IN THE SUN AND NOT "SO."

N. Y. Freeman's Journal. The New York Sun in an editorial article on the English Education Bill presently under discussion in the House of Commons observes and queries as follows :

From an American viewpoint the *Clows: ** From an American viewpoint the bill seems reasonable enough. De-nominational instruction may be given to such pupils as desire it, but it must he given after school hours, and the remuneration for giving it must come not from public funds, whether imperial or local, but from private sources. Why should Anglicans or Catholics object to a regulation which imposes an equal burden upon every sectarian denomina-tion ? Why should attendance on re-ligions exercises of a specific kind be compulsory ? Why should sectarian instruction be imparted in school hours? Why should the cost of it be levied on local rate-payers or on contributors to

Why should the cost of it be levied on local rate-payers or on contributors to the imperial exchequer? That such questions should even be mooted puzzles a citizen of the United States, where-in has long existed a complete divorce of religion from the civil power." As to the last statement it may be noted that there are chaplains in the United States paid service — in the army and navy and in Congress. This is not "complete divorce of religion from the civil power." On the contrary it is the civil power connected with religion and paying for it.

civil power connected with torganishing for it. With regard to the Sun's allegation that under the English Education Bill "denominational instruction must be given after school hours" and that "the remuneration for giving it must come not from public funds but from private sources"—this also is incorrect. The Bill provides that "simple Bible private sources "—this also is incorrect. The Bill provides that "simple Bible teaching" shall be given in the schools during school hours and by the same teachers by whom the secular instruc-tion is given, that is, by the regular teachers whose salaries are paid from public funds. And what is "simple Bible teaching?" Of course it is "de-nominational instruction." It is the religion of the Protestant denomination known as non-Conformist.

known as non Conformist. In the case thus truthfully presented In the case thus truthfully presented will be found the correct answers to the Sun's questions. "Why," asks the Sun, "should Anglicans or Catholics object to a regulation which imposes an equal burden upon every sectarian de nomination?" But there is no such regulation. There is no "equal bur-den." On the contrary the burden is very unequal, for the Bill proposes that Nonconformist religious instruction ("simple Bible teaching" to wit), shall be given at public expense, while Anglican or Catholic expense. In other words Anglicans and Catholics must pay taxes for Nonconformist denomin-ational religious instruction in the nal religious instruction in the pols, while their own religion is ex cluded from the school curriculum and school hours. Is that an "equal burden ?"

This answer is answer to the Sun's other questions. "Why should sectar-ian instruction be imparted in school an instruction be imparted in school hours?" The bill provides that it shall be so-that non Conformist sec tarian instruction shall be imparted in school hours, and that all other denom-insting a school school of the school hours. school hours, and that all other denom-inations-Arglicans, Catholics, Jews, Agnostics shall help to pay for it. "Why (queries the Sun) should the cost of it (that is, sectarian instruction) be levied on local rate payers or on contributors to the imperial exche-quer?" But it is so levied, or proposed in the bill to be levied, that is the cost of non-Conformist sectarian instruction, and of no other religions instruction, is and of no other religious instruction, is to be levied on local rate payers and contributors to the imperial exchequer.

Was the Sun aware of all this when making its statements and queries im-plying and asserting absolute "non-sectarization" is the



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Bible, and the only interpreter the judgment of the individual enlightened by the Holy Spirit."

by the Holy Spirit."" Their creed is the Bible—the Pro-testant Bible—and that creed the new Education Bill proposes shall be taught in the schools at the expense of the taxpayers, including Catholics. And taxpayers, including Catholics. And this the Sun calls an "equal burden upon every sectarian denomination." What has become of the motto: "If you see it in the Sun it's so?"

THE ONLY SOLUTION OF THE WORLD'S TANGLES.

Archbishop Keane of Dubuque, in Taking the baccalaureate address at Iowa State University last week, dis-cussed a matter that is well made clear

cussed a matter that is well made clear to the average mind of our day. "It may be urged," he said, "that some of the noblest philanthropists of modern times have made no profession of the Christian religion. But these men were reared under the influence of the Christian principles which genera-tions of their forefathers had held and transmitted as a second inheritance : tions of their forefatners had held and transmitted as a sacred inheritance; and they were practically loyal to these principles, while too many professing Christians were violating or neglecting them. Such cases, instead of contra-dicting the verdict of history, do but corroborate it. The excention proves corroborate it. The exception proves

the rule. "He who, through the religion of Israel prepared for him, and through the Christian religion which dispenses His blessings to the world, has ever taught that man must be loved, not only because of the ties of nature, but for the because of the first of nature, but tor the love of his Father in Heaven, He is the only solution of the world's social tan-gles and puzzles. Only faithfulness to Him will lead to their solution, and in vain it will be sought elsewhere." -Catholic Citizen.

