OUR SCHOOL CHILDREN.

Perhaps the journalists who have been weeping over the lot of the oppressed of Russia may exercise their lachrymal glands in behalf of the school children. We know all have school buildings well equipped and of compliments, which unfortunately have no monetary value. We have a suspicion that we ought to be grateful for other things connected with the school system, which we cannot recall at this writing. The tax-payer, however, remembers them, for he is ever ready to approve every utterance and plan of the school magnates, and after all he is one of the parties to be considered. But it seems to us that some superintendents and school - boards have an idea that the mind of ity, and has no laws that should be reity of text-books conduces to mental anaemia. The boy may be stuffed with knowledge and yet not be educated. The various "ologies" prescribed look well-but then it happens betimes that houses adorned with architectural gimeracks rest on very unstable foundations. So a boy may be rushed from grade to grade, crammed with bits of miscellaneous information, delivered in time to an admiring public as a finished product of our school system, and yet be not grounded in the three Rs. And the boy may be finished, too, to the extent of not being able to think for himself, and he may, when his mind becomes self-active, and when he is perchance refused employment by a merchant who seeks one who can spell correctly and write a letter, have doubts as to the value of the ologies. I still doubt whether we can do better, says Dean Briggs, for our children than first in the preparatory school to drill them in a

other: not one well but many badly. So long, however, as the rate-payer is satisfied with having his children improved off the face of the earth, in some instances the "ologies" will adorn the curriculum. But he may begin to think any of these days that the educational fares as supplied at present to the young is too rich and may insist upon food that will enable the mind to educate itself.

few subjects, mostly old ones. And

Cardinal Newman tells us that the

practical error of the last twenty years

has been the error of distracting and

enfeebling the blind by an unmeaning

profusion of subjects: of implying that

a smattering in a dozen branches of

study is not shallowness, which it

really is, but enlargement, which it is

not. All things are now to be learned

at once-not first one thing, then an-

THE CIVILIZATION THAT MEANS MONEY.

Some of the English newspaper; express the hope that China may under Japanese influence wake up and become a power to be reckoned with. Men who are qualified to talk about China assure us that it is in no somnolent conditior. Without citing their tributes to Chinese industry and honesty and their descriptions of the contempt of the Celestial for the coarseness of the majority of the foreigners with whom he comes in contact in Shanghai and other treaty ports, we think that the Englishman has little right to say aught derogatory to China. For the English Government has contributed its quota towards attempting to put China to sleep. In 1839-40 it forced the opium trade upon the Chinese. The Chinese Government did not wish to either cultivate or import the drug. It could use it indeed as a lucrative source of revenue, but valuing far more the wellbeing of its subjects, it prohibited under penalty of death the sale, cultivation or importation of opium. It is a principle, wrote the English agent at that time, of the Chinese Government not to license what they condemn as immoral: "I know they glory as to the superiority in principle of their own Government, and scorn those Governments that tclerate such vices and convert them into a source of pecuniary advantage or public revenue." But John Bull was not to be denied, and sent the

cancers of the time of Elizabeth ; and valuable assets of the German Empire. sees nothing to blame in territorial From the indolent and fearful within

CATHOLICS AND DRUNKENNESS. in a state of intoxication they forthwith tabulate the fact for future reference. It may be that these gentlemen do many things which that Catholic would shrink from. It happens occasionally that certificated teachers who are rewarded they who are horrified at the sight of a with small salaries and large donations drunken Catholic are known to their cronies and to the men about town as individuals who have during their leisure hours no respect for some of the commandments.

But we are glad to note that the army of "good fellows," who begin by drinking an abnormal amount of whisky and end ordinarily as physical and moral derelicts, is not getting many recruits. The road house is going out of fashion. So is the saloon, we believe, so far as the Catholic is concerned. This is as it should be. May we still further the boy and girl is of unlimited capac- listen to the advice of the Church and hasten the day when the drink-dispensspected. We think that the multiplicer will be unknown as a member of any Catholic parish.

AFFAIRS IN FRANCE.

