▲ WIDE AND VERY FRUITFUL FIELD OF LABOR, 4018 CONVERTS MADE.

Rev. Marshall I. Boarman, the well known Jesuit missionary, recently in an interview made some interesting statements regarding the work of mis-sionaries in the West, their results and the condition of Catholicity in that

" How many Jesuit Fathers of your province are engaged exclusively in giving missions?" was asked of Father

"Sixteen at present; and of these tour are working exclusively among the Poles, two among the Germans and one, Father Thomas E. Sherman, among the non Catholics.'

"How many confessions does a mis sionary hear annually?"
"I cannot answer this question de finitely. But I should judge the aver-age number of each to be about fifeen

usand.' you succeed in making many

converts "A goodly number, thank God! During the past ten years our band of two missionaries has instructed four thousand and eighteen grown persons in the convert class. One half of these were Protestants who joined the Church. We do not ourselves receive these converts into the Church, but turn them over to the pastors for further instruc-tion and admission."

BEST CONVERTS.

"What class of non-Catholics fur-nish the best material for converts?" "It seems to me that converts from Lutheranism are, as a rule, the best. Lutherans seem to possess more truth than other Protestants; and seem, when converted, to bear easily the obligations of Cath olic life.'

"What do you think of the state-ments often made that millions of our Catholic immigrants have lost the faith for want of spiritual aid?"

"I think that these statements are

very much overdrawn. No doubt, in times past, the Bishops were unable to supply a sufficient number of prietts for the tide of immigration sweeping in upon us. But now things are changed, and the various nation alities are fairly well provided for. Churches and schools for the different races have multiplied everywhere and all who are really anxious to r ceive the sacraments can do so. many of our Catholic immigrants were practical Catholics in their native land and well instructed, countless others were never practical and never well instructed. Many of these latter seem to have renounced what little faith they had when they renounced their country. As for the most part they have lived in countries where religion and education were subsidized by the state, it was impossible to make them realize the necessity in America for the support of church and school.'

NO NATIONAL BISHOPS.

"Do you think it would prove advantageous for religion in this country to have special bishops assigned to the several nationalities?"

" On this question many learned and good men differ. What clashings of jurisdiction, rites and customs might occur must be considered by Rome. The consensus of opinion in the West seems to be that for the spiritual good of the different nationalities in this country, we have less need of practical country we have less need of special Bishops for the several races than we have of priests who can speak the vari ous languages. Our Bishops under stand this, and, to meet the require Our Bishops under ments, are beginning to send many can-didates for the priesthood, and newly ordained priests to various parts Europe for the purpose of acquiring familiarity with the languages of those countries from which we receive immi

" Do you find many of our people en-

gaged in agriculture?" certage is not large in many states. Yet there are notable exceptions. Iowa has a very large numof prosperous Catholic farmers; le Wisconsin, Illinois, Minnesota and Nebraska rank high in number of rural Catholics. We find in coun-try districts that where Catholics are numerous enough to build a church and school they prosper both materially and spiritually." and spiritually.

EAST AND WEST.

"How do the cities of the West compare with those of the East in number of churches and schools ?"

ber of churches and schools?"

"Very favorably, I believe. Compare the city of New York with Chicago; and Boston with St. Louis. In New York you have 131 Catholic cturches. In Chicago we have 157. In the city of New York you have 46,000 children attending Catholic primary schools. In Chicago we have 68,000.

"In Boston you have 49 Catholic churches. In St. Louis we have 71. In Boston you have 15,000 children attending Catholic primary schools. In St. Louis we have 19,000. In Baltimore have 44 Catholic churches. In Francisco we have 33. But in Baltimore you have but 14,000 children attending Catholic primary schools, while in San Francisco we have 15,

A Neeled Quarantine

The States quarantined against yel low fever, and we know the reason why. Should they not quarantine against yellow and sensational journalism? The houses and the homes invaded by scarlet fever, small-pox, etc., are placarded that the innocent and healthy may not become victims. Why not guard the homes from the seeds, the cartoons and the advance agents of immorality? Seen too often, the familiarity takes and at a signal from the camerlengo all away the possibility and the power of a

severe penalties the publication of details of divorce cases and other matters of immoral filth.—Catholic Universe.

ment, and I felt strangely at ease. When passing out of the door, he turned and bowed and waved his hand

PRESS.