THE CHURCH OF ROME.

TS POWER OVER ITS PEOPLE IS PUZZLE TO ITS OPPONENTS.

It is estimated that the Catholics in London number 200,000, and their body includes practically the entire Irish element in the population, just as the Presbyterian Church counts among its adherents most of those of Scottish birth. Many of these immigrants from the sister isle are to be found among the very poorest of the slums, and according to Charles Booth, constitute in that stratum of the population " a class apart, being, as a rule, devout and willing to contribute something from their earnings toward the support of their schools and the maintainance of their religion. It is one of the strangest character

istics of the Church of Rome that she alone among the denominations has discovered the secret of grappling to herself with hooks of steel men and women from every rank of society and

THE CATHOLIC RECORD.

GRAFT.

Every paper, every book, every magazine of the hour, seems to have chosen for the popular theme graft, till we are led to exclaim : Have we 10 honest public men, in politics, in trade, in commerce; may, even in the home 1 It extends to every station of life. lon. It extends to every station of file. Had we not better pause and consider what effect this must certainly have on foreigners who judge our country solely through the press, what a class of citi-zens it is not liable to encourage to our

shores ? Have we no honest men worthy of press space ? Most of the present in-vestigation appear but as the greatest farces. Why are there we condemna-tions ? It is not "through the mighty power of publicity," as the New York World puts it, that any final convic-tions can be made, but by the strong and constant series of government in-vestigations. In the long records of public exposures we can look for a strong awakening of the public conscience, but it will take time -years, perhaps centuries—to a comshores ?

conscience, but it will take time —years, perhaps centuries—to a com-plish. One of the strongest side toward the stamping out of graft, is the influ-ence of the mother. How can she read the press of to day without trembling for the future of her children and re-culling only too forcibly her duty calling only too forcibly her duty toward her child? "As the twig is bent, so is the tree inclined."

Inculcate principles of right, truth and honesty. Teach them the noble-ness of honesty, the supremacy of truth over every other factor of life. To our over every other factor of life. To our shame it must be admitted that the average daily paper is not fit to go into the hands of our youth to day. They are not able to discriminate between the honest public man and the grafter. So commercial has our estimate of things become that the man with the the man most worthy of nings become that the man with the most money is the man most worthy of emulation in the eyes of the present youth. The greatest and strongest solution in our eyes is the olution in our eyes is the conderful life abiding influence of the mother toward training her children to to the strictest, most scrupulous honesty of mind and purpose Mothers, look to it! In your hands lie the future glory or downfall of our country.— Intermountain Catholic.

Co-Operation in Civic and Patriotic Affairs.

Catholic Americans should not hesitate to co-operate with their non Cath-olic fellow-citizens in civic and patrio-tic affairs. Over in Germany the Cathtic affairs. Over in Germany the Cath-olic leaders do not hold aloof from their fellow countrymen of other creeds in movements making for good citizer-ship. The Catholic party known as the German Centre works in harmony with many Evangelical Protestants, and at a hanguet given by the Centre and at a banquet given by the Centre the other day the toast of "Our Evangelical Guests'' was proposed by Herr Fehrenbach, leader of the Centre men.

bers in the Baden Landtag, and was responded to by Count Bernstorff, a Lutheran.—Sacred Heart Review.

A Lesson.

The late Dr. Carmont, dean of the Scottish diocesan clergy, was in his day one of the most brilliant students of the Scots College at Rome. On one occasion he tied with the late one occasion he tied with the late Archbishop Croke, then a student of the Irish College, for the first medal in dogmatic theology. He was or-dained priest in 1847, when just twenty-three years old, and returned at once to Scotland. He always attributed his immunity from typhus and cholera while ministering to and herming hundred of victure of those burying hundreds of victims of those to his rigid two dreadful plagues, to his rigid total abstinence. —Antigonish Caske*.

Destructive Fire.

After one of these experiences the nor-Catholic that was wonders how he could have been so blind as to steel his heart to the truth because of a foolish feeling of pride in connection with one of the most helpful, satisfying institutions of God's Church.—Church Home Compan-ion.

DIOCESE OF HAMILTON.

REV, FATHER BUCKLEY HONORED. Owen Sound Times, June 15, 1906.