In a recent issue of the Christian Guardian we read that Rev. Dr. Salmond of Edinburgh has written a most interesting pamphlet on the religious position of France to day looked at from a Protestant standpoint. Dr. Salmond says that France as a whole is heartily sick of the Papacy. A great French Protestantism-an opportunity lost its power both for this world and which he believes will be taken advan- the world to come. tage of, leading ultimately to "the winning of much of France for Christ."

Now it strikes us that the rev. gentleman must have gone to "poisoned wells" before writing this pamphlet The fact acknowledged by all Catholics and Protestants save M. le Pressense, is that Catholicism, so far as the masses of the French people are concerned, is the only recognized expression of Christianity. And the testimonies of men who are on record as opponents of all religion are not proofs that France is tired of the Papacy. Other Protestant elergymen have been in France, and have seen no evidences of the great opportunity that lies before French Protestantism. One of them, Rev. James Church Alvord of Woonsocket, R. I., noted, during a tour through France, that there is the glow of a new religious life in every face; the sermons were full of spirit and preached by real men. The services were not only well attended, but attended by all ages and by both sexes. In Notre Dame, Paris, "the men distinctly outnumbered the women." Not only does he not see that the French are "heartily sick of the Papacy," but he says "that everything showed that the courses" we wot of that they are ad Church of the Cross was shining her way into the hearts of the people." The French may be heartily sick of their lack of organization: they may be sick and bewildered, too, at certain ministers holding up the hands of a reveling and blasphemous mob that is fighting under the banner of a highly progressive atheism, but they are essentially Catholic, and every unbiased observer admits it. As to the "winning of much of France for Christ" we can but exhort the Christian Guardian to have done with these puerilities. If the editor cannot see that this is not only alien to the spirit of the age but an insult to every reader, he ought to re-read Wesley's Rules of a Helper and

be guided accordingly. In a letter to the Church Times

Church of England clergyman says: "What is going on in France is all one gigantic scheme for the de Christianizing of the country. The triumph of Atheism in France will give an immense impetus to the foes of the Faith everywhere, and if we refuse our active sympathy to our fellow-Christians and fellow-Catholies at a time like this, we shall deserve to suffer heavily when the persecution reaches our own doors.

CATHOLIC ORGANIZATION.

Report of lay activity hereaboutsnothing doing. From Germany we have accounts of unbounded activity. The Congress of the Catholics of Germany held at Strasburg was an object lesson of unity, of achievement, and of how religion is made to enter into every department of daily life and into every cause that concerns the nation. opium of India into China via the Our readers are aware of the difficulties bayonet and cannon. Incidentally he that confronted the men who first grabbed the island of Hong Kong. And set about welding the Catholics of it was all in the interests of the civili- Germany into a compact body—and zation that means money—the civilization that bids us reverence the buc.

the fold, and from these without it, came opposition. But the men who planned organization, and the men who determined to put it on a solid basis, saw indeed the difficulties before them, but nothing daunted they journeyed in. ever working, ever praying and ever scattering the seeds which yield to day such an abundant fruitage. And what is this fruitage? An intense loyalty to the Church which may ifests itself in obedience to those in authoritywhich allows no calumny to pass unchallenged, and which is sustained by sacramental helps. In safeguarding the home from printed trash, and worse, in distributing pamphlets on social questions—their activity is, in a word, evident in every cause that makes for justice and charity, for morality and religion. The spirit in which they work is set forth in the following words of one of the speakers at the Congress: Far from us be hateful nolemics. We shall speak out freely but wound no one. Our motto is unity, zeal and good-will. We thank God that He allows us to act up to this motto for the welfare of Church and

470.000." From this it appears that the German Catholics are not spinning yarns about the past and waiting for their ship, but opportunity, he thinks, lies before are showing that Christianity has not

fatherland. " As a sign," says an ex-

change, "of the progress to which the

congresses so powerfully contribute, it

may be stated that the members of the

Volksverein, or People's Association,

who numbered 400,000 in 1904, are now

OUR CONDITION. Criticism, whose handmaids are mowledge, zeal and charity, will be always welcomed, but we cannot say this of the "criticism" that is born of jealousy and ignorance and inaction. True criticism enlightens while it spurs us to greater exertions: the other would keep us content with low ideals and with foolish satisfaction in things as they are. And its exponents are many. A stone for the man who is plodding upwards: a jeer for him who steps out of the rut and refuses to dull his powers with frivolities. These critics cannot see that they themselves are in the rear of the procession. They are not known to any extent in professional or business circles. Their influence, save at elections, is in no wise considerable, and their contributions to the common good are striking the fact that people do not quarrel with the dead. They assure us, however, in the "eloquent and powerful d's vancing slowly but surely.

nerve is advancing backwards to the land of the

THE CHURCH OF THE AGES.

