

by local "Red Unions" to sign up for membership and to demand land, under threat of losing the little they already had or of even losing their means of living through employment on the land which they were already working. A campaign of this kind once launched, with the peons stirred up by agitators, the inevitable result is confiscation of an estate, usually just at the moment when crops are ready for harvest. But the confiscation accomplished, and the spoils divided—principally among the red leaders themselves and petty local politicians—the thing stops there. The peons, without the traditional management of the proprietor to direct them, are quite incapable of working the land themselves. New crops are not planted. New stock is not raised. Machinery goes to ruin or is sold for ready money. Of one hacienda, of some thirty thousand acres, which I personally know, not one acre is today left to the owner; not one-third of it is being worked; and among the losses is a half-million dollar sugar mill fallen into complete disuse. Finally, the confiscation accomplished, the land itself is sold and resold over and over again to petty speculators. The long and short of it is, production is reduced to nil. Multiply this condition per acre by the tens of thousands and in a brief time you have a ruined Mexico.

MEXICO NOW IMPORTING FOOD

As to multiplying the conditions, the figures for the present year alone will suffice to show how the government has gone quite mad over the Sovietization of Mexican land. Since January, 1925, over 1,600,000 acres of land have been parcelled out. Yet, at the same time, Mexico, one of the richest agricultural lands on the globe, daily reduces its agricultural production to such an extent that today, instead of being self-sustaining, it imports in an entirely disproportionate amount even the food which it consumes. Millions of American eggs are brought in daily from the United States. The hotels of Mexico City use literally tons of American products, even to canned butter, beans, "frijoles," the staple native dish, once selling at five centavos per kilogram, now cost sixty-five centavos and are steadily going up. At the rate at which the deagrualization of Mexico is now progressing, the day may soon come when the Mexican will import even his tortillas! The reason for all this, of course, is the simple fact that under the Galles system of Russianization, Mexico is not producing. Peon and land are idle. Mexico is falling to the estate of the horse that eats the hay out of his own collar.

MORAL AS WELL AS PHYSICAL RUIN

It is something of what the Sovietization of Mexico is accomplishing from a material point of view. From a moral point of view it is achieving equal ruin. Whatever the condition of the peons in Mexico—and no one denies their native faults of ignorance and laziness—in the past they have had at least the restraining influence of the Church and the guidance of their priests to make life decent and possible for them. Inflation them with the spirit of revolt, but even a small portion of the ready money of an easily gotten harvest into their hands, with which to become rich for a day and drunk on "tequila" for a night, darkened their minds with hatred and ridicule for the Church and the priesthood and with violent disregard for individual and property rights; close their churches and their schools, taking away from them the only directing force which can keep them within the bounds of moral safety—do this and once more you have a ruined Mexico.

If it be a ruined Mexico that the Soviet-enamored rulers of this country desire, they certainly are going the right way to produce it.

REMOVING PREJUDICE OF RUSSIAN REFUGEES

Paris, France.—The remarkable work being done here under the direction of Monsignor Chaptal, Auxiliary Bishop of Paris, in behalf of the thousands of Russian refugees who have gathered in the French capital, while primarily humanitarian in proving none the less fruitful along the lines of reunion of members of the Orthodox faith with Roman Catholicism.

Victims of Bolshevik persecution, the refugees are for the most part representatives of the highest and most intelligent classes of Russian society. Many of them are in a desperate plight. Bishop Chaptal's efforts have resulted in the aiding of 9,000 in various ways. Positions have been obtained for 7,800 men and 900 women; vacation colonies have been established for the children, 250 of whom have been placed in schools and many others in homes; thousands of meals have been served, and many garments have been distributed. In addition, a Slav library has been established where the intellectual may find the books needful for the pursuit of their studies.

Most of those assisted are members of the Orthodox church, and are now for the first time coming into contact with Roman Catholicism. A better understanding has been the inevitable result; not a few conversions have been made, and much prejudice has been broken down.