TOUCHING SCENE AT AUDIENCE WITH AMERICAN CATHOLIC EDITOR.

I was yesterday forenoon accorded the signal honor of a special audience with the Holy Father in his private library, writes Rev. D. S. Phelan in the latest and most interesting of his delightful series of letters to The Wesdelightful series of letters to The Wes-tern Watchman. The previous even-ing I had been introduced to Magr. Bisleti, and to the Holy Father, Magr. Kennedy, of the American College, introduced me as "the oldest Catholic editor in the United States, and the nestor of Catholic journalism in Amer-ica." The Holy Father rose from his chair and stretched out his hand in a chair and stretched out his hand in a way that scarcely permitted me to kneel; and in words, slow, deliberate kneel; and in words, slow, deliberate and grave, blessed my work; prayed that it might bear increasing fruit, and that I might be given grace and strength to continue in it long. At the close of each short prayer I ans wered "Amen." He did not permit me to remain kneeling, and I told him that the great numbers of Americans who were visiting Rome every year were impelled by the one desire of were impelled by the one desire seeing the Holy Father, and multitude of visitors from across the ocean would increase rather than diminish; and it would not be long before the Catholics of the United States would be more Roman than the Romans themselves; that the clergy of America had always had the profoundest love for the "Episcopu foundest love for the "Episcopus Episcoporum;" but that they saluted in the person of His Holiness a new title to their veneration, and hailed Pius X., as the "parochus parochor-um." He laughed out at this piece pleasantry, as he prides himself his long career as a parish priest. He is very fond of parish priests and shows them the greatest cordiality. I told the Holy Father that on the following day I would have the honor of presenting to him, twenty Americans, nearly all ladies, and mostly graduates of convent schools. He said he loved Americans and had learned to admire the practical and intelli-gent way in which they do things. He said they respected law and right, and that the liberties of the Church were safe guarded for all time in that country by wise legislation and a whole-some and just public opinion. The Pope emphasized what he said about laws, as he has set his heart on codifying anew all the canons of the Church, and formulating a code that can be universally lived up to, without reourse as a present, to dispensation. I must say, I was a little disappointed

in the Holy Father's physical con-dition. He is rather small of stature. His shoulders are broad and his coun tenance shows rugged strength; but he is not a young man, and I fancy he is not quite at home in his present narrow quarters. When he spoke of America and the thousands of miles that separated it from Rome, he looked out of the window as if longing to make the journey. He said: we think it is far enough to go to Castel Gandolfo. That is the other spot in all Italy, outside the Leonine City, where the government concedes to the Pope a species of temporal sovereignity. The Holy Father has a pair of laughing eyes. There is a merry twinkle in them, that does not suggest mirth, much less roguishness; but a world of fatherly and familiar Eliability. He comes so near you; he speaks so kindly; he almost wraps you about with his condescending interest, and one is tempted to touch him with the hand, and kissing his ring becomes almost a self locking clasp. His eyes are always focused, and he never for an instant seeks-relief in vacancy. Who has not observed the calm, soft, benignant light of a father's eye, when in earnest conversation with a son or daughter. All is trust and confidence Such is the expression of the Pope's countenance when speaking to. greeting those presented to him. Cardinal Satolli, comparing the present Pope with his two immediate predeces ors, said to me a few days ago: "Pius was a man who represented the great heart of the papacy; Leo XIII. is the hands of the sovereign Pontificate, which everywhere and always find

