RECORD. THE CATHOLIC

FIVE-MINUTE SERMONS.

Minthteenth Sunday after Pentecost

WHITE LIES.

Wherefore, putting away lying, speak ye the truth every man with his neighbor. (Epistle of the Day.)

There is perhaps no sin, my breth ren, for which people seem to have so little real sorrow, or for which they so seldom make a practical purpose of amendment, as this miserable one of of falsehood, of which the Apostle here speaks. You will hear it said : " told lies, but there was no harm in them ; they were to excuse myself, or to save trouble." They are matter to be confessed, oh ! yes; the liar will perhaps even run back to say that he is a liar, if he (or quite likely she) has forgotten to mention it at the time But as for correcting the habit, that is quite another matter. It would seem that the Sacrament of Penance is expected to take effect on these sins by mere confession, without contrition or purpose to avoid them for the future. But the liar will say: "I am sorry; I have contrition for these lies." Let

me ask, however, what kind of sorrow have you? You are sorry that things were so that you had to tell a lie ; but but if things were so again to morrow, would not you tell the lie again? I you are sincere, I am afraid you will say: "Yes, I suppose I should." Where, then, is the purpose of amendment? Without purpose of amendment contrition is nothing but a sham.

Let us, then, my friends, look into our consciences about this matter, and get them straightened out properly I do not want to be too harsh about it for after all there are some expres-sions which people call lies, which are not really so, because the one to whom they are addressed is not expected to be deceived by them, but merely to be prevented from asking further questions. Some people, too, call it a lie when they no not tell the whole truth, but we are not always requiredthough we often are-to tell the whole truth ; and when we are not, there is no lie, as long as what we say is actu-aliy true as far as it goes. But it would take too long to go into all the cases concerning what is or is not a lie ; and as a general rule one can by a little common sense find them out for himself. Find them out, then ; if you cannot surely do so by yourselves, get advice ; and when you are certain that you are right, do not call it a sin to act according to your conscience and reason, and do not make a matter of self accusation out of it.

Bell accusation out of it. But when you cannot see any way to make out that what you say really is not a lie, then do not fall back on the idea that, if it does not injure any body, there is no harm in it. You are false to yourself in this ; for you know there is harm in it, otherwise you would not feel uneasy about it. And what is the harm? The harm

in a lie is simply that it is a lie, and therefore an offence against God, who is the truth. This is what St. Paul tells us in this very Epistle of to-day. "Put on," he says, "the new man, who, according to God, is created in justice and holiness of truth. Where fore," he continues, "putting away lying, speak ye the truth every man with his neighbor."

Yes, my brethren, God is the truth and He infinitely loves the truth, in Himself and in His creatures. He does not wish us to sacrifice it in the slightest degree, even to save the whole world from destruction. There

is harm in a lie, then ; harm, if I may say so, to God Himself and to His dearest interests. Do not think, then, to save His interests, or any one else's,

Interesting Dissertation by the Learned Father Pardow, S. J., at the Catholic Summer School. Father Pardow began by stating that it was impossible, in four lectures, to treat fully of any of the deep ques tions connected with the study of the Bible, so that in the lectures it would be considered principally as the Rule of Faith. Before considering it so, of Faith. however, there were a few preliminary questions that must be answered. For ages the enemies of the Church have charged her with being the enemy of the Bible, but in this nineteenth century she, and she only, stands up to declare that the Bible, and the whole Bible, is the inspired word of God, and consequently must be believed. The Sovereign Pontiff in his Encyclical says: 'Let they loyally hold that God, the Creator and Ruler of all things,

THE CHURCH AND BIBLE.

also the Author of the Scripture, and that, therefore, no man can be proved either by physical science or archae-ology which can really contradict the Scriptures. Truth cannot contradict truth, and if there is any apparent contradiction we may be sure that some mistake has been made, either in the interpolation of the sacred words, or in the polemical discussion itself, and if no such mistake can be detected we must then suspend judgment for the

time being." There are, at the present time, many earnest people who have loved it all their lives, who, perhaps, have read it on their knees, into whose souls, moved by this higher criticism which now rejects one part and now another, doubts are creeping, who ask themselves : "Will it stand the test? When will his work of desecration end? Is the Bible to be merely a book of consolation, or is it to be a book which imposes points of doctrine that I must believe under penalty of eternal con-demnation? Who will tell me what to St. Paul says : believe ?" "God, who at sundry times and in divers manners. spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son.'

