

The Catholic Record.

"Christianus mhi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname).—St. Paclian, 4th Century.

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LONDON, ONTARIO, SATURDAY, MAY 6 1905

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THE B. N. A. ACT STILL IN FORCE.

For some weeks the Christian Guardian has been orating on the school clauses as a menace to Canadian liberty. It has belabored the hierarchy, and now it exhorts us to believe in its strong but temperate and consistent attitude towards the Autonomy Bill.

To assume, however, that the members of Parliament who support the Bill are acting under "spiritual influence" is an exhibition of either childish egotism or prejudice. To assume again that the gentlemen who support Sir Wilfrid Laurier's policy are enslaved to the hierarchy is scarcely a tribute to Canadian law-makers. To harp from week to week on the iniquity of not being able to see eye to eye with it, and incidentally to weave into its contention old charges against Catholics, may be but the Christian Guardian's method of displaying strength and consistency. But it is rather late in the day for the editor to preen himself on his impartiality in the matter.

His pronouncements are on record. And with these in mind we cannot but wonder at the assurance of the individual who has vilified us and belauded the issue, venturing to hold himself guiltless of any attempt to foment dissension.

At the beginning of the agitation the editors rallied at the Separate school system. It tended, so they declared, to dissension; and they asked us why we should not be satisfied with the schools championed by the sects. To this we replied that it concerned us little just what system was approved by our friends. We merely pointed out that the British North America Act was still in force. To the charge that Alberta and Saskatchewan were the victims of coercion we replied that for each Province the Legislature may exclusively make laws in relation to education. "Provided that nothing in any such Provincial law" shall "prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the union." These schools were established by Act of Dominion Parliament in 1875, and, according to Mr. Haultain, have worked well and given offence to none. Our readers will remember that in the debate on the Territories Act of 1875 Hon. Edward Blake said that it was essential to our obtaining a large immigration to the Northwest that we should tell the people beforehand what their rights were to be in the country in which we invited them to settle and deemed it necessary to introduce Separate schools into the measure then before Parliament. This was done. The fact, therefore, is that Separate schools which exist in Territories at the time of Union—that is when they enter Confederation—must, in deference to the B. N. A. Act, be upheld and perpetuated. The clamor, then, against hand-capping the Provinces and the fury over permitting "the most stagnant and reactionary section of the Dominion" to clamp Alberta and Saskatchewan "into its own narrow and outworn mould" is appeals to ignorant prejudice.

Judging, however, from articles that have appeared in the public press the Ontario rangers have failed in their agitation. Fair-minded Canadians recognize that Sir Wilfrid Laurier stands by the Constitution. If Separate schools exist, and are to be continued in the new Provinces, let them fulfilment against the law of 1875 and the British North America Act.

WHERE THE RESPONSIBILITY LIES.

We have received a few letters informing us that many non-Catholics take no interest in the tirades of religious weeklies and the preachers against the school clauses. We are glad to know it. We did not, however, think at any stage of the agitation that impartial non-Catholics rejoiced in the unseemly exhibitions which have disgraced Ontario and made it unworthy to mate with the other sections of the country which pride themselves on their spirit of toleration. They know us, these Protestants, well enough to dissociate us from the calumnies that have poured from the press; and, with their knowledge of us in business and politics, know, too, we are not unmindful of the canons of fair-play. We wish to live in amity and concord with all citizens. And we

have no hesitation in saying that no cloud would darken the sky but for a few prejudice-ridden preachers who know not that their day of influence is gone. What citizen of this country would have imagined that a few days after the introduction of the Autonomy Bill the gates of Misrepresentation, that we presumed had been locked by Common Sense and Justice, would have been flung wide open. And yet we saw the same old phantoms strutting the stage and heard the same old pathetically decrepit charges. In fact the preachers saw Rome everywhere. They had the "in tolerant hierarchy," garnished with "medievalism" and the "Dark Ages," for breakfast, dinner and supper. They bespattered Quebec with all manner of epithets, and concluded their performances by cooing they had not done a thing. And wherefore? Why did warrior Hughes suggest that we ought to shoulder our muskets and start a rebellion, and the preachers buckle on their armour? We suppose that to the bellicose colonel it was one way of achieving notoriety, and to the preachers another proof of their orthodoxy. But happily the British North America Act is still safe. The organic law of this country has not been destroyed to make a Toronto holiday. Quebec will continue to give us lessons in toleration, besides contributing to our literary and historical glories, and Canadians in general may wonder for many a day at the peculiar human beings that abide in Toronto and adjoining parts.

