

or with religion. If a pupil calls attention to the apparent conflict and asks an explanation, the teacher should refuse to satisfy this legitimate curiosity. The pupil should be referred to his own priest, or minister, or parent.

Obviously, this theory is difficult to reduce to practice. As a matter of fact, it is frequently and flagrantly disregarded. Nevertheless, the violations of religious neutrality by Public school instructors could be greatly lessened. This result should be achieved, not by an enactment of the State legislature, but through the school administration. The responsible authorities and officials of the school system, or of the particular school, can lay down and enforce regulations which will attain the desired end, insofar as it is morally capable of attainment. Within certain wide limits, the problem is one for the administrative branch, instead of the legislative branch of the Government.

WILL DENY CRIME IN TEACHING

A word as regards the judicial processes, impending and remote, which are to determine the legal guilt or innocence of young Mr. Scopes, and the validity or invalidity of the law. At the approaching trial, the defendant will admit that he taught the doctrine of evolution in the Dayton High school, but he will deny that this action constitutes a legal crime. His denial will be based on the ground that the Anti-Evolution statute is unconstitutional. His attorneys will try to show that the law violates the "due process" clause of the Fourteenth Amendment; that is, the injunction that no State "shall deprive any person of life, liberty or property without due process of law."

They will contend that the individual liberty thus protected includes the liberty of teaching. Since the Anti-Evolution law destroys this liberty, it violates the Constitution.

It was this Constitutional guarantee which, in the unanimous opinion of the Supreme Court, rendered null and void the Oregon Anti-Parochial school law. The Court held that "liberty" in the "due process" clause of the Fourteenth Amendment included the liberty to maintain, to teach in, and to send children to a Private school. If the Scopes case presented this issue, it would be ended before it could be begun. But it involves a materially different question; namely, whether the Constitutional liberty of teaching implies the freedom to teach particular doctrines in the public schools. Against this claim of educational freedom may and will be set up in court the contention that the State has full authority to determine that curriculum of its own schools; and especially that it has the right to forbid teaching which violates the religious neutrality of the Public schools.

It is not, however, the Constitutional aspect of the case which will arouse most public interest. Counsel for Mr. Scopes will lay great stress upon the settled policy of the State to foster science and scientific inquiry. They will contend that the Anti-Evolution law flagrantly repudiates this policy. Mr. Darrow, in particular, may be counted upon to exert all his great skill and all his varied talents on behalf of this proposition. We may confidently expect that this phase of the case will excite the keenest inquiry, this plea against limitations to the march of human knowledge, will receive great attention from the newspapers.

Does the Anti-Evolution statute in itself and necessarily hamper scientific inquiry or interfere with the proper and reasonable teaching of science? Would it be possible to teach evolution in the Public schools of Tennessee without violating the statute? The teacher might set forth the evolution theory for what it really is, namely, a hypothesis which has been accepted by the majority of scientific authorities. Probably this would not be construed as "teaching," in the sense of the statute; for to "teach" means more than to expound or set forth. It means to urge and advocate as certain and true. It seems clear that mere exposition of the doctrine, with qualification of it as accepted by most scientific persons would not violate the law.

A PROBABLE HYPOTHESIS

Moreover, the statute would seem to permit even the "teaching" of a mitigated form of the evolutionary hypothesis. A few eminent Catholic scholars, for example, Canon de Dorlodot, and Father Wasmann, S. J., regard as probable the theory that the body of man was evolved from animal forms. Of course, they maintain that the soul of the first man was separately and specially created by God. It would seem that either of these great men might teach this particular form of the evolution doctrine as probable in the High school of Dayton, Tennessee, without necessarily violating the language of the Anti-Evolution law. For this presentation of the subject would not be equivalent to the assertion "that man has descended from a lower order of animal." It would merely represent his body as being thus derived. Nor would it necessarily deny the story of the Divine creation of man as taught in the Bible.

Indeed, it would appear that Catholics can be more "liberal" on the relation of the Bible to scientific teaching than are the Fundamentalists of Tennessee. According to the eminent Dominican biblical scholar, Father LaGrange, "There is no

science in the Bible." (*Historical Criticism and the Old Testament*, p. 181.) "The Bible is not intended to instruct us in modern science," declares Father Wasmann, (*The Problem of Evolution*, p. 17.) Many centuries ago, St. Augustine declared that the Sacred Writers "did not intend to teach men these things (that is to say, the essential nature of the things of the visible universe) things in no way profitable to salvation." Commenting on this passage, Pope Leo XIII., in his Encyclical on the Study of Holy Scriptures, wrote, "Hence, they did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at the time, and which, in many instances, are in daily use at this day, even by the most eminent men of science."

