FIVE MINUTE SERMON

SIXTH SUNDAY AFTER EPIPHANY

THE CHURCH

"The kingdom of heaven is like to a grain ustard seed." (Matt. xiii, 31).

According to commentators, the kingdom of heavan bere means God's kingdom on earth, His Holy Church, It is compared to a grain of mustard seed, because, as the mustard seed, though small, grows, in some places. to be a large tree; so God's Church, though small and humble in the beginning, spread its branches through kingdoms and empires until it became a mighty tree.

The Catholic Church as it is to-day has existed for centuries. Concern the Church the following ques tions may be asked: first, did Christ found it? second, why did Christ found the Church?

That a revelation has been made to man is certain. Prophecies and miracles, especially those of Christ, abundantly establish this fact. Cartain it is too, that God has revealed these truths for the purpose of lead. ing man to his last end, to eternal happiness, and that He has entrusted this revelation to the guardianship of the Church. It is the duty of the Church, not only to preserve and interpret the written word and to teach rae meaning, but also to preserve and teach us the revelation which we have received, not by writing, but by word; to guard in all their purity those sacred traditions and truths which she received from her Lord and His Apostles, "which if they were written, everyone," as St. John says, "the world itself, I think, would not be able to contain the books that should be written."

Hence, we say that the two sources, fountains, of revelation are the Church and Holy Scriptures ; or that the Church is the proximate rule of faith while the Bible is the remote rula. By the Church we mean a society instituted by Christ to pro-fess and teach His doctrine, to promulgate His laws, and to administer His sacraments. It was founded by Christ before the New Testament

was written. That the Church was founded by Christ needs no proof. All history shows it. From its very foundation He has been recognized as its Besides, if we go up the stream of time century by century to the end of age of Christ, we shall find that there has been an uninterrupted series of Pontiffs, from the glorious reigning Pontiff, to St. Peter, the first Pope; and that the continuation of bishops, priests, doctors, and fathers and councils, both general and particular, has been such as to show beyond doubt, that Christ was its founder. Finally, the Scriptures of the New Testament, which were written after the Church was founded, teach us about its in-

stitution and origin. History tells us that many years after Christ founded His Church, some of His teachings and doings were consigned to writing. Hence we see that the primitive, the first Christians learned the truth of Christ from the Church which was founded by Him before the New Testament was written.

Christ instituted His Church to teach His doctrine and administer His sacraments till the end of time. He made the Church His representative on earth and commanded all to "He that heareth you heareth Me, and he that despiseth you despiseth Me." The Church instituted by Christ to teach His doctrine and administer His sacraments is the Catholic Church. The Catho- ages! Of course the truth is they lic Church is divine. The Catholic Church is to-day, and she will be till time shall be no more, the only divinely appointed teacher of Christ's doctrine and dispenser of His sacra-

He who believes this, and refuses to listen to the Catholic Church can not be saved, for he refuses to listen to Christ Himself and to make use of the means Christ instituted for attaining salvation. "If he will not the fashionable remedy—butternilk, hear the Church let him be to heet But the community is so frightened as the heathen and publican."

Everyone who believes that Jasus Christ is true God, admits that He taught a doctrine, gave laws and instituted means of salvation and that He made salvation depend upon believing His doctrine, obeying His laws and making use of the means of salvation.

It is a historical as well as a scrip tural fact that Christ entrusted the teaching of His doctrine, the promul gating of His laws and the dispens ing of His sacraments to His Church and to nobody else: "Going there-fors," He says, "teach yeall nations." (St. Matt. xxviii, 19) And that His Church may be able to do this at all times. He promised to remain with her forever, "And behold I am with you all days."