BISHOP MCFAUL AT CONVENTION OF FED ERATION OF CATHOLIC SOCIETIES.

A venerable Episcopalian gentleman occasionally calls upon me. I take him up into my study, and we have long chats together. Not long ago, he called and said: "Bishop, the great problem of the future is the friction between the blacks and whites." I thought a while and said: "My dear sir, I wouldn't worry over that. and your descendants will not be in that battle." "Why not?" said he. For the simple reason that you all will be under the ground, like potatoes. The old American family has more deaths than births." Do you realize who will be here setting that problem, fighting that battle? The Irish, the Germans, the Poles, the Italians and the other Catholic nationalities, and the Church of the ages will settle that problem as she had settled every other problem which has arisen will be under the ground, like potatoes. settle that problem as she had settled every other problem which has arisen in her history, by that divine authority and instinct which was given to her when the Saviour said: "As my Father hath sent me, so I send you."

(The haring men of America are con-

The brainy men of America are conscious of the power of the Church, of her magrificent organization, of her marvelous and beneficial influence on marvelous and benenicial linited of every condition of life. The late Mark Hanna is related to have said to a Catholic Bishop: "Bishop, I have studied the ways of the Catholic Church and the ways of the Catholic Church and want to tay to you that I speak not as a politician, but from profound conviction: If ever the liberties, the free institutions of America are danger, the great Catholic Church will be their salvation.

Happily for the world, from both a religious and an economic point of view, the Catholic Church is coming more and

THE BISHOP OF ST. GALL CENSURES
"CERTAIN UNHEALTHY EXTRAVA-

The following robust instruction by Bishop Egger has, says the Examiner (Bombay) been freely translated from the German for the benefit of those who still retain a lingering affection for endless chain prayers and sacred ex-

enough can be done for the promotion of faith and piety, and therefore is it all the more to be regretted that the need should arise for censuring certain unhealthy extravagances in this mat ter. It is my intention here to mention two such extravagances, because my own experience, as well as the weighty opinion of many, both inside and outside this diocese, makes it desirable and necessary that they should be dis-THE OBJECT OF PRAYER.

We must, above all remember the words of our Lord: "Seek ye first the kingdom of God and His justice." The primary object of prayer must be the promotion of the glory of God, of the kingdom of God, of the salvation of souls. Asking for temporal benefits is not excluded but Christ has put the petition for our daily bread only in the fourth place. Besides this our prayer for temporal things must always be conditional. That is to say we should ask for such favors only on the supposition that they are in no way contrary to the holy will of God, but rather conducive to God's honor and our salva-

Now, it is a weakness of human Now, it is a weakness of human nature to care more for earthly com-forts than for higher things. If there fore, in certain leadets, pamphlets, etc. the asking for temperal favors is unin the foreground; if some temporal difficulty, sometimes even of a trifling nature is made more of than the highest interests of the kingdom of God, this can scarcely serve to enlighten our conscience with regard to the proper aims of prayer, but will tend rather to obscure them. INVOCATION AND INTERCESSION OF THE