ATTITUDE OF CATHOLICS

The attitude that a Catholic might reasonably take toward the Tennessee statute and its fate in the courts would seem to be about as follows: to hope that the law would be declared unconstitutional, since it might easily become a precedent for grave and tyrannical interferences by legislative majorities with the curriculum of the Public schools and, indeed, of private schools, and to remain undisturbed concerning the relation of the Bible to science; for Catholics know that there can be no real conflict in this respect, and they realize that the meaning of any passage of the Bible is determined for them, not by a State legislature, or a court of justice, or a legal advocate, but by the infallible voice of the Church.

BIRTH CONTROL MAKES STIR IN ENGLAND

OUTLOOK ISSUES WARNING OF CONSEQUENCES

By George Bernard
(London Correspondent, N. C. W. C.)

London, Eng.—The Outlook a non-Catholic review, issues a warning to the Anglican leaders who are arguing about birth-control that as the result of their indecision the Catholic population is going up all over the world, and the Protestant population is going down.

This comment follows an outspoken address by the Anglican Bishop of Birmingham, Dr. Barnes, who, speaking at a health conference in Brighton, urged that steps be taken to secure a decrease of what he called "reckless child bearing."

Here are some of the surprising statements of that Anglican churchman: "Human welfare is now being menaced by human fecundity."

"Civilization is in danger of being choked by its own human waste products."

There is a limit of population which these islands can safely bear.

"There is a dispute as to the means which should be used to secure a decrease of reckless child bearing, but surely all must agree that it is gravely wrong that children should swarm in overcrowded slums."

Speaking of the conquests of medicine, Dr. Barnes said victory would be disastrous to public welfare unless the desire for many children was held in check.

A Protestant vicar of Brighton on the same evening repudiated the views of the Bishop "in the name of Christian religion."

The London Daily Express, a paper which has lately been alarmed at the decay of Protestantism in these islands, regards the Bishop's pronouncement as lamentable, and says that it goes far to explain the irrepressible growth of the Catholic tendency in Ireland and Great Britain.

The article in The Outlook suggests there are more varieties of opinion on this matter among the clergy than among the laity, and urges the Anglican Church to make up its mind as to what the official attitude is to be.

NO UNCERTAINTY IN CATHOLIC CHURCH

The article in The Outlook, continues: "The Roman Catholic Church, as is well known, has made up its mind quite definitely on the subject, and I invite the attention of the Bishop of Birmingham and the Dean of St. Paul's—both of whom are advocates of birth control—to the fact that one result of this attitude is that the Catholic population is going up and the Protestant down all over the world. I do not in the least suggest, of course, that the Vatican was influenced by this consideration in its attitude, (which, so far as I understand its premises and arguments, seems to me logically flawless), but it is of some practical importance."

"If the Catholics are going to produce children and the Protestants are not, then it does not really matter very much how loudly the Protestant hierarchy denounce the lay world for breeding from its worst stocks. The time will come when the Catholic survivors will rewrite history in very different terms, and the Protestants, having birth-controlled themselves out of existence, will find it difficult to answer."

The whole subject of birth control is being publicly ventilated just now. Officials give vent occasionally to outrageous expressions of their personal views in privileged places. The worst offender is

Judge Cluer. In the Shoreditch (London) county court recently he had before him a woman with a baby in her arms and it was mentioned that she was in arrears with her rent.

The judge, pointing to the baby, said: "That is one of the causes of your arrears, in your arms."

"And I have six little ones at home," replied the woman.

"Then I am sorry you have," remarked Judge Cluer. "I am sorry you are not taught not to have them. It is ruining you and ruining the country. Even bishops are now agreeing that it is an unwise thing."

On a previous occasion this judge said in court: "It is a curse of this country that people get married too early and have huge families."

Another manifestation of the growing public interest in the subject is provided by the report of the National Council of Public Morals to inquire into the question of the birth-rate.

