### CATHOLICS AND MASONRY

WHY THE CHURCH FORBIDS CATHOLICS TO JOIN THE FREEMASONS

An anonymous contributor to the Catholic Truth publications says the Freeman's Journal, disclaims any intention, in writing on the above captioned subject of attacking the Craft of Freemasonry, among members of which he declares he possesses many excellent friends and esteemed ac quaintances. His sole object is to state some of the reasons for which the Church forbids Catholics to belong to the society, and why they should forego temporal advantages which result from its membership.

Shortly expressed, the writer's jections to Freemasonry are as fol-lows: (1) Christianity is unknown to Masonry, or, rather, is ignored by The neophyte is taught to see in the Master of the lodge the "Sun of Justice," and humbly to beg of his new made brethren "Masonic Light." Yet (says the writer) if Masonry possed anything superior to that possessed by the common herd in the way of "Light" its moral obligations alone should make it share it with all—a condition of affairs un-known under the Masonic system of In fact, the Craft's secrecy is an implied admission that its morality is not of universal application.
All belief in Revelation, other than
the Masonic, has to be left by the
neophyte at the door of the lodge while he is being transported to the time of Solomon, Calvary and its sacrifice being unheard of.

Masonry also ignores the Gospel's teaching that our prayers are to be offered in the name of the Redeemer. It even rejects the Christian Chronology, and its real religion is universal ism. The prayers of the lodge are addressed to the Grand Architect of the Universe, the meaning of which may be variously interpreted by Masons. Indeed, the mason in lodge has to treat Jesus Christ as an nonentity, though privately, he may en-tertain other views and still be a good mason. A mason cannot, how ever, profess atheism. Yet all this is wholly absurd and stultifying, since it means that a mason, as mason, may say: "Lord, I know you while as a private person he ay: "Lord, have mercy upon me." And in the case of clergymen who are masons, the position is far

(2) As regards the oath, the neo phyte swears with eyes blind-folded to keep secret he knows not what, says the writer ; he also swears fidelity to a society as to the precepts of which he as yet knows nothing; he also invokes destruction on himself in case he should violate secrecy. He empowers his brethren to injure him in case of defection. No Catho lic can regard the masonic oath when considered seriously, otherwise than as blasphemous, contrary to right reason as blind and unknown and contrary to the good of the State. Yet how does murder, carry out its threat? The carpet of the lodge (says the writer) may not be stained with blood, nor its walls con-tain an "aubliette," but masonry can, and on occasion does, cause the ruin or decay of men who for conscientious reasons have merely aban-doned it without attempting to do evil to their former associates. As for the Church, there is no need to resort to extreme measures on her account since she never requires exmasons to divulge any of the society's

It is a known fact, says the writer, that masonic signs are made use of in courts of justice in order to obtain, or to try to obtain, secret advantage.

Perth after an absence of several weeks I have been shown a copy of your paper issued August 9th 1913, 'It is within the writer's knowledge,' says the Catholic Truth publicist, "that an English judge responded to the masonic signs of a litigant in whose favor he gave his verdict, though it is fair to state that this was not contrary to the weight of

very confused evidence." No daily newspaper in England dare publish the faintest criticism of the Craft, or still less expose a masonic scandal, while in matters of place and patronage, in all countries, the first duty of the masonic patron is clearly to secure the services of a masonic brother, in which cases "Masonic Light" must be somewhat apt to blur the vision. In short, it brother, in which cases is, says the writer, impossible to be-lieve that all this enormous expenditure of time and money is undertaken merely to befriend the orphan and the widow, to practice an esoteric ritual and furnish a pretext for convivial meetings, and not to offer great faculties and temptations to brethren of the middle and lower social grades to favoritism, jobbery med protection for minor forms of rascality. There may be matter for in the moral teachings suggested by masonic ritual; neverthe less, says the writer, members of the fraternity do not find themselves debarred from its official honors by table excesses or by impurity of life. It is also certain that masons, as a rule, rarely pretend that their motives in joining the Craft are other than those of personal gain or social ad-

(3) In regard to the charity exercised by masonic bodies, masons only consider the virtue in its sense of philanthropy," which is a virtue of the natural order. And being only philanthropic, masonry is far from being "charitable," since it deliber ately excludes from its membership the poor and the needy, though it generously supports worthy brethren overtaken by adversity as well as their widows