

OCTOBER 2, 1915

See with the terrible beastlike howl that had started the good friar.

"Next day," concluded the priest shortly, "poor Mary was on her way home to holy Ireland, when after having lived for a year the life of the greatest edification to those around her, she breathed forth her humble, repentant soul to the care and keeping of the Sacred Heart." How true indeed is the Promise of the Sacred Heart, "Sinners shall find in My Heart the source and infinite ocean of Mercy."—G. McCloskey Yates, in Irish Messenger.

THE SAME AS EVER

The war and the future of the churches is a common theme among present day writers. Here, as along other lines of prophecy, one guess is as good as another: although when it comes to the Catholic Church we have the past to aid us in our guess. The present conflict is the first general upheaval that non-Catholic Christianity has had to face. How will she come out of it?

After the war, writes H. P. Sedgwick in the Atlantic Monthly, the Church of Rome will be then as she has always been—the one Church which draws to herself men of all European races. There is but one Church risen with undiminished vitality. It is not strange that many who think that some divine power stood behind the early Christian Church should believe that the same Power guided and preserved the Church of Rome.

There have been great crises in her history. She might have been destroyed when the barbarians overran Italy; she might have been wrecked by the Revolution of the Sixteenth Century.

but the genius and the passion of the Latin race will subside and they are great powers on her side.

The Roman Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Patagonia. Her missions have been all over the world. Her strength has been that she is the Church Universal. England recognizes the King as the head of the Anglican Church; Russia the Czar as the head of the Greek Church, but the Roman Church has never been bounded by national boundary lines; she alone has been able to put before the western world the ideal of a Church for humanity. This has been the source of her peculiar attraction; and in the next century, with the national barriers broken down, her claims to universal acceptance than ever. American cannot kneel to an English King nor prostrate themselves before the Czar of Russia, but many will do both before him who has the only claim to be considered the High Priest of Christendom.

Shall we be able to say: "A Daniel come to judgment?"—Truth.

GOD'S WAY

That God at times works in marvelous ways His wonders to perform is well exemplified in the conversion of Mr. Cecil Chesterton, an account of which he gave some months ago in an address before the New York League of New York. It may be said in truth that during the last fifty years no other two persons have drawn more men away from belief in supernatural truth than Thomas Huxley and George Bernard Shaw. And yet, Mr. Chesterton tells us that it was just these two influences that began and shaped the course that led him into the Catholic Church.

"The man whose works, especially whose essays, first set my face in the direction of Catholicism," says Mr. Chesterton, "was the great agnostic, Thomas Huxley, the very greatest man ever produced by the freethinking movement. I believed he fought with extraordinary force, and, as I said in the beginning, if he could have lived a hundred thousand years, he must have ended in the Catholic Church."

"I could not see it then as I now see it," said Mr. Chesterton, "but it is clear to me that within a few years from the time when I first fell under the influence of Huxley I began to discern that Huxley saw certain problems which he did not attempt to work out. It was this discovery that first shook my confidence in the scientific position—in the idea that science had the complete solution for the problems of the universe—and it therefore marked one of the steps in my progress towards the Catholic religion."

Mr. Chesterton went on to explain that one of the problems which Huxley perceived and yet did not try to meet was the existence of evil. It is the opinion of Mr. Chesterton that Huxley's essay on "Evolution" is one of the greatest things in the English language. "To his mind the main question raised in this great essay shaped itself thus: Why in the world is there any moral obligation? Huxley accepted a general theory of the universe which was materialistic. But he had the common sense to see what materialism would not admit, that there is something besides matter and force, namely, conscience. Huxley in his philosophy did not ignore this phenomenon of conscience although he admitted he could not account for it."

It was Huxley, too, who first drilled into Chesterton's mind the thought that there is no middle course between the supernatural

truth which the Catholic Church proposes and the purely materialistic conception of things. Huxley had no sympathy, of course, with supernatural religion, but he did recognize natural religion, and he did recognize and point out that Catholicism had a definite explanation to offer, in the shape of Divine Revelation, which was the only logical alternative if the rationalist hypothesis was rejected."—The Catholic Convert.

Mr. Chesterton next described the period in his life when he was an avowed advocate of Socialist doctrines. "He was intimately associated with Mr. Bernard Shaw, whom he characterized as the greatest debater in England. It was Shaw, however, who really pointed out to Chesterton the weak point in the Socialist philosophy, namely its failure to account for the co-existence in the world of good and evil. Said Mr. Chesterton: 'Shaw rammed it in' that these conflicting tendencies in human nature had to be explained and that modern-day Socialism had no explanation to offer. A man would be quite as well off in the Socialist State who led an evil life as one who led a good life. There would be nothing gained by pursuing the instinct to goodness, yet the instinct would be there just the same. Bernard Shaw would not see this dilemma from the view of Calvin, that certain men were predestined from all time for goodness and others for badness. But this notion, which cut out all freedom of the will, was ever repulsive to Chesterton's mind."—The Catholic Convert.

