

that President Roosevelt spoke in seathing terms of men who would oppose the placing of Catholics in such positions. Our Presbyterian friends in New York may rest assured that the Catholics in the Republic are able to take care of themselves. They can and will obtain the highest places in the country notwithstanding the opposition of those who have been brought up on very narrow lines.

APOSTOLATE OF THE LAYMAN.

Canadian Messenger of the Sacred Heart.

In the divine economy of salvation through the Church, there are duties assigned exclusively to the clergy, others to the laity, under the direction and at the instigation of the clergy, and finally others that belong more especially to the laity.

To the first category belong the administration of the sacraments, preaching and the spiritual direction of souls. To the second and third belong a host of duties and works of charity and zeal, in some of which the initiative should originate from the clergy; in others, in which the initiative should be taken by the laity, and in which the laity must necessarily play the leading part.

In the course of time the concept of these respective duties has varied greatly, and many burdens are now placed upon the shoulders of the clergy that in the ages of faith were rightly considered incumbent upon the laity. The Catholic layman of to-day learns with no little surprise that his forefathers in good old Catholic times considered the building of churches, of hospitals, of free schools, the rating of altar and shrines, the distribution of alms, the administration of parish-funds, and even, in certain places, the determining of the hours at which Mass should be said, and the number of curates the parish could support, were matters which concerned the laity and for which they were responsible before God.

How efficient the laity understood their responsibilities and performed their work, is evidenced by the records of the Catholic past now being brought to light and published; and is still more eloquently made manifest in those wonderful Gothic cathedrals, imperishable monuments to the energy and zeal of the layman.

The Protestant Reformation and the revolutions to which it afterwards gave birth, did more than desecrate churches and banish or martyr priests. They first tore down the ramparts of God's temple, the guilds, those corporations and associations of laymen instinct with Catholic life, and with them swept away the whole fabric of Catholic charity and zeal.

When the work of rebuilding took place, the clergy found the selves without churches, without schools, while little assistance could be expected from a people scattered by persecution, reduced by penal laws to poverty and illiteracy. It was almost inevitable that in the new order of things the clergy should take upon themselves the great work of the Catholic ages, had belonged to the layman; and it is not strange that in the course of time the layman should have come to consider it the natural thing that all obligations towards the Church should be met by those who by their calling are set apart exclusively for the service of God.

Indeed, people would now seem to imagine that the Sacrament of Holy Orders had been instituted to confer the grace of being architect, decorator, builder, accountant, collector, administrator, promoter of bazaars, picnics, raffles, card parties, and socials, and all more or less compatible with the interior life, holy independence, and the sacred functions of the priesthood; while the role of the layman should consist solely in dropping a coin in the collection plate, and submitting occasionally to being victimized at a bazaar. The necessary result of this policy of abstention must be quite evident to all. The works that, in the times of eager lay co-operation, flourished to the good of religion and to the alleviation of many corporal ills, are rendered hopelessly impossible; they are now abandoned or not even dreamed of. But that is not all.

In this unequal division of labor the priest has naturally suffered greatly. In addition to the exclusive work of his ministry—a work that should occupy his whole time and absorb all his energies—he is compelled to take up a load of minor duties in the secular sphere which were never intended to be his. And yet he gracefully accepts a situation which has now become almost traditional. What is the result? Absorbed by temporal cares, worried by debts, the overburdened pastor cannot find that peace and recollection necessary for his holy calling. The spiritual ministry for which he was ordained, and for which he alone is responsible, is too often made subordinate to a material one, and the preaching of God's word necessarily degenerates at times into appeals for tithes or pew rent, or for special collections to meet urgent parish needs.

Things have reached such a pass in our times that the one true ideal of the priesthood has grown indistinct. Qualities good in themselves, but not necessarily priestly, are given too prominent a role. In summing up the virtues for the ideal shepherd of souls, saintliness is paralleled with shrewdness in business. In the eyes of the purling the successful pastor is not necessarily the one who most faithfully administers the Sacraments, who is most assiduous in his visits to the sick, most instant in prayer, who most earnestly preaches the word of God, but he rather who builds the highest or clears off the largest debt.