PREJUDICE IS REASON'S ENEMY. Our God, to use a similar comparsion, has been to us as a teles bringing down truths to us from His Eternal Father. It would seem an easy thing for God to speak to His people, but it is a hard thing. It is an easy thing for Him to speak to individual souls, but to souls collectively it is the hardest thing in the world.

It is hard to convince them that it is He Who speaks, and that they must obey, for human reason is infallible in its own sphere. When, after a clear examination, reason tells us that we must do a thing, it must be done, or we sin against God. The question is asked, however: If reason is in-fallible why do we differ? Because we will not let reason speak. Reason presents unpleasant truths to us and ve silence it. Obstacles come in the way and prejudice steps in-prejudice or pre-judgment-a judgment before-This is what has been doing hand. all the harm in matters of religion throughout the ages-prejudice. This is what Catholics have suffered from at the hands of their enemies-pre judgment; that is a pre-judgment before we know what we are talking about. Our Lord, coming to speak to men gifted with reason, willingly submitted to the requirements of that same reason which He had given them. OUR LORD'S CREDENTIALS.

When St. John the Baptist, hearing of the works of Christ, sent two of His disciples to ask Him, "Art thou He that art to come?" our Lord, knowing Then Moses went forth and the people so well the human mind, did not say "I am the Christ," as any impostor could have said, but, "Tell John what you have heard and seen ; the blind see, the lame walk, the dead rise again." John called our Lord to the tribunal of reason, asking Christ for His credentials, and our Lord anlonger Moses who spoke, it was the swered by suspending some of the laws of nature and performing mir-He came down to the requirements of human reason. There was diffi-culty. When He spoke in the syna-His answer could not be dupli-Having shown His credentials acles. gogues at Nazareth the people were delighted with Him and woncated. as authorizing Him to speak in the name of His Father, He then had the right to teach. But what should those dered if it were possible that this was the carpenter's son, their kinsman, whom they knew so intimately; but do who had not seen? They should when He stood up to declare that He was the Messiah referred to by the take the testimony of truthful wit nesses. There are two avenues to the and only two: the authority prophets, they refused to believe Him of evidence and the evidence of auth and asked by what authority He made the claim. Hence His miracles. ority. Truth put clearly before the mind produces certainty. Few things are evident. Almost all knowledge is LUTHER'S WRONG IDEA OF REFORMA acquired by authority. Luther should have made the dis-WE MAY SIN AGAINST REASON. tinction between the reformation of HOW Our Lord tells us things that we morals and the reformation of doctrine. cannot prove and that He will not Can there be a reformation of morals prove to us. For example, the docin the Church? Yes. A reformation trine of the Holy Trinity, which we cannot grasp. If, however, His crea-dentials have been examined and have of faith? No. Our Lord came to save sinners, and there will be sinners in the Church, sin to be forgiven till been admitted, then must all the docthe end of time. The teachers of truth trines He teaches be admitted. Such has ever been the teaching of the may fall away, but truth remains Judas taught the kingdom of God, Catholic Church. When, as we read but Judas betrayed his Master. in the vi. chapter of St. John, our showed many the way to heaven, but he strayed from it himself. Those Lord proposed a doctrine which to some of the disciples was "a hard saywhom He taught were not lost because it was Christ Who had taught them ing," what did He do-He the loving Master Who had come on earth to save through him. Judas was only the instrument. So the Lord has placed a

found, and which was to teach truth to the end of time. What should they have done? They should have said "Show us your credentials; show us by what right you say the spouse of Christ is not true, that Christ has failed to keep His appointment and has taught error. If the Church must be reformed, it must be reformed by its Author, or one whom He authorizes. Luther said the Church had enchained the word of God. What do others say in this age of enlightenment and investigation? The Church had enchained the word of God. Is it so? Yes; and why? So that the people might read it. Think what the Bible might read it. was in those days. It was not the book of to day, which can be turned out of the press by the hundreds, but the book over which holy monks and nuns in their quiet cells had toiled months and years in order that it might be placed in the cathedrals for the people to read. Does any one claim that nowadays the directories are chained to the counters of our apothecaries' shops so that people may not have access to them? The men of to-day boast of their

tion which our Lord came on earth to

fairness of investigation, and are critical in their weighing of evidence, yet they admit accusations by whic more than 200,000,000 of people are condemned, and they have never taken pains to investigate evidence, and the Catholic Church is condemned without a hearing.