something good and kind to do.' To-day I had the happy privilege of presenting about twenty Americans to the Holy Father. Three were from St. Louis, four from St. Paul, one from St. Joseph and others from different parts of the United States and Canada. Msgr. Kennedy was to have presented the last named, but he asked to assume the duty. I had the cards of those to be presented, and on each the particu request each had to make to the Holy Father. The first one presented was a lady from Pittsburg, a Protestant, and the wife of a millionaire. To my surprise she had on her card: Pray, Holy Father, that I may obtain the grace of becoming a Catholic.' When I repeated the request, the face of Pius beamed with surprise and delight, and he took her both hands in his and prayed for her conversion. The others wanted blessings for members of their families, or absent friends, and in every case the Holy Father had an apt prayer ready on his lips. You can ost hear the hearts of those kne supplicants throb, so awed and excited were they. When we came to the ladies from St. Paul, I told the Pope that they were from the city and diocese of John Ireland—magnum et venerabile nomen—he laughed out, and those present thought I had said something pleasant about the Irish people. They asked afterwards what I had said about the Irish that seemed to please the Holy Father so. When the Holy Father entered the room of audience, he was accompanied by Msgr. Bisleti, dropped on their knees. Msgr. Bisleti away the possibility and the power of a blush or a quiver of shame . . . A law ought to be passed forcing people who have filthy linen to wash in the legal tribunals to do it behind closed doors in the presence of the officials alone. This law ought to forbid under the property of the publication of decreases penalties the publication of decreases penalties the publication of decreases. Alsgr. Bisieut is a very pleasant man and in handing over the Pope to my chaperoning he said: Holy Father, this is Father Phelan, whom you saw last evening. The Pope gave me a look and smile of recognition that dispelled all embarrasses.

POPE BLESSES THE CATHOLIC to me in the most kindly and familiar The Holy Father's attention to me The Holy Father's attention to me on these two occasions is the surprise of the whole papal entourage—Msgr. Kennedy was very much astonished at the Pope's reception of me. But there was nothing personal in it. The Holy Father was honoring the senior Catholic editor in America, and in honoring him he meant to honor the entire Catholic press of the United States. I shall never forget the scene; Pius X. holding my hand in his, rising from his chair, and addressing to me the prayer spoken of above. It was an historic picture and deserving of commemoration on canvas. The ing of commemoration on canvas. The Holy Father recognizes that the most effectual work done in the Church to day is done by the Catholic journal. In the past hundred years the pulpit has been simply smothered in a babel of discordant strident, tempestuous incrimination. The slanders of the few infidel thinkers of a century ago have been given millions of tongues and the eddying echoes have created a religious pandemonium. The Catholic press appeared upon the scene, and abyss answered abyss; until the voice of truth now rings ou ouder and clearer and with a challenging note in every tone that tells of victory and the peace that the sword of truth has won. The guns of t e Catholic press are now shelling the hills and woods and defiles where the enemy formerly lurked, and there is no reply, or a faint and desultory one, to their whistling missiles. The Holy Father, as a man of action, and one who has lived all his life among men, recognizes this, and he desired to express his high appreciation that he treated me as he has done. To show his personal interest in my work he asked Msgr. Bisleti the name of this paper. When I gave it he asked what it meant. I told him the title what it meant. I told him the title translated into Latin would be "Custos Occidentalis." He told the Holy Father and the Pope repeated it in English Western Watchman. I venture the statement that before many years, the principal Catholic papers of the United States will be as well known over in Rome as they are well known over in Rome as they are in America; and it is not their lack of merit, but the indifference of the continental press to American Catholic opinion that they are not better known now; thoy are studying English at the vatican and with the knowledge of the language will come an interest in English Catholic journalism.

WHO COMMIT SUICIDE?

AITH FILLS MEN'S SOULS WITH HOPE. UNBELIEF IS DESTRUCTIVE OF LIFE.