But if the priesthood has suffered by being compelled to assume duties more rightly belonging to others, the laity has suffered infinitely more. Inactivity has a debilitating effect on the human system. The muscles grow soft and powerless, and the energy that conscious strength gives a man, is lacking. And yet while the reason for this may be known to him, he can never hope for better things till he develops the physical man by exercise. Similar

arguments hold good in the moral sphere. The life of the soul needs exercise as much as does the life of the body; without exercise both decline and die. "Faith without works is dead in itself." The practice of good works gives spiritual strength. Acting the apostle among our fellowmen, even though we have no appointed mission, is food and drink for the soul, and faith profits by the exercise. Faith waxes strong in proportion as the soul practices charity and good works.

Yet not all works prompted by Faith are equally suited to all. While virtue is essentially the same, its manifestations differ greatly; and it were madness as well as waste of time to attempt to lead souls in the world after the fashion of souls living in the cloister. The layman's sanctified attitude; he is, as a rule, incapable of sustained attention in prayer; he has little relish for interior acts of virtue, and is very often unaffected by higher spiritual motives. To spur him to action he needs the stimulus of some tangible good to be accomplished in works of charity or zeal. He needs elbow-room and a sense of responsibility. If taken rightly, he is full of good-will and of latent power; but he asks, not unreasonably, that he be required to work for God and the Church according to his aptitudes. Why is he not serving religion as his Catholic forefathers did, and in the same way? In active works of this kind the layman is at home; he is able to display in energy, a strength of purpose, a shrewdness and resourcefulness learnt in the struggles of daily life, which if rightly directed would perform deeds of heroism for God's Church.

Such works bring their own reward; it is by the practice of exterior acts of charity and zeal that the layman will be led to the acquisition of virtue; it is by making sacrifices for his faith that he will learn to prize this priceless inheritance; it is by actively doing good to others that he will acquire that "charity that fulfilleth the law." He will come to love Our Blessed Lord by visiting Him in the person of His poor. By taking an active part in preparing and adorning a sanctuary for the Most High, he will grow in love and reverence towards the Adorable Presence in the Tabernacle. He will love the Church of God upon earth if he actively co-operates in her progress. He will grow in zeal when he sees that he has helped in conferring an eternity of happiness upon souls that would have perished but for his efforts. He will be a loyal Catholic, active in every good work, devoted heart and soul to his priests, when he feels that he is an active, useful member of the Church, that in the scheme of regeneration he has his part to play, and plays it.

Lay apostolate is as extensive and as varied as are the needs of soul and body. To the layman who sees no needs and no opportunities of doing good, we feel tempted to quote the Russian proverb: "The fool goes through the forest, but sees no firewood." Let him look around and see the physical sufferings, the moral dangers, the social evils that exist very often at his own door. Let him see the work his fellow-Catholics are doing elsewhere.

To the honor of our holy religion be it proclaimed that actually there is hardly a need of soul or body that is not somewhere the special object of the lay apostolate. There are thousands of associations recruited mostly among the service of God, which aim at lessening sin and the effects of sin in the world. But there is still much to be done. There are very few Catholic centres that have not some special want or other still to be supplied.

What are you doing, readers, in the way of apostleship, you who wish to see God loved by all men? You will pray, you will preach by words and good example; but, if you really love Our Lord, you will do still more. You will work, and work intelligently. To do good individually is excellent; to get others to do good with you is still better; to organize your work so that even when you are gone the good work will still go on, is best of all. Humble beginnings with God's blessing, may lead to great things. The zeal of a few poor students of Paris resulted in the world-wide Conferences of St. Vincent de Paul. The association of the Propagation of the Faith, that has been the main support of the Foreign Missions, grew out of the efforts of a servant girl of Lyons.