Oven Sound Times, June 15, 1996, As previously announced in The Times, the removal of Rev. Father Buckley from Owen Sound to take up the duiles of the parish priest toordon, is marked by universal feelings of re-trational states of the bases of Owen Sound etitzens, irrespective of religious difference, at of gladness because the change carries with it a well merited promotion. For seven teen years Rev. Father Buckley has labored faitfully-often under great hardebip and difficulty, to perform his salorted taks and new recognition to some extent has come to him and he goes out from a people who has learned to love and respect him to form new ties and about Owen Sound confidently hope and be they reming a state of the set of the set of the sound the set of the taked on Father Buckley at Sc. Mary's par-bins of the set fields an under of the set of the taddress, while Mr. M. Scully presented him with a purse of gold. Though taken by sui-taries will set in the set of the fields in the taddress while Mr. M. Scully presented him with a purse of gold. Though taken by sui-trate adarking his many friends in the the theore is unday evening after friends with the set of the thanking his many friends for the kindly sentiments entertained towards him. The address was as follows: To the Rev. Father Buckley: Reverend Sir.-We, the members of the con-gregation of St. Mary's church. Owen Sound.

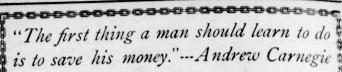
kindly sentiments entertained towards him. To the Rev. Father Buckley: Reverend Sir:-We, the members of the con-sentieve of the sentieve of the con-tended departure from our midst, desire to congratulate you upon your appointment to the important position of parish priest at Cor-tures of the sentieve of the content of the con-tended departure from our appointment to the important position of parish priest at Cor-tures of in advance, and that the parish which have one seventeen years since you first came to the Owen Sound mission, and each of the succeeding years has but added to the esteem and affaction in which you have been held by the members of the different congregations of his mission. It could not very well be other-ochial duties and especially your devolion to the one storenteen years since you first came to concent on the different congregations of his mission. It could not very well be other-ochial duties and especially your devolion to the menor of the was too great for you to take from Wiarion on the west to Thorabury on the east and Dornoch on the south, is no easy in due hardship too severe for you to undergo opplain. In addition to the love of our own of those of our separated breither who have inded by sour strict attending incidental from Wiarion on the west to Thorabury on the east and Dornoch on the south, is no easy of those of our separated breither who have inder the bille and on one has ever heard you complain. In addition to the love of our own of those of our separated breither who have inder on your part to our spiritual interests, our failende yeak seventeen years of de-son and firmly believe that you will be as fortunate. For Mechanization we as about to make. We hopps and firmly believe that you will be as fortunate interestion we are about to make. We hopps and firmly believe that you will be as fortunate. The Buckley was the creatent you we have and firmly believe that you will be as fortunate. The Buckley was the recipient of very forting addresse accompanied by appro-on

TWO MORE PRIESTS ORDAINED FROM MARYSVILLE PARISH,

was uplifted asking the best graces of heeven on the assembled throng, many a ferv.n prayer was offered that the consecrated young priest might live for many, many years to be-stow his benedictions on the people and be an honor to the Church of God. Among the first to receive the bloeving of Rev. Father Hehir were his brother, Mr. Mich ael Hehir of New York; and his two consins the Missos Kate and Nora Lynch, of New York and Toronto, respectively; who are also to be congratulated on the honor conferred on their esteemed relative. FAMILY WHICH COUNTS THREE PRIESTS AMONG ITS MEMBERS. AMONG ITS MEMBERS. The Saturday preceding Trinity was the date on which two natives of the parish of Marysville, and members of the same family. Ware clothed with the sacerdotal dignity. These were the Rev. M. Murphy, O. M. I. and the Rev. S. Murphy, O. M. I The ordination took place in the Cathedral, Ottawa, His Grace the Archbishop of Ottawa being the ordaining prelate.

the Archbishop of Ottawa being the ordaining prelate. The happy parents of the newly ordained, Mr. and Mrs. Timothy T. Murphy, had come from Marysville to be present at the ceremony and to receive the first blessing of the newly consecrated priests. Two aunts and a consin were likewise present. This makes three members of the family who have entered the ecclesiastical state and the Oblate Order. the other brother being the Rev. T. P. Murphy of St. Joseph's church, Ottawa. These three brothers are the grand nephews of the late Rev. Michael Mackey, who for over thirty years was parish priest of Marysville, and had been ordained at Kingston in 1818-a time when Ontario had in all but twelve priests tending to the needs of Catholic settlers garry. DIED RUTLEDGE.—At the residence of her sister Mrs. Mary Storey, Stratford. Ont., on Thurs-day, June 7, 1906, Mrs. Thos, Vincent Rutledge of Barre. Vr., eldest daughter of Mrs. Mary Mailoy of Kinkora, Ont. May she rest in peace !