A curious discussion has arisen over in Mexico. While interesting in that country, it is equally important throughout the Christian world. Recently a Mexican Liberal daily made the astounding declaration that a majorthe astounding declaration that a majority of those who commit suicide are believers in Christianity. At once the daily, "El Pais," contradicted the statement. The Liberal publication had ransacked the earth for Christian examples. "El Pais" kept to Mexico and its self styled Liberals, with this

result, freely translated: "The post Manuel Acuna, athiest Positivist, suicide; Eduardo Velasquez, atheist Jacobin, suicide; Don Carlos Sommer, Indifferent, suicide; Don Fed-erico de la Vega the most impious im-of Spanish writers that have ever come to Mexico, suicide; Don Felipe Beniclo Moyeda, athiest Jacobin, sui cide; Don Carlos Ludieti, Indifferent, suicide; the painter Sagreda, Jacobin, suicide. And even though this list is very large there could be cited other names, were it not necessary to respect the feelings of fathers and widows who are yet living."
All these within a few years. It is a

ghastly record, but could be added to with at least one thousand equally prominent names in the United Statespoets, painters, lawyers, doctors and even college professors. Yet here is a curious fact. Continuing, "El Pais" says that while such is the influence of atheism, indifferentism and liberalism,

it is strikingly significant that
"1. In the course of a century not a
single suicide has taken place in any ecclesiastical seminary in Mexico, while, on the the other hand, numerous young men, filled with atheistic ideas,

National Preparatory.

'2. In the course of a century not a single Mexican priest has committed suicide, nor any member of a religious order, nor any member of a Catholic lay society, nor any Catholic editor, nor in short any practical Catholic: while there are abundant examples of such deed furnished by Masons, unbelievers

and propagandists of impiety.' We submit this is both a remarkable record and a telling argument. Nevertheless almost the same can be stated Catholicity here in the States. About once in every twenty years one reads that some priest becomes insane and commits suicide. We have never heard of a nun doing so, and we doubt if any reader has. Here and there some layman now and then becomes crazed and takes his life; but even these cases are of rare occurrence. If this country were as Catholic as Mexico, suicide would

practically unknown.
Obviously unbelief is destructive of life. The pagans of Greece and Rome killed themselves when hope was lost and the pagan Japanese do so to-day and the pagan Japanese do so to-day.

No sconer has the blight of unfaith settled down upon Germany than suicide began to run riot. Now the Freethinkers of France are becoming self murderers, and so are those of Italy and Austria. Catholicity, how whoever has hope scarcely cares to take

St. Bernard says of St. Malachy: "If you saw him amidst the cares and functions of his pastoral charge, you would say he was born for others, not for himself. Yet if you considered him in his retirement, or observed his constant recollection, you would think he lived only to God and himself."

his own life.

THE TAPER.

THE TAPER.

[This is one of the poems of Hezekiah Batterworth, one of the veterans of Boston's literary life, who died the other day widely mourned. Mr. Butterworth was not a Catholic, but this and several others of his poems show how some phases at least of the Church's beauty and symbolism appaled to him. "A true poet," as the Michigan Catholic declares, "must always yield in some sort to the appeal of the external beauty and spiritual suggestion of the Catholic Church."]
—Sacred Heart Review.

I swood in the old cathedral

I second in the old cathedral A old the gloaming cold: Before me was the chancel, And unlit lamps of gold.

From the multior ed window's chalice Was spill d the wine of light, And a ross the winter valleys Was drawn the wing of night,

The freecoes of the angels
Above me were unseen.
And viewless were the statues
Exen pillared arch between.

The chancel door swung open; There came a feeble light, Whose halos like a manile Fell over the accivte.

And one by one he kindled The silver lamps and gold; And the old cathedral's glories Before my eyes unrolled.

The jet of light was feeble;
The lamps were stars of fixme;
And I could read behind them
Immanuel's wondrous name.

The taper-light's evangel-Touched all the chandeliers; As if by heaven transfigured Appeared the saints and seers.

Along the sculptured arches Appeared the statues dim; And pealed the stormy organ The peaceful advent hymn.

And as the form retreating Passed slowly from my sight, Eclipsed in lights it kindled Was lost the taper's light.

One taper lights a thousand. Yet shines as it has shone; And the humblest light may kindle A brighter than its own.