The conclusions of the committee are generally vague and unsatisfactory, regarding the matter chiefly as one of expediency. But there is at least one interesting passage:

"The capacities for self-control, especially in young people, are often underrated, and their training in this respect, as also in the ideals of married life, is a primary duty of all who are responsible for their education and upbringing."

CATHOLIC DOCTOR MAKES RESERVATION

There was only one Catholic on this committee, Dr. Letitia Fairfield, and she signed a reservation to the report, declaring that the use of contraceptives is a frustration of God's design in nature and cannot be justified in any circumstances.

England is being flooded with birth control propaganda, in newspapers and books on the platform, and when public men, including church leaders, sanction what the public conscience a generation ago regarded as sin, either by their open support of the campaign or by their silence, it is not very remarkable that the public conscience is weakening.

FOREIGN MISSION NEWS LETTER

A HIDDEN ENEMY

Father Marrioliatt of the India Missions has had quite an experience. Whilst touring his district his faithful Hindu cook came to announce that he had seen a big snake wriggling up the wagon wheel. It was much easier for the snake to get in, than for the travelers to get him out. Search as they might, through the stores of provision, through the bedding, through the linen chest and bamboo mats that serve as covering, the Father and his cook could find no trace of the intruder. Naturally the remainder of their trip was rather unpleasant. Twelve days later, the good missionary was meditating on the devil's work in India, when suddenly he beheld the steely-red eyes of a huge snake curled around the bamboo pole supporting the roof of the cart, staring at him ferociously. The good Father, suddenly breaking off his meditations on the devil, skipped out of the cart, found a stick and made short work of the serpent. The protection of St. Francis Xavier long ago implored for his missionaries against deadly snakes had been assured for Father Marrioliatt.

WHY PROTESTANT MISSIONARIES FAIL

A group of young college graduates of both sexes were met on the boat going to the Far East. They had decided to look for a berth in China, just a few months before they actually booked passage. The could scarcely call them missionaries. They were good companions on a voyage, but surely not called by God to preach the Gospel to the heathen! True there are many hundreds of sincere, self-sacrificing Protestant missionaries who have gone to the Far East to win souls just as our priests and Brothers and Sisters have done but they are not typical, for the method of selection adopted by the Protestant system, the short terms of service, the salaries and the comforts provided make the experience something of a lark. Compare their training with that of our priests and Sisters who are prepared to sacrifice everything, even life itself for the betterment of those for whom they labor.

So, these good souls who call themselves missionaries, are not such a formidable force as we have been led to believe.

However, they are an obstacle in the work of Catholic evangelization, for they have organization and money on their side, and we cannot overlook the fact that an expenditure annually of fifty million dollars, and the efforts of fifty thousand well-paid propagandists will not be without results. Organization is their power, and they have marshaled their forces admirably. We could learn a lesson from them in this respect. It pays to advertise, and the Protestant Missions maintain a strenuous propaganda. Every little church on the continent have their mission collections. There are over 600 missionary magazines edited in Europe and America. In India alone they

have 180 periodicals and 40 printing presses.

BAUTOLAND!

Did you ever hear of Bautoland? Over sixty years ago the first Catholic mission was founded there, and after surmounting incredible difficulties began slowly to make progress. It must have been a great consolation to Fathers Gerard and LeBihan, the pioneer Oblates to have been spared long enough to see the marvelous fruits of the work of their early days.

For thirty years this spot in Africa bounded by the Orange River Colony, Natal and Cape Colony resisted the Call to Grace. Difficulties and disappointments were chiefly occasioned by the violent opposition of the ministers of the Paris Evangelical Society whose headquarters were, as now, at Morija; and as they had influence and strength the wonder is that our missionaries zeal and self-sacrifice conquered at last. Bishop Cluer tells us that when he first came into the country there were not more than 8,000 Catholics whereas now they number 40,000 with a net increase, allowing for deaths, of 8,000 each year.

A FAMILIAR SPOT

With genuine pleasure we note that the good work carried on by Father Fraser in his former parish of Taichowfu, China, has been again continued by Father Van Oyen, since Father Fraser began his work in Canada for founding a Seminary for missionary priests.