Do humbly what you can in the sphere in which God has placed you, and leave the rest to Him. You will get your reward; the measure of indulgence and love you use towards others, God will use towards you. If our six-hundred-thousand Associates in Canada would take to heart this precept of charity given by Christ and so earnestly repeated by His Vicar, then we should behold an awakening life of Catholic life manifested in a still closer union of priest and people, in the sanctification of the laity, in the expansion of existing works of zeal and charity, in the springing up of new ones, beyond our most sanguine hopes.

Meanwhile, by prayer and earnest endeavor, we may hasten the fuller realization of our Holy Pontiff's intention "to restore all things in Christ," which is but a paraphrase of the motto of our League, and the object of our daily prayers, "Thy Kingdom come."

H. H.

PROTESTANTS RE-WRITING THE HISTORY OF THE REFORMATION.

James Gairdner, an Englishman and a Protestant, has been doing much in our day to give the world something like the truth regarding the English Reformation. We are all familiar with the distorted views which have prevailed even among scholars, concerning the causes of this event. According to these views the chief causes were somewhat as follows:

1. The moral corruption of the monasteries compelled the State to suppress them.
2. Rome, having withheld the Bible from the people, the Reformers desired to give every one, in the vernacular, the pure and unadulterated word of God.
3. After centuries of effort Rome had succeeded in fastening its yoke on the neck of King and people, until, by

the superhuman efforts of the King, supported by Parliament and Convocation, the Pope was dethroned, and in his place an office Henry VIII. was installed. This change in the Constitution of the State and of the Church was simply the realization of what Wycliffe and the early Lollards tried to accomplish. These are the four chief points Professor Gairdner treats in his two recent volumes, and, although a Protestant, he makes it plain that history disproves each one of these four contentions.

For the benefit of those of our readers who may not be familiar with the work and reputation of this scholar, we quote on this point from the London Athenaeum as follows:

"There is no living writer more thoroughly equipped for producing a trustworthy work on Lollardy and the English Reformation than Dr. Gairdner. Since the death of Professor Brewer, in 1879, Dr. Gairdner has been continuously employed, as is well known to students of history, in producing the official edition of the Letters and Papers of Henry VIII.—a task which is now approaching conclusion, as the twenty-first of these volumes (many of them in two parts) includes the years 1545.

"In his series of *Calendars of the events of Henry's stirring reign*, Dr. Gairdner has won golden opinions for his absolute fairness as well as his tireless industry.

"The special value that these thousand and odd pages possess arises from the unrivalled first-hand knowledge that the author has of the questions involved, and also from the fact that he has triumphantly resisted the temptation to omit or slur over matters that do not tally with particular prejudices, or to introduce fanciful coloring for picturesque effect."

Gairdner disproves the contention. We allow the Athenaeum also to give us as briefly as possible Dr. Gairdner's answer to each of the four contentions. As to the monasteries, the Athenaeum summarizes him as follows:

"The tale of the suppression of the monasteries is set forth with much freshness and perspicuity. The character of those two upstart tools of Cromwell, Leigh and Layton, is once again exposed, and the falsity of their 'Compters,' scandals is made clear in a masterly style. Now that the one man in all England who has the whole of the facts bearing upon these reports at his fingers' ends, has spoken with such deliberation on this question, no decent writer, however staunchly anti-Legh or Layton, can substantiate tales of the vicious life of the monks."

WHAT HE SAYS ABOUT TYNDALE AND THE BIBLE.

In reply to the second contention of popular Protestantism, that the Reformation was instituted to give the Bible to the people, we again allow the Athenaeum to give us the gist of Gairdner's position as follows:

"To many people the most interesting and enlightening part of these volumes will be the chapters comprised under the heading 'The Reign of the English Bible.' It will surprise some to learn of the extensive commentaries in the way of glosses, annotations, or preambles, as well as corrupt renderings, that appeared in the translations of Holy Writ made by Tyndale, and other divines of the sixteenth century. Dr. Gairdner's careful statements on all these points should be weighed against the charges of the chronicler Hall and others, of trying in every way to check the spread of the Scriptures. Dr. Gairdner produces evidence that Henry VIII. with the assistance of Crommer alone among the Bishops, did his best in underhand ways to crush all attempts at an honest translation, and to the end of his reign succeeding in thrusting on the clergy polemical translations by Tyndale and Coverdale, which Convocation had pronounced to be untrustworthy."