A CHURCH WITH 2,000 CONVERTS.

ST. MARYS OF THE ANGELS, BAYWATER, ENGLAND.

The same quiet force and effective simplicity which marked Father Kirk's charming little record of "Some Notable Conversions" pervade the pages of "Reminiscences of an Oblate of St. Charles," just completed by his pen, writes a staff contributor of the London Tablet. The theme, after all, is still one of conversions; for he himself and many of his brother Oblates are converts; and the chief of the churches of which he writes, St. Mary of the Angels at Baywater, counts a convert roll of two thousand names. H. E. Manning, C. J. Laprimanday, H. A. Rawes, H. M. Bayley, F. M. Wyndham, W. Humphry, F. Brown, S. Andrews, J. J. Green, Douglas Hope, J. E. White, J. S. Brown, J. B. Eskridge, Charles Dawson, A. V. Bennett, as well as Father Kirk himself, make up a goodly list of Oblates who were once clergymen of the Church of England.

These names live. Not one of them but stands in the public mind for some work of beneficence. Some of the bearers of them have passed away, leaving memories that will not die. One has moved his quarters, Father William Humphry, who has changed his regiment and his Captain-Saint, fighting now under the banner of Ignatius instead of under that of Charles Borromeo. "Immortal mortal" is the name of Cardinal Manning, the Father Founder, who made Baywater his home, and who was, himself, for that matter, a receder and changer in chief, and not always for the best, humbly speaking, either—a changer from Lavington to the Artesian road. Father Douglas Hope is gone—cut off in the flower of a brilliant youth. His change had been from Christchurch, Oxford, first to Baywater, and afterwards to the Harrow-road where he succeeded his cousin, Lord Archibald Douglas, in the charge of St. Vincent's Home. He shared the rough food of the boys, lived their life in playground and schoolroom; never thinking of himself, or he might have known that in spite of his six feet of stature and his brilliant physique, he was not the play field of Eton may have won the battle of Waterloo—they did not in this instance achieve victory over the outcasts of London. Five years he labored, and then, he, too, was borne to rest at Kensal Green. One great London newspaper, of Hebrew organization, gave him a sympathetic note; not perhaps so much because he was a Christian hero, of an order the Catholics could hardly have excelled, but because "he called cousins with all the blue blood of Scotland," and was the son of a father who sat in Parliament for Windsor and of a mother who was a bed-chamber woman to Queen Victoria.

Another name on the list has a public life of its own, and a public life it deserves. Father Henry Augustus Rawes, his career as an Anglican clergyman was finally closed by his reception into the Church at the hands of Father Grant, S. J.—so that the Jesuits may, in a sense, be said to have given Father Rawes to St. Charles if they afterwards took Father Humphrey and Father Henry Karslake away. For nearly thirty years he worked among the Oblates, at the same time producing a body of literature which has a personal note entirely its own. It is at once profoundly evangelical and profoundly Roman. In him were united in a quite singular degree, unction and learning; he could put the driest thesis into the language of poetry. What one reads of the reputations made by far less gifted writers of religious books outside the Catholic Church, one is driven to the conclusion that Father