Bishop Chaptal has appealed for aid in his work to the Catholic Union, the society working for the return to the Holy See of the separated Christians of the East. The Union, whose address in America is 39 W. 86th Street, New York, has undertaken to give this aid, as well as to assist in a similar work for children in and near Danzig, under the care of Bishop O'Rourke, Apostolic Administrator of that city.

AMERICAN MISSION BOARD
MONSIGNOR BURKE UNFOLDS PLANS FOR NEW NORTH AMERICAN COLLEGE IN ROME

Washington, Sept. 18.—Establishment of the American Board of Catholic Missions designed to receive and disburse all funds for home missions, approval of the work so far done toward the erection of a new North American College in Rome, plans for extension of the work on behalf of immigrants now carried on through the National Catholic Welfare Conference, and discussion and adoption of the report submitted by the episcopal chairman of the various departments of the Welfare Conference, were the outstanding features of the annual meeting of the Catholic Hierarchy of the United States at the Catholic University here during the past week. Cardinal O'Connell, Archbishop of Boston and senior prelate of the American Hierarchy, presided. Cardinals Mundelein of Chicago, and Hayes of New York, also attended all the sessions.

THE NEW MISSION BOARD

In the establishment of the American Board of Catholic Missions the Hierarchy has taken a step which for the first time provides a unified national control of funds contributed by parish and diocesan organizations toward the Home Missions. These funds will be sent by the various ordinaries to the office of the Board, which will be established in the offices now occupied by the Catholic Church Extension Society in Chicago. The machinery of the Extension Society will be utilized in the formation of various parochial and diocesan branches subsidiary to the Board. Funds contributed in America for the foreign missions will be sent, as has been the custom in the past, through the office of the National Director of the Society for the Propagation of the Faith to the headquarters of that organization in Rome. These provisions were embodied in the report submitted by the newly constituted Mission Board immediately after its organization meeting, which took place concurrently with the general meetings of the Hierarchy here.

Members of the new Board are: His Eminence, George Cardinal Mundelein, Archbishop of Chicago, and the Right Rev. Francis Kelly, Bishop of Oklahoma, elected for terms of three years each; the Right Rev. J. F. Noll, Bishop of Fort Wayne, and the Right Rev. Hugh C. Boyle, Bishop of Pittsburgh, elected for two years; and the Most Rev. Michael J. Curley, Archbishop of Baltimore, and the Most Rev. Albert T. Daeger, Archbishop of Santa Fe, elected for one year each. Cardinal Mundelein was chosen President of the Board; Bishop Kelly, Treasurer; and Bishop Noll, Secretary.

PLAN FOR NEW ROME COLLEGE

Monsignor Eugene S. Burke, Rector of the North American College in Rome, addressed the meeting of the Hierarchy, telling, at their request, of the progress which has been made toward the erection of a new college there. The site for the building has been acquired, Monsignor Burke told the meeting, and the other necessary arrangements are proceeding in a satisfactory manner. The members of the Hierarchy reaffirmed their support of the project given at the meeting last year, and informed Monsignor Burke that they would stand behind him in his efforts to bring the project to realization. The new North American College will ultimately form a part of a group of national colleges in Rome built around the University of the Propaganda as a center.

AID GIVEN TO CHURCH IN OTHER COUNTRIES BY N. C. W. C.

The ecclesiastical authorities and Catholic organizations in several foreign countries have requested the cooperative assistance of the National Catholic Welfare Conference during the last year, it is revealed in the report of Most Rev. Archbishop Hanna, chairman of the Administrative Committee of the Conference.

"It would be impossible to give even a brief survey of all we have been asked to do," Archbishop Hanna reported. Responding to appeals from the Bishops of Porto Rico, Cuba, and Guatemala, the Conference gave help in various ways to the Church in those countries. The United States Government was urged by the Conference to recognize the claims of the priests and nuns engaged in educational and social work in Haiti, and to secure the rights of Catholic education in the island. The Holy See has requested the Conference to act with its representative authority in these matters of Haiti affected by the American occupation of that country.

The sympathy and support which the Conference has given to the Bishops of Mexico have brought from the latter expressions of gratitude to the Hierarchy of the United States.