Here we have one of the chief reasons why Catholics have always refused to accept a Protestant Bible as the Word of God.

Gairdner and the Pope.

On the third claim made by our English Protestant friends, that the Pope, by some heinous arrangements—just what how nobody appears to know, managed to force his authority on the English people, and that after centuries of effort, the English King and people won the victory and deposed the Pope, the Athenaeum gives Gairdner's comment as follows:

"Dr. Gairdner ventures at the outset to call in question Creighton's statement that the Reformation was 'a great national revolt on which found expression in the resolute assertion on the part of England of its national independence.' He also objects to the verdict of a late scholar that there never was a time when the Pope's authority was not resented, and that he did not regard the final act of repudiation of that authority as the natural result of a long series of acts tending in that direction from the earliest times.

"He holds that there was no general dislike of Roman jurisdiction in Church matters before the day when Roman jurisdiction was abolished by Parliament to please Henry VIII. He fails to find any evidence against the supposed antagonistic feeling in the vast amount of correspondence on religious and political matters which took place in the twenty years before the formal repudiation of Papal authority in 1534. Rome could not, he thinks, have continued to exercise her spiritual power except through the willing obedience of Englishmen in general. It was the power that exercised considerable control over secular tyranny, and this was the secret of the wonderful popularity of the Canterbury pilgrimage for centuries. St. Thomas of Canterbury resisted his sovereign in the attempt to interfere with the claims of the Papal Church: 'For that cause, and no other,' says Gairdner, 'he had died; and for that cause, and no other, pilgrims who went to visit his tomb regarded him as a saint. It was only after an able and despotic king had proved himself stronger than the spiritual power of Rome that the people of England were divorced from their Roman allegiance; and there is abundant evidence that they were divorced from it against their will.'"

Gairdner and the Lollards.

As to the fourth point involving the claim that Wycliffe and the Lollards were the forerunners of the Reformation, a contention supported by so eminent a scholar as Creighton, the Athenaeum sums up Gairdner's position in this way:

"The political aspect of the Reformation, so far as it was a revolt against Roman jurisdiction, was, in the opinion of Dr. Gairdner, brought about far more by the headstrong action of Henry VIII. and his council, for reasons which were in the main unworthy, than by any expressed wish of the English people. Here again Dr. Gairdner finds himself to some extent at issue with the generally received popular theory that the theological revolution (the Reformation) is to be traced back to the teaching of Wycliffe and the Lollards who followed him. He points out that though there is much in the teachings of Wycliffe with which the ordinary run of Protestants are in accord, there is much else with which they would possibly sympathize. That part of his teaching which won eventually Henry VIII.'s half-hearted support of Lollardy was his assertion that a king was the highest of all earthly authorities, and had a perfect right to take the temporal endowments of the Church when he thought fit."

WHAT IT ALL MEANS.

