

the difficult position in which he now finds himself.

The crisis will come in the second week of December, which is the time appointed for possession to be taken of the churches by "Associations Catholiques." These being repudiated equally by the Pope and the Bishops of France, if any of them are formed independently of the Bishops, the essential constitution of the Church will be attacked. The churches will thus be secularized, and the Mass and all liturgical offices of the Church will be transferred to buildings to be erected for the purpose. They will thus be literally robbed, and the rulers declare that the church buildings, priest's residences, hospitals and asylums for children and needy persons will be sold for the benefit of the parish poor. It will be as much for the parish poor as the similar buildings in England, Ireland and Scotland were for the parish poor. They will undoubtedly be given for the use of traitors to God and to religion who shall have aided the Government in gaining its temporary victory.

We do not think the victory will be more than temporary, for we believe that the public mind will be stirred to its utmost depth by the sacrilege which the present Government threatens against the Church and its property.

#### AN APOSTOLIC WOMAN.

The following sermon by the great and lovable Cardinal of Baltimore will be read with special interest in these days when certain women crave for a sphere in life which the Almighty never intended they should occupy. We trust those who devote the greater part of their time to the frivolities of the world, regardless to a remarkable degree of those duties belonging to the home, will give due reflection to the timely pronouncement, delivered on the occasion of the death of a model Catholic woman:

"The life, brethren, of a good mother, like Ann Schriver, has far-reaching, most edifying and salutary consequences, because the world is governed and it always will be governed more by ideals than by ideas.

"The world is always moved more by the concrete example of the living than by any abstract principle of virtue.

"If I were to single out this morning the virtues for which Mrs. Schriver was most conspicuous I would lay particular stress on her domestic virtues, the care of her household, her love for her children and her attachment to the faith and religion of her fathers.

"She was of a most retiring disposition. She paid very few ceremonious visits. The visits she paid were, indeed, for the most part those sanctioned by duty or charity or friendship. She was attached to her home, and the aim of her life was to make her home so attractive that it proved to be an asylum, a place of rest, for her husband after the labors and fatigues of the day.

"What an example she sets to many women, wives and mothers of our time who are so neglectful of their domestic duties, who are never in repose unless they are in motion; who are never at peace unless they are in a state of morbid activity and who never feel at home unless they are abroad.

"We have a lesson to learn from this woman. Then I would speak of her children, her care for them and how she brought them up in the fear and love of God and gave them the best of all inheritances, the inheritance of a sound, Christian education.

"That her sons and daughters are to day so well grounded in the principles of faith and virtue, they are indebted, under God, more to her than anyone else, to her whose remains now lie before us.

"She was an exemplary Christian and unostentatious in her piety. She belonged to that noble army of apostolic women who are the glory of Jerusalem and the joy of Israel, who are a credit to the nation, who are the saviors of society and who are the benefactors of humanity.

"They are not ordained to the ministry: they are debarred from preaching the gospel in the churches, but oh, how well they preach that gospel in the circle of their own homes. They are apostles of prayer, apostles of good works and apostles of charity. The words we preach from the pulpit, the seed we scatter from the pulpit would bear but little fruit if it were not sanctified, nourished and watered by the care and devotion of pious women.

"I know not what influence our preaching has upon you, but this I know, that the life and conduct of mothers and wives such as Mrs. Schriver have always been an inspiration to me. It has quickened my faith. It has strengthened my zeal, and has set before me in most alluring characters the beauty and attraction of the Gospel of Jesus Christ.

"Oh, brethren, how many homes would be desolate were it not for the care of mothers and wives like Mrs. Schriver. In how many of our homes would the lamp of faith and piety be utterly extinguished if it were not kept alive by the care and zeal of such a woman as she has been.

"I say to you, brethren, that she was a lady of retiring disposition and seldom seen abroad. I have made that statement before, but there was one path with which she was most familiar and that was the path that led from her home to the Cathedral. Hither she has been coming for a period of nearly sixty years. Either she has come as a daughter, a wife and mother to lay at the feet of her blessed Lord all her cares and troubles. Here she came to receive strength and inspiration from

Jesus Christ in the tabernacle in order that she might discharge those very onerous duties that devolved upon her.

