for his great undertaking, Saint De La Salle had sent two Brothers to open a school in Rome. Here under the eyes of the Sovereign Pontiff, they were to follow their holy Rule and conduct a school according to the ideas and methods of the Teacher-Saint.

However, the Saint did not live to see his cherished hope realized. The approbation of the Holy See was given only six years after his death, during the generalship of his second successor, Very Rev. Brother Timothy.

Pope Benedict XIII., who had succeeded to the Papal Throne in 1724, was a member of the Order of St. Dominic and a religious of great simplicity, piety, and zeal. One of his first cares was to convene a Provincial Council in Rome at which the question of the education of the people and their instruction in Christian doctrine was uppermost. It is no wonder, then, that he should be interested in the new teaching community. In fact, he seems to have rejoiced to find an opportunity of giving to the world a new proof of the incessant fecundity of the Church in educational and other noble undertakings. So the petition for the approbation presented by Cardinal de Rohan, Bishop of Strasbourg, and Brother Timothy, Superior General, met with a particularly favorable response in the now famous "Bull of Approbation of the Institute of the Brothers of the Christian Schools."

The preamble to this important document is of interest as illustrating the constant solicitude of the Popes for the spread of learning and culture.

"Having been raised to the dignity of the Apostolic See by a disposition of the divine clemency, though without any merits of Our own, but solely by an unspeakable favor of divine goodness, and holding on earth the place of Him who gloriously reigneth in heaven, in compliance with the duty incumbent on Us from Our pastoral charge, We willingly direct Our attention to those things which may bring about the due fulfillment of the pious intentions of the faithful, more especially in what regards the foundation of Institutes which promote literary culture, favor the progress of the children of the poor who are desirous of studying in order to cultivate with fruit the Lord's vineyard, and increase learning and wisdom."

In this Bull, the Holy See gave its solemn approval and blessing, to a Congregation of religious laymen, consecrated to Christian education, to the Rules drawn up for them by their holy Founder, and to the methods and scope of teaching outlined by him. Besides, it officially recognized the Brothers as teachers of Christian doctrine and commissioned them to carry out this truly apostolic work. "To teach children those things which pertain to a good and Christian life . . . to imbue their minds with the precepts of Christianity and of the Gospel." For this purpose, "they are to teach Catechism daily." Henceforth, the Institute of Saint John Baptist De La Salle takes its place among the religious congregations of the Church.

Recognizing the importance of the Papal document, Very Rev. Brother Timothy, Superior General, convoked a General Chapter of the Order at Rouen for its solemn reception. After a Retreat which closed on the Feast of the Assumption of Our Blessed Lady, August 15, 1725, the assembled Brothers heard the Bull of Benedict XIII. read from the steps of the altar by the Very Rev. Canon Robinet, Vicar General and special delegate of the Archbishop of Rouen. Their hearts overflowed with joy and gratitude as they approached the altar, and after receiving Holy Communion pronounced their vows according to the terms of the Bull which is their Great Charter, assuring them independence and the protection of the Church.

Deeply rooted in the religious life, endowed with a pledge of fecundity, and charged with an

apostolic mission, the Institute of Saint De La Salle could now develop in all security. In fact, from 1728 to 1751, the Brothers opened sixty new foundations, including some in Italy and Switzerland. Among these were a number of schools of higher education, modelled upon that opened by the holy Founder himself for the young Irish nobles, sons of the men who had followed King James II. into exile. Such colleges of secondary education were opened at St. Omer in 1725, at Marville in 1749, at Marseilles in 1750, etc. So that an expansion both as to numbers and to curriculum quickly followed upon the blessing and approbation of the Holy See.

Many have been the favors and blessings bestowed by the Sovereign Pontiffs during the past two hundred years upon the sons of St. De La Salle in return for their faithful adherence to the dying injunction of their holy Founder to be ever closely united to the Apostolic See. Both as religious and as teachers, the Christian Brothers have ever been distinguished for their attachment and submission to the Roman Pontiffs, from the Pope who, in the 18th century, approved and prescribed their mode of life, to Pius XI. who, in the 20th, has directed them to include the classics in their teaching.