The Catholic Truth Society requested and received from the Conference information and advice in waging a fight for legislation that would curb the transmission of indecent literature, plays and pictures through the mails. Acknowledgment of the value of this assistance has been given by the Irish organization. Australian Catholics, faced by a serious menace to the freedom of Catholic education were also supplied with useful data and suggestions. Similar requests from Catholic organizations in France were answered by similar assistance.

Attention was called in Archbishop Hanna's report to the threat of a further attempt during the forthcoming session of Congress to amend the present Federal penal code so as to permit the dissemination of contraceptive information and instrumentation through the mails. The Conference has watched vigilantly and worked strenuously to prevent the success of this effort, the report says, and the Hierarchy is urged to unite in opposition to it.

The successful participation of the Conference in the fight against the Oregon school law which would have practically destroyed the parochial school system of that State was reviewed by Archbishop Hanna. He thanked and commended the work of William D. Guthrie of New York and Judge John P. Kavanaugh of Portland for their faithful and successful labors under the direction of the Conference.

Referring to the Supreme Court's decision holding the Oregon law unconstitutional, Archbishop Hanna said:

"The decision has safeguarded forever and in all places of America our parochial schools. We feel, too, that it has lessened somewhat the heretofore unhappy possibilities that lurked in the endeavors to federalize education."

"News of the decision has gone around the world and cheered and encouraged the Catholics of other nations fighting for the right of Catholic schools and Catholic education."

FOREIGN MISSION NEWS LETTER

AT LAST IT IS DONE!

To have attained to spiritual age whilst still in the morning of life seems to be reserved to very few of God's chosen ones, the example of the Little Flower being fresh in memory.

Such heroic souls in all their youthful ardor, fascinate us with peculiar charm; theirs is a generosity without measure; an immolation sublime; a flame of love so pure.

"At last it is done!" was not the expression of a saintly old priest or nun worn out by physical mortification, it came from one of these chosen flowers, Just de Bretenieres, the young missionary martyred in Korea at the age of twenty-eight.

He was the gifted son of a rich and aristocratic house at Dijon who preferred suffering to all that the world could offer. The day came when he walked between the gates of his magnificent home for the last time, then his sorrow seemed to slip by his control for he uttered the memorable words:

How strange! These words were sounded again a few years later, as his pure soul winged its way to the Courts of the Blessed. It was in Korea. Into the centre of the Arena came Just. On his knees with head bent forward, he awaited the sword blow that would make him a martyr, but not till the fourth stroke was his head severed, and simultaneously the soldiers cried out: "It is done! It is done!"

SELF-SURRENDER

When this young apostle stepped out of his family carriage to take the train for the Paris Foreign Mission Seminary, a saintly Marist priest, Father Barber, overheard this conversation between the driver and a bystander:

"That young fellow is a fool! He is giving up a fine home and everything worth living for to go out to China and be killed. He is certainly a fool." So he was, for Christ's sake.

After his ordination, the Superior laughingly said to him:

"What mission do you prefer?"

"I do not prefer any," Just replied.

"If I send you to Tibet will you be satisfied?"

"Perfectly," was Just's answer.

"You are to go to Tongking!"

"That will do just as well."

The Superior changed his tone.

"Let us talk seriously. You are to go to Korea."

"If you had me choose," replied Just, "I should have said Korea."

To one of his companions before leaving France, Just said:

"Pray that I may be martyred, and that no one will ever know it."

THE JOY OF SUFFERING

Amid all the hardships of the young missionary's life, his writings breathe a spirit of peaceful joy.

"I have for my own," he wrote, "a room which Korea, custom does not permit strangers to enter. It is the nicest in the house, but as you may imagine, neither large nor elegantly furnished. It is 12 feet

square and between 4 and 5 high. The doorway is low and narrow. The ground serves for chair and table and at night I lay my head on a piece of wood and am in bed. I exercise my long legs by walking back and forth, back and forth, like a squirrel in a cage, and imagine that I am making delightful excursions in the mountains. But how careful of my head I have to be! Fortunately my bushy hair warns me in time when I am getting too near the ceiling."

Almost constantly he was shut up in this little hiding place and obliged to be watchful even of coughing, sneezing or walking about, lest he might attract the attention of pagans passing the house.

