AURICULAR CONFESSION.

INSTRUCTIVE SERMON ON THE SUBJECT BY THE REV. MORGAN SHEEDY.

Preaching in St. John's Pro-Cathe dral, Altoona, Pa., Rev. Morgan Sheedy discussed the subject of auricular con-fession from the viewpoint of its natural

fession from the viewpoint of its natural advantages, saying:

"There is no institution in the Catholic Church to which the average non-Catholic, with the exception of high-Church Episcopalians, who at present practice it, has a more deeply rooted antipathy than to the practice of auricular confession. He regards it as an unwarrantable invasion of the privacy of the individual conscience, an intrusion into the sacred domain of domestic life; as dangerous and demoralizing; a source of weakness to the will, and destructive of the habit of independence and spiritual self-reliance. The ence and spiritual self-reliance. The very name of the confessional carries with it to non-Catholics an unpleasant sound. I know that I am advocating with those outside the Catholic Church an unpopular cause in undertaking to plead in its behalf. Yet I am quite sure they will give me a fair hearing and listen with unprejudiced minds while I speak from my knowledge of an institution with which, as penitent and confessor. I have had some experience. ence and spiritual self-reliance. confessor, I have had some experience.

My object this evening is to state as fairly and impartially as I can the mani-fold advantages to the individual and to society which are the result of habitual confession, and try to remove, if I can, some of the misconceptions which prevail respecting it, even among honest and educated minds. I have nothing to say to the "anti popery" lecturer or to the professional declaimer against the "abominations of Rome," with shom the Catholic confessional is a fav orite topic for abuse. Their manners and methods and the infamous literature they scatter broadcast are quite sufficient to condemn them.

The history of the confessional is too

wide a field to enter upon. This only will I say, that Christians, from the very beginning, taking in their literal and obvious sense our Lord's words to His Apostles: "As My Father hath ent Me, even so I send you; whose sins you forgive, they are forgiven them, and whose sins you retain, they are retained," have always seen in the ministers of the Church the delegates and representatives of Christ; and in obedience to His command, made confession of their sins to them. Early Christian literature is sufficient to sho that the practice of confession prevailed from the first. Modern investigation proves that even in the earliest times private sins were privately confessed. There is ample witness to the practice of auricular confession as prevailing in the East and the West alike. This I know is denied, and we are told that the practice was introduced into the Church as late as the thirteenth century at the Lateran Council in 1215. The answer to this statement is this: It would be absolutely impossible for the Church to impose such a practice upon the body of the faith ul, or upon priests the duty of hearing confessions if the obligation had not come down from the beginning and was not based on the most solid foundation—the ob vious meaning of the words of Christ. No one would go to confession; there would be no priest willing to hear con-

directed that confession was to be made at least once a year. To argue sins at least once a year, that auricular confession was never previously enforced, is an utterly unwarrantable interence. It would just be as ference. It would just be as reasonable to conclude that if the confessional, or of the sacramental grace that flows into the souls of those were to order that the paved streets of Altoona were to be cleaned at least once a week they had never been cleaned before. What the council did was to define what has hitherto been indefined, to determine what was the minimum of obligation for the faith ful the world over. So far for that

pass on to another. The natural origin of confession is to be found in an instinct of human nature, which an instinct of human nature, which leads us to communicate to others any strong emotions of the soul, and powerful influence arousing in us joy or sor-row, hope or fear, self-approbation, or self-reproach. Now, a sense of guilt is, of all emotions of the soul, the one which causes the most deeply rooted misery and is the most destructive of true peace. The desire to remove that true peace. The desire to remove that which is the source of our mental trouble Fo or suffering sometimes becomes irre-sistible. The story of Hood's "Eugene Aram" is an instance in point, as is that of the murderer who approached the cradle of his victim's infant in order that he might whisper to a human ear the crime that he could no longer bear in silence. Probably most of my hearers have listened to the confi dences of some friend who poured forth an honest and self-accusing story of his or her past misdeeds. Relief come to the burdened soul from such a revelation or confession. The history of religious revivals outside the Catholic Church is invariably attended with some form or other of public or private confession. What are religious "ex-periences" and "manifestations of "conscience" among most of the denominations but confession of sins i The rapid growth of the practice of confession among modern High Church Episcopalians is not a "mere imita-tion of Rome," but is the natural outcome of religious earnestness and sin-cerity. Does not all this prove the cerity. Does not all this prove the necessity of providing some carefully guarded and recognized outlet for that are also of a very high grade. They are trained in diplomacy and in the exercise of tact and a thorough knowsonal guilt by some external manifesta-tion of his evil deeds? And what a relief does not the burdened soul ex-perience! How often does not a Cath olic confessor hear from the lips of these shed talk gome and talk of incompared the confessor hear from the lips of

made a good confession?" The practice of confession thus becomes a natural as well as a supernatural means of escaping from an intolerable and crushing

The speaker dwelt at length on the many natural benefits that come through this "ministry of reconciliation." The confessional supplies to the troubled soul in the person of the priest a father, a friend and a safe guide; it affords a sure and safe resort to all who are in any kind of moral or intellectual distress; it is of incalculable benefit to the young and the old to find there one who will clearly draw the line between right and wrong and set the troubled right and wrong and set the troubled conscience at rest.