#### TURKS RATHER THAN PAPISTS.

ANTI CATHOLIC ANIMOSITY OF NEW ENGLAND ARMINIANS.

When New England Arminianism so largely lapsed into Unitarianism, writes Professor Starbuck in the Sacred Heart Review, it might have been thought that a breach in the schools was inevitable. And indeed this gave new strength to the contention for religious neutrality in the schools, which has gradually turned into its natural sequel, practical Atheism, although this, with us, has not yet reached the French point of forbidding God or Christ to be mentioned reverentially by a teacher, nor the Australian point of mutilating the whole literature of the language in the interest of irreligion. However, Unitarians, as most of the Christian name are, not greatly hostile to the language of Christianity. I have attended Unitarian worship twice in my life, and think it might very well be described as Christian worship served up on ice. It was only so exceedingly advanced a gentleman as the Rev. Moncure D. Conway might have said that he found at his evening service "three persons and no God."

Moreover, Unitarianism is not very strong in New England outside of Eastern Massachusetts. There are one or two Arminian Baptist sects, but they do not differ in language or feeling from Trinitarians proper. They are rather a sort of ante Nicene Trinitarians.

It was only when the Catholics began to multiply so enormously as to compel recognition as a reality that the inevitable deadlock in school matters ensued.

At first all Catholic claims to special consideration in the Public schools were scornfully rejected. Protestants muttered, if they did not say aloud, what the early Romans said to the Christians as large:

"Non licet esse vos." You have no right to be. The claim to existence is beyond your deserts, and what claim have you to anything further?

"It is true there are too many of you to hang. Besides, it is getting hard to hang even a murderer, and as you were brought up Baptists, poor things, we suppose we can hardly say that you are wicked as murderers. Even the banishment of so many is scarcely practicable. Besides, how could we then ring the changes on the cruel expulsion of the Jews and Moors by the Popish Spaniards? Moreover, you have arms and brains, and are of a certain necessity for maintaining the state of the world."

"We suppose therefore that, however unwilling, we shall have to let you abide in the land as our Gibonites, our hewers of wood and drawers of water. Take heed, though, that you never pretend to the rights of true Israelites. If you do, be sure that reprisals will not delay. Leagues and orders of pious men and holy women will spring up, to harass you and hector you, to burn your nurseries and lay waste your churches, to shoot yourselves, to refuse help to your poor, to bar you out of all higher employment, and above all out of all higher office. Nay, committed to the grave citizens and reverend divines will be formed to bring back the political prohibitions against you which our too easy fathers have let slip.

"In short, although we do not exactly profess to be Mohammedans, yet if you provoke us, you shall find that we have not forgotten the sacred motto of the goodly Dutch Calvinists, slightly modified: 'Turks rather than Papiasts.' If we do not follow the injunctions of the Koran to be charitable and truthful, and other such precepts of carnal morality, you shall find that we are reverently mindful of its august command, meant of Christian generally, but by us restricted to you: 'Harry them, and humble them, and keep them low.'"

However, multiplying millions from across the sea have rendered these warnings as futile as Canute's fabulous monitions to the tide. And on our side too, as an orthodox Protestant minister complains, Catholics refuse to accommodate themselves to the comity of citizenship. They will not consent to follow Protestant precedent in declining to have large families or any families at all. The consequence is that they are becoming far too uncomfortably numerous to be at any longer the objects of the old objections. Indeed, which in many places at least in New England (hardly in Pennsylvania and the Upper South) the Protestants seem to be bent on self destruction, the Catholics are able to fling out on their banner the primal blessing: "Increase and multiply," and to appeal to its reinforcement by our Presbyterian President, as proving that they are specifically the true citizens and the true Christians.