He would steal out at nights in disguise to administer the sacraments and encourage the Christians.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MISSIONARY LIFE

The following letter has just been received from a priest exercising the ministry in Western Canada:

My dear Missions:

Some time ago I promised to write an account of missionary experiences, and now that I wish to set about it, I am quite at a loss as to where I should begin.

We priests travel about from place to place, trying to bring a little consolation into the lives of the faithful ones of God's flock scattered over the prairie, and endeavoring to stir up in the hearts of the careless and indifferent ones a sense of obligation regarding their duties to God and to their own immortal souls. These things are so ordinary that they scarcely seem worth while writing about, yet with conditions so vastly different in the East, perhaps a little account of actual experience may not prove uninteresting to your readers—our friends to whom we are so grateful.

I have five missions to attend and from my headquarters the others are distant, twenty-seven, thirty, forty and forty-five miles. Last year a friend helped me to get a Ford car with which for a few months in summer I make wonderful trips and manage to dig up many fallen-away and careless Catholics. No matter where one goes there are always to be found some families who should be Catholics. It is curious what environment will do, but when Catholics become isolated they seem to grow afraid of acknowledging themselves as such and frequently—of course it is by God's grace,—it seems to be quite by accident that you find them out.

One afternoon last summer I started on a long trip, expecting to reach, that night, a point where in the morning I could say Mass for the few families living within a radius of ten miles. The weather at the outset was fine, but later huge clouds rolled up, and before long a heavy rain began to fall. The roads, which go by the name of trails, although quite good in dry weather, become very bad after a heavy rain, grew worse as the rainfall increased, and it was soon quite evident that to reach my destination that night was out of the question.

With great difficulty, because of the mud, I managed to get the tire chains adjusted. A severe thunderstorm came up at its worst, about nine o'clock, I reached a town whose population numbered several hundred. I had already heard of the place, though this was my first visit, and was told that not a single Catholic could be found there.

By morning the rain had ceased, but the roads were in a condition that made it impossible to think of proceeding on my journey before noon. So at an early hour I set out to find some Catholics if there were any to be found. In answer to my question, "Do you know of any Catholics in this town?" the first man whom I met answered: "There is a watchman down at the railway crossing, and they say he is one."

Sure enough the old man was a Catholic, had gone away some sixty miles to make his Easter duty and expressed delight at meeting a priest. His family would not move there because there was no church. He told me of a half-breed family living on the outskirts of the town, where I afterwards found them. There were ten children, three of whom were married, and they had not seen a priest during their three years' residence there. Confessions were heard and the baby of one of the married sons baptized. These people knew of another Catholic family who told me of two more, so I kept on going and before noon had gotten in touch with eight Catholic families where there were supposed to be none. When some months later a little chapel, thanks to Extension Society, was opened in that town, it was astonishing to see the number of Catholics who seemed to have sprung up. There are Catholics everywhere.

In reading your article I noticed that you complained of the difficulty in getting Catholics in the East to realize conditions out here and the necessity of giving money for the Missions. It is indeed very hard to understand the position of Catholics scattered over the prairies, almost impossible for those who have not actually been out there. Even priests in the East have no idea of the way in which we are obliged to live and the disadvantages at which we are

placed for the want of funds. Our people are few and scattered, and as a rule have not much money, but no one will ever be able to estimate the amount of good that has been and is being accomplished by the assistance of Catholic Church Extension Society.

Of course we need chapels, but the most necessary thing is an increase in the number of priests. In a recent article you said, "The thing against which the missionary priest has most to contend is discouragement. There is so much to be done and so little with which to do it, that at times he is inclined to think himself a failure." Nothing could be truer than this. We see what could be accomplished for poor souls were there more priests, and the thought of the vastness of possibilities and the limited number of workers is overwhelming. Our greatest joy and consolation is the arrival of new recruits to help in the work of winning souls for God.

We feel that your Society is the solution of many of the churches' financial difficulties in Western Canada. Many things must be done for safeguarding the faith of hundreds of souls; they must be done at once else it will be too late for if left until the people here are in a position to help themselves, many will be lost.