Now if Christ made salvation depend on believing His doctrine, obeying His laws, and making use of His sacraments and other means of grace, and if He entrusted the teach ing of His doctrine, the promulgating of His laws and the dispensing of His sacraments to His Church, it necessarily follows as night follows day, that whoever refuses to listen to His Church, refuses to receive the means of salvation, and hence cannot be saved, according to the words of our Lord "He that believeth not,

shall be condamned." But let me not be misunderstood. I say, whosver refuses to listen to the Church which he believes to be the divinely appointed teacher, can not be saved. I do not say that all inside the Church will be saved; for there are many inside her bosom whisher a remany inside her bosom which he believes to be the divinely appointed teacher, can not be saved. I do not say that all dence that it slows or checks diges. Having denounced this so-called dence that it slows or checks diges. Having denounced this so-called the Living Church went on to moralize over conversions in general, observing that, "in nothing ities. Complete religious liberty is Church which he believes to be

who refuse to listen to her teaching many who get drunk, who curse, who break the commandments of God and of His Church daily. will do such no good to belong to the Church which they refuse to obey, unless they repent immediately, before it is too late, for as they live so will they die, and it they live refus ing to obey the Courch they die refusing to obey and listen to her and cannot be saved.

Nor do I say that all outside the ody of the Church will be lost. No God forbid. For no doubt there are persons outside the Church not through their own fault-persons who believe with a supernatural faith all the truths which they know to have been revealed by God and are ready to believe every doctrine which they know to be revealedpersons who even firmly believe their religion to have been revealed by God and who would enter the Catholic Church did they know it was the true Church of Chr st. Such persons belong to the soul of the Church and will not be deprived of salvation on account of not externally belonging to it, provided they live uprightly and, if they ever have doubts about

But those who reject all revealed truths, who, knowing the Catholic Church to have been instituted by Christ, refuse to listen to her, who, doubting or not knowing which is the true Caurch of Christ, neglect to use the proper means of knowing it Such as those cannot expect to be saved.

their religion, endeavor to find the

Thus we see that to the Catholic who practices his religion, heaven is a certainty. To those outside the Catholic Church, all is uncertain

Let us, my dear friends, thank God for instituting His Church to guide us and preserve us from being tossed about by avery wind of doctrine." If we are not docile children of His Church, let us ask Him for the grace of immediately becoming so if we are obedient to all the teach ings and laws of the Church, let us thank Him and ask Him for grace of perseverance in well doing to the end, so that we may receive the crown of everlasting life.

TEMPERANCE

THE TRUTH ABOUT WHISKY As if to offset the effect of the news of the prohibitory enactments of the warring nations, now appearing in our papers, the liquor people are making the'r advertisements more numerous and more alluring. To reach and influence the public they do not scruple to ascribe to liquor qualities which science shows that it does not possess. Richard C. Cabot, M. D., writing in the Temperance Cause dealing with a recent example of this distorting of the truth in quor advertising, says :

A man named William Allison Gray writes in a recent issue of the Boston Post an advertisement, headed in large letters, 'Telling the Truth About It.' 'It' is whisky, and about that narcotic he enumerates six untruths which, as he presumably knows them to be untruths, may be assumed

The first is that alcoholic bever ages are 'wholesome' and whisky is the most 'wholesome' of them all. Strange, isn't it, how quickly the warring nations prohibited these 'wholesome' beverages at a time when their people need all the nutri-tion they can get! Curious that the transportation companies don't allow their employees to take, while on duty, any of these wholesome beverare not wholesome, but poisonous.

The next untruthful assertion

made by Mr. Gray is that because there are germs in beer, it is more unwholesome than whisky. The same might be said of bread. There are about the same germs in bread as there are in beer, and either bread or beer may become sour from the undue multiplication of these germs, many of which are now prescribed in by the mere name of 'germ' and so hypnotized by the idea of 'purity' that, it can sometimes be fooled by attaching the dread name 'germs

to the yeasts.
"This leads us to the third and perhaps the commonest method by which the whisky dealers mislead the public and this is the old trick of talking about the 'purity' of whisky. No one is impressed by the 'purity' of simple prussic acid or morphine. Yet it sometimes does fool some people to tell them that the common poison known as whisky is particularly 'pure.' Pure lies are no better are not superior to assassinations

mixed up with other human events. "In a final brilliant remark, Mr. Gray sweeps together three false statements into a single sentence. First he says that whisky is thirst quenching. Anyone who knows any-thing about it is aware that it creates a demand for more of the same; in other words, it creates thirst. Next, effectually. Others, holding the morphine encourages sleep. Alcohol and morphine each pervert the system into going through it. system into going through its right ful functions for a time, as a soldier robs us of sleep; before long, whisky too indignant to reflect, or else it robs us of appetite. The last and most astonishing mendacity of the whole group is the statement that whisky is food assimilating. There