This Second Centenary Celebration will witness the little scene at Rouen repeated over and over again in almost every clime and every tongue, for the mustard seed then planted has, under the blessed aegis of holy Mother Church, grown into a gigantic tree whose branches well nigh cover the whole world. Throughout two long centuries the Brothers of the Christian Schools have steadily moved onward in an effort to carry out the behest of the Thirteenth Benedict and repeated by the Thirteenth Leo: "I charge you to increase your numbers. . . . Multiply your schools. . . . Go with my blessing; continue the great work that the Church has confided to you."

FOREIGN MISSION NEWS LETTER

THE POWER OF THE FETICH

The African people cling to their customs, and their chiefs are held in high repute, but in spite of this they are not the rulers; the fetichists or sorcerers having absolute control. For instance, once a railroad was being put through from the fetichists objected, it had to take a long detour. As may be imagined, these men are the real obstacles to religion.

A chief, who styled himself "king of kings" could not receive the missionary on the day appointed as it was "consecrated to the 400 idols of his ancestors." At Ibadan a crocodile was an object of great veneration. The missionaries heard later that the mothers even offered him their little children, thinking him on their knees if he deigned to devour them!

IN ONE PHILIPPINE PROVINCE

There are 29 Fathers of the Sacred Heart and 3 lay brothers working in the mission of Surigao, P. I. They have 106,480 Catholics, with 20,000 heretics mostly Aglipayans. Protestants are relatively few. The 5,000 pagans are mostly Manobas. In 1910 the number who complied with their Easter duty amounted to 14,406. This year they numbered 25,797. The men compared with the women, still leave much to be desired. The average percentage of the Easter duty of the whole population is about 24%. Indifference in religious matters and in the far-out barrios, religious ignorance, are to blame.

Since 1915, the number of Holy Communions have doubled. The number of pupils enrolled in schools is 4,058 against 2,266 in 1915. Thus the Missionaries of the Sacred Heart are making good progress in their work.

THE HINDU WIDOW AND SUTTEE

Marriages in India are arranged by the parents, with the aid of the horoscope and the Brahmin priest. The boy and girl are selected when still young, often soon after birth, and the first ceremonies are then gone through. Likely they do not see one another until years after for the definitely binding ceremony. Should the boy die before this second ceremony, the girl becomes a widow and can never remarry.

Once a certain Rajah died, and all his widows were brought to the huge funeral pyre and compelled to play their part in the "suttee" ceremony. Screaming they ran about in hysterical confusion trying to escape the awful ordeal, but Sepoys cast them back into the crackling flames. Many whose love was great and grief stronger rushed of their own accord upon the funeral pyre and followed their dead husband into the realm beyond.

Suttee is not unheard of today, and is often preferred by the bereaved widow to a life of downright wretchedness and unhalloved martyrdom in the home of her mother-in-law where she may be condemned to do all the dirty work and receive only abuse for her pains.

THE POPE OF THE MISSIONS

Our present Holy Father commands respect for his keenness of

intellect, his breadth of knowledge and his fatherly solicitude; indeed his grasp of problems in remote sections of his spiritual empire is truly amazing. Perhaps he will be noted particularly for his interest in the Foreign Missions. The Missionary Exhibit in Rome is the result of one of his inspirations, and the many missionaries who visit him from distant climes leave his presence refreshed and encouraged.

Father Fraser had two private audiences with him. At the first, the Pope remarked: "I have recently been reading about the mission work going on in Canada for China."

"You refer, I suppose, to the work being done in Quebec, Your Holiness," suggested Father Fraser.

"Oh no, I mean the work in Ontario. I think I have the book here," and rising the Pope found the volume and opened it at the section treating on the work of the China Mission Seminary, Scarborough. Private audiences are limited, and ten days are required to arrange one. At this particular audience, the matters under discussion being unfinished at the end of the time allowed, His Holiness intimated a wish for a second audience. This is an unusual privilege and shows his interest in the Canadian work.

Ten days passed and the second audience approached. Thousands from all parts of the world had met and spoken with Pius XI. in the interval, yet, when Father Fraser appeared again, the Holy Father remarked, "Now, let us continue our conversation where we left off."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HAVE WE OBLIGATIONS?

Many millions of dollars are spent annually by non-Catholic organizations to spread religion throughout Canada, especially in those parts known as the West. Whether this action is due to mere policy or conviction is not for us to settle, but the generosity of the people composing and supporting these societies is worthy of the highest commendation.