It is very distressing to be in the face of a fact which we hate, but which we cannot abolish. If we are sure that God hates it too, we can be tranquil, for we then know that it will yet disappear, or be transformed into something glorious, were it only at the end of an aeon. "All power is given unto Me in heaven and on earth."

Unhappily a large part of the facts against which we rage are only useful to us because they contradict our selfishness, or our laziness, or our bigotry. The writings are scoldings become pitiable, and also ridiculous.

When shall we bear in mind this plain truth that the future perfection of the saints is not a translation from one state or disposition of the soul into another diverse from the former, but the carrying out, as it were, the blossom and the fruitage of one and the same principle of spiritual life which through their whole career on earth has been growing with an even strength putting itself forth in the beginnings and promise of perfection, reaching upward with steadfast aspiration after perfect holiness.—Cardinal Manning.

#### POPE FIGHTS FOR CHRISTENDOM.

STRIKING STATEMENT OF GREAT ENGLISH SECULAR JOURNAL UTTERED IN EXHAUSTIVE REVIEW OF CONDITIONS TO DAY EXISTING IN FRANCE.

The Saturday Review of London is not a Catholic journal. It is a secular publication of high class, and is usually listened to with deep respect by the statesmen and thinkers of England. In a recent issue, discussing the situation in France, it made this remarkable pronouncement:

"The encyclical of Pius X., the bravest thing in truth that has come to France from the Vatican since the day when Pius VI. hurled the 'civil constitution' of the clergy into the faces of the men of the first revolution, should herald the dawn of a new era in the annals of French Catholicism, an era in which the Church will abandon the Erastian superstition that has been her blight in the past, and set up against the Jacobin's enthusiasm for the tyrannical state the Christian's zeal for religion and ordered liberty. One thing is certain. The Church can not lose more by an appeal to principle than she lost by her unwise and Erastian compromises of the past.

"The details of the encyclical are of less interest than the principles that it proclaims. The Pope has foreseen and refused in advance the charge that in refusing to recognize the associations called out he is condemning in France a system that his Church tolerates in other countries. It is true that on canonical principles there is no objection to the employment of laymen as the trustees of ecclesiastical property. In England and in other countries before the Reformation the laity either as individuals or as corporate bodies, exercised considerable powers in reference to the fabrics and temporal possessions of the Church, as the common law powers of our churchwardens testify. In the Roman Catholic Church in America today a similar state of things exists, and ecclesiastical associations of like character are allowed in Germany. These precedents, however, have little application to the state of things contemplated by the French law. That law proposes to transfer Church property to associations legally established in conformity with the general regulations of the form of worship which they desire to maintain. The function of deciding whether a particular association falls within this definition pertains to the Council of State, a body which is in great measure the creature of the executive for the time being. In the senate it was admitted that the disapproval of the bishop by the association would not necessarily prevent its recognition by the Council of State. The fact by the way that the law acts up such a secular and partisan tribunal to decide on questions of faith and morals is proof that French republicanism, while depriving the church of all state aid, intends to preserve and exaggerate the worst features of the Erastianism of the Bourbons and Bonapartes. This conception of associations of laymen for ecclesiastical purposes responsible to a Council of State and independent of the bishop, is absolutely un-Catholic. When as in medieval England or modern America, the laity are trusted with ecclesiastical functions, they are bound to act in obedience to the bishop, and to the ecclesiastical law. We have said that the principle of the associations is un-Catholic; no small proportion of Protestants would repudiate it as anti-Christian. Strange as it may seem to the ordinary Protestant, the Pope is to-day fighting with far better justification and far greater moderation the very war that Chalmers and the other founders of the Free Kirk waged in Scotland sixty years ago for the 'Crown rights of Christ.'