That God may enlighten the understanding of His people regarding the needs of Western missions and inspire them to greater generosity in making donations to Catholic Church Extension Society, is our constant prayer.

Assuring you of my appreciation of the work of Extension and with grateful thanks to you and our benefactors, I remain,

Respectfully yours in Christ,
"J. F. D."
Missionary Priest.

Contributions through this office should be addressed to:

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WEEKLY CALENDAR

Sunday, October 11.—St. Tarachus and his Companions. In the year 804, Tarachus, Probus and Andronicus, all of different nationalities and of varying ages, but united in their common Christian faith, were denounced as Christians to the Governor of Cilicia. After being cruelly tortured on three occasions they were exposed to wild beasts. The animals, however, refused to touch them and the judge ordered the martyrs killed by gladiators.

Monday, October 12.—St. Wilfrid, Bishop, who lived in the seventh century, was educated by the Celtic monks at Lindisfarne and trained in the peculiar rites and usages of the British Church of those days. Even as a boy he longed to see perfect conformity in discipline as well as in doctrine with the Holy See and, after a trip to Rome, he founded a strictly Roman monastery at Ripon, adopting the rule of St. Benedict. In 664 he became Bishop of Lindisfarne and five years later was transferred to York. Finally, he succeeded in establishing a vigorous Catholic discipline in conformity with Rome.

Tuesday, October 13.—St. Edward the Confessor was unexpectedly raised to the British throne at the age of forty. As a ruler, the virtues of his earlier years, notably his simplicity, gentleness and angelic purity, shone with renewed brightness. To satisfy his nobles he married but preserved his own virgin chastity. His reign of twenty-four years was one of almost unbroken peace. Under his guidance the country prospered and many ruined churches were rebuilt. For ages afterwards men spoke of the "laws of the good St. Edward." Westminster Abbey was his last and greatest work. He died in 1066.

Wednesday, October 14.—St. Callistus, Pope and Martyr, succeeded to the Papal throne on the death of Pope Zephyrinus. A decree ascribed to him appointed the four fasts of the Ember seasons. His name is best known, however, in connection with the old cemetery on the Appian Way enlarged and adorned by him and called to the present day the Catacomb of St. Callistus.

Thursday, October 15.—St. Teresa, when only seven years old, ran away from her home at Avila in Spain seeking to be martyred by the Moors. When brought back and asked for her reason she said: "I want to see God, and I must die before I can see Him." Some years later she became a Carmelite nun. Frivolous conversations checked her

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progress toward perfection, but at last, in her thirty-first year, she gave herself wholly to God. A vision showed her the very place in Hell to which her own faults would have led her, and she lived ever after in deepest distrust of self.

Friday, October 16.—St. Gall, Abbot, was a native of Ireland, born late in the Sixth century of pious, noble and rich parents. He accompanied St. Columban into England and later into France. St. Gall settled near the lake of Constance and converted many of the idolaters of those regions. He built a monastery which bears his name. His modesty led him to refuse the episcopal see of Constance after it had been tendered to him by a synod.

Saturday, October 17.—St. Hedwige, was the wife of Duke Henry of Silesia. She was the mother of six children and led a most holy life amidst the pomp of royalty. After the death of her husband she retired to the Cistercian convent at Trebnitz where she lived under obedience to her daughter Gertrude, who was Abbess there. She died in 1242.

DUCHESS GIVES CASTLE FOR WOMAN'S COLLEGE

Milan, Sept. 12.—The Catholic University of the Sacred Heart founded here four years ago by the Italian Catholics has just received a princely gift. Duchess Sforza Fogliani Pallavicini has presented to the University her magnificent castle, near Piacenza, and the land surrounding it, for use as a woman's college. The value of the property is approximately three million lire.

The Duchess is a venerable octogenarian. She recently informed the Pope that she wanted to make a gift in favor of some work which His Holiness considered to be especially opportune. Upon learning that the Holy Father desired to establish a woman's college in connection with the University of the Sacred Heart, the Duchess immediately gave her castle for the purpose.

CHINESE MISSION BURSES



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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 Burses 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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