ulant, as is assumed all through this advertisement. It is always a narcotic. Whisky can dull the pains of indigestion and so allow its devotee to push along during the develop ment of disease, past its more cur-able stages, until the breaking point or the relatively incurable stage is reached. Whisky is a narcotic and poison and I doubt not that this is known as well to the man whose as-sertions I have been contradicting as it is to every one else who cares to know the truth."

LONG LIFE OR EARLY DEATH "The abuse of strong drinks is a most potent and deadly agent of decline of the physical powers.

"Those who indulge in such drinks are specially liable to consumption and inflammatory disorders.

"In abstinence from strong drinks is to be sought the source of muscular vigor and activity. Certain insurance tables show that of 61,215 men between the ages

of twenty five and sixty-five, 1,000 died in one year; but in abstainers only 560 died in the same period.
"Alcoholism is a chronic poisoning, resulting from the habitual use of alcohol, which may never go as far

as drunkenness It is a mistake to say that those doing hard work require stimulants.

"Alcohol is in no sense a food, and

cannot repair tissues.
"In short, alcohol is the most terrible enemy to personal health and family happiness, and to national

prosperity.
"Remedy for alcoholism: Total abstinence from all alcohol. The teaching of temperance in

elementary schools.

and its surroundings. The provision of plenty of good and properly cooked food.

The improvement of the home

"Education of girls and young men in home management. Physical training of young men. The above is the conclusion of the Royal Commission after thoroughly investigating the subject, from the standpoint of physical degeneration. We, too, are concerned with that point of view, but our primary purpose is to check the moral degenera tion that is so classly connected with the passion of intemperance.

Console the Heart of our Blessed Saviour, Who has suffered such agonies from thirst as He died on the cross.-W. J. Lockington, S. J.

SOMETHING ABOUT CONVERTS

The Living Church was indignant lately over a report that the Rector of Trinity Church, New York, is on the point of becoming a Catholic. Its last words were: "Somebody has upon his conscience a terrible re-sponsibility for which he must render account to Almighty God." 01 course, Protestant Episcopalians have to say such things in self-justification; but we wonder what they really think in their hearts, while uttering such words. These assume that the responsibility is exception ally grave. Hence they imply a sin exceptionally grievous. This sin, cannot consist in leaving Protestant Episcopalianism to enter the Catholic Church, An Episcopalian hardly this a sin, still less thinks a sin of extraordinary gravity. To do so, he would have to hold the necessary consequences, that such an act, unrepented and unretracted, draws after it eternal damnation; and that, though one may not judge individuals, it is morally certain that among the great number of Mannings, Newmans, Wards, Fabers, Wilberforces, Coleridges, Fabers, Iveses, Wadhams, Curtises, Bayleys, Bakers, etc., not a few must now be suffering more than the ordinary tor-ments of hell. People who have a kind word for Nestorius and communicate freely with his disciples today in their own sect, do not go to such a length in harshness of judg ment; and, if they did, their fellow-Episcopalians would not believe them to be in earnest.

Perhaps the Living Church will put the gravity of the sin in the intention of those who spread the re-port. Of these some, it is possible, may have intended to injure the Rector of Trinity in his temporal goods by setting the Corporation against him, so as to deprive him of his position in society and his very comfortable salary. This would be wrong: yet no one familiar with the ways of trade, politics, finance, high and low, would think it exceptionally so. The New York press, troubling itself little about faith and morals in the supernatural sense, looked than mixed lies. Pare assassinations upon the rumor as a piece of news, which it published with no worse intention than it would have, could it tell how the Rector was resigning Trinity to become, say, Bishop of Maine; or that it had actually in telling some years ago how another Rector of Trinity, about whom similar reports arose from time to time effectually. Others, holding the reported act to be a noble act of relieve it, and we could wish him no may be propelled from behind toward the enemy. Before long, morphine robs us of sleep; before long, whisky absurd exaggeration, not altogether

Majesty.