Conscience at rest.

Further, every man feels from time to time that he would like to have a chance to turn over a new leaf—start his life afresh. A fallen nature is ever inclined to fall. The best are simply those that sin the least. We from time to time all need to cleane and purify to time all need to cleanse and purify our souls in this beautiful bath pro The confession corresponds nicely to this need. Whenever a soul says to itself, as the prodigal said, "I will go home to my father," whether we are resolved to give up guilty attachments, to draw ourselves away from the ocea, to draw ourselves away from the occa to draw ourselves away from the occa-sions of evil, we can go to a father and friend, who, in the name of the father of the prodigal says to us, "Go in peace, your sins are forgiven you." Catholies know by experience that they feel the same relief, the same sense of being unburdened that Mary Magdaler had when she heard from the lips of Christ Himself those blessed words,
"Thy sins are forgiven thee."

Further still : we all know that selfknowledge is the hardest kind of knowledge in the world to acquire. We justify ourselves on account of our self-will, our personal interests; be-sides, our passions cloak and hide the evil in which we are from time to time immersed. Now, the man that examines his conscience in the light of God's law and the example of Christ and His saints, who tells frankly and candidly all that he finds in himself of manifold evil, who opens up his conscience to another—a friend that is calm and quiet, and who can advise him further as to the fulfillment of his duties, that man gains in the light of this examination, and of this manifestation of him-self of self-knowledge which otherwise he never could or would acquire.

Thus the Catholic confessional keeps man face to face with himself, as one a man tage to face with nimself, as one looking in a mirror who sees all his defects and deformities. In this the confessional acts as a great preventative of evil. The average non-Catholic knows that at the end of his life he must render an account to afteriorizingle, but the indement day is for of and but the judgment day is far off and there is plenty of time to arrange for that accounting. The Catholic sees in the corner of the church a little tribunal where he is obliged to humiliate himself, and to lay bare the wounds and scars of his soul. This acts as a continual check on thoughts and de sires of an evil character, as well as upon evil actions. Thus the confession is an enormous bulwark or barrier in the kingdom of Christ for the prevention of evil, as well as for its cure. In fine, it is an available tribunal where the thief is told to restore illgotten goods, and where the thief of ho for or of character—more guilty than fessions, even if there were found any who desired to practice it.

The Lateran Council did not impose Testore the good name of his neighbor the practice of confession; what it did injured by his biting torque. The condo was simply to determine the minimum that the Church required. It work of justice and of reparation in the world. We see in it that judicial branch of the great republic of the soul, a constant living tribute both to

> who avail themselves of it. My chiel object has been to note briefly the natural advantage of the confessional.

The speaker declared that if there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely next after the Real Presence is the confessional. The holiest and purest souls that ever lived have found it so: untold generations until the end of time will have the same happy ex-perience of its blessed results.

THE ABILITY OF THE JESUITS.

If it be sweet to win the approbation of an enemy—and Cardinal Newman assures us that it is — then the Jesuits must feel fairly well satisfied with themselves about this

For years William Eleroy Curtis has been engaged in writing down the Catholic Church. Towards the Jesuits especially he has been merciless. An unhaltered globe trotter, when ever on earth he has found an individual who is cold, cruel, cunning or double faced he has tagged him Jesuitical. Both in his books and in his newspaper articles he has represented the order as a

menace to civilization.

In a recent issue of the New York Hera'd, however, he gives evidences of temporary sanity. The approaching election of a new Jesuit Superior-General evidently has roused him. Writing on the possibility (and it is scarcely even that) of an American being chosen, he digs out this striking tribute apparently in spite of himself:

The Jesuits are the ablest, t'e shrewdest and the most highly educated of all the religious orders. It is impossible for any but the brightest in-tellects to pass the examinations and undergo this mental tests required for admission to the society. No one ever saw an ignorant or unsophisticated Jesuit. Their social accomplishments

sonal guilt by some external manifestation of his evil deeds? And what a relief does not the burdened soul experience! How often does not a Catholic confessor hear from the lips of those who had told some sad tale of sin the joyful exclamation, "Now, Father, I begin to feel better, since I have leaves the second have asserted that wherever they some external manifestation of his evil deeds? And what a relief does not the burdened soul experience! How often does not a Catholic confessor hear from the lips of those who had told some sad tale of sin deven more of the Society of Jesus, without injury to his veracity. He could have asserted that wherever they remaining the following address, for which in the closen words he expressed bis heart felt thanks.