RELATION OF REASON TO REVELATION What is reason's attitude to the Bible? Reason acts sometimes as though it would say, if the Bible proves its right to teach, I will admit it. I will be glad to admit it if it teaches me more truth. I will wel come it as I would welcome a friend. Reason goes farther still. It says prob ably there are truths beyond the range of my own vision, but these truths must be authenticated. One man cannot know all things well. Only God's infinite mind can know all things. If, thorefore, one wishes to particular get information on some subject, he goes to one who has learned all he can on that subject, a specialist, one who speaks with authority. Even he may make mistakes. If a man comes to me as an ordinary teacher, I will listen to his ideas, and if he can prove them I will accept them ; but when a man comes to me and says, you must believe these truths which I do not intend to prove—truths upon which rests your eternal salvation-reason rebels and says, "Show me your authority." God, knowing all things, knows that if He sends a teacher He must send him with authority. This is proven by the example of Moses We read in Exodus that God said to "I have seen the affliction of Moses : my people in Egypt and I have heard their cry. And knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians. Come, I will send thee to Pharaoh, that thou mayest bring forth my people of Israel out of Egypt." Moses said to God: "Lo, I shall go to the children of Israel and say to them : 'The God of your fathers has sent me to you.' They will not believe me nor hear my voice but they will say: 'The Lord hath not appeared to thee.'" Then the Lord said to him : "What is that thou holdest in thy hand ?" He answered : "A rod." And the Lord said : "Cast it down upon the ground." He cast it down, and it was turned into a serpent, so that Moses fled from it. That they may believe, saith He, that the Lord, God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

TION.

the Church had taught error but once.

it forever lost its power to teach.

There can be no error in the teaching

against the Church has been that we

What thinking does any one do in re

gated. What is the Bible? It is a book made up of many books, the book that grew. Few have thought how it grew. Adam had no Bible, but he had the truth direct from God. For many years there was no Bible, and so it is absurd to say the Bible is the rule of faith. Who wrote the Bible? God by His own hand wrote the command-ments, and that is all. Did one man write all the books? No. How do we know that the men who wrote it were Sufficient time has elapsed since the birth of the Child Jesus, and so wide right. Because God inspired them, and therefore God is the Author spread and continuously from gener ation to generation has been the Chris What is meant by inspiration? When the Church speaks of inspira-What tian devotion to the Mother of the re tion it means the voice of God. Then generated world, that the most scen did the Lord inspire the authors of this book ? He did not dictate every prophecy has been abundantly tulfilled. word to them, for we know that the same incidents are related in different pose for an instant that the enemies o words by the different authors. He moved their wills ; and so they wrote Christians, whose every hope is at for you and me, and the unity of the book is preserved, for He is the Author. tached to the sacred maternity of Mary, the lesser effective power in the promulgation of that important truth How did the New Testament grow How did the Epistles grow? Epistles were letters-letters from Paul to the Romans, to the Corinthians, to

Paganism in her infancy, or Timothy. Were these letters in spired? Who says they were indeadly and insidious attacks upon her spired? unsullied purity by teachers of spired? Who says I must do what they say? The Church. Listen to doctrine in later times, how could the they say? The Church. Listen to what the Protestant Scherer says: "Unless, with the Catholics, we attriprophecy of Mary have ever been real ized? Would the numerous dissent ing bodies, satisfied with the disrup bute a supernatural, infallible author tion, if it were possible, of Christ's divine establishment, have spread ority to the Church, we are compelled to acknowledge that she may have been deceived in the formation of the uated from one generation to another, Canon of the Bible ; may have introthat prophetic declaration which duced into it books which did not now so familiar and dear to Catholics merit that honor, and excluded others throughout the four quarters of the which would have deserved it more. earth? How have Protestants been exercised in the fulfilment of that -" La Critique et la Script).