As friends of God and our friends, the saints are our intercessors with God, and it lies in God's hands to God, and it lies in God's hands to determine when and where and how He will esperially manifest the effects of their intercession. But we must always keep in mind that no saint can by himself answer our prayers; that he can only implore God to hear us; that the greatest as well as the smallest favors of grace come from God alone, and, finally, that the intercessions of the saints derives its efficacy not from the saints themselves, but from their liv-ing union with Christ and His infinite nerits. Whatever expressions may be used while addressing a saint, they must in their meaning always be equivalent to the xords: Pray for us! As a rule this truth is commonly recognized by the faithful, but it can be obscured and spoiled by certain false descriptions of the nature of intercession. If these descriptions are couched in language which, although capable of a sound interpretation, might be proofs of their inaction. They live in equally applied to a Greek demigod, amity with their fellow citizens. Still this amity may be dictated by cynicism or policy, or apathy, or may arise from the fact that people do not quarrel with all good things. A model showing how we should act in this regard is the new Papal en yelical letter about the Blessed Virgin Mary, in which devotion to the Blessed Virgin is duly empha-sized, but nowhere without indicating Slowly we admit, and if our optic its proper relation to Christ. With priest has to raise is not for himself; morve is in good condition they are advancing backwards to the land of the witers who do not earnestly try to park account; that more often than aim at correctness will gradually exercise a noxious influence on the religious views of uneducated readers.

GRANTING OF PETITIONS. Tie life of the just is an intercours of love between heaven and earth, wherein petition, mercy and thanks giving continually follow each other. for every benefit bestowed from above the Christian should give his thanks to God, and should be filled with new confidence. But as it is impossible to calculate what each dewdrop or each ray of the sun has contributed to the growth of the crops, so it is very sel-dom possible to state that a certain heavenly favor is the fruit of one par-

ticular prayer.

The individual Christian may, without narm, privately hold his own views on the matter, but such favors ought not to be published except so far as they are conducive to edification. will be the case only if it can be conwill be the case only it it can be con-vincingly demonstrated to the public as a supernatural effect. So long as authentic witnesses are wanting, so long as it may be suspected that the reports have originated from credulous, eccentric and visionary persons, the majority of the public, will not take them seriously nowadays. And if even the most ordinary occurrences of daily life are exhibited in a foolish manner and brought into the highest and holiest relations on insufficient evi dence, then it is no longer a matter of edification, but of scandal.

Various reports from far and near make it clear to me that just those Catholics who stand most in need of edification are liable to be scandalized and repelled by such publications. In these matters we ought also to have regard for non-Catholics and believers, whose views are so entirely different from ours that they fail to appreciate even the most correct religious principles of Catholic belief. It may happen that sober and solid devotion, joined with the fear of God, will make some good impression on them, but imaginative pious extrava-gances are only apt to confirm them in

their antipathy against Catholicism.
They attribute such follies to the
Church itself, and thereby confirm
themselves in the belief that behind
such silly stuff the truth cannot be

St. Paul in the place admonishes the St. Paul in the place admonistics the faithful to conduct themselves prudently towards those that are outside (Col. iv. 5). If his instructions is to have its proper value among us, many things regarding the points in question will stand in need of amendment. Bishop Henle, of Passan, carries this point still further. In a public letter he remarks: further. In a public letter he remarks: Anything from which it might be in-ferred that the Church in fostering religion, cares more for formalities than for the reality, ought to be eliminated and expunged. Especially that kind of so called "pious literature" which, under pretense of edification, mixes to gether truth and falsehood, history and legend without discretion ought once for all to disappear from the Catholic book market. Among such things are to be enumerated, according to the declaration of the Pope, all books and pamphlets which treat about things that are repugnant to every earnest and sincere Christian, such as childish stories of miracles, pretended appearances of ghosts, new revelations, visions, prophecies, etc.

COMMERCIAL CATHOLICISM. Under the head are included sundry practices for the purpose of collecting money. In the "Catholic," of Mayence, February, 1904, p. 61, we read: "There should still be added a long chapter about unhealthy pious literature, the nuisance of prayer leaflets, prayer cures, the sale of pictures for building purposes, hawling domestic blessings on commissions, trading in articles of devotion to provide for ecclesiastical needs, abuse of Parall beauty needs, abuse of Papal honors and disneeds, abuse of rapar londers and dis-tinctions, etc. For many years I have traced the secret tracks of sordid enter-prise and noted down the tricks and devices of business agents in this mat-ter. Even serious material injury is done thereby to the people, large sums being obtained from them by knavish tricks; nor is the spiritual damage done thereby to be underrated. The severest measure ought to be taken against such practices, since the individual often cannot sufficiently guard himself against surprise." The author goes on to prove that such fraud is to a great extent practiced by non-Catholic speculators. Against such swindlers we have no means of protecting ourselves except by avoiding them. But if we find abuses in Catholic circles we must try to suppress them.