It is very true that no one ever saw an well chosen words he expressed bis heart felt thanks.

I the seven and Dear Father—We, the promoters of the Lesgue of the Sacred Heart, meet here the evening on behalf of the ladies of the congregation, to bid you bon voyage and ask words and spoke fellingly of his love for the members of his mission and also his sincere reconstruction you have spent in our midst.

Our efforts are indeed small, but we know will he only asked the prayers of his congre.

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they set up a school they make an indellectual laity and a higher degree of social order. It is evident, however, that Curtis has lucid intervals. Let us hope they may become more frequent.

—The Catholic Sun.

No Low-Cut Gowns at Spanish Wedding.

Says the Casket: "A pleasing bit of news in connection with the Spanish royal wedding was that no low-cut gowns were allowed to be worn. We always regretted that Queen Victoria of England did not use her influence to the regretted that Queen visions to Eng-land did not use her influence to put an end to a style of dress, or rather of undress, which is both silly and im-proper. Silly, because nothing can look more ridiculous than the sight of a woman trailing on the floor yards of valuable fabric which should be usen her shoulders; improper, for if women could hear the remarks passed upon their costumes by the men for whose admiration they dress in this fashion, their ears would tingle. The same may be said of certain shirt-waists now very much in vogue."

Count Moore was a great scholar, a great politician, and a great philan-thropist, but particularly a great Cath-olic. He was born in Liverpool about fifty five or fifty six years ago. His father was there engaged in lucrative father was there engaged in interactive mercantile pursuits. Young Arthur Moore afterwards succeeded to his father's estates in county Tipperary which gave him full scope for the exercise of that benevolence and charity for which he has been so distinguished. A priest in Tipperary writing of this book states. "It is a wonderful book for spiritual reading, and a copy of it should be in every house." The price is three stillings, six pence, and it can be obtained from the publishers, M. H. Gill & Son, Dublin, or from Messrs. Burns and Oates, Orchard St., London. Orders will also be received at the CATHOLIC RECORD Office.

Nine Hundred Confirmed.

"The true Catholic spirit is striking-ly manifest in this great gathering," said Bishop Cusack, after administering the sacrament of confirmation of nearly nine hundred in the Church to St. Anthony of Padua, on Sullivan street, New York, Never since the Franciscan monas-tery was established in Thompson street tery was established in Thompson street right back of the church, has the Italian section resounded with such genuine enthusiasm and piety as on Sunday. The sidewalks in the neighborhood of the church and of the Franciscan Monastery presented an animated appearance from an early hour until Bishop Cusack had taken his decarting. departure.

DIOCESE OF LONDON.

RESENTATION AND ADDRESS TO REV. FATHER M'CABE.

M'CABE.

A pleasing event took place at St. Mary's church, Maidstone, on Sunday, June 24th, it being the eve of the departure of Rev. Father McCabe for an extended trip to Europe. The parishioners presented him with an address ard purse in acknowledgment of his untring efforts during his short stay amongst them. The Rev. Father was much pleased and surprised and made a suitable reply, thanking them warmly for a favor which he considered he had not merited. Rev. Father McCabe, during his short stay in Maidstone, has endeard himself very much to the people, both Proies'ant and Catholic, and we will only hope and pray that he may be benefitted by his trip, and that he will return full of life and vigor to resume his duties in Maidstone parish.

OF THE CONGREGATION.

Ingersoll Chronicle.

In leaving for Ireland to visit the scenes of his childhood Rev. Father Connolly will not only have the hearty wish of his congregation for a pleasant trip and a speedy restoration to health but also of a wide circle of friends of all denominations.

That this is true has already been exemplified to a very marked degree and the feeling is widespread that he may soon return to Ingersoll and resume his good work with renewed vigor.

widespread that he may soon return to lager sell and resume his good work with renewed vigor.

It was a strong spirit of friendship that prompted a number of his Protestant friends to present him with a handsome travelling companion and an address. The surprise was all the more complete owing to the informal manner it which the presentation was made. The magnificent gift was delivered to Father Connolly a residence yesterday a sternoon, and the apparent mystery was only solved when the following address was brought to light:

To the Rev. John chonolly, legersoil:

Dear Sir—We take the present sets, 1966.