BLESSED EUCHARIST AND THE WAR

The Bishop of Salford, England, writing recently in the Catholic Federationist—on the parable of the rich man who prepared a banquet and sent his servant to summon guests, bidding him to "compel them to come in that my house may be filled"—makes the following comment:

The history of the past few years has seemed to me a commentary on this wonderful parable. In the history of the Church the one salient feature of the Pontificate of Pius X. will, I feel sure, be his marvelous modification of the discipline concerning Holy Communion, in the two directions—in the throwing open of frequent, even daily, Communion to all members of the Church, lately as well as religious, and in that admitting to First Communion even the little children on their attaining the age of reason. In these two directions the late Holy Father, be it remembered, has gone back to the very earliest discipline of the first centuries of the Church. And whilst all that is connected with the dogmatic belief concerning the Holy Eucharist has come down across the ages absolutely unchanged from the Apostolic times to our own, there is no doubt that the action of Pius X. has produced a complete revolution in the discipline of the Eucharist in relation to the faithful; and this revolution is bound to exercise—nay, has already exercised, and is still doing so—a tremendous influence on the spiritual life of the Church, which will go on in the centuries to come.

The Bishop recalls the times of our parents and grandparents when monthly Communion was regarded as the mark of a truly fervent Christian, whilst in the days of "the good old" Garden of the Son of Catholics as they were affectionately styled, the "eight great indulgences" were the maximum occasion for the laity to approach the table of the Lord. A monthly Communion was a rare privilege reserved to souls advanced in sanctity; and no priest dreamed of admitting to Holy Communion any child before its twelfth year. The Bishop points to the present practice, when many an ordinary working or business man receives daily, and little children receive their Lord into their innocent souls long before they can be contaminated by grievous sin.

"Thus has the Lord, through His Vicar on earth, sent out into the highways and byways of men in to His Kingdom more than this." He then recalls the prophetic words spoken by a saintly priest, at the time Pope Pius issued his decree on Communion:

"He reminded me, says the Bishop, 'that the early days of the Church—when the practice of daily Communion, and even of the Communion of infants, was the custom—were also the days of the Church's greatest sufferings and perils during the great persecutions by the mighty Roman Empire. He foretold some great catastrophe for which Divine Providence was preparing the Church and the world.'

His forebodings have surely been justified in the horrors of the present world war. It would really seem as if Almighty God had been preparing His Church during these last ten years to meet these days of stress and suffering by means of the Bread of Life in which the faithful find their requisite spiritual strength. And now, if there be one feature which has consciously marked the present war, it is what I may call the triumph of the Holy Eucharist—a triumph most conspicuous on the very field of battle and amidst the thunder of the cannon.

Proofs of this triumph are the great awakenings of faith in the French and Belgian armies—men and officers thronging to the Sacraments—the 30,000 priests in the ranks, exclusive of chaplains, offering up the Mass even in the trenches, the extraordinary privileges granted by the

present Pontiff to army chaplains. The Bishop in conclusion, tells us: 'I have heard a chaplain describe in thrilling tones how, just before a great engagement, the Catholic soldiers are called together and receive a general absolution, even without previous confession, then are allowed to receive Holy Communion, no matter at what time of the day, and even when not fasting. I think, then, of the many thousands, we may say tens of thousands, who are being ruthlessly swept out of life by shot and shell, but who pass the seat of judgment purified from sin and sanctified by the Body and Blood of their Saviour. Whom they have thus received! Truly this war seems to complete the meaning of our Lord's parable; it is indeed His servant, whom He has sent out at the eleventh hour to compel all kinds of men—many of whom doubtless otherwise would not even have saved their souls—to come in and take their place with His angels and saints at the Banquet of His Love and Glory.'—The Casket.

THE FALL OF MAN

Man, unlike the angels, is not a pure spirit, he is spirit incarnate, or spirit in the flesh, says the late Mr. R. H. Benson in his brilliant essay entitled "Catholicism," published by the Catholic Truth Society. Man was created innocent with a certain knowledge of good and evil, not that full knowledge of which he is capable, and enjoyed grace. Like the angels, however, he was created free and like the angels who fell, he also fell.