THE ETERNAL MONEY QUESTION.

THE PASTOR'S DISAGREEABLE DUTY OF BEGGING FUNDS TO DO THE CON-GREGATION'S WORK. Catholic Union and Times.

Pert young Catholics-and grouchy Pert young Catholics—and grodeny old ones, too—oftimes affect to be caustic at the expense of their pastor's money getting proclivities. The fact that churches have to be built, to say nothing of schools and houses for priests and teachers; that the church has to be maintained and priests and has to be maintained and priests and teachers fed and clothed—all this seems to make little or no impression on the dense skulls of the grumblers who give nothing, or about that, them selves and then try to quiet their con sciences by railing at the priest be-cause he is obliged to perform the never agreeable duty of asking his congregation for funds with which to defray the oppressive expense account which stares him in the face by day and disturbs his sleep at night. The carpers do not try to realize that the money the not he has to go deep into his own meagre funds to make good the de-linquencies of his people. I have heard of more than one instance where heard of more than one instance where a person in an excess of personal pride put his name down for a stained glass window, or a station, and then refused to keep the promise he made to God through His representative—and smugly sat Sunday after Sunday look ing through a window which bore the inscription, "Donated by Mr. John Blank." Some of these days a pr who is braver than his fellows tack on to the inscription, "— and Some of these days a priest conspicuous. Such people eventually become the most pronounced fault finders with evey effort their pastor makes to raise funds for the church. Soon after the first of the year the annual statement appears, and dis-closes the fact that the whole of the

pastor's salary has been applied to the church debt—this has happened many times right here in Then, again, a priest goes to his eter nal reward and it is found that he died so poor that there isn't enough in his estate to bury him, and our wise—but close-fisted—friends grow merrily sarcastic with wonderment over "What became of his money?" An instance of where the priest's money goes came to light the other day in Brooklyn. Father Michael J. Moran, for thirty five years passor of the Church of the Nativity in that city, died suddenly about three weeks ago. During his busy years he built the parish church and two fine schools. In the long period named, Father Moran handled many hundreds of thou sands of dollars, and no doubt he was often made the object of sharp shafts from parsimonious members of his flock. Yet when the good old priest passed away and it came time to look into his affairs it was found that there wasn't a dollar with which to pay his funeral expenses, and a collection had to be taken up in the church for that

church, but into the mouths and onto the backs of the poor. It is related of Father Moran that no one ever came to him for aid and left without getting it; and thus his confiding nature was many a time and oft imposed up-cn by those who were undeserving. But what matter? They claimed to be poor and in need, and that appeal never found a deaf ear in "Father Mike."

Morans in the priesthood, and always will be. Alas! there are, too, and always will be, thousands of stirgy Catholics who will turn a deaf ear and a loud mouth to every appeal their

CATHOLIC NOTES.

Archbishop Chapelle, New Orleans, was the second head of the diocese to die from yellow fever, the other being Right Rev. Leo de Neckere, D. D., C. M., the fourth Bishop of New Orleans, who die September 4, 1832. who died September 4, 1833.

Very Rev. Father Conmee, S. J., rector of St. Francis Xavier's church, Montreal, has just been appointed pro-vincial of the Irish Province of the Society of Jesus.

The Rev. Father O'Leary, who was one of the chaplains of the Royal Can-adian Regiment in South Africa, and who retired from active work a few months ago, has been appointed to a position in the Archives branch of the Department of Agriculture at Ottawa. It will be Father O'Leary's special duty to collect historical documents and dates relating to the Province of Quebec.

Lately, in the convent of the White Fathers, at Ghent-les Bruxelles, Belgium, the Rev. Philip Wang, a Chinaman, was ordained priest. He had made his studies at the college of the Jesuits at Ho Kien Fou, China.