Rawes, even from his own people, has received something much less than his deserts. His "Homeward: A Tale of Redemption" is conceived with a spiritual elation befitting the theme, and in language that answers to the mood. In his love for "The Beloved Disciple"—the name of another of his books—he had Cardinal Manning for a true brother, as also in his devotion to the Holy Ghost. When he founded a Confraternity of the Servants of the Holy Ghost (erected into an archconfraternity by Leo XIII. in 1879) the Cardinal wrote to him: "It is the embodiment of a devotion to which, for more than thirty years, I owe the chief blessings and graces of my life." Elsewhere, as many will remember, the Cardinal speaks of the Holy Ghost, the Comforter as "almost palpably present" with him in the acts, decisions, and aspirations of his daily life. He rejoiced, therefore, when Father Rawes began his "Library of the Holy Ghost." "My two books," he humbly wrote in a letter given by Father Kirk, "of the Temporal and of the Internal Mission of the Holy Ghost were written with the hope and prayer that they might rouse some of you to carry on more worthily what I had begun." Together he and Father Rawes longed for the development and realization of this devotion among their Catholic fellow countrymen. A hidden French nun a daughter of St. Teresa, was, unexpectedly and quite unofficially, to their great ally; but neither of them lived to read in "The Little Flower of Jesus" the experiences of a young French girl that were even as their own. Some day or other, Father Kent, by whom the Oblate literary tradition is maintained and augmented, might well, one thinks, revive the memory and influence of Father Rawes for a generation that is more fitted and prepared to appreciate him than was that which has passed away. Every man of original mind must supply to his readers the heaven as well as the loaf; and the heaven takes its time to pervade the loaf.

THE D'YOUVILLE READING CIRCLE.

Many interesting things were mentioned at the meeting on Tuesday. A new magazine "The Canadian Monthly," with which Professor Stockley is closely connected, has a splendid paper on the Irish University question. Miss M. L. Mallock, sister of Henry Mallock, and a graduate of Cambridge, England, writes in the Dolphin a sort of review of a late book called "The Soul of Old Japan," by Hearn. Some passages from the paper were read. As long as ancestor worship remains, Japan will not be ready for western ideals in their noblest expression. Canadian affairs were briefly mentioned. "The Light Invisible" is a new book by Robert Benson, and the stories are usually alarming, but these are an exception and are entertaining, harmless and pretty. On Monday, May 1st, Mr. John Thompson, son of the late Sir John Thompson, will deliver a lecture on Dr. Sam. Johnson. A few minutes were devoted to preparation for the lecture. Some time later in May we hope to have a lecture that will be most timely. Mr. Voy de Voya, who recently visited the convent, will be the lecturer. This prolate is interested in a colony of Hungarians in the Canadian Northwest for whose benefit an orphanage is to be built. Mr. Voy de Voya has travelled extensively in Siberia, Manchuria and Japan, and will describe his travels with lime light views as illustration. The annual report of the I. C. T. S. is most encouraging. Its growth is steady and sure. The address by Rev. Ed. Shanahan on "Truth and Its Responsibility"

ties" should be read and pondered well. "The Great Consummation," the last book of "The Light of the World" was read. It was particularly timely for the Easter-tide and its poetry is most beautiful. Holman Hunt's great picture, "The Light of the World," was mentioned. It has lately been on exhibition in Ottawa. The following poem, translated by Longfellow from the original Spanish by Lopez de Vega, was read: "Lord what am I, that with unceasing care, Thou dost seek after me—before that dust Thou wilt unheavily down, before my gate; And pass the gloomy night of winter there? O strange delusion! that I did not get Thy blessed approach, and oh, to Heaven how I long!"

If my ingratitude's unkindly foe: Has chilled the bleeding wounds upon Thy face: How oft my guardian angel gently cried: Soul, from thy casement look, and thou shalt see How he persists to knock and wait for thee! And oh, how often to that voice of sorrow, "My two books," he humbly wrote in a letter given by Father Kirk, "of the Temporal and of the Internal Mission of the Holy Ghost were written with the hope and prayer that they might rouse some of you to carry on more worthily what I had begun." Together he and Father Rawes longed for the development and realization of this devotion among their Catholic fellow countrymen. A hidden French nun a daughter of St. Teresa, was, unexpectedly and quite unofficially, to their great ally; but neither of them lived to read in "The Little Flower of Jesus" the experiences of a young French girl that were even as their own. Some day or other, Father Kent, by whom the Oblate literary tradition is maintained and augmented, might well, one thinks, revive the memory and influence of Father Rawes for a generation that is more fitted and prepared to appreciate him than was that which has passed away. Every man of original mind must supply to his readers the heaven as well as the loaf; and the heaven takes its time to pervade the loaf.