To the Rev. John contemplate crossing the Atlantic to your narve on the standard of the s

that your own generous soul will look beyond the material gift and see only the loyal hearts of the givers.

Be assured, dear reverend Father, that our most fervent prayers will follow you over land and sea to your dear native isle, where we trust you will regain health and strength to return to Legersoil and your devoted people. Signed on behalf of the ladies of the congregation by

The second second second

THE GIFT OF THE CONGREGATION OF THE CHURCH OF THE SACRED HEART TO REV. FATHER CONNOLLY.

immediately after High Mass yesterday morning, Mr. Jas. Earlight read the following address and Mr. Peter Kennedy presented Father Connolly with a cheque on the bank of Dublin.

Dublin.

Rev. Father Connolly—It is with mingled feelings of regret and joy, that we your parish ioners, learn that you are to leave us for a time. With regret owing to the cause which necessitates your leaving, namely, your somewhat failing health, and also for the reason that the separation of a parish priest from his people is always a cause of regret; but with joy that you have decided to take a vacation which we truss and pray will restore you to health and strength amongst your people in Ingersoli again.

strength amongst your people in Ingersoll sgain.

Since you took charge of this parish twelve years ago you have done a great deal to beautify our church, built a palatial residence, and to day we have a magnificent property in this beautiful town almost clear of debt, standling as a monument to your zeal, energy and perseverance, as well as to those who have preceded you, and also to those grand old landmarks who are now fast passing away.

This address would not be complete if it did not convey to you our appreciation of the interest you have always taken in our children, both in their spiritual and secular education, training them to be good, faithful children of noly church, as well as devoted ann loyal to our appreciation of your zeal and kindness we beg to ask you to accept the accompanying cheque on the Bank of Dubin, which we trust may be of some use to you when so far from home.

We will, during your absence, when assem

home. We will, during your absence, when assem bled here, pray that you may have a safe and pleasant journey, and we ask that you will also remember us in your prayers when celebrating the Holy Sacrifice of the Mass in that island of saints—

For we know the sun is shinin' far across the ror we know the sun is shiftin it across the ocean's brine.
Kissin' all the haw-thorne hedges, till they're white with fragrant snow.
As they were that fair spring mornin' when you left them—long ago,
Tho' your head is frosted over with the snows

o'many years.

An' your face is lined an' yours eyes are dimned with tears,
Yet your heart is young an' you long with eager pain

For a glimpse of haw-thorne hedges—an' to see the bogs again

An' tho' not complainin', yet we know you long to be Once again in dear ould Ireland—God's own isle—across the sea.

Signed on behalf of the congregation: Peter Kennedy Michael Dunn, C. A. O'Neill, John Jenhan, William Kirwin Jas, Shannon, Thos. Clear, Jas. Euright, Geo. O'Callaghan.

ARCHDIOCESE OF KINGSTON.

ST. DANIEL'S CHURCH, SOUTH MOUNTAIN, LOSES ITS PASTOR. On account of failing health Rev. T. P. O Connor, who for the past seven years had charge of the Kemptville and South Mountain missions leaves this week to take charge of a manual winsion at Nanana.

charge of the Kemptville and South Meuntain missions leaves this week to take charge of a small mission at Napanee.

Father O'Connor celebrated Mass and preached his farewell sermon to the members of St. Daniel's on Friday merning last. His departure is deeply regretted by his parishioners who have become greatly attached to their pastor. By his kind and sympathetic disposition and untiring efforts on their behalf, he has won the good will and esteem of his parishioners one and all. The cong exaction showed their appreciation of his services by presenting him with a well filled purse and the following address:

To the Rev. T. P. O Connor:

Rev. and dear Father — We, the members of St. Daniel's church. South Mountain, having learned with deep regret of your resignation through failing health from the parish of Kemptville, feet deeply the loss and doubly so where we know that nothing but the loss of health or removal by the hand of Divine Providence, if you had your desire, would separate you from this parish. Time and again you have shown your filial leve for at least this station of the parish and your many noble acts of mind and heart has indelibly impressed upon us that there is a vacancy in the hearts of your devoted children that will be hard to fill.

As it is so decreed that the bonds so closety

upon us that there is a vacancy in the hearts of your devoted children that will be hard to fill.

As it is so decreed that the bonds so closely bound between us are about to be severed we cannot let this opportunity pass without showing in some tangible way that this is from the depths of the hearts of your devoted follower in Christ.