Mr. J. S. Phillimore, M. A., Professor of Greek in Glasgow University, has (says the Tablet) been received into the Roman Catholic Church. Prof. John Swinnerton Phillimore is the fourth son of the late Admiral Sir Augustus Phillimore, He is now thirty-two years old, Educated at Westminster and Christ Church, Oxford, he gained many classical scholar-ships at the University and the Chanships at the University and the Chancellor's Prize for Latin Verse. He is president of the College Division Liberal Association in Glasgow, and collaborated in writing "Essays on Liberalism" by "Six Oxford Men," published in 1897.—Morning Leader, Landon, Fag. Sept. 8 London, Eng., Sept. S.

The consecration of the church of Notre Dame de Bon Secours (Our Lady of Good Help.) Montreal, took place on the 21st inst., the feast of St. Matthew Apostle. His Excellency, Monsig-nour Sbaretti, Apostolic Delegate, officiated, and Monsigneurs Bruchesi, Archbishoo of Montreal, and Emard, Bishop of Valleyfield, were amongst the clergymen present on the auspicious occasion. This venerable church was first built in 1675, through the efforts of Venerable Mother Margaret Bourgeois, foundress of the Sixerhood of the Congregation de Notre Dame; it was burnt to the ground in 1754 and rebuilt seven years later. It is the oldest church on the island of Montreal.

A recently published work entitled Un Siecle de l'Eglise de France," A Century of the French Church," is "A Century of the French Church," is authority for the statement that the conversions to Catholicity in the nineteenth century number twenty-six mil-lions. This has been due, under God, in no small measure to the organization of Faith, which to day is the main support of our missionaries all over the world, When this Society was first organized, eighty three years ago. Catholic mis signaries numbering one thousand all told. To-day we count priests, brothers and nurs, sixty-five thousands. This increase in the army of our workers explains largely the gains of the past cen

tury.

For the first time in the history of the Catholic Church in the West, Mass will be celebrated before dawn for night workers, beginning Sunday, Oct. 1st. Permission was recently granted to the Very Rev. P. O'Callaghan, C. S. P., superior of the Paulist Fathers in Chicago, by Archbishop Quigley, who received authorization from Rome to tack on to the inscription, "— and not paid for," and Mr Biank will be less hold this special service for night workers every Sunday in the year in St. Mary's church, Wabash avenue and Eldredge place, at 3 a.m., or earlier if the time is found unsuitable to the majority of night workers. Chicago is now the second city in the world that enjoys the privilege of Sunday services for night workers, New York being the first city to receive permission, through the Paulist Fathers, who con-duct night services there for newspaper

Visiting Jesus Dai v.

Whenever the pious founder of the Redemptorists preached a mission, he would exhort the people to visit the Blessed Sacrament every day. Once

One thing is certain, that next to Holy Communion, no act of worship is so pleasing to God and none is so use-ful as the daily visit to Our Lord Jesus Christ in the Blessed Sacrament. Christ in the Biessed Sarament, Know that in one quarter of an hour which you spend before Jesus in the Blessed Sarament you attain more than in all the good works of the rest of the day."

The saint practiced what he preached—he almost lived before the tabernacle. Whenever he had a few spare moments from his numerous duties, off he would hurry to pay a visit to the Lord of the Eucharist. There he to be taken up in the church for that purpose. In this instance the priest's got strength. There he had peace. Income didn't go to the support of the Catholic Columbian. There he

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feel at liberty to make such m fit of the present corres-Yours truly, MATHEW F. WALSH. ARRIAGE.

Y.—At the Sacred Heart abton, on 19th August Mr. cipal of St. Mary s S. parate to Vera, youngest daughter ohn O Leary, Port Lambton, DIED. Vest Lorne, Ont., Sept. 7th, ley, aged seventy nine years May his soul rest in peace.

Bradford on the First Friday, James Vincent Johnston, e years. May his soul rest

ondon, England, on the 14th Coffee, Managing Director tuarantee Co., Toronto, Ont. in peace! EW BOOKS.

Times," a book for Catholic Fietcher, Uxford, England, W. D. Strappini, S. J. Pub-Bros. Price 60 cents.

REN TO ADOPT.

LIC FOSTER - HOMES a few girls and boys, sgee seen years. Also homes for om six months to four years, there are some particularly n who would make childless pply, William O Connor, loyand begendent Children's onto.

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