"Such associations as the law proposes are intolerable, and the Pope wisely refuses to consider any scheme for their modification. Un-Catholic as these associations may seem to us, they are too Catholic to suit the taste of M. Clemenceau and his friends; consequently to suggest plans for their modification would be idle. At the same time the Pope gives the French government to understand that on certain terms an understanding is possible. As we read the Encyclical it does not seem that the Pope makes any impossible demands. All that the French State need do is to arrange with the Papacy for a concession to the French Church a similar status to that which Mr. Gladstone allowed to the Irish Church at the time of its disestablishment. On these terms, it seems, there may be religious peace in France; if they are refused, the responsibilities of the disturbance and sacrilege that may follow will rest solely on the Republic.

"Not the least melancholy feature in this unhappy story is the fact that English sympathy is generally on the anti-Christian side. As a fact the Pope is in every way the injured party, and in this case the cause for which he is fighting is the cause of Christendom. The men who rule France to day make no concealment of their hatred and contempt for Christianity and its Founder. 'You are like Jesus Christ,' said M. Clemenceau to M. Jaures the other day. 'Who though He was going to set the world right with His theories, and who only succeeded in conjuring up an era of violence and blood.' Less violent in tone, but even more illuminating, was the declaration made a few days ago by M. Aristide Briand, Minister of Justice and Education, in a congress of teachers at Amiens, for he told them that the time had come to root up from the minds of French children the ancient faith which has served its time, and to replace it with the light of the Thought: 'Il faut en finir avec l'idée Chrétienne.' The English press in general suppresses such interesting exhibitions of the attitude of French republicanism to Christianity, which, did space permit, we could multiply ad nauseam from the speeches of the present day rulers of France. We have no concern here with the political policy of these anti-Christian statesmen. They are, for what reason we will not inquire, apparently anxious to

cultivate friendly relations with Great Britain. Were Englishmen a little more logical, they would see the absurdity of allowing this absolutely irrelevant act to affect their judgment of the struggle between Church and State in France. There is no question here of differences between Anglican and Romanism, or indeed, between Romanism and Protestantism. The Pope in this matter is fighting the battle of Christendom. The secularist will, of course, be on the side of the French Government against the Church; so will the narrow and paltry type of Protestantism that can see no good in any form of religion but its own. This sort of content that there shall be no Christianity at all so long as there is no Rome. But the sober, moderate English Christian can not possibly doubt with which side his sympathies will be. Especially if he be a conservative engaged during the last few months in denouncing our Government's education bill as an attack on religion, he can for very shame approve a policy on the other side of water which magnifies a hundredfold every vice he had been objecting to in the education and ecclesiastical policy of the Government here. A century ago, when English Protestantism and English politicians still had some regard for the common heritage and the common good of Christendom, English opinion in the majestic tones of Burke held up the sacrilege and atheism of the first Jacobins to the scorn and detestation of Europe."

#### THE PRIESTS' TOTAL ABSTINENCE LEAGUE OF AMERICA.

This association is made up of Bishops and priests of the United States and Canada, banded together for the promotion of temperance. Such a society was first proposed to Archbishop Elder and Father Conaty, now Bishop of Los Angeles, but then president of the C. T. A. U. of A. by Father Kittell, of Loretto, Pa., at the General Convention of the Union in 1892, in Indianapolis. But it was thought too early in the Catholic temperance movement for such an organization. The venerable Archbishop kept the subject in mind, however, and a few years later, under his direction, Father Siebenorcher organized a priest's league in the Cincinnati Province, and the Student's League in ecclesiastical seminaries.

At the General Convention of the C. T. A. U. of A. in St. Louis, 1903, the League was made national under the honorary presidency of Archbishop Elder, who has been succeeded by Archbishop Ryan. Father Siebenorcher was chosen active president, and provision was made for diocesan branch leagues.

The League has the approval of almost the entire hierarchy of the United States and Canada. Many diocesan promoters have been appointed and a few diocesan branches formed.

Conditions for membership are:

I. Total abstinence from all intoxicating liquors, except used medicinally by order of a physician.

II. The preaching of two sermons a year on total abstinence, and, in case of pastors, the formation of a total abstinence society, however small, in the parish.

III. Contributing at least one dollar a year to the work of the League, which is to be sent to the secretary before the first of August.