THE CHURCH AND MODERN THOUGHT.

Chicago New World.

Most of those who are not within the actual pale of Catholicity receive their knowledge regarding its spirit and teaching from non-Catholic histories, and these are, unfortunately, singularly unjust and prejudiced in reference to her. Hence we often hear, and perhaps not without reason, that "Catholicity and modern thought do not harmonize"—say "not without reason," because, as I have already stated, the moment of her existence is defective, and when the spring is poisoned, the streams which flow from it—be they ever so sparkling—are infected also.

Catholicity, as the criterion of universal and eternal truth, stands alone—like a massive fortress against the armies of heresy, unbelief and rationalism, have been from the very moment of her existence hurling themselves in deadly fury. Those in command of these armies are well versed in the tactics of modern logic; one by one, though seldom in unity, they have attacked the grand old citadel, each in its time to be turned back humiliated—only to form under a new name and wage the eternal warfare which must continue as long as truth and falsehood are in opposition.

In this twentieth century, which men are drunk with the wine of ambition, discovery and research, many have maintained against the principles of true progress and united to attack Catholicity. Minor systems of religions as well as logical thought have been ignored. Great men, long since dead and buried, have had their writings disinterred from peaceful graves and brought forth as arguments to prove that Catholicity and modern thought are antagonistic. * * * but remember that Catholicity was not founded to teach aught but the science of reality and spirituality; if ever Pontiffs or priests have encroached on matters of learning not pertaining to her divine mission, they have done so as individuals and not as an authoritative teaching body—and, while she is by no means authorized as an explorer into the hidden depths of nature and natural life, it is not her mission or purpose to retard such research or advancement. Again, if Catholicity were opposed to all she is accused of opposing, she could not have existed, or even be in existence to day. One ray from the flashlight of modern investigation would banish her to oblivion. But her truth and teachings stand now after two thousand years of battle with the world, and in her there is not a sign of crumple or decay. Monarchies are falling, Republics taking their places—these in time will give way to other forms of government, the laws of which are not yet conceived in the mind of man; but Catholicity remains ever the same—the toe of progress or modern investigation, but rather its helper and handmaid. Nor do we find in her children the slightest opposition to modern knowledge and discovery. Take, as an example, that magnificent army of women, known as the Sisters of Charity and Mercy—their lives are given with a noble self-sacrifice to the care of the sick, yet, in their hospitals, do we not find every modern discovery of surgery applied in the service of the afflicted? They are among the most devout children of the Church, but do you think that Catholicity or they themselves ask if a pathological discovery has been found by a Catholic or a non-Catholic? No, they make use of all that God has given, saying humbly "the earth is the Lord's and the fullness thereof."

All that is moral and progress meets with sincere co-operation at her hands—all that is opposed to morality or strikes at the foundations of society or the integrity of domestic peace finds in her a most determined foe. Now, as always during the hundreds of years of her existence, Catholicity is ever the sponsor for the principles of sound government—whether written under the royal banner of a king or under the glorious flag of a republic. Every page of her theology teaches loyalty to legitimate authority. When the Spanish flag was lowered in the Philippines Catholicity accepted at once the changed conditions and, as soon as possible, sent American Bishops with orders to inculcate American ideas and customs (religiously speaking

among the millions of her children in those islands she will succeed, because Catholicity never fails. Naturally, her teachings are not in harmony with anarchism, socialism and the more vulgar forms of social upheaval. She does not agree with Tolstoi, that all government is necessarily bad—but she knows that each succeeding government is transitory. In her wonderful course she has seen them rise, prosper, fall, decay and die; she has baptized them in infancy—and she herself remains immutable and eternal. Men learn wisdom from books, but from experience they learn true knowledge; the same is true of society, and, humanly speaking, of Catholicity itself; therefore, while she is not antagonistic to modern thought or ideas, she is necessarily conservative in her judgments. Knowing that she has not been divinely commissioned to teach cosmology, or natural science, she bids the student of modern research first to prove his theory before she accepts it. If a learned student of natural history claims that the world is several million years of age, in place of several thousand, Catholicity does not forbid him to think as he likes or discover all he can—but she never deviates from the prerogatives of her own divine inheritance, and in matters of faith and morality, she bows her venerable head to no man, save the Man-God—Christ.