All this simply means that the chief points of attack on the Catholic Church in England have been abandoned under the leadership of one of our sanest Protestant scholars, and that the truth of the Catholic position on all these issues is now conceded. Although the Athenaeum gives no credit for this change of position to our Catholic scholars, we believe that no small part of that credit is fairly due to them. But, passing over claims of this nature and dealing with Protestant writers alone, we believe that the credit is not due entirely nor even chiefly to Dr. Gairdner. Samuel R. Maitland by his essays on "Dark Ages" proving the general use of the Sacred Scriptures during these ages; F. W. Maitland, by his learned essays on "Roman Catholic Canon Law in England," which first appeared in the English Historical Review, and by his "History of English Law" in collaboration with Sir Frederick Pollock, made it absolutely necessary for Gairdner and other conscientious scholars to change their views on English ecclesiastical history. What a change has taken place in the English Protestant view since Bishop Stubbs' comparatively recent day, of those historical works the Athenaeum said two years ago that it was "often false, trivial, or disappointing." Even Bishop Creighton, who belongs really to our own day, whose learning and fairness Protestant scholars including even our own Mr. Starbuck, never tire of praising, is now relegated by Gairdner to the learner's bench. When, it may be asked, may we expect some glimmering of new knowledge to reach the shores of the United States, the "most learned and truth-loving country in the world?" Our daily papers have book review departments; why can we never see in our books worth while reading? Don't they like the truth? Or are the reviewers who know and love the truth too scarce? After such testimony from such an eminent historian as Gairdner, we should, at least, never hear again from our Episcopal friend of Foud du Lac drey essays about "the continuity of the English Church or the continuity of Rome." At any rate no "decent writer" in the words of the Athenaeum, will now repeat the slanders against the monks, or claim that the Bible was given to England by Wycliffe and Tyndale, or deny that the Pope fostered civil and religious liberty, or that he was revered by England as the Vicar of Christ.—S. H. Review.

A JEWISH VIEW OF CHRISTIAN PASTORS.

We find a certain minority of the clergy having espoused the cause of socialism. The Church does not seem to hang well with any sort of modernism. And yet of another clergyman we hear as advocating the lynching of men, for the better protection of the honor of women, as if the laws of our country, with our police and our army and navy at the back of them to uphold them, were not sufficient to guard our own women. Other clergymen again have joined hands with the prohibitionists. This seems to us decidedly un-Christian. It savors much more of Islam. Compare for instance, the Mussulman way of treating women. Viewed as an object of temptation, she must veil her features before she may appear in public. She is mostly kept under lock and key. Christianity gives woman full freedom to show off her charms in her own feminine way, leaving it to man to resist temptation. And herein lies the fundamental difference between Christianity and Islamism. The latter knows only to remove temptation out of the way, leaving man no opportunity to bring out what is best in him. Christianity, concerning itself more with the moulding of the human character, leaves temptation where it is, depending upon the better and higher instincts of man to resist it.

The true spirit of religion brooks no violence; the heart is its only domain, and it can have nothing to do with the fist. Prohibition can never be in the program of true religion; neither is it calculated to make men more sober. It merely works the other way about, as it is patent from all experience, and from the best knowledge of the human character. The surest way of popularizing a vice is to cry it down from the house-tops. It is said of the horse that you may take it to the well but you cannot make it drink; the reverse is to be said of man—that is, the drinking man; you may take him as far as you like from the saloon, but you cannot prevent him drinking; indeed the further you will take him the more he will drink. We see this truth borne out in peoples as far from having wine prohibited to us, have been invited to it. Wine plays a very prominent role in many of our ceremonies. The Sabbath, than which there are few institutions more holy and

precious in Judaism, is sanctified with the wine cup. So also is the Passover celebrated with the plentiful use of wine. Still it will be conceded by all, and always has been, that the Jews are amongst the most sober races on earth. But go to the renegade Mussulman, whose training has been to look upon wine as fuel for consumption, unfit to be touched even, and see him drink. He will not give himself time to use a glass or cup, but will have it direct from the bottle, in a breath, as if the very devil were holding it up to him, forcing him to drink, drink, drink. The Mussulman nations are fast degenerating through alcoholism. They have fallen upon evil days, politically and economically, all through alcoholism. We see in them the victims of prohibition.

The Catholic Church is wise in that respect, and Cardinal Gibbons is taking up a strong attitude against prohibition; and quoting the Pope, he declares that his Holiness believes in Temperance, and not in Total Abstinence. The truth is, prohibition in its very nature is antagonistic to all idea of temperance and moderation. In itself a form of intolerance, prohibition further tends to take away from men the belief in themselves that they could be temperate and moderate. Prohibition spells demoralization.—Federation Review, N. Y.

THE "GET-RICH-QUICK" TYPE.

INSANE DESIRE TO AMASS WEALTH WRECKED HAPPINESS OF MANY, SAYS FATHER SHEEDY.