Membership may be for one or more years or for life.

Diocesan branches can make such other regulations as they desire, one of which should be to offer a Mass for deceased members within a reasonable time.

The formation of diocesan branches and membership in them is optional, but recommended.

The annual meeting of the League is held at the time and place of the General Convention of the C. T. A. U. of A., usually the second week of August. All members have a voice and vote in the meetings, and the League is entitled to three delegates to the General Convention of the Union, and diocesan branches a seminar society to one each.

The fourth annual meeting of the League was held in Providence, R. I., August 7, 1906. As Father Siebenorcher wished to retire from the presidency, Father Walter Shanley was elected president, and M. A. Lambing secretary and treasurer. The membership of the Priests' League was reported about two hundred, and of the Seminarians eight hundred and fifty.

This statement is published not merely as a history and report of the League, but principally to induce priests who are total abstainers already to join it and thus make their labors more efficient and lasting. Unorganized individual effort, no matter how earnest and persevering, has not the force of united widespread endeavor. The success of temperance work among Catholics depends on the priesthood, and though the work is a gigantic one, the priesthood is equal to it only if they unite. But even the best of them, and the majority of total abstainers among them, shrink from the publicity membership in the League would entail. But they may not hide their work alone with God. He, in deed, seeth in secret; but those for whom Christ died, and for whose salvation priests are called to the sanctuary and who need their example as well as ministrations, do not. The light of the world may not hide or allow itself to be hidden under a bushel. Leo XIII. exhorts priests "to shine before all as models of abstinence," to promote temperance, and the present Pontiff trusts they will do so; just as Christ commands them to let their light so shine before men, that seeing their good works, they may glorify the Father who is in heaven.

In union of light—of example—just as in any other union, there is strength; and when the evil conspire, the good should combine. The priest of God, called to speak and be spent for His people, may not consult his own preferences, even if he wished. He must deny himself and run to the rescue of the flock of Christ no matter what publicity it may give him. He does so in

other matters, it is necessary to do so in this matter of intemperance.

Priests wishing to join the League or desiring further information concerning it, are requested to write to the Secretary-Treasurer, who will regard such communications a favor, and count it a pleasure to answer them with as little delay as possible.

M. A. LAMBING,  
Secretary-Treasurer,  
Box 15, Scottsdale, Pa.

#### POPE REFUSES TO WITHDRAW HIS VETO.

Paris.—The Gaulois printed an interview which its correspondent at Rome had with Pope Pius X. on the Church and State separation law, which quotes the Pontiff as saying:

"It is not I who condemned the law but Christ, whom the Pope is simply the Vicar. The Savonarola granted the Church a Constitution and a Doctrine against which no human law can prevail. The Separation law is contrary to Catholic doctrine and opposed to Divine rulings, is an unjust law and therefore carries no obligations to obey it." The Pontiff said that he had only done his duty as commanded by the moral self-being of the Church, which exacted respect for the doctrines of the Church confided to his care.

"Providence," the Pope continued, "will decide the future and fix the mundane consequences. My resolution was taken in pursuance to the will of God. I await Providence to make His designs manifest."

The Pontiff further declared with great firmness that his veto would remain absolute while the French Chamber refused to modify the law in accordance with the Catholic dogma, and concluded:

"It is not necessary for the government to surrender. Surrender means to bow before the will of a victorious enemy, and the Pope applies the name of 'enemy' to no one in France. If the legislators committed an error in good faith and will acknowledge it, they will find nowhere a more conciliatory spirit than at Rome. If they deliberately seek war they will find themselves confronted by the defender of Christ, animated by supreme energies."