"Of course, whisky is never a stim- is the contrast between the Anglican ad the Roman spirit more marked than in the treatment of converts. Here, for once, we can agree with the Living Church. Such points of contact are delightful. The contrast is marked indeed, and we shall see why before we finish this paper. But the agreement is momentary "The Roman plan," continues the Living Church, "is to herald each one by name and to make a great ado over it." This is not so. Not that we would not do so if we could; but the number of those coming to us makes such heralding im possible : one cannot make great ado over what happens every day. There are 81 wo classes of converts from the Episcopal Church. The larger is made up of those for whom conversion is a grace not going beyond the individual. Of these we are com pelled by circumstances to say but little to the world. The second class is of those whose conversion touches not only themselves, but, by reason of their station and influence, many others also, for whom it is an external grace inviting them to follow Hitherto Episcopal anism has not drawn from the Catholic Church McGarveys, Bensons, Maturins, and the like; but—to suppose the impossible—should it ever do so, we judge, from its action regarding certain priests who have passed over, that it will not refrain from "trumpetting" such conversions.
"The Anglican plan," according to
the Living Church, "is to say nothing out of deference to the individ

This is puzzling. Were a conversion to Episcopalianism one of the highest acts of religion, obedience to God's call at the cost of much sacrifice of things very dear to the human heart, such reticence mighty easily be contrary to the Divine glory and the good of souls. As it is, the Anglican plan seems to imply a weak ness of mind in the convert, or that he has done something ha is ashamed of and would rather not have known, unless indeed the expression, "deference to the individual." is an unusual euphemism for something else, and means that Episcopalians do not altogether trust their converts.

That there is marked contrasts be tween the Anglican and the Roman treatment of converts, is beyond question. Many Episcopalians recognize that conversions from Rome have no logical place in their theory Stick to the Church of your baptism," if it be a sound principle, must hold back Catholics from Episcopalianism, as well as Episcopalians from the Cath-olic Church. Once three clergy-men were appointed to examine a priest who wished to become a Church of England minister. Two, of whom the writer's father was one wers High Churchmen, and disliked the business thoroughly. They ra ported that they could find no reason for the priest's desire to change. The third, an Evangelical, consistently with his principles longed to snatch the brand from the burning. The Protestant bishop sided with the High Caurchmen in theory, but in practice, as might be expected, with the Evangelical. He had not the courage to defy public opinion, but he was hardly inclined to boast of his work. Moreover, the attitude of the Protestant Episcopal Church towards the whole world, is essentially different from that of the Catholic Church. "I am an Anglo-Saxon institution to be found more or less wherever Anglo Saxon institutions flourish. I am for the benefit of such Anglo Saxons who choose to avail themselves of my services. In England, by virtue of my connection with the State, I make a sort of legal claim to the obedience of all Englishmen. I do not get it, and outside England I have no such pretension. If you like to join me, you are welcome to a certain degree: it you do not, you are your own master." So speaks the Church of England. How does the Catholic Church speak? "I am the mother of Christians. I am the spouse of Christ. I am the dwelling place of the Holy Ghost. From me alone can the Holy Ghost. From me alone can you receive the faith Christ taught and committed to His Apostles. From my bosom alone can you draw the fulness of grace, the life and nour shment of the soul. All calling themselves Christians, if separated from my visible unity, are wanderers from the fold, and I should be false to my Creator and Spouse, I should deny the Holy Spirit. my life, were I not to seek to reclaim them." Here is the root of the difference. Those who make it a charge against the Catholic Church, that, when she has brought back the wanderer, she calls herachildren together to rejoice be cause she has found the sheep that was lost, and boast that such is not their practice, will do well to consider whether in this, as in other things, they are not proclaiming their own condemnation. - Henry Woods, S. J., in America.

TURKS DENY DESECRATION

Reports printed in England to the effect that holy places in Jerusalem were being desecrated by Turkish troops have been denied by the Turkish embassy in Berlin, according to the North German Gazette, the official German government organ, of Octobor 27. The reports were that convents in Jerusalem had been turned into bar racks, that recruits were being drilled on the Mount of Olives and that trenches had been dug on the Hill of Golgotha.

allowed in Jerusalem, both to Christians and Jews, the embassy is quoted as saying.—Intermountain Catholic.