About ten years ago, Father Fraser built and opened an orphanage in Taichowfu with native nuns in charge. Father Van Oyen writes, "In our Sister-House at Taichowfu we have work for about 300 women and girls, and these works are self-supporting." With characteristic zeal he intends to start a similar work in another part of the mission, if he secures permission of the Bishop and the necessary funds to erect the building.

In 1912, Father Fraser employed about 8 catechists on this mission, a number which increased to almost 20 by 1914. Father Van Oyen tells us, "We have just finished the yearly recollection of our catechists; they number about fifty. Fifty catechists and schoolmasters! A splendid number, but not yet sufficient."

There are now 27 chapels and 38 schools to attend to, and despite its rapid development it is relatively the cheapest work of the Church. Other stations of similar size would be obliged to pay salaries of at least \$8,000 a year. "We spent this year, only a little more than \$1,000."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE WORK OF PREACHING THE GOSPEL

BY THE PRESIDENT

Before Our Divine Lord ascended into Heaven He commanded the Apostles to preach the Gospel to every creature. This was not a commission to certain ones of the Apostles; it was an order to all. And Jesus coming, spoke to them (the eleven), saying, "All power is given to Me in Heaven and in earth. Going therefore, teach ye all nations." (St. Matthew xxvii, 18, 19.) He appeared to the eleven and He said to them: "Go ye into the whole world and preach the Gospel to every creature." (Mark xvi, 14, 15.)

This was surely an official utterance. The eleven represented then the ministry of the Church. The Holy Ghost who was promised was to complete the word of Christ. After His coming we see all the Apostles going forth preaching the Gospel everywhere, the Lord working with all, and confirming the word with signs that followed. What better evidence than this of the proper meaning of Our Lord's command! The apostles received the command for the whole Church. Missionary work was necessary then as it is now and will be until the Gospel is preached to every creature.

It is one of our duties, as Christians, to help in the carrying out of this work which should be performed under the guidance of proper authority. For this reason the Popes have ever been solicitous that Catholic people should have missionary societies in their midst. It is only a question in particular cases how best our duties may be performed on that point.

The missionary whom we send (because we send missionaries when we give to Extension) becomes not only the minister of Christ and dispenser of His mysteries for the benefit of souls, but our representative as well in the field of Christian labor. We make it possible for him to fulfill Christ's command. As Catholics we know our first duty to be at home, but assistance to brethren less fortunate than ourselves is also required. When the Holy Father has organized for our own country a missionary society to supply the needs of the Church in districts where these needs are great; when the preservation of faith and the salvation of souls depend upon that Society, every Catholic should consider it a conscientious duty and at the same time a privilege to give generously and constantly to its support.

Catholic Church Extension is the official society organized by the

Holy See for the work of Home Missions. It belongs to no particular diocese, but extends to the whole of Canada; obtaining money from the faithful in the older and better established provinces with which to aid, in the things of religion, brothers residing in far-flung and sparsely-settled districts where assistance is necessary for the safeguarding of faith.

Extension Society supports the missionaries working among the Esquimaux in the far North and southward among the Indians; it appeals for missionary priests in dioceses where the ever-increasing harvest is great and the laborers few; it constructs chapels where the people alone could never build them—thus establishing new centres of Catholicity, and with God's help the constant aid of the Catholic people of Canada it will continue this work as long as there is a soul to be reached in the unorganized districts of the country.

Through its zeal, made possible by the aid of devoted friends, Extension has awakened in the minds of all a realization of the important fact that missionary needs cannot be ignored by a living church, and the value of its work becomes every day more apparent. It is sowing seed which in time will produce an abundant harvest of souls. It is the Society whose efforts make it possible for Catholic missionaries to survive the campaign of powerful, influential non-Catholic organizations which year after year lavishly spend money to establish and maintain community and missionary centres which not infrequently attract our foreign-born Catholics from the faith of their fathers.

If our needs in the past were great, they are every day increasing to meet the flowing tide of non-Catholic opposition. It is a realization of this fact which inspires the missionaries in far-off provinces to suffer privation and hardship and to give all other members of the Church an example of most heroic charity. While there are spending themselves for their own satisfaction in the quest of things of earth, the missionaries are busy searching through hidden and forgotten corners for souls which otherwise would be neglected. When others fail, they alone go forth on their errand of mercy and charity which is beyond all praise. It is during such times as these through which we have been passing that the most charitable works of the Church are sometimes neglected. Diocesan works and parish needs are always pressing and there is always someone to plead their cause and make known their necessities. Let us be mindful of the poor missionary. He has his place in our daily tasks for the Church as he is given the place of honor in our admiration and praise. Christ left to the whole Church the task of preaching the Gospel and in that holy and most meritorious of all works, we must do our share.