There is not, and never has been in the history of the world any organized power which can compare with Catholicity. From the simplest of her children, the very beggar in the streets, to the most illustrious of her scarlet-robed Cardinals, or even the august occupant of the Pontifical throne, there exists a union of thought and belief which has never before been known in the history of man. When Macaulay expressed in reference to her immutability that she would be in existence when the native and civilized Australian would stand at the Bridge of London and sketch its arches but put into words the ideas of every thinking man. Yesterday a Pope lived, to day he dies, to-morrow another takes his place, and so on down through the whole marvelous and wonderful hierarchy of Catholicity, in which, from the highest to the humble, each though but a unit forms, nevertheless, a part of that magnificent organization which compels the admiration of the world. Mr. Rev. Mon. EDWARD R. CHASE, Leerd, Texas.

HIGHER CRITICISM.

The startling denials of the divinity of Christ uttered in recent years by prominent ministers of religion outside the Catholic Church show clearly that Protestantism is losing ground after four hundred years of stubborn onslaught. As a result of the principle of "private interpretation" the truth and mysteries which are the very foundations of Christianity are in our day being relegated along with the fables of the heathen deities to the myths of antiquity. And no argument will stay the hand of the iconoclast.

While the dissenting Christian world is being overturned by what is known as "higher criticism," in striking contrast is the position of the Catholic Church which, after nineteen hundred years, is still strong in her conservatism as regards the essential teachings of her founder. Not persecution or calumny or ridicule or the machinations of wily governments have been able to swerve her from the path of duty. She has guarded zealously the sacred legacy which she received from the apostles against her. Sects and atheists may have been irreverent in derision of her dogmas, but neither human intellect nor diabolical malice have succeeded to win away from her the millions of souls who accept her teachings as the word of God.

The strength of the Catholic Church in our days of unbelief, lies, apart from the support of God, in her marvellous system of government. The Church will not brook disobedience to her laws; nor on the other hand does she multiply her dogmas to tax uddly the faith of her children. While she insists on the necessary truths she allows the widest difference of opinion in matters that have not been defined. And she speaks *ex cathedra* only when the faithful would be imperilled if she remained silent.

Besides she is not bound down to one method of arriving at the truth. Her dogmas do not stand or fall with the literal or figurative sayings of the Bible. Her dogmas will never contradict the Scriptures. On the contrary they are derived mostly from the sacred writings, but the Scriptures are not the only source by which she knows how to teach and guide her children in this valley of tears. In her search for the truth tradition plays no less a part than the writings of the Apostles. And naturally enough. The truths of religion cannot all be written in one book. Nor could the Apostles had they lived themselves to the end of the world have written all the things done by Jesus while He was on earth. Besides, unless God Himself directed their handwriting, it would have been impossible to avoid some obscurity. There is imperative therefore, another means by which the truth may be discovered, or having been discovered may be interpreted to the safety and spiritual comfort of the human race. In the government of the Church tradition serves her where the Scriptures fail. By tradition she may learn what is obscure in the Scriptures and even what is not contained in the Scriptures at all. By tradition she can discern what is spoken figuratively and what is to be taken

literally in the Book of Revelation. Confident, therefore, that she is the "pillar and ground of truth" the Church is not afraid of scientific investigation. One truth cannot contradict another. As her utterances *ex cathedra* must be true if God is faithful to His promises, no fact of science and no methods of criticism can disprove what is authoritatively stated as the word of God. Thus the Church welcomes higher criticism just as she looks with favor upon the discoveries of modern science. Neither the one nor the other will ever be found in conflict with her teachings and for this reason the Church will not yield one iota to theories unsupported fact.—Providence Visitor.