Rev. Morgan M. Sheedy, LL. D., rector of St. John's pro-Cathedral, Altoona, Pa., preached last Sunday evening against the ruthless passion for riches whose ruinous results are recorded every day in the annals of contemporary life. "In the great rush for riches, in the insane desire to heap up wealth and do quickly, men not only wreck their own happiness and peace of mind," he said, "but they very often wreck the property and lives of countless other innocent and defenseless people. Every law of God and man is set aside. For the sin of the 'get-rich-quick' individual is covetousness, and when that sin becomes fostered in society a complete demoralization follows. To bear false witness against one's neighbor is conceived to be a good stroke of business. People recognize the eternal validity of the command, 'Thou shalt not steal,' but in this false atmosphere of the 'get-rich-quick' type of man that law becomes revised to read: 'Thou shalt not steal, unless the sum is large.'"

"To remain pure and clean, spiritually speaking, is still conceived to be a wise law, but under the influence of the passion of making money rapidly, just becomes almost defied. 'Thou shalt not commit murder' is still announced as the eternal law of God, but alas, when we read of the number of innocent victims of the destruction of life and limb caused through greed and carelessness that larger dividends may be declared; when we remember how many fortunes have been tainted with the sigh of the oppressed, the wailing of widows and the tears of orphans, we see that murder is not restricted to the class of people who, under the temptation of the passion, rise and strike to death their victim."

"Such is the price too many pay for their wealth. And when they have their millions, who will say that they are rich? Are not many of them lacking those higher and better gifts which constitute true riches? For to grow rich in the better sense of the term we should covet the things that enrich the mind and adorn the soul in the sight of its Maker."

"The meek and quiet spirit, the enduring faith, the brightening hope, the fervent charity—these are the best gifts, and to covet them is a holy covetousness."

WHAT DO OUR BOYS READ?

Catholic fathers and mothers, how often do you stop to ask yourselves this question?

Do you know what your boy is reading? Have you asked him the name of the book in which he seemed so thoroughly absorbed? Have you ever looked it over to see what it contains?

We fear that too often our Catholic parents will be forced to confess their neglect of their essential duty. Think for a moment of the moral tendencies of this age of ours. We know the history of crime that is being daily recorded in each of our large cities; and it is this history of crime which is the source of much of the material found in the chapters of many of our modern novels. Are you anxious to have your children feed their minds upon these books that are unfit for swine? Perhaps you have not read these books yourself. So much the better. But this cannot serve as your defense. A cursory glance at the chapters, bearing the most suggestive titles, will give you an insight into the worth of the book; while, if even this is not possible, there are those to whom you can always refer, not the least among whom is your confessor.

Every book which your boy brings into the house should be first submitted to you for inspection, and the slightest doubt as to its moral soundness should be sufficient to cause you to forbid the reading of it, at least until you have made inquiries. A paper cover does not condemn a book; but look very carefully at the same printed on that paper cover, and see whether the condemnation of the book is written there. Then go step farther, and see if the book contains those sadly prolific seeds of evil that are being scattered broadcast over the land, and if so, cast them out as you would a most deadly poison.

Does your boy read the detailed stories of crime that glare out at us from the pages of the average daily and Sunday papers? Do you permit this? Would you be proud to confess it to the world? Can you hope to keep his mind unsullied, to keep him faithful to the precepts of God and Holy Mother Church, to have in him a dutiful and respectful son, when ideas and thoughts of this kind are being crowded out of his mind by the throng of criminal details that would shock the ears of even those whose profession is crime?

A word of warning, then, should bring wisdom to you who are the guardians of

TRAIN FOR BUSINESS

Most men train their brains and almost entirely neglect their bodies. They do not seem to realize that keenness of judgment and clearness of thought depend as much on the body as on the brain itself. Any man can prove this to his own satisfaction by attempting to decide a weighty business problem while suffering with an acute attack of indigestion or a violent spell of biliousness.

The amount of work that the brain can do depends much on the healthfulness of liver, bowels, kidneys and skin.