#### DEVOTION TO THE MOTHER OF GOD THE OUTCOME OF HOLY COMMUNION.

The Catholic Church, which teaches to honor both his father and his mother, impresses upon her children that they must in a special manner show honor to the Mother of the Son of God, of Whom, by their baptism, they have been made members. The Head of the Church, our Lord Jesus Christ, who was the Author and giver of this royal command, practised this honor to His beloved mother in a most remarkable and perfect manner, and it follows that if the head of the body shows honor to its mother, the members also must of necessity do the same, unless they are content to be demoralized and listless and so are prevented from acting in sub-servience to the head. It is thus that the Catholic Church bids her children love and honour the Blessed Virgin, and it is for this reason that devotion to her is so essentially and vitally connected with the devotion to her divine Son, in such a way that it is practically impossible to separate them one from the other.

It is a truth, taught by the Holy Church and proclaimed by all the saints and holy doctors that the more fervently a soul practises devotion to the Blessed Virgin, so much the more fervent and devout does he become in the worship of her divine Son; first, because, by so doing, he fulfils the royal command, which is to honor His Mother, and thereby gives pleasure to God Who is His heavenly Father; and secondly, because when he thus honors her aid, she intercedes for him and obtains for him the favors which he desires, for her divine Son can refuse her nothing.

But if it is true that the devotion to the Blessed Virgin is the cause of an increased devotion to her divine Son, even still more true is it that devotion to her divine Son increases devotion to her. For the highest act of devotion to Him by feeding upon His Sacred Body (together with which also is His Soul and His Divinity.) By feeding upon Him in Holy Communion, we become actually and substantially united with Him. By our baptism, we are made members of "His body, His flesh, and His bones," and by means of this spiritual food, each time that we receive it worthily we are charged as it were with a fresh and abundant supply of fortifying strength into our naturally weak and feeble nature, from that divine-human nature, which, at the right hand of the Father, still gives, and ever will give, honor to His holy mother.

Seeing then that the partaking of this spiritual food of our souls actually vivifies and strengthens our incorporation with Him who both honored and still honors us more and more into His image and likeness, the more frequently and fervently the Christian communicates, so much the more truly does he become a partaker of the divine nature and as the 'Divine Nature' loves, his 'holy Mother with a perfect love, so also must the partaker of that Divine Nature, the more solidly he's built up in Him, also by consequence the more surely increase in His love, and devotion to her also; for the mind of the frequent communicant is becoming more and more the mind of his divine Lord, and his sentiments those of a dutiful son to his beloved mother. Hence, it follows that the more frequently a Christian communicates the more truly will he consequently love and honor his mother, the Blessed Virgin, the mother of his Lord.

From the preceding remarks it may be said that the striking fact of this love which the members of the Catholic Church manifest towards the Blessed Virgin, is a proof of the 'real presence' in the Blessed Sacrament, and a proof also that the manifold denominations outside her fold have not the 'real presence' of Christ in that which they hold

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out to be, or to represent His presence, for how often so ever their members partake of what they claim to be the 'means of grace' the result does not manifest itself in producing in them a filial devotion to the mother of Lord.

G. F. F.

#### BE IN TIME FOR MASS.

"Admitting, then, the obligation of attending Mass," says the Priestly Calendar, "how shall it be fulfilled? We should remember that when we go to Mass we are going to unite with the whole Church in offering to the eternal Father the Sacrifice of His Beloved Son, which was once offered by Christ Himself on Calvary in atonement for our sins, and in order to obtain special blessings for our daily needs. This should be the spirit in which we should approach the House of God. Having this spirit, we will readily realize how important it is to be present in the church when the Holy Sacrifice begins, and not come in five or ten minutes after the priest approaches the altar. Leaving aside the seeming want of respect which latecomers show, it is always a source of discomfort and distraction to all who do come in time."

The best are happy in their work, and have not time to remember that men are heedless or ungrateful.

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22 and 23	3	35 and 36	3
23 and 24	4	36 and 37	4
24 and 25	5	37 and 38	5
25 and 26	6	38 and 39	6
26 and 27	7	39 and 40	7
27 and 28	8	40 and 41	8
28 and 29	9	41 and 42	9
29 and 30	10	42 and 43	10
30 and 31	11	43 and 44	11
31 and 32	12	44 and 45	12
32 and 33	13	45 and 46	13

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