garry. If the Irish of this country, either owing to the unwillingness of parent to make the nec-NEW BOOKS. Special Introduction to the Study of the Old Testament " by Rev. Francis E. Gigot, D. D., Part II. Published by Benziger Bros. Price \$2.50
The Lessons of the King " made plain for His Little Ones by a Religious of the Society of Jesus. Price @cents. Benziger's N.Y. If the difference of parent to make the nec-essary sacrifice in supplying means for the education of their sons, or else owing to the toc many output advancement, have been re-promoted with departing from the traditions of the fling up the ranks of the priesthood, we hink that Tyrendenaga, including the paishes of Marysville and Read may claim inving from this reproach. There are six their for fathers, and seem it to supply the paishes of Marysville and Read may claim munity from this reproach. There are six their birthplace. These are the Rev. T. P. Murphy, O. M. I., of Othawa, the Rev. John Masner of Madoc: the Rev. John Haniey of John Chance, and the priests just now or dauned - the Brow Ferst Just now or four are engaged in studies for the priest MoNell, Daniel McCullough and Edward Doyle of Marysville. ----C. M. B. A.-A resolution of condolence was passed by Branch 25, Cayuga, Ont., on the death of Bro. Andrew F. Waters,



JUNE 30, 1906.

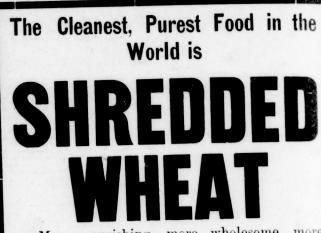
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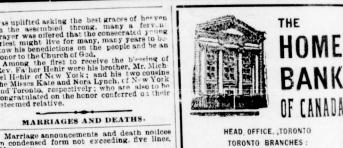
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sectarianism'' in the provisions of the Bill? Of course it was and by its re-marks further on as follows it showed that it fully understood the real site every grade of culture. Whatever their worldly position, whatever their de-gree of intellectual development, her power over them is a real and binding that it fully understood the real situa-"The British Non-conformists and

It is only those with some personal knowledge of her adherents who have

"The British Non-conformists and many lukewarm Anglicans take our view of the matter. They insist that the inculcation of specific religious dogmas is not the business of the State, although they are willing that instruc-tion in ethics and certain broad pric-ciples which underlie most religions be included in the educational programme." In the last four lines the cat is let any idea of the diversity of individual conviction which attains repose under the apparently rigid and unbending system by which her authority is exer-cised. Yet, she is though perhaps the most varied as well as the most united and

which is established and endowed

ing which is established and endowed by Mr. Birrell's Bill. Mr. Hirst Hol-lowell, for example, is indignant that Mr. Lloyd George should have at last come to see and have publicly declared that council schools (the public State supported schools) give Protestant

that council schools) give Protestant supported schools) give Protestant teaching such as is acceptable to a Pro-testant country, and that so they are

pretation is sufficient for all purposes, and this is the sectarian principle of

Mr. Hollowell's own denomination (the

states

Congregationalists). Their Year-book

Included in the educational programme." In the last four lines the cat is let out of the bag. The non Conformists " are willing that instruction in ethics and certain broad principles which uncompact force in the religious world, and though there is a general tendency to follow her ϵ xample of pressing the arts into her service, her converts are derlie most religions be included in not numerous. On the other hand, derie most religious be inc, " which the educational programme," which means that " simple Bible teaching," that is, the religion of the non-Con-formists, be included in the educational programme, and as a matter of fact it is included in the Bill, as to which which oddly enough, when they do come it is usually from the affluent and highly educated class, and not a few of the most cultured skeptics turn to her at last in their despair and become her zealous supporters. - London Telegraph.

some pertinent and significant views, including the Catholic view, are thus briefly noted in the Tablet : "Controversy still revolves round the question of the simple Bible teach-

'TIM " HEALY'S ACT OF FAITH. One of the most meteoric geniuses in the history of modern Ireland is un-doubtedly the irrepressible "Tim" Healy, and one of the grandest acts of faith that an English Parliament was ever made to hear, fell from his lips in the discussion of the great school ques-

tion, now occupying the time of the solons of Great Britain. solons of Great Britain. "I would rather have my children taught the 'Our Father' than the use of the globes," was a sentirent that made England think. Continuing, the fiery orator, subduing into solemnity, gave out his credo in these telling maxiade. testant country, and that so they are practically Protestant institutions. He resents also the Manchester Guardian's reasoning that so far the presence of the Bible in the schools is "a form.-lary of some particular denomination." But he has been effectively an-swered in a letter from a cor-respondent to the same journal, who declares that Mr. Hollowell simply begs the question at issue. "The use of a Protestant version of the Bible in the Protestant sense," writes this correspondent, "does un-doubtedly constitute a Protestant teaching. The principle underlying the non-Conformist position is that the Bible without any authoritative inter-pretation is sufficient for all purposes,

periods: "I would rather my children would understand their religion, the provision understand their religion, the provision for the eternity that is to come, than that they should be rich, and educated, and prosperons. I care little for your education. But there is one thing which I and mine have got a grip of : I do believe in Christ to come; I do be lieve that cur children, whatever be their misfortune, whatever be their poverty, they listen to the teach-ings and put in practice the les-sons they receive in Catholic schools will receive a rich reward."—Catholic Union and Times. Union and Times.

the common version we con sider to be adequate to all purposes of instruction and edification.' Another manual puts it, "Our creed is the usually still the storm of angry passion.

Nicolet, Que., June 22.-A disastrous onflagration broke out here last evening, which soon got beyond control of the local fire brigade and utterly destroyed the magnificent new cathedral, the old parish church, the splendid con

vent of the Sisters of the Assumption and the residence of Mgr. Suzor, the retired Bishop of Nicolet. Both the old and the new cathedrals, the L'Assomp-tion Convent and the Hospice St. Joseph are mere heaps of smoking ruins,

in places flaming fiercely. There were three hundred Sisters in the convent, and the flames spread with such extraordinary rapidity that they were only rescued with great difficulty. Latest estimates place the loss a about \$600,000 divided as follows : The two cathedrals, old and new, \$250,000 L'Assomption Convent, \$200,000, and the Hospice St. Joseph \$15,000.

THE CONFESSIONAL.

Non Catholics make confession their great bugaboo, says a contemporary. It is not at all uncommon to hear a nor-Catholic say that if it were not for the Catholic say that if it were not to the the tribunal of penance they would become Catholics. They say they are afraid to confess to the priest. They protest that they do not think it right to tell there sins to a mere man, and so on. After a non-Catholic has become a Catholic and her penance the tribust of the tribust o

After a non-catholic has become a Catholic and has approached, the tribu-nal of penance, his whole notion of con-fersion changes. He wonders why he ever dreaded the procedure, Such a load is lifted from his heart! Such a peace enters into his soul! Such cor-tentment envelops him! He has to d God's earthly representative all about

his innermost feelings, about his temptations to which his poor we k nature had succumbed and those which had been resisted, of the doubts and the fears none of which he would have even hinted to every day friends. He has listened to the kindly advice of the priest who has heard the stories of so many penitents and has counseled so many. He has knelt in the dim'y lighted church and looked up toward the nigh altar in front of which burned the red fire, signifying that the Lord of heaven and earth was in the tabernacle

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fifty cents.

THERE IS AN EXCELLENT OPENING for a Catholic doctor in a thrifty town in new On ario. For particulars address H. L., CATHOLIC RECORD, London, Ont. 1445-1 A DAY OF REJOICING FOR BARRIE. On Sunday last—the solemnity of Corpus Chr.sti—the church of the Sacred Hear of Mary, Barrie, was in reality on fete: when the good people of the town were honored with the high privilege of having ayoung priest ing his first Solemn High Mass in their nidst. The reverend genite man to whom reference is made, is Father John J. Hehir, who recently completed his theological course in St. Paul seminary, and was ordained during Pentecosi week, by Archtlisher Direland. Father Hehir is not, however, a stranger to Us; being a cousin of our esteemed pastor, Very Rev, Dan Egan, who is to congratulated on his kinema: success Thereisely at 10:30 Rev. Father Hehir Intone the "Asperger," which was continued by the choir, followed by the 'Veni Creator Spiritus," Then commerced the grand act of his life-his frat Mass; and as he proceeded with the Holy Sacrifier, the members of the congravitor were edilied by the plety and reverence mani-fested during the solemn ceremony. Very Roy, J. R. Teefy, DD., C. S. B., Toronio, acted as deacon. The meine for the occasion was " Missa de A DAY OF REJOICING FOR BARRIE.

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The second state of the second secon but one regret among the spell-bound listeners and that was that the voice of the speaker had ceased.

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daar Lord would come to him in the sacrament of the altar and would be a help to him in every time of trouble.