BENEDICTION OF THE RESTORED CHURCH OF ST PAUL, AYLMER,

The beautiful and impressive ceremony of the biessing of the restored church of St. Paul at Aginer, Que, the whole interior of which was desirelyed by fire about two years ago, look place on Sunday morning 24th Sprember. His Grace Architehop Dahames, assisted by a numerous body of clergymen, efficiated. At 930 diffs Grace in full pontificals and with mitre and crozier reached the doer of the main entrance, and after chanting the prescribed prayers all proceeded processionally around the exterior of the edifice, His Grace sprinkling the walls with holy water as he passed along, the clerky and seminarians chanting the Siven peritential psalms. Returning to the entrance all entered chanting the Lirany of the Saints and appropriate prayers. Solmm High Mass, which in accordance with the rubrics, was that of the feast of the Patron of the parish. Si. Paul, was then commenced, coram Pontial the emporary throne on the Gospel side of the Sancuary, a tended by Reverend Father Brossard, Fetar of the Dominican monastery, Ottawa, and Reverend Father Lulonde, S. J. Prefect of studies in St. Mary's college, Montreal Proclamation was made that His Grace on the usual conditions to those present at the cremory, the Conficor being chanted by the deacon of the Mass. After the chanting of the first Gasee accorded one hundred days Indulynce on the usual conditions to those present at the cremory, the Conficor being chanted by the deacon of the Mass. After the chanting of the first Gasee in the same and the first Gase of the same and the comparation of the mass and that the former of the parish of the parish of the parish of the comparation of the mass and that the done so mit consentally memorial promote short was at the chan so mit one or parish and the chan so mit one or many and control of the congression Hither they would come with their potitions in all their troubles and anxieties; here they would have announced to them from the pulpit of truth the truths of their holy religion; and here they would flad constantly on the Altar the God of Love Himself. Whilst again commonding their generosity he, as a former member of the parish, felt it to be his privilege to rejoice with them in their rejoicing, as it was also duty to exhort them to a continuance of it in support of their beautiful temple, and slee to a continued support of, and obsdience to the advice of their pastor whose only object was their welfare, temporal and eternal. Altogether the reverend gentleman spoke for about forly minutes, His manner is graceful, while his language in both French and Esglish was choice with no perceptible accent in either tongue that would betray his proficiency in the other, nor yet his mixed American and French Canadians parentage and his delivery the other, nor yet his mixed American and French Canadians parentage and his delivery is fluent, and eloquent. Mass was then con-tinued and after the Ita Missa set His Grace bestowed his blessing on all present. The musical portion of the Hass was plain chant harmonized, rendered by some fitneen or twenty of the diocesan seminaries in a very

narmonized, rendered by some inteen of twenty of the diocesan seminaries in a very effective manner.

After the Mais His Grace advanced to the Iront of the sanctuary when addresses to English and French were read to him by Messrs. Emmanuel Devlin, M. P., and Dumouchel, respectively. His Grace replied briefly in both languages in a manner highly complimentary to the parishioners while he disclaimed any right to the compliments that had been addressed to him by the preacher of the day and through the two gentlemen representing the parishioners. He assured the latter of his continued interest in their welfare and when at the feet of the Supreme Pontiff next month he would not fail to convey to the Holy Father the expression of their loyalty to the Holy See, and also their zeal for the house of God; nor would he fail to remember them in his prayers.

God; nor would be fail to remember them in his prayers.

The vast congregation, amongst whom were many non-Catholics separated, highly pleased with the happy conclusion to their efforts. In the afternoon the visiting clergy and laymen as well as many of the leading parishioners were entertained at a sumptious banquet by the reverend pastor, Father Libelle.

The reverend Father Bourg ois preached the same evening in the Sacre Coeur church, Octawa.

I am tired of planning and toiling
In the crowded hives of men;
Hart weary of building and spoiling,
And spoiling and building again.
And I long for the dear old river
Where I dreamed my youth away;
For a dreamer lives forever,
And a tolter dies in a day.

