

NEWS FROM SCOTLAND.

Amongst outstanding events in the Catholic Church in Scotland recently, not the least has been the presentation to Right Rev. Aeneas Chisholm, Bishop of Aberdeen, of his portrait to mark the celebration of his jubilee as a priest. The portrait, which was painted by a Scottish artist of eminence, is a striking likeness. It was subscribed for, not only by Catholics all over Scotland, but by many prominent non-Catholic admirers of the Bishop and his work.

The presentation ceremonies began with Pontifical High Mass in St. Mary's Cathedral, Aberdeen, at which the Bishop himself officiated. The handing over of the portrait followed in the presence of a large public gathering, and a banquet, at which eulogistic speeches were made by prominent priests and laymen, concluded the proceedings. In addition to the portrait His Lordship was the recipient of a purse containing \$500, publicly subscribed.

The portrait of Bishop Chisholm will be hung in Blairs College, the Scottish national ecclesiastical seminary, of which His Lordship was rector prior to his elevation to the Episcopate. The picture will have as company very fine portraits of such historical personages as Cardinal Beaton, Mary Queen of Scots, and Prince Charles Edward Stuart.

Father Bernard Vaughan, S. J., whose fame as a preacher is world-wide, occupied the pulpit of St. Mary's Cathedral, Aberdeen, the other Sunday. The building was filled to its utmost capacity, and hundreds were unable to obtain admission. It is estimated that about twenty-five hundred persons were present, at least half of whom were non-Catholics. A collection was taken up on behalf of Aberdeen hospital for incurables, Father Vaughan himself assisting in passing round the collecting plates. Father Vaughan does nothing by halves, and not content with the contributions of the people in the cathedral, he went outside and collected a goodly sum from the cabmen and chauffeurs waiting in front of the building.

The marriage of Prince Miguel of Braganza to Miss Anita Stewart, the American heiress, took place in the north of Scotland a few weeks ago. The Bishop of Aberdeen performed the ceremony, assisted by Father Fraser of Dingwall. This is said to be the first royal wedding in Scotland since the Reformation, and in accordance with the laws of the land the bans were proclaimed in the Presbyterian parish church at Dingwall as well as in the Catholic church of the district.

PRAYERS FOR THE DEAD.

"A Plain Man," in the London Saturday Review, speaks his mind in relation to prayers for the dead and shows how the practice appeals to the reason of one not a Catholic. He says:

I am speaking instinctively. I do not profess to know the theology of the matter; but I am very sure that the man or woman who has any Christian belief at all would pray for the dead as a matter of course, if there were no prejudice.

But I find most English people saying, "That's what the Roman Catholics do," or "Protestants do not pray for the dead." I do not quarrel with either proposition, but neither seems to have anything to do with the matter. Surely the question is, "Is it good to pray for the dead?" If it is, Roman Catholics doing it cannot make it bad, any more than it can make it good if in itself it is bad. I am not a Roman Catholic and I am a real person (as the editor of this Review knows). I approach the matter simply as a man, a soul ** I think it may be taken as admitted that no Anglican can be accounted disloyal because he prays for the dead. Still more certainly, he could not be accounted disloyal because he did not pray for them. So far as he is from being in any way encouraged to do so by anything in the Prayer-book, that it might almost be said that implicitly, though not explicitly, the Church of England excludes prayers for the dead. The burial service ** takes you with the dead to the graveyard: "Ashes to ashes, dust to dust;" there, so far as all touch, all communion with him whose mere mortal body they are burying, it ends. Not a prayer for him. He crosses the bar, and not a prayer goes after him; he sets out for the undiscovered country and they do not even wish him bon voyage. Excluding all prayer for him whose body is buried, the Church of England is obliged to include all alike in "the certain hope of a joyful resurrection." It is right that the benefit of the doubt should be given to the dead; none the less there is an unreality that sometimes jars in assuming saintship of notorious ill livers. A single prayer commending the dead to God would save all this.

Logically, how can we do without prayer for the dead? They live, and nothing that lives can be independent of God; and if not independent of God, they are a reasonable subject of prayer to God. ** What difference can it make whether the soul is living here in the body or elsewhere? To suggest

that prayer is of force only on one particular planet is to reduce it to an absurdity. There is a theological explanation to this effect: if lost, prayer is useless; if saved, superfluous. Passing the lot of the lost, it is really blasphemous to say the saved do not need our prayers, for it is saying that they have gone beyond God's control. But heaven hangs on God as much as earth. In a word, do the souls of the best cease to be in God's keeping? If they do not, it must be ever right to pray to God to watch over them and keep them. If this prayer can ever be unnecessary, all prayer is a delusion.



GIVEN TO SCHOOL GIRLS LOVELY ENAMELLED BROOCH NOTHING TO SELL, NOTHING TO PAY

All you have to do is to hand a few circulars to boys and girls at school. This offer is open to only one girl in each room in each school, and is good only till November 15th. Tell us what school you attend, and if there is more than one room, say which room you are in, and give us your word that you will distribute the circulars faithfully. For this slight service we will give you one of these dainty little Maple Leaf Brooches, beautifully enamelled in brilliant autumn colors. Remember, only one girl in each room in each school can get this brooch. Write plainly. The Gold Medal Premium Co., Dept D.R., Toronto.

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PAINT IS PAINT EVERYWHERE.

In last week's Everybody's Magazine, Dr. L. T. Thompson, without intending any offense, illustrates a view he advances on Neuro-pathology by referring to the superstition of the Irish peasant's belief in witchcraft. Dr. Thompson need not have gone beyond his father's birthplace, Protestant England, for multitudinous examples of witchcraft. If the doctor knows anything of the superstitions of the people of New England states to-day or of the gross beliefs of the whites of the Southern States, he need not have gone so far afield for his illustrations. Alice Fletcher's paper, read at the annual meeting of the Rutland County Historical society, June, 1887, lifts the curtain on the incantations, superstitious charms and strange practices of the people of rural New England. The fact is, a rural people everywhere will be either superstitious, fanatical or materialistic, and of the three, superstition is the mildest form of self deception to which the human mind lends itself.

Materialism is, indeed, one of the latest weaknesses of the human mind, while Fetichism, or the hope to control external phenomena by witchcraft, is the earliest.

The fetich mode of thought is undoubtedly low and absurd, if you will, but it is immeasurably better for mankind than gross materialism. The idea of vicarious or representative influence, that if you wish to injure anybody you can do so by an injury to a bit of his clothing or a lock of his hair, is, so far as it goes, a spiritual idea presupposing notions about the interdependence of nature, and as far as possible removed from mere materialism, which in itself represents retrogression.

Burning in effigy, and waxen images stuck with pins or burned in order to injure the persons they represented, undoubtedly belonged to witchcraft, but the atrocious murders, the secret assassinations and the burning alive of negroes belong to materialism.

Here are a few examples of the superstitions obtaining in Protestant countries which the doctor and men like him will do well to look into before they exploit Ireland for specimens of witchcraft. In Sweden there are still cunning men who can strike out a thief's eye by cutting a human figure on the bark of a tree and driving nails or arrows into the representative eye; and the Norwegians to this day shoot in the water at images of their absent enemies. In Suffolk, England, as late as the last century, if an animal was thought to be bewitched, it was burned over a large fire, believing that as it consumed away the author of its bewitchment consumed away too.

In the north of England it is still believed that the name of a person written on a pipkin, containing a live frog stuck full of pins, will injuriously affect the bearer of the name. And there are a numerous set of popular traditions which clearly relate to the same state of thought. There is a feeling so wide that it may be said to include all England and Scotland, that cut hair should always be burned, never thrown away, and the reason given for the practice is that if a bird took away locks of cut hair the owner would suffer from headache or lose the rest of his hair. A similar idea prevails about teeth; all over England children are taught to throw extracted teeth into the fire, lest a dog by swallowing them should provoke toothache. So with the nail that has scratched and the knife that has cut you—keep the nail or knife free from rust and the wound will not fester.

In Lincolnshire and other parts of England the remedies for warts are all superstitions.

In Somersetshire a good cure is to shut up a large black spider in a box and leave it to perish; that spider and ague may disappear together. In Devonshire some of the hair of a child with the whooping cough is given to a dog between two slices of buttered bread, that the dog may take the cough with the hair.

Sir John Lubbock, speaking of the influence of tradition, says: "When we require examples of crime and superstition, we go among these whom we do not like, forgetting, or rather unwilling to admit, that among ourselves may be found instances of depravity and examples of witchcraft as deplorable as those of the Fetich people of equatorial Africa."

Is it not about time for men of common sense to perceive that paint on the face of the society woman and paint on the face of the Navajo brave is—paint, and that to make a trip to an Indian reservation for paint when he can scrape it from his wife's cheek is the act of a stupid man?—Intermountain Catholic.

D. D. D. WAS THE RIGHT MEDICINE

Trial Bottle Relieved—Two Bottles Cured Mr. Alexander of Eczeema

If all the people who suffer from Eczema and other skin diseases—even those who have given up hope of ever being cured—would just write for a trial bottle of D. D. D. Prescription, they would quickly find that here is a positive cure.

That is what Mr. Wm. Alexander, of Coneseon, Ont. did.

"I wish to inform you," he writes on July 19th last, "that last summer I was badly afflicted with eczeema in both my legs. I got doctors' salves to rub on but it seemed to do no good. I saw your advertisement in the paper and wrote to you for a trial bottle, which you very kindly sent me.

A few applications told me it was the right medicine. I sent for two bottles and a cake of your soap which in a few weeks made a perfect cure. I had some of the medicine left and cured several friends of rashes and some bad sores. It cured every time."

Why go on suffering when you can so easily get instant relief?

For free sample bottle of D. D. D. Prescription write to the D. D. D. Laboratory, Department B, 23 Jordan St., Toronto.

For sale by all druggists.

DECREE.

CONCERNING THE REJECTION OF CERTAIN POSTULANTS IN RELIGIOUS BODIES.

From an audience with His Holiness, of September 7, 1909.

The Church of Christ, although she feels a spiritual joy when members of the faithful after mature deliberation and with a right intention embrace the state of perfection in religious families, still, solicitous as she is for quality rather than number, has so regulated the entrance into the novitiate and the profession of vows as to ordain that only those are to be admitted to the observance of the evangelical counsels in religious houses, who give proofs of a divine vocation. She has instituted the very period of probation preceding the profession of vows not only for the purpose of imbuing souls with the religious virtues but in order that they may be examined by the Superiors.

With the weakening of discipline of the religious life in many places the Holy See, gradually in the course of time introduced a certain severity of regime for the examination of novices and the trial of religious life, making laws for the purpose, calculated to give a better hope of perseverance and of success.

But since experience shows that it is far better to close the doors somewhat to those who enter so that they may not afterwards have to be opened wide to those who go out, Our Most Holy Father Pope Pius X. has been pleased to commit to this Sacred Congregation of Religious the charge of insisting on this severer discipline of the Church in the admission of postulants to the novitiate and the taking of vows, by issuing the following prescriptions, which are to be faithfully observed for the future by all religious Families of men, and gravely binding the consciences of Superiors to the observance of the same:

Without special permission of the Apostolic See, and under pain of nullity of profession, neither to the novitiate nor to the taking of the vows are to be admitted any postulants:

I. Who have been expelled even from lay colleges on account of immorality or other serious offences;

II. Who for any reason whatsoever have been sent away from ecclesiastical or religious seminaries and colleges;

III. Who, either as professed or as novices have been sent away from any religious order or congregation; or, who if professed, have obtained a dispensation from their vows;

IV. Who, once admitted either as professed or as novices in one province of any Order or congregation and then dismissed from it, endeavor to be received in the same or in another province of the same Order or congregation.

All things to the contrary, even those calling for special mention, notwithstanding.

D. L. JANSEENS, O. S. B., Sec. FR. I. C. CARD, VIVES, Prefect.

—Rome.

When you experience great dryness in your meditations or other prayers, do not feel distressed and conclude that God has turned away His face from you. Far from it. Prayer said despite aridity is usually the most meritorious.—Father Quadrupani.

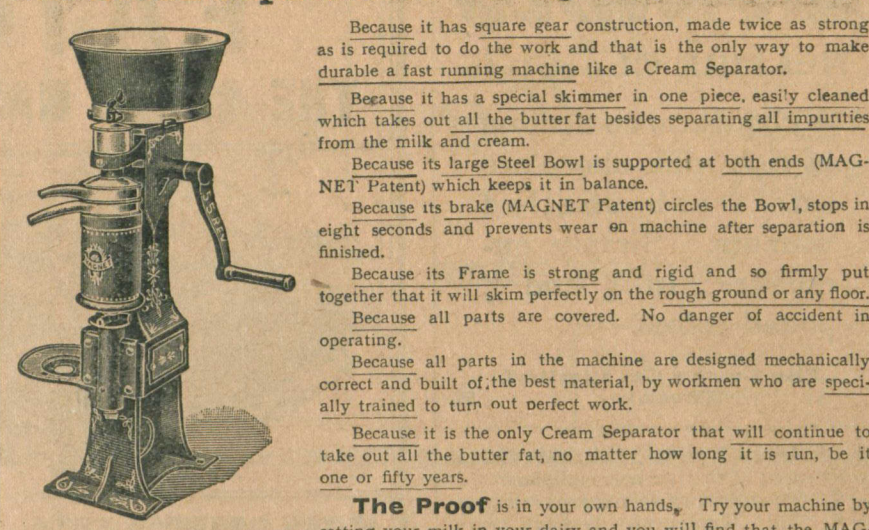
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Father Connolly's Funeral.

From the Belmar, N.J. Advertiser.

St. Rose's church was the scene of an extraordinary funeral on Wednesday. The Rev. John Connolly, uncle of Robert Connolly of Belmar, died on Friday last, and though he had spent almost all of his seventy-seven years in Canada, his dying request was that his remains be brought to Belmar, where his few remaining relatives reside. On Monday in his own parish at Ingersoll, Ont., there was a Solemn Requiem Mass. The body was then taken on the long journey to Belmar and was received at St. Rose's church by the pastor on Tuesday, remaining there in state over night. On Wednesday morning at 8 o'clock, there was offered a Solemn High Mass of Requiem, the following priests assisting: celebrant, Rev. Wm. J. McConnolly, pastor; deacon, Rev. Thomas A. Roche, Ashbury Park; subdeacon, Rev. Father Pierone, Ashbury Park; master of ceremonies, Rev. Bede, O. S. B., Spring Lake. The sermon was preached by the pastor, and the body was then taken to Mount Calvary cemetery, Ashbury Park, where it was interred under the shadow of the monument marking the grave of Father Glennon. Father Connolly was one of the most distinguished priests in Canada. Though born in Ireland, he went early to America, taught several years in the College at Quebec. Thereafter he was the scholarly and saintly pastor of Ingersoll, Ontario. May he rest in peace!

Appreciation.

We are pleased to be able to publish the following letter from Mr. John Ryan, a gentleman in MacLeod, Alta., who is rated as one of the most respected citizens of that district. Similar letters come to us almost every day, showing the value of the CATHOLIC RECORD as an advertising medium and as a Catholic family paper. Mr. Ryan writes:

MacLeod, Oct. 9, 1909.

Dear Sir,—I published in your paper an advertisement for teacher for the Holy Cross Separate School. There came to me sixteen applications for the position. Each one stated that they had seen the advertisement in the CATHOLIC RECORD. No Catholic family, and more particularly where there are children growing up, should be without the CATHOLIC RECORD in their homes. To those who do not subscribe I would say, subscribe for it at once, and you will bless the day that you received it.

JOHN RYAN, Sec. Treas. Holy Cross Separate School, MacLeod, Alta.

Order Your Xmas Decorations Now.

Last year we had to return orders to over two hundred customers as the goods were not purchased in time. We cater to stores who buy \$500 worth at a time, from the largest departmental store to the small-st. store. We will kindly ask you to order at once and get the best selection; carnations 20 cents a doz.; chrysanthemums 50 cts. doz. Holly Vines, White or Green, \$1.50 a doz. yards; June Rose or Chrysanthemum Vines \$1.50 a doz. yards; Xmas Tinsel Tree Trimmings 3 cts. yard; Garland, Bells and all other flowers at reduced rates. Special big discounts to the trade. Write at

once. Brantford Artificial Flower Co., Box 45, Brantford, Ont. 1618 3

Death of Father Martin.

Amherstburg, Ont., Oct. 16.—Rev. Arsine Martin, assistant priest of the Amherstburg parish, and a former professor of Assumption College, Sandwich, is dead, after a lingering illness. Father Martin was born in France forty-one years ago and came to Assumption College in 1868. He subsequently went to Toronto, where he was ordained to the priesthood in 1892. He taught at St. Michael's College, Toronto, until 1898, was treasurer of the college for three years, and then resumed teaching. Two years ago he came to Amherstburg parish as assistant priest. He was a most beloved priest. May his soul rest in peace!

DIED.

CHISHOLM.—At Beauty, N. S., on Sep. 17, 1909, Mrs. Christina Chisholm, widow of the late Valentine Chisholm, aged seventy-two years. May her soul rest in peace!

SMITH.—At West River, N. S., on Sep. 30, 1909, Mrs. Catherine Smith, wife of John Smith, aged sixty-eight years. May her soul rest in peace!

MCDONALD.—At Dominion, N. S., on Sep. 4, 1909, Mrs. Ronald McDonald, relict of the late Ronald McDonald, East Bay, C. B., aged seventy-one years. May her soul rest in peace!

MCKINNON.—At Dominion No. 4, N. S., on Sep. 27, 1909, Mr. Colin F. McKinnon, aged thirty-six years. May his soul rest in peace!

MACGILLIVRAY.—At Fairmont, N. S., on Sep. 15, 1909, Margaret MacGillivray of West Lakeville. May her soul rest in peace!

DALTON.—At Pass Mission, Sask., on Sep. 22, 1909, William C. Dalton, son of Samuel Dalton of Hollowell Grant, aged fifty years. May his soul rest in peace!

MCMASTER.—At Brook Village, N. S., on Sep. 23, Isabella McMaster, daughter of Mr. and Mrs. Hugh McMaster, aged five years and two months.

MCCRAE.—At Beaver Meadow, N. S., on Sep. 20, 1909, Mr. Duncan McCrae, aged thirty years. May his soul rest in peace!

CHISHOLM.—At Clydesdale, N. S., on Oct. 5, 1909, Mrs. Emilee Chisholm, wife of Duncan Chisholm, aged fifty-four years. May her soul rest in peace!

BOYD.—At Fraser's Mills, N. S., on Sep. 26, Mr. Angus I. Boyd, Postmaster, aged sixty-seven years. May his soul rest in peace!

The Rosary Stars.

How swift the evening shadows fall How quiet, near and far! Already beamed down to earth Full many a little star. Within the church a worshipper Says Mary's beads with care; The holy words to heaven rise, Than all the stars more fair.

Translated by S. L. Emery from the German of Father Optiz, S. J., for Sacred Heart Review.

Prayer.

Pray for my soul. More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats, That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer Both for themselves and those who call them friend? Forso the whole round earth is every way Bound by gold chains about the feet of God.

—TENNYSON.

Fashions for Men.

News comes to hand that Messrs. Curzon Brothers, the World's Custom Tailors, have now completed their delivery of new season's fabrics for Fall and Winter, 1909, and that these are in the hands of their distributing agents, Messrs. The Might Directories, Ltd., in Toronto, and Messrs. Henderson Bros. in Winnipeg. The collection of patterns surpass anything that the firm have so far distributed and the cloths are eminently suited for Canadian wear. The new fashion booklet, which Messrs. Curzon have just produced, is really a little work of art and shows all that is latest and best in both New York and English fashions. Clients may have their clothes tailored in either fashion, which ever they prefer and the garments are always sent on approval, since any goods which do not meet with the approval of the customer may at once be returned and money refunded for same.

Attogether Messrs. Curzon certainly set themselves out to capture the Overseas trade and from the unique list of unsolicited testimonials which they publish it would appear that their efforts meet with no little measure of success. Their \$574 suits have often been valued at \$2000. Messrs. Curzon's distributing agents will send free patterns and fashion plates and brochure, free of all charge and carriage paid on receipt of a post card.

Full compound interest paid on savings accounts of one dollar or more.

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NEW BOOKS.

"The Morality of Modern Socialism," by Rev. John J. Ming, S. J., author of "The Characteristics and the Religion of Modern Socialism," "Data of Modern Ethics Examined," etc. Published by Benziger Brothers.

"The Making of Mortlake." A story of a Rock-land family. By Rev. J. E. Copus, S. J., author of "The Son of Siro," "Harry Russell," "Shadows Lifted," etc. This volume contains two hundred and forty six pages with frontispiece and is dedicated by the author to Father Finn, dean of American Catholic writers for the young and prince of story-writers. Published by Benziger Brothers, New York. Price 85 cts.

C. M. B. A.—At the regular meeting of Branch 371, C. M. B. A., London, Ont., a resolution of condolence was passed to Bro. John M. Howe, York St., on the death of his sister-in-law, Miss Collins.

TEACHERS WANTED.

A CATHOLIC TEACHER WANTED FOR R. C. Separate School, Section No. 5, Sombra, holding first or second class normal school certificate. Duties to commence on the 3rd of January 1910. Salary \$450. Applying stating qualification and experience to Michael J. Conlon, Sec. Treas., Port Lambton, Ont. 1617-f

POSITIONS WANTED.

POSITION WANTED BY FARMER GARDENER—Belgian—married—thirty-nine years of age—nine years in Canada—understands General Farming thoroughly, also the care and treatment of Animals, Fowl, etc. Wife good cook. Can furnish first class references. Address Andre Duprez, Tetrautville, via Montreal, Que. 1613-6

WANTED BY A LADY THOROUGHLY COMPETENT, a place as housekeeper in Catholic rectory. Best of references. Distance no objection. Address Box 563, Sault Ste. Marie, Michigan. 1618-3

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GOOD CATHOLIC HOMES ARE DESIRED for the following children: seven boys, aged six years; two boys aged seven years; one boy aged eight years; one girl aged six years and two girls aged seven years. These are all bright, healthy children. They would easily make themselves welcome in homes where there are no children if given an opportunity, and in addition, would in a very short time be of assistance in their homes. Apply to William O'Connor, Children's Branch, Parliament Buildings, Toronto. 1616-6

C. M. B. A., Branch No. 4, London

Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Albion Block, Richmond street. THOMAS F. GOULD, President, JAMES S. McDUGALL Secretary.

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