We feel that we would not be filling the dictates of our conscience if we did not tender you some endeance of up high appreciation of your moneyed we have not provided in the control of the provided with the provided have not been dealered by the provided with the part of kindness and sympathy we have resived from you since coming to this parish we would indeed be void of gratitude if we have had good by and God speed.

Your noble teachings and examples have many times filled our hearts with hope. We have had your swmpathy in our trials and troubles and your kindly sdvise kept us into the path that leads to righteousness and sarvation.

Your labors have not been light, and we fully appreciate the many hardships and privations you have endured and the risk to life and limb you have dared in order to reach the sick and dying members of your congregation.

Now in conclusion we ask you to accept this purse, not as a measure of your worth as our

Now in conclusion we ask you to accept this purse, not as a measure of your worth as our parish priest, but as a slight evidence of the esteem and respect in which you are held by the members of St. Daniels Cauren as well as your separate brethren whom you have met. And it will be the prayers of your faithful parishioners that the Giverof all zood will resord you to your former health and will carefully guide and watch over you, that this richeas blessings will attend you during life and when you are called to part with all that is dear you will reap the reward of the 'chiheous and wear a crown in the kingdom of Heaven with Him Whom you so honestly and faithfully served.

Signed on behalf of the congregation of South Mountain.

W. A. MULLEN,

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answer to a correspondent seems, what considering the drangemen carry in their 12 h of July procession, said that it is the Bible alone.

Now try to realize the most beautiful consistency, and the most striking appropriate ness, of carrying that secred book in procession, to the tune of "Titter totter that propriate response to the tune of the total consistency and the consistency and the tune to fathom the depth of ignorance and bigory which causes these man to imagine that the hard bondening the Bible by acting directly contrary to its teaching of charily to the good Samaritan and the commander of the good Samaritan and the commander "Thone shall love thy neighbor as do to you do you also to them in like manner." Considering the weakness of our human nature I am not at all surprised that Carbolies are sometimes roused to anger by the insults, calumnies, and maledictions levelled at their holy religion, its practices and head on earth, in connection with 12th of July celebrations, but we should rare preceive these paor misguided people of their deep spiritual blindness.

CHARITY.

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Usehool section No. 1. township of Rucher ford, male or female, second class certificate good efference state salary and experience. Duties to commence at the end of this track holidays. Apply ance to P. R. de Lymonandiere, Sec. Treas., S. S. I. Rutherf & Killarney, P. O., Oat.

TEACHER WANTED (MALE OR FEMALE) l for R. C. S school section No. 7. Towns of Rochester Essex County, Duties in be Aug 20th 1966. State qualification, experie and satary required. Michael Br. 1972. Treas. Byrnedale, Ont 1447.2.

TEACHER WANTED, CAPABLE OF teaching both French and English, as an assistant teacher; holding second or third class certificate; for the Separate School Section, No. 3, Village Pain Court. State salary expected and experience. Duties to begin 20th Aug. Address John B Blaire, Sec. Treas, Dover South.

TEACHER WANTED FOR CATHOLIC School Section No. 7. Township of Ellies A Catholic, holding second or third class certificate. Duties to commence after holidays Apply stating salary and restimonials. Address P. Carty, Sec Treas, Kinkora, Ont. 147-2 FEMALE TEACHER WANTED FOR S. S. I No. 10, Carrick State salary and experience. Apply to Andrew Martin, Box 308, Mild-may, Out.

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TEACHER WANTED, FOR SCHOOL SEC tion No. 13 Township of Dover, a Catholic, holding second class professional certificate, who car teach English and French preferred, Make application at once and state salety. School convenient to church and Electric Rail way, Address, H. N. Bechard, Sec. Treas, Dover South, Ont.

TEACHER WANTED FOR SCHOOL SEC-tion No. 4 Flos. Daties to commence after the summer holidays. Apply stating salary and experience to J. R. Hamilton, Ap o, Oat. Sec. Treas.

CATHOLIC TEACHER WANTED FOR ST. Andrew's school. District No. 2, N W T Male or female, holding 1s' or 2ad class certificate. Duties to commune at once. Apply stating salary and experience, to D. A. Mo. rison. St. Andrew's P. O., via Wapella Sask, N. W. T.

TEACHER WANTED FOR STOCO SCHOOL 1 Du les commence after Summer Holidays appl, sta ingavary and experience, tc John M. Durkin, Stoco P. O. Ont.

TEACHER WANTED FOR SEPARATE school Tweed, to teach senior classes including nontinuation work. Duties to commence after summer holidays, Apply stating salary, classification and experience to James Quinn, Sec. Treas., Tweed, Out. 1447-3

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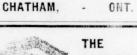
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