Before the closing of school we received, from pupils of different classes donations for the work of Extension. This money represents the self-denial of children who chose to restrain their appetites for sweets that their pennies and nickels might be devoted to the saving of souls.

This is the real spirit of charity—depriving oneself to help others in their spiritual need. We are deeply grateful to the children and congratulate the teachers who inspired them. How pleased Our Blessed Lord must be at the interest shown in His work by the little ones whom He loves so much. May He inspire others to follow their example!

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WEEKLY CALENDAR

Sunday, July 19.—St. Vincent de Paul, born in 1578, gave up his life to labor on behalf of the poor and to the instruction of the rich in the methods of charity. Shortly after his ordination to the priesthood he was captured by pirates and carried into captivity in Barbary. There he improved his time by converting his renegade master, and with the latter escaped into France. Later the Saint was made chaplain-general of the galleys of France, and his charity did much to alleviate the sad lot of the galley prisoners.

Monday, July 20.—St. Margaret, virgin and martyr, was one of the victims of the last general persecution of the early Church. It is said that one of her chief persecutors was her own father, a pagan priest. After suffering many torments, she gained the crown of martyrdom at Antioch in Pisidia.

Tuesday, July 21.—St. Victor, martyr, was an officer in the army of the Emperor Maximian. His perseverance in the faith and his encouragement of the Christians of Marseilles after the slaughter of

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the Theban Legion, aroused the wrath of the pagan authorities and he was put to death after terrible tortures.

Wednesday, July 22.—St. Mary Magdalen. It was St. Mary Magdalen whom Jesus raised from a life of sin to take her place among the Saints of the Church. She stood at the foot of the Cross with the Blessed Virgin and St. John. After the death of the Saviour, her faithful were scattered by persecution, she found refuge, according to tradition, in a cave in Provence where she lived for thirty years.

Thursday, July 23.—St. Apollinaris, bishop and martyr, became the first Bishop of the See of Ravenna. He was a disciple of St. Peter. In the reign of Vespasian he won his martyr's crown.

Friday, July 24.—St. Christina, virgin and martyr, was cruelly tortured because she had destroyed some golden idols belonging to her father, a rich and powerful pagan magistrate. On several occasions she was miraculously preserved from death, but finally suffered martyrdom at Tyro, a city which formerly stood on an island in the lake of Bolsena.

Saturday, July 25.—St. James, Apostle, was one of the three intimate companions of the Saviour. He met his martyrdom by orders of Herod Agrippa. When the saint was brought before Herod, his fearless confession of his belief in Jesus so moved the public persecutor that he declared himself a Christian on the spot. Thereupon the accused and accuser were both put to death.

CHINESE MISSION BURSSES

How many excellent young men have you known who were debarrd from the priesthood because they were unable to meet the expenses of a college and seminary education? The Chinese Mission Burses follow a way to the Priesthood for such young men. The interest on each completed bursse provides a sum sufficient to pay for the yearly education of one student at our seminary at Scarborough Bluffs, Ont. When he has gone forth as a priest to the Mission Fields another student will take his place, the bursse providing a permanent fund to educate those who otherwise may never have been priests.

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FAVOR SEPARATE RELIGIOUS AND CIVIL WEDDINGS

Berkeley, Cal.—Complete separation of civil and religious marriage ceremonies is advocated in a resolution adopted by the Episcopal Synod of the Pacific Coast in session here. The resolution reads: "The Church should not share in legalizing marriage. It should only bestow the sacred blessing upon those who are properly impressed with the seriousness of the marital vows."

The Rev. W. R. H. Hodgins, pastor of St. Mark's Church here, explained the attitude of the Synod by saying that the fact that the Church is now empowered to solemnize marriages which the civil power later dissolves makes the Church bear the odium of divorces following church weddings.

"We hope and believe that this is the first step toward legislative action, not only in California, but throughout the United States," Dr. Hodgins said. "This action would have a tendency to cause a noticeable decline in the number of fashionable weddings of those who never before—or after—both enter the house of God."

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