Now, says Father Benson, this is an exceedingly significant doctrine taught by the Church, for upon it depends in a sense, the entire system known as the Catholic religion. If man were merely a creature struggling upwards always, the most fundamental Catholic dogmas would be denied. It is open to a Catholic to believe that a certain kind of evolution had place in the process of man's creation; that his body, for example, was gradually fitted by selection and generation to the habitation of an immortal rational soul. But it is an essential of the Catholic Faith that man's spirit, when first created, was both free and innocent and that it fell from innocence by the abuse of its own free will.

Man was created, therefore, to know and serve God in this world and to enjoy Him forever in the next world. Yes man's first parents fell from their destiny and transmitted that fallen nature to their descendants. And it is only possible for fallen man to regain his position by the aid of God's grace—that is by free gifts from God of life and strength. Further, the sin of man is so great an outrage against God that nothing but an adequate sacrifice can compensate for it, or can win for man that access to a state of friendship and union with his Creator. This then, the Church teaches, is the state in which nature is fallen, but he is not (as Calvin taught) absolutely corrupt; he has a still a conscience that is, a faculty by which he can discern good and evil, he has still aspirations after good and by the mercy of God, a certain power of choosing it. He is still free, though his freedom is enormously hampered by that downward tendency that is the result of the fall. Further it is taught, every man has sufficient grace for salvation—sufficient help, that is from God to regain the destiny for which God made him, and to avoid the inevitable state to which sin naturally leads. He is faced by two final states and two only, and he has but this one life on earth for his probation. If he corresponds sufficiently with the grace God gives him, he passes gradually upwards to that union with God of which he is capable, and in Heaven enjoys eternally the Beatific Vision—a state in which he at once preserves his own individuality and yet is united to God.

If on the other hand, he fails to correspond with grace and yields to the downward drag of his fallen nature in such a degree as to be when his probation closes with death in a state of enmity or disunion with God, he passes in effect freely chosen, and in hell is excluded eternally from the presence of his Maker. Only, says Monsignor Benson, it must be noticed in passing, the Church has never yet uttered a decision of final condemnation on any individual, since the interior dispositions of a man at the time of his death can be known only to God. No excommunication or anathema can be more than an approximate attempt to deal with the soul so far as the fall under the Church's jurisdiction; and such are issued with the express hope of awakening such a soul to her own condition of danger. Neither does the Church for one moment dare to dogmatize as to the state of those who die outside her pale; for although the Church is the one Ark of Salvation, this does not in any sense derogate from God's sovereign right and power to deal with souls in His own way.

All the Christian beliefs are agreed as to the condition of man as regards his Maker, says Father Benson. It is when it becomes a question of the proper system by which fallen man shall be restored, that differences begin to declare themselves. It is hardly necessary to go into the matter of the central doctrine of the Catholic religion, namely, the Incarnation, beyond saying that it is by this Incarnation that God and man are reunited. The main heresies of the world have occurred by reason of

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improper interpretations being placed upon the doctrine of Incarnation; they fall roughly into two classes: (1) those which minimize respectively the human nature or the divine nature of Jesus Christ. The earliest heresy was that the human nature of Christ was so merged in the divinity as to be phantom like and superhuman. The Church teaches that Christ's humanity was completely real, else the sacrifice and suffering of Calvary would have meant nothing. No one can come to the divinity of Christ only meant a superhuman quality of goodness or else a human quality of goodness raised to the highest power. The Church, on the contrary, teaches that Christ had all the attributes of the Deity, since He Himself was God. His human nature so intimate was its union with God, enjoyed always and unceasingly even upon earth the Beatific Vision, and in virtue of the same union was and is a proper object of adoration.—N. Y. Freeman's Journal.

THE TRUE VALUE OF APOLOGETICS

In the July number of The Biblical World Ross W. Sanderson has an article on "Unapologetic Christianity." While we cannot endorse the rationalistic standpoint of the writer we are glad at least to gather the grains of truth we find in his discussion. "Let us remember," says he, "that apologetics is not an end in itself. It exists as a science to clear away misapprehensions, rather than to defend the faith. For a well meaning but narrow visioned minister to style himself defender of the faith is as absurd as for a corner policeman to assure the Republic that he will protect it from Japan. The faith needs no defense. It is eminently able to take care of itself. If it isn't its own worth while believing."

Again: "There is an interesting passage in Windelbande's History of Philosophy which endeavors to show that proof and explanation are one and the same. This, by my notion, is the province of apologetics: to prove by explanation. We make no apology for a chance to demon- strate it. A demonstrated Christianity will be an unapologetic Christianity."