And what does the great St. Augus tine say? "I would not accept the Gospel unless the authority of the Catholic Church impelled me.

NO BIBLE OUTSIDE OF THE CATHOLI CHURCH.

Luther rejected from the canon of the Scriptures Job, Ecclesiastes, the Epistle to the Hebrews, the second Epistle of St. Peter, the second and third of St. John. that of St. John. that of St. Jude and the Apocalypse. Cal vin removed also from it the books of Esther, Tobias, Judith, Wisdom, Ecclesiasticus and the two books of Macca-bees. Spinosa and other critics cast a doubt on the authenticity of the Pentateuch, the Judges Kings, the two books of Paralipomenon, Isaias, Jere-mias, Ezechie, Daniel and the twelve lesser prophets ; Hobbes, that of Ruth. Grotius asserts that the Canticle of Canticles, the Book of Wisdom, and the two last Epistles of St. John are not in-spired. The Anabaptists denied the divinity of the Psalms and the book of Esdras, and so on. So that Protestant publisher who wished to publish a Bible containing only books whose authority would be recognized by all his coreligionist would have nothing to print.

Who settled the canon of the Holy Who determined what Scripture? was Bible and what was not? No other power but the Church. Christ had said : " All power is given to Me. Go ve therefore and teach." And falling back upon His promise "All My power I give to you," the Fathers in various councils, without fear or hesitation, declared what was Bible and what was not.

that dignity by treating her as an Did the Church wish to keep the ordinary mortal. Bible from the people? Who preserved it, copied it, translated it? These Catholic translations exist now. His human existence, for after the third day He arose again from the dead and appeared to His apostles, Luther said he had unearthed the saying to them : "See My hands and feet, that it is I Myself ; handle, and Bible, and yet there were sixteen editions of the Bible in German before Luther printed his. How in the face of this could Luther say he had not seen the Bible? Why had he not been called to account for his state-

MARY AS A PROPHETESS.

"All Generations Shall Call Me

Blessed.

of beliefs of the present age?

tical must readily admit that

Nor would any reasonable person sup-

religion would become the greater, or

Had the Catholic Church been un

able to survive the relentless fury of

broad among all nations, and perpet

prophecy? Is it a favorable argument n behalf of their sincerity and devo-

tion that they remain entirely silent

with regard to it, simply because, as

Church has unduly honored her from

whose pure veins the precious blood of

the adorable Heart of Jesus was drawn.

and which same blood was afterwards

shed for the remission of sins? Turn

ing to the Jews and pointing to the

attached to the cross, that grief stricken

Mother might have exclaimed, with all due propriety: "Behold My flesh and My blood which are given for you and

for the sins of the whole world :" for

verily the Christ that suffered there

was bone of her bone, flesh of her flesh

and blood of her blood, and we cannot

separate His sufferings from her suf-ferings-we cannot truly say that her

part in the great work of redemption had ended before that awful scene on

Calvary. It would be sad, indeed, and entirely

foreign to our conception of the justice

and benignity of God, if, after having built for Himself an earthly temple,

and adorned it with most precious and

becoming treasures, and make it the

scene of the profoundest of His enact

ments, He should relegate that blame

less object of His particular love, and

instrument of His corporal union with

the human race, to an inferior or com

that having raised the spotless Virgin

to the highest possible dignity, by creating her His mother, He would

afterwards, through no fault of hers,

deprive her of the honor attached to

Death itself could not rob Him of

mon position in His limited creation-

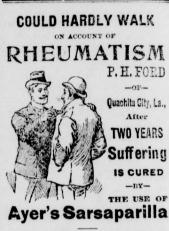
orn and bleeding figure of our Lord

they

think or allege, the Catholic

the redeemed shall have gathered around the throne on high, at the last day, to lift up their voices as the sound of many waters and great thunderings, in unceasing alleluias to the Lord our God, Who reigneth for ever and ever Did the Blessed Virgin think, when she uttered those prophetic words, that she was then placing upon record one of the most reliable evidences by which then, and not till then, will the joy of the Queen-Mother be proportioned to the bitter anguish of spirit that she endured at the Passion of her Son. the Church of Christ could be distinguished from among the multiplicity