And a toller dies in a day.

I am sick of the showy seeming
Of a life that is half a lie,
Of the faces lined with scheming.
In the throug that burries by
From the sleepless thought's endeave
I would go where the children play
For a dreamer lives forever
And a toller dies in a day.

I feel no pride, but pity
For the burden the rich endure;
Tarer is nothing sweet in the city
But the patient lips of the poor.
On, the little hands so skillful.
And the child's mind choked with weeds,
The daughter's heart grown wilful,
And the father's heart that bleeds.

No no! from the street's rude bustle. From the trophies of mart and stage, I would fig the wood's low rustle. And the meadow's kindly page. Let me dream as of old by the river, And be loved by the dream alway; For a dreamer lives forever, And a tolier dies in a day.

-JOHN BOYLE O REILLY.

DIED.

RYAN—In this city on 26th of Sept Patrick Ryan, formerly of London Township, aged seventy-five years. May be rest in peace!

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FAGAN FITZGERALD—At St. Anne's Church, Walpole, on Sept 27th, by Rev Father Cleary, of Caledonia, Mr. Frank FAGAN of Oncida to Miss Susie Fitzgerald of Walpole, HUNTLEY - LOUGHEANE - At St. Joseph's church Leelieville, Oat, by Rev. Father Canning, P. P., oa Sept. 2st.d. Mr. Edward Huntley, son of Mr. Geo Huntley, to Jennie, youngest daughter of Mr. Lawrence Loughrane, Customs Dept., Toronto.

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Carlist on the Way to Emmaus,
The Holy Night.
Christ in the Temple.
The Holy Night.
Christ Hefore Pilate,
The Magdaien,
Madonna di San Sisto, (Detail Equare)
Madonna
Christ and the Rich Ruler,
The Soul's Awskening.
Christ Healing the Sick Child
Madonna (Figure only)
Head of Christ,
Christ in Gethsemane
Madonna della Sedis (Circle)
Christ Freaching by the Sea,
The Consoling Christ,
The Holy Night,
He is Risen.
Jesus and the Woman of Samaria,
Christ Bisesing Little Children.

He is Risen.
Jesus and the Woman of Samaria,
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IN THE HEART OF Suppose, to night, of a change, somethi bit of old France—p heart of the new wor to listen, dear read with its touches of r zeal, and of the here life as worldless, wh of giving all for a cateenth and sevente illustrated in the gr of whom I an going thing—Jean Eude, to which he has give It is about fifted Eudist Fathers can from France, and es

house at Church Po where they opened and five years lat from Archbishop where they erected of the Diocese, wit Courtois, D. D., th They have since missions througho pally along the sho rence, the larges coutimi, in the di

the residence of th order in Canada, F called in France, v by the Combes g reason, doubtless, ists they are widel the country, and the part they took of seminaries-a congregation had the establishment seminary in 1647. Venerable Jean E the glories of the enth century. Father Eude wa

religious career, gregation of Orate the Oratory to wh by any vow, in completely lishing seminarie in which he eag desire of Cardin Monseigneur Cos iteux, and was one most urged by the clergy at the cou 1625—who saw to was to have colle out a strong, vig fit to combat w times, and raise strength the spir

With this great Eude founded hithe titles of ". opened his first confiscated after colution, and tur Ville (city hall) present day; poi the most beautif seminarie; and

over France, and holy man's life directors of me ecclesiastical cand colleges for were established was a contempor of the Sulpician Paul. Like the a special attrac outcast—more of had strayed fro His great cha rescue them. sible it would permanent resu moved from the sin and misery.
founded in 164 of Charity, who Institute of Institute of spread through Monastery of Halifax being

Father Eud Catholic Chur with proper of honor of the I (1670) of the And hence the the liturgical Hearts of Jes XIII. gave h heroic nature uary 6, 1903. The present tion and won the Catholic

were his opposit justice, on t content with leges and se country, the fine on the consisting of This vene and plea led rather than

law which de a few aged p country tha language th upon a lor

Two year General pai