PRIESTHOOD OF NEW LAW

IT CAN NO MORE BE QUESTIONED

THAN OFFICE OF REDEEMER The priesthood of the New Law, nstituted at the Last Supper, was foreshadowed in the calling of the Apostles to preach the Gospel of Christ, and completed in the power of forgiving sins, and the coming of the Holy Ghost. The exercise of the priestly office is just as necessary in the forgiving of sins as it is for the power of consecrating and sacrificing, writes Rev. W. D. O'Brien in Extension Magazine.

Christ, the High Priest of the New Law, clearly proved that He had the power of forgiving sins, as is wit-nessed by the miracle of the man sick of the palsy whom He com-manded to take up his bed and go into his house (Matt. ix, 67) Scripture clearly shows that Christ

delegated this power to others. "Whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven," He said to Peter.

On another occasion, after His 1e3-urrection from the dead, when His Apostles were gathered about Him, esus said to them : "Receive ye the Holy Ghost, whose sing you shall forgive, they are forgiven them; and whose sins you shall retain they are Lest any prerogative of the high office of the priesthood should have

been omitted, in His final words to the pricets of the New Law, Jesus two thousand years ago, met the said: "All power is given to Me in heaven and on earth. Going, there- world religion, embracing all the fore, teach ye all nations; teaching them to observe all things whatsoever I have commanded" (Matt. xxviii, 18 19). Christ, therefore, gave the power of healing and teaching to His Apostles when He walked with them in the bills of

Galilee. He ordained them priests at the Last Supper, when, at the same time, He instituted the Holy Sacrifice of the Mass. After the resurrection He confirmed their privileges and further amplified them.

The priesthood of the New Law can no more be questioned by the student of Scripture than the divine office of the Redeemer Himself.

"PREPAREDNESS" IN MARRIAGE

The daily paper rarely comes out without shaccount of an elopement, compromising in its labor of preserv-with pictures of the elopers, and a ing and teaching truth and guiding graphic report of what they said, and ruling men forever and forever. what the respective parents said or did, and of the happy ending, when the young folks are forgiven, and provided with a home by the old folks. When forgiveness is not forthcoming, and the parental door is closed on the runaways, the reporter makes a cheerful guess that the groom will "look for a job," or that the bride's place is still open to 'The charming young bride her. day," proud young husband still hopes that his father will relent. Otherwise he must look for work.

The divorce courts and the agen cies that care for the indigent could tell a great deal about the results of such marriages. Not even the sunshiner could find a ray of joy in the future of these misguided who take on the responsibilities of marriage so lightly. And with the growing laxity of parental authority in the home, the number of un happy ill-advised marriages is on the increase.

Even among Catholics there are glamour of notoriety.

strengthened by the sacraments and protected by the safeguards she rears around them. The Cardinal Archbishop of London, at a recent Archbishop of London, at a recent wedding in the Brompton Oratory reminded the young couple of the steps in their early training that belond to prepare them for their of arithmetic and spelling and readthe steps in their early training their helped to prepare them for their new duties. His words emphasized ing. It is the most telling argument yet made for the tracing of our steps when the child was of life. We quote the following passages from the London Tablet : "You can look back to day," said

His Eminence, "apon the past, upon the influence of a Catholic home and education, your first Communion, your Confirmation, and all the many graces which as Catholics you have enjoyed in childhood and in youth That has been the history of your lives until to day. And now you come to ask God's blessing on the mutual affection which has grown up between you, leading you to link your lives together, to give your-selves into each others' keeping for mutual support and help for the greater perfection of your lives in this world and in the next.