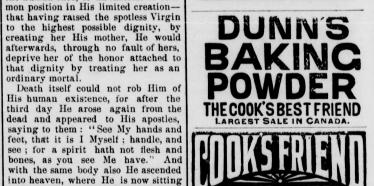
By the above evidence we see that. in addition to the many other endearing titles with which we as Catholics are familiar, the Mother of our Divine Saviour is also entitled to those of "Prophetess" and "Revealer of the Truth." And since as such the h And since as such she has conferred inestimable benefits upon us, we should take advantage of the privilege, during the month of May, that the Church has wisely and lovingly set apa.t for special devotion to Mary, to express our gratitude to her for her fostering care of our holy religion, and the irrefutable argument of her prophecy to sustain the claims of the Church against those of her opponents. To which end a prayer like the following would not, perhaps, be inappro-priate : Oh, Mary, divinely inspired Prophetess and Revealer of holy truth, who has blessed us, through the me-dium of the holy Scriptures, with a knowledge whereby we may distin-guish the Church of thy Divine Son, aid us by thy prayers, we beseech thee, to be fervent members of the same, that we may thereby glorify God through thee. Amen.-JOHN E. M. SHEA, in Catholic Review.

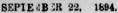


For fully two years, I suffered from o "For fully two years, I suffered from rheumatism, and was frequently in such a condition that I could hardly walk. I spent some time in Hot Springs, Ark., and the treatment helped me for the time being; but soon the complaint re-turned and I was as badly afflicted as ever. Ayer's Sarsaparilla being recom-mended, I resolved to try it, and, after **c** using six bottles, I was completely cured."-P. H. FORD, Quachita City, La.



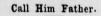
AT THE WORLD'S FAIR O





k out for the consequences. Tell the truth for God's sake, because He loves it, and hates a lie; tell the truth, and love the truth, for its own sake. We are, as St. Paul says, "created we are, as St. Paul says, "created We are, as St. God, in holiness of according to God, in holiness of truth;" let us keep the pattern to which we have been made.

Stop, then, deliberate lying for a purpose, which is but too common But also be careful in what you say try not even to fall into falsehood thoughtlessly. Let it be your honest pride that your word is as good as your oath.



Boys, when you speak of your father don't call him "the old man." Of course you are older now than when you learned to call him "father. You are much smarter than you were then ; you are are much more manly looking. Your clothes fit better ; your hat has a more modern shape and your hair is combed differently. In short you are "flyer" than you were then. Your father has a last year's coat and a two years' old hat, and a vest of still older pattern. He can't write such an elegant note as you can and all thatbut don't call him "the old man." Call him father. For years he has been hustling around to get things together, he has been held to the thorny path of uphill industry for years and the brightest half of his life has gone from him forever.

But he loves you though he goes along without saying much about it, and if he knew you were bad it would be the heaviest burden he has to bear.

Ayer's Sarsaparilla is not a secret preparation. Any physician may have the formula on application. The secret of its success as a medicine lies in its extraordinary power to cleanse the blood of impurities and cure the most deep-seated cases of blood - disease.

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. Hood's Cures.

Minards Liniment Cures Burns, etc.

He let His disciples go. sinners? They sinned against reason ; they were the first Protestants, because, although they had admitted His right to teach, they objected on the score of

what He taught. He let them go. Better let 10,000 go than forego that principle so full of consolation to all succeeding ages.

gard to the Trinity? How much thinking does one do about baptism? LUTHER'S CHARGE CONCERNING THE BIBLE. Then Luther came. He wished to

Only the mind of God can see the reform the Church, and men listened mystery of the Trinity. HOW THE BIBLE GREW. Now, as the Bible is a teacher, we to him. Men of keen intellect, who

were able to weigh and sift evidence, listened to this one man who wished to must ask for its authority. The auth-reform God's masterpiece, the institu- enticity of the Bible must be investi-

believed him because of the miracles ment? People were blinded. performed. They were critical people in those days. They wanted the au-thentication, and Moses had the power Troubles That Never Came. of the Almighty back of him. It was no

Some one has said, " I have been surrounded by troubles all my life long, When our Lord came on earth but there is a curious thing about them-nine-tenths of them never har quoted Mrs. Van Koert pened !" Schuyler in an earnest plea to women on "Living Beyond their Strength in the Steptember Ladies Journal.