If, therefore, these people are willing to sacrifice in this manner and spend such large sums to carry their belief and teachings to absolute strangers, what is to be said of our Catholic people who shrink sacrifice and are not only loath, but refuse to give, in order that what they believe to be the true gospel and teaching of Jesus Christ may be carried to their own brothers in darkness and distress?

Why this cold, un-Christian indifference? Is it because of a hardened heart,—due to selfishness and inconsideration of others, or is it because they feel so secure in possession of the true Faith and therefore do not realize the crying need of those who have it not, or who, due to conditions beyond their control, are unable to practice or enjoy their religion and thus endanger their immortal souls?

Christ came upon this earth to make possible the salvation of souls. It would have mattered not whether there were millions to redeem or whether there was but one. He nevertheless would have come and would have laid down His life for his redemption—was the value he placed upon one immortal soul. In fact each individual soul was the object of His death upon the Cross. "When I am lifted up I will draw all things to myself."

Today there are, both at home and abroad, millions of souls thirsting for the same gospel which Christ preached, the same light of Faith, and upon this gospel is depending their salvation. We are unable to see someone to carry it to them? "And how will they hear if they have not a preacher?"—St. Paul. And where there is a preacher or a priest, often he does not possess the means of travel, etc., to say nothing of the hardships to be endured in the form of cold, hunger and the need of clothing.

There are today many Francis Xaviers; there are many Canadian martyrs and indomitable men both on the missions and among the youth of our country, ready to carry on this great work if we could but furnish the means to aid them in their calling. This we cannot do unless our Catholic people, every one, rally to the cause.

The question then arises, in how far are we as laymen obliged to assist in this work, or does any obligation at all fall upon us? St. Francis Xavier was in no way obliged to make the conversion of thousands of souls his entire life's work to any greater degree than was his fellow-men. But he saw what the loss of these souls meant to Almighty God and to the individuals themselves, and therefore his love for both made him consecrate his life to this work. The same is to be said of the Canadian Martyrs. That they should travel from France to Canadian shores and here undergo tortures such as the Indians of that day alone knew how to inflict, was due solely to a sense of love and devotion for immortal souls. We, too, fired with the same sense of love and devotion for God and our brother, should consider it a duty arising out of the precept of charity to make, in so far as we are able, the salvation of souls an actuality. If these brave men gave their all—their homes,

their brethren, their parents and lands, and even their very lives, after the fashion of the Master, that they might save souls, it is a reflection indeed upon us to have done so little or nothing at all, while these souls languish and die.

Would it not be dealing more fairly with Almighty God if we were to give a proportion of what we spend upon ourselves, outside of the bare necessities of life, to the Church Extension Society to carry on this great work of saving souls; or even a fair portion of that which we expend upon ourselves for joys and pleasures?

If you have already given, do not consider that because it was a dollar today to the Dollar Club, or a donation tomorrow to a Bursar, or an offering the next day for a Mass for some special intention that your work has been completed. The work of converting souls will never be completed in this world, and as long as this work is being carried on, your assistance is needed, and Almighty God will expect you to show at least comparatively the same solicitude for souls that actuated our intrepid missionaries.

Give not only once, but often, and let the mission page of Extension be a mirror that reflects your charity and love for God and souls. The voice of the poor and the voice of the needy is the voice of God. Turn a kindly ear to it.

Contributions through this office should be addressed to:

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WEEKLY CALENDAR

Sunday, August 16.—St. Hyacinth, received the habit of the Friar Preachers from the hands of the great St. Dominic himself. By his labors for the Faith he became known as the Apostle of Poland and Russia. He is credited with having worked many miracles including that of raising to life a dead boy at Cracow. The Saint died in 1257.

Monday, August 17.—St. Liberatus and six monks, martyrs. These heroic sons of the Church gave up their lives for their faith during the reign of Huneric, the Arian King of the Vandals. They were put in an old boat which was to be burned at sea but all endeavors to kindle the fire proved failures. Thereupon the brains of the martyrs were beaten out with oars and their bodies were cast overboard.

Tuesday, August 18.—St. Helena, Empress, was the handmaid of the first Christian Emperor, Constantine the Great. She was a British princess. It was through the efforts and piety of St. Helena that the True Cross was found. She died in the year 328 at Rome.