We think that this contention is, in the main, correct. As beauty need only be seen or heard to appeal to the aesthetic taste, so truth has in itself a quality to carry conviction when loudly presented to the mind. This is plain enough in the natural order; for if truth is the agreement of the mind with things, it stands to reason that things need only be seen or heard to convince a man by their own nature. Less obvious is this claim in the supernatural order: for the things of faith are not seen nor do they compel the assent of the mind by their evidence.

However if we assume, as we do, that faith is true—it being God's revelation—we can understand how it must appeal to the soul when properly presented. For first of all, there is a logical coherence between the various doctrines of faith which makes them palatable to the reason. Next, the Church presents a representative of all Catholics and immediately concludes that Catholicity means nothing but the truth. "Said the Pagan to Simple Simon, 'show me first your penny.' The penny in this case is practical religion, and this Simple Simon, like the fool of the nursery rhyme hasn't any. He is not a Catholic, but a giver of scandal."—New World.

soul be in its natural condition, and not unnaturally perverted by pride or sensuality. If the latter is the case, the only approach to Christianity is through moral improvement. Finally, the factor of God's grace drawing the soul must not be overlooked. "No one can come to the Father," said the Father draw him. Now this drawing on the part of the Father, we may well suppose, is never absent when the truths of faith are preached to an humble and sincere soul.

Here, then, we have stated three reasons why faith can take care of itself and does not need apologetics. Whether in the pulpit, or in the press, or in private instruction let the principal stress be laid on bringing out the whole splendor and beauty of the doctrines of faith, and souls will conceive a hunger and thirst for them. This spiritual appeal, the once produced—the prize manifested and a desire to run the race aroused—apologetics may come in to clear the track for those that have already commenced to run.

It were a mistake, however, to think that this idea of an "unapologetic Christianity" facilitates the task for the propagators of faith. On the contrary, it supposes on their part a deep penetration of the doctrines of Christianity, a diligent effort to present them in a captivating manner, an unceasing effort to cultivate the gifts of knowledge, understanding, counsel, and wisdom—an unceasing effort to imbue the spoken or written word with sacramental grace.—The Guardian.

"I AM A CATHOLIC AND PROUD OF IT"

There is no one more praiseworthy than the militant Catholic, and by this we mean the Catholic who is ever ready to defend his faith against all comers, who has a firm foundation in the truths of his religion and who can intelligently and without bashfulness give a reason for the faith that is in him, says the Indiana Catholic. Militant Catholicity is especially needed in these days of bigotry, when a certain portion of the public has been crammed full of truths against the Church by means of the vile newspapers and the despicable lecturers now before the public.

But the militant Catholic has a grave responsibility resting upon his shoulders. He must practice what he preaches. As the Notre Dame Scholar aptly remarks: "A drunken parishioner may startle the world with his defense of Catholicity, but he will do it in such a way as to hide every good and noble quality of that faith." The world judges a man by his deeds rather than his words. Observation proves that many of those fellows who are prone to argue religion on every occasion, and equal in proof to knock down an opponent if a slighting word is uttered regarding some points of Catholic doctrine, do not practice the faith they verbally and physically defend.

"I am a Catholic and proud of it," boasts many a man who is Catholic in name only. Those to whom a man of this kind addresses himself will naturally look upon him as representative of all Catholics and immediately conclude that Catholicity means nothing but the truth. "Said the Pagan to Simple Simon, 'show me first your penny.' The penny in this case is practical religion, and this Simple Simon, like the fool of the nursery rhyme hasn't any. He is not a Catholic, but a giver of scandal."—New World.

BIG TASK COMMITTED TO US

One of the surest ways in which to interest a boy in a piece of work is to make it big. He wants to know that the thing he is doing is worth while, and to let him see how big it really is. Then he takes hold of it with all his might and sings at his job.

It is the same way with those who are older; they too, like the sense that the work that they are trying to do is big. We respond to the task that will call for a little more than the powers that we think we possess with more zeal than we do to that which we know we can do comfortably. There must be a challenge in the task or it does not call forth enthusiasm.

It is when we see the full meaning of the programme of our Blessed Lord in the building up of His Church upon earth, which is another

name for the Kingdom of God, that we respond with joy to the summons sounded to all to choose it as the supreme task. And God has entrusted us by committing supreme tasks to our hands. The conversion of America is a mighty task: but God has entrusted it to Catholics because it is mighty. He has not put into our hands a trifling thing, a feeble effort, a trivial object; it is larger than anything else that ever has been proposed. The dreams of a conquered world that fired the ambition of Alexander or Caesar or Napoleon are as nothing compared with the divine programme of Jesus Christ that looks forward a continent restored to God and a kingdom of righteousness, unity and holiness. In all the bravest ideals that have stirred the minds of men there is no match for this ideal of Jesus of Nazareth. It challenges the highest hopes of men. It evokes the bravest service that human hearts can render. It awakens the divinest yearnings that can stir the human soul.