I once heard of a lady who wrote down in order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical contrivance to be enabled in some sort to dismiss the subject from her mind The paper was put away and forgotten Several months later it came to light. when she found that not one of th fears therein set down has been real ized, and the difficulties had all been smoothed away before she came to the time for their solution.

Tired, Weak, Nervous.

Means impure blood, and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures. He

HOOD'S PILLS cure constipation by re-storing peristaltic action of the alimentary canal.

canal. Mrs. M. Stephens, of Albany, N. Y., writes us as follows: My stomach was so weak that I could not eat anything sour or very sweet, even fruit at tea-time would cause Heartburn, fulness or oppression of the chest, short breath, restlessness during sleep, and frightful dreams of disagreeable sights, so that I would often dread to go to sleep. With the use of Northrop & Lyman's Vegetable Discovery this unpleasantness has all been removed, and I now can eat what suits my taste or fancy." Corns cause intolerable pain. Holloway's deposit of truth in His Church. If of the spouse of Christ. The accusation Catholics do not do our own thinking.

Corn Cure removes the trouble. Try it and see what an amount of pain is saved.

Parents buy Mother Graves' Worm Exter-minator because they know it is safe medicine for their children and an effectual expeller of worms

Minard's Liniment for sale every-

into heaven, where He is now sitting at the right hand of God in all the glory of His majesty. He is there the sameGod-made man as when He clung to the arms of His Mother in childhood, and, consequently, still the Son of And as long as that two-fold Mary. mystical union of His Godhead and manhood shall exist - which will be throughout eternity—so long will He be the Son or the Blessed Virgin. And when the countless multitude of

IT IS NOT what we say but what Hood's Sarsaparilla does that tells the story of its nerit. When in need of medicine remember dood's Cures. nerit. When Hood's Cures.

Horit. When in need of infectence remember Hood's Cures. Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon sub-dued, tightness of the chest relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medi-cinal herbs, and can be depended upon for all pulmonary complaints. SMOKE Derby Plng Smoking Tobacco, 5, 10, and 20c, Plugs. Take no other. "Union" Make,

Minard's Liniment Cures Dandruff.

New York Catholic Agency The object of this Agency is to supply, at the ported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: The advantages and conveniences of this Agency are many, a few of which are: The advantages and conveniences of this Agency are many, a few of which are: The advantages and conveniences of this Agency are many, a few of which are: The advantages and the heart of the whole-sale frade of the metropolis, and has completed autor arrangements with the leading manufac-turers and importers as enable it to purchase in avertage of the metropolis, and has completed autor and importers or commissions from the im-porters or manufacturers, and hence-"An O extra commissions are charged it from the actual prices charged." "An O extra commissions are charged it for lines of goods, the writing of oily one letter this Agency will insure the prompt and cor-rect filling of such orders. Besides, there will be only one express or freight charge. "The Persons outside of New York, who may on know the address of houses selling a partic-tial for the expanding to this Agency." "The ergymen and Religication of and whet her egular or usual discount." "Any business matters, outside of buying and whet her egular or usual discount." "Any business matters, outside of buying and whet her egular or usual discount." "Any business matters, outside of buying and whet her egular or usual discount." "Any business matters, outside of buying and and use the regular or usual discount." "Any business matters, outside of buying and and the trade buying from this Agency with an due the regular or usual discount." "Any business matters, outside of buying and and the trade buying the ded to by your giving and and the top of this Agency, will be strictly and uschention by attended to by your giving and and the top of the Agency will be strictly and uschention by attended to by your giving and and there the guard or the attend your orders to THOMAS D. ECAN, Cathol

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SUNLICHT SOAP



NOTHING LIKE IT

IT PAYS TO USE

BAKING POWDER

Should be used, if it is desired to make bas **Finest Class of Genns**-Rolls, Biscult, Pan-rakes, Jobinay Cakes, File Crust, Bolled Faste, etc. Light, sweet, snow white and di-cetible dood results from the use of Cock end. Guaranteed free from alum. cer for McLaren's Cook's Fri

-OBJECTS OF THE-

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