Wednesday, August 19.—St. Louis, Bishop, was a nephew of the King, St. Louis of France and of St. Elizabeth of Hungary. Overcoming the opposition of the members of his family, he entered the Friar Minor. He became noted for his austerities, humility and the practice of self-mortification. Later he was appointed Archbishop of Toulouse.

Thursday, August 20.—St. Bernard, was born in the castle of Foncenay, Burgundy. He sacrificed his brilliant worldly prospects to join the monks at Cîteaux. His example inspired his brothers and his father to do likewise. Later his sister also embraced the religious life. Notwithstanding his humble desire to remain unknown, the fame of his sanctity and wisdom spread abroad and his advice was sought by Bishops, Kings, and Popes. Pope Eugene III. commissioned him to preach a Crusade of the Holy Land. He has been called the last of the Fathers and is one of the Doctors of Holy Church.

Friday, August 21.—St. Jane Frances De Chantal, at the age of sixteen, an orphan child, was placed under the tutelage of a worldly minded governess. The child offered herself to the Mother of God and placed herself under Mary's protection for life. She married the Baron de Chantal and her home was a model of domestic happiness. When her husband, a sister, and two children died, she decided to leave the world. She became with the assistance of St. Francis de Sales, the foundress of the Visitation Order.

Saturday, August 22.—St. Symphorian, martyr, refused to pay the ordinary marks of worship to the heathen deities and was arrested and taken before the magistrate. This occurred at Autun in France about the year 180 during a persecution of the heathen goddess Ceres. When he admitted his Christianity and refused to take part in heathen worship he was cruelly tortured and put to death.

BISHOPS' TRIBUTE TO CARDINAL LOGUE

At the annual assembly of the Irish Catholic clergy, Dublin, reverent tribute was paid to the memory of Cardinal Logue.

"Looking around the platform today," said Dr. McCaffrey, "we miss one familiar figure, one kindly

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face, one who for close on forty years presided always on occasions such as this.

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"Throughout the changeable decades, here at our meetings he addressed to generations of priests, young and old, his words of encouragement and advice. He was, from first to last, a Christian gentleman, and his memory will be cherished as a brilliant student, an able professor, a diligent parochial pastor, and one of his country's most worthy contributions to the College of Cardinals."

CHINESE MISSION BURSSES

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The first band of Canadian missionaries for the evangelization of the millions of souls entrusted to our care in Chuechow, China, will sail, it is expected, towards the end of the year.

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Wouldn't it be fitting if the Queen of Apostles Bursse, barely \$1,700 from being closed, was completed before this first departure? Surely, Our Blessed Lady would look with love on the generous hearts who thus honored her, and would see to it that special graces would accompany the work of the first Canadian Apostles over whom she will be Queen, hastening the conversion of the millions of souls left to our charitable care.

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SLOVAKIAN CLERGY PROTESTS

Prague.—The Catholic clergy of Slovakia has registered a vigorous protest against the injustice of the Land Office's administration of the Land Control Act, which has operated to split up much church property, with resultant confusion and suffering.

Czechoslovakia's Land Control Act provided that all large estates be placed under government control, and that the Land Office be empowered to divide these estates and transfer them to new owners or tenants; provided the original owners were compensated. The Land Office positions, however, fell into political hands, there has been favoritism, and the Church has suffered severely.

In effect, the clergy complain that nearly all the estates of the Church in the country were split up when the Act first went into effect five years ago, whereas other large private holdings are still intact. Furthermore, although the Compensation Law provided that proper indemnities and pensions should be provided, thousands of officials and employees of the church estates have lost their positions and nothing has been done for them. No provision whatever has been made for the thousands of Slovak Catholic laborers who annually came down from the mountains to work on the estates.

ST. LOUIS UNIVERSITY GIVEN \$25,000 FOR RADIO

Dr. Charles H. Cloud, S. J., President of St. Louis University, announces the acceptance of an offer made by the Catholic Laymen's Association of Missouri to purchase and install a 1,000 watt radio casting set at the University. Broad-casting of information both of a religious and educational nature has been a vital subject of consideration by the Laymen's Association and at the recent meeting of the executive board definite plans were made to improve the present radio casting facilities. As a result the Association has offered the University \$25,000 to be used in making WEW a completely modern high-powered station.

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