This is the challenge of the big task of the Church of the Living God. To it the hearts of all strong Catholic men and women respond with the offer of service and loyalty that correspond to the ideal and to the Master who proclaimed it. God has committed a big task to our hands, may He find us equal to the performing of it.—The Missionary.

BECAUSE!

It is a venerable witticism, antedating the latest discovery of the earliest remains of man, that a woman's reason is "because." This revered and ancient remark has furnished countless occasions for cheap merriment on the part of shallow males since Mr. Pithecanthropus Erectus laid himself away for our scientific discussions. The laughter fails to note that his own philosophy is shallower than that which excites his laughter. When a woman says "because" in answer to your question "why," it is absence of all reason as Mr. Pith, etc., thought, or may it not be the presence of various reasons, that has driven her to that last trench "because" before the persistent attack of your "why?"

"Because" may be a check to insistent curiosity; it may be the delicate shrinking of a timid reserve; it may be a jealous guarding of sacred personalities; most of all, it may be the hopeless acknowledgment of a vast and complicated assemblage of motives which baffle analysis and defy expression. If one may be speechless from having nothing to say; one may be speechless from awe, from bewilderment, from having too much to say. The most generous and chivalrous conclusion to draw from the brevity of a woman's "because" is not poverty or paucity of ideas, but abundant richness of sympathy and instinct. While many a profoundly philosophic man is tracing his laborious way through a jungle of reasoning, a woman has winged her victorious flight to a successful conclusion, which is adequately voiced in the triumphant but mysterious "because."

Indeed your "because" is fraught with momentous consequences for time and for eternity. "Because" may be the herald of your principles of conduct or your motive of action. That word, like the magic formula in the fairy story, may throw open to view the hidden depths of character. Harod we know, because of them that were at table he would not displease the daughter of Herodias. John whom Herod beheaded, we know, "because he must increase and I must decrease." Magdalen took her place among the saints "because she loved much." Joseph rose to lofty heights of sanctity "because he was a just man," and ruled himself accordingly. The principle is, motive, you choose to act upon is more yours than your flesh and blood, your distinctive carriage, your looks or your finger prints. These last may all be inherited or at all events you had little to do with the making of them. But that "because" which you finally and deliberately elect to act upon, is the product of your liberty, your free self, not simply flesh of your flesh, but soul of your soul, an outpouring of your character and index to its nature. You know now why this good man made the answer he did when he was taxed with performing a certain onerous work solely for the reason that he knew a good drink would soothe him in his labors. Pleading to differentiate his motives conscientiously, he denied the charge. "No, I did not do my hard work because of the drink," he stoutly maintained, "but all the same let me just impress it upon you that I wouldn't do it without the drink, either," he frankly added.

You may not be able to discriminate with such nicety as that, or through self deception you may be keeping uppermost a display of respectable motives to prevent a guilty conscience.

from ascertaining whether the fruit below is as ripe and rosy as that on top. You feel, what is true, that it is better to have right principles and wrong actions than wrong principles with right actions. A wrong act passes: a wrong principle persists. Men in all ages have been guilty of base actions, but it was wrong principles which have been responsible for Mahometanism and Mormonism. A robber may blow up a building; an anarchist may blow up a building; and not be ashamed. Why did Christ love sinners and hate the world? Sinners have been guilty of wrong acts; they had not, like the world, surrendered themselves to false principles. On the day of General Judgment "because" will be the final arbiter of all mankind. "Amen I say to you, because you did it to one of these My best brethren, you did it unto Me."—America.

TO OUR PROTESTANT FRIENDS

Protestant friends, keep your eye on the Catholic Church in your own neighborhood if you fear the "dangers of Catholicism." Go to its services Sunday after Sunday, hear for yourself what the priest preaches to his people, attend the sodality meetings and slip into the Sunday school to listen to the gentle, self-sacrificing nun, go into the basement, carry a powerful microscope with you so you can be sure to see all the rifles and ammunition stored there.

Keep on attending every service until you have detected the "secret" teachings of that Church which Christ established two thousand years ago—the same Christ Who, when His enemies maligned Him, went alone into the Garden to pray; Who, when Pilate accused Him, answered not a word in self defense; Who, when hanging on the infamous gibbet, prayed aloud to the Godhead for His executioners.

Don't plead that you are not acquainted or uninformed, for Christ Himself invited, and His doors, the doors of His Church, are ever open.—The Rev. Dr. Cotter in the Catholic Canadian.

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