CATHOLIC NOTES.

The Hon. Charles W. Anderson, the colored orator, who has just been appointed as collector of internal revenue at New York City, is a Catholic, and, it is said, a very consistent and devoted one.

A choir of priests had been formed by request of Archbishop Moeller for the purpose of rendering the Gregorian music of the Mass at all the funerals of priests which take place in the Cincinnati archdiocese.

Pope Pius X. has conferred on a Dublin Catholic physician, Sir Francis Cruise, the distinction of Knight of the Order of St. Gregory the Great, in recognition of the merit of his recently published new translation of the "Imitation of Christ."

The large crucifixion presented to the St. Benedict's Colored Mission of New York by Pope Pius X. and brought to the rectory, the Rev. John E. Barke, by Mr. Kennedy rector of the American College, Rome, is now on exhibition at Tiffany's store.

The New York Sun of April 24 says that at St. Patrick's Cathedral in the city nearly 13,000 worshippers were present at the Masses on Easter Sunday. Of this number 3,500 received Holy Communion. His Grace, Archbishop Farley pontificated. The music, under the direction of Prof. C. Ungerer, was the most elaborate Plain Chant program ever given in the Cathedral.

In Australia the Catholics constitute one fourth of the entire population. There are 6 Archbishops, 17 Bishops and a Catholic population of 1,100,000. The diocese of Melbourne, where the recent congress was held, leads with 150,000 church members, 100 parochial schools, with about 20,000 pupils and a number of industrial schools, academies and colleges.

A distinguished visitor called recently at the Catholic Cathedral House, Edinburgh, Scotland, in the person of the Right Rev. Charles J. Macdonald, Bishop of Charlottetown, Prince Edward Island, who with the Catholic colony that persecution forced to emigrate from the Western Highlands after the rising in 1845. He is on his way home from the visit of *limine* in Rome.

The Oblate Fathers have purchased ground for a new House of Studies at Washington. The purchase was made by V. Rev. M. F. Fallon, provincial of the Oblate Fathers, and comprises fifteen acres directly opposite the Catholic University. Father Fallon announced that the first house to be erected will be the house of studies for the scholastics or advanced theological students, and that a novitiate will be erected on the smaller plot some time.

For the first time in the history of the United States a Master General of the Dominicans will soon visit that country. Father Hyacinth Mary Cormier, with his secretary, is now on his way to America, and while here he will make a visitation of all the houses of his Order. The last time such a visitation was made was when Father Tom Burke visited this country. The Dominicans are growing very fast in the United States, and the heads of the Order recognize the increasing importance of the branch in the United States.

Among the historical buildings in London to be demolished to make room for the new thoroughfare of Aldwych from Holborn to the Strand, not the least noteworthy is the Church of St. Anselm and St. Cecilia, in Cardina Street, near Lincoln's Inn Fields. It is the oldest Catholic Chapel in London, dating from 1640, and was originally attached to the residence of the Sardinian Ambassador. During the Gordon "no Popery" riots in 1780 the house and chapel were attacked and partially destroyed, as being the chief resort of the Catholic nobility and gentry. After the suppression of the riots the chapel was rebuilt and enlarged. It has always had a large Irish congregation, many of the Irish who went to London when churches were not so numerous as they are now having settled down in the neighborhood so as to be near the chapel.

The Russian Church.

The essential difference between the Roman Catholic Church and the Russian (more correctly the Greek) Catholic Church is that the latter does not acknowledge the supremacy of the Holy Father. There are a number of smaller points on which the two Churches differ, but the one stated is the one great and important one.

Success has greater dangers for the soul than adversity. It appears to be a custom of our times that the latter attracts to God, while the former draws away from Him. How unlike reasoning creatures that men should seek God in misfortune and turn from Him in prosperity.

Children

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Tablets

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OTTAWA

FOR THE ROMAN

school, Prince Albert, 15th Avenue, S. W. McDonald, Prince

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