"Fruit-a-tives" are fruit juices in tablet form. They act directly on liver, bowels, kidneys and skin—and enable these vital organs to rid the system of all impurities. Thus the blood will be kept pure and rich, the brain active, digestion sound, and life made pleasant. "Fruit-a-tives" are now put up in two sizes—the new 25c box as well as the regular 50c size. If your dealer does not carry them, write Fruit-a-tives Limited, Ottawa.

a sacred treasure. Holy Mother church needs faithful sons. Are you striving, by this means, to satisfy the desire of her motherly heart?—Holy Angels Calendar.

THE HOUSE OF W. E. BLAKE & SON.

In the very heart of the Queen City of the Dominion, though apart from its bustle and din, within three minutes' walk of St. Michael's Cathedral and Palace, and but a few minutes' distance by street car from that great artery of the city traffic, the Union Station, is situated the house for Catholic Church Supplies of W. E. Blake & Son.

With high ideals, though with but modest external beginnings, this house started on its career in 1879. Working perseveringly and with attention to every want that presented itself, it pursued its course upward and outward, until to-day its integrity and usefulness as the handmaid of the Church are recognized from the Atlantic to the Pacific, and wherever the needs of Catholicity in the special line are to be found on the Continent of North America and beyond. As proof of this, it is sufficient to state that it has decorated the interior of churches in Prince Edward Island, has shipped to China and India, and has traded with Newfoundland and the uttermost stretch to the Pacific Coast.

The premises, situated at 123 Church street, contain the finest varied display of Church-art, and the largest collection of books shown by any house in Canada.

The stock includes every line of goods used in the matter of Church wares, a great deal of the manufacturing being done on the premises, and comprises the finest importations from the art repositories of the Old and New World. There are large shipping and packing departments always in active operation, and the extent of the trade is here given ample proof, in the variety of label displayed.

Walking through the first floor show-room, one makes his way through shelves heavy with books in every variety of binding, through counters laden with statuary of home product and foreign importation, through cases in which are displayed chalices, ostensoria, golden vessels of every description, for the service of the altar, prayer-books, rosaries and sanctuary furnishings, the best of every kind. The book department is a special feature, the catalogue being larger than that of any Catholic firm in America.

On the second floor is situated the Vestment Show Room, where the visitor is invited to inspect a fine collection of vestments. From within every sliding case are drawn out a hundred or more of the silken and embroidered chasubles, varying in quality from the plainest conceivable to the costly and exquisitely worked products of the famed workshops of the Orient. Clerical clothes, including cassocks, surplices, collars, birettas, and the rest, are all here. Nothing is missing.

In the matter of decorating and furnishing the entire equipment of a church from the Stations to pews and Altar building, is supplied by the comprehensive workmanship of the firm.

To lovers of the beautiful in the presentation of Sacred subjects, a choice collection of water-colors, art, oils, steel engravings and gravures, are shown and sold at this house, the exclusive agency for many of the best manufacturers and art centres in all the various lines it carries, it is easy to understand why articles not obtainable elsewhere are here always on hand.

Another very distinctive and useful branch of this business is the supplying of Mission Goods. There is no part of its work which a country priest is more desirous of having strict attention paid to, than that of knowing that his flock are supplied with not only the necessary articles of devotion at a reasonable price, but also that their homes contain copies of the best instructive and controversial literature that is to be obtained.

This feature of the business of this house receives very special attention, and it is safe to say that nowhere on this vast continent is a better selection to be had.

Prayer books are kept for this purpose in practically all the languages spoken in Canada, and the range of instructive and controversial literature covers every need.

The house of W. E. Blake & Son is something more than all this. It is the home-place and rendezvous for the Catholic people of every condition and class. The child from the school, the man of letters, the religious of the different communities, the pastor from city or country, and the prelate of high distinction, are all found among those who file through its busy doors. In a word, the firm is in every sense what it set itself out to be, the willing and resourceful handmaid of the Catholic Church, whenever and wherever the needs of the same are presented.