"And for you God has prepared a blessing of the highest order, a true Sacrament of His Divine Grace, whereby you will be able to fulfil the new responsibilities that you take upon yourselves. You have already grown to know and love one another. In the light of closer and more intimate companionship your knowledge will surely grow.

your love grow with it, a love of forbearance, of self-sacrifice, of ready

condescension. 'Later the responsibility of other lives, of which you will one day give an account to God, will be added to

the duties that you accept to day. In other words, you enter now upon a wider, larger and ever growing responsibility, which will be made up of joys and sorrows, of delights and cares, for every one of which God will fit you, if with trust and earnestness you call upon Him for help of which the Sacrament of matrimony is the pledge and promise. May He be with you always in the days that are dark, as in those that are bright. May He unite you ever more closely in love for one another, and above all in love for Him. May He grant you strength of days, and to see your children's children. May He pre-pare you by holy and devoted lives for that reward which is the one purpose to which all His other graces

are bestowed upon us. It would be well indeed if the daily press printed even occasionally such thoughts as these, which ex press so beautifully Catholic teach ing on the sacredness of the mar riage bond .- Sacred Heart Review.

THE CHURCH'S CATHOLICITY

What queer viewpoints we some times find in eminent scholars! Mr Foster, the distinguished inventor of Ru Ro, a world language, in his latest number of his magazine devoted to the interests of making mankind in speech one band of brothers, desires a world religion. Strange that Mr. Foster would not know that Christ, ages and nations. The very appellation Catholic shows this. The fairh that Christ gave still is fresh and vigorous as the day when the Apos tles went two by two before the Saviour's face to preach the Gospel to every creature. The same the wide world over, it ever was as it is, and will be as Christ sealed it-Divine. No change ever marks it, no geographical boundary confines it, no day limits its office. The same cresd that the poor child of the equator lisps is what the shivering Esquiman learns; the same tenets that this age hears are identical with those which inspired the martyr in Nero's arena

The Catholic Church never postpones for one hour in summer's heat or winter's freezing time the mission Christ mapped. Onward and up ward forever is its heavenly purpose. Enduring as Christ, it is everlasting; wide as the world it is Catholic Known by enemy and friend, it is uncompromising in its labor of preserv--Catholic Columbian.

HEBREW PAPER LAUDS CATHOLICS

As regards the Catholics." said the Hebrew Federation Raview re-cently, "let us not forget that they well nigh constitute the backbone of back at the switch the next and the upholders of law and order in our cities and villages. It is an open truth that the Catholics furnish the largest proportion of bluecoats and bluejackets and boys in khaki.

THE GARY SYSTEM

Joseph V. McKee, M. A., in the January Catholic

The Gary System is wildly extrav agant in every way. The cast of equipping the schools will be very great. The cost to the child will be greater. We have entered an era of wild speculation and experiment in education. Our modern educators too many cases of indifference to have lost sight of the idea that charwhat the married state means, and too many reckless young people stacles. Any system that is "hard" ready to stake the r future happiness or difficult, which does not appeal to for the sake of a passing fancy or the the child, has been relegated to the And yet how carefully their Church scrap heap as narrow, inhibiting and repressive. As a result, we are bringexhorts them to make a wise choice, ing up a generation of untrained, and to enter on the married state

The Gary System is the strongest plea yet made for the return to the simplicity of the old red schoolhouse, when the boy knew nothing of pot tery or soulpturing but a great deal of arithmetic and spelling and reading. It is the most telling argument yet made for the tracing of our steps back to the time when the child was made to know that tasks had to be done thoroughly and well—even though disagreeable to the doer. Never in the history of education was there more urgent need for us to harken back to wholesome and simple principles. Unless we do make that

return, we will sow a whirlwind which our children must reap.

Painful Swollen Veins **Quickly Relieved** and Reduced

Mrs. R. M. Remier, of Federal, Kansas, writes an interesting account of her success in reducing a severe case of enlarged veins that should be encouraging to others similarly afflicted. She suffered with badly swollen and inflamed veins (in fact one had broken), for more than seven years before she became acquainted with Absorbine, Jr., and used it. Absorbine, Jr., was faithfully applied for several weeks and, to quote from her letter, "The large knots in the veins left, it was all nicely healed, and has not bothered me since."

Absorbine, Jr., is an antiseptic liniment—healing, cooling, and soothing. Safe and pleasant to use. \$1.00 and \$2.00 at your druggist's or postpaid. Liberal trial bottle postpaid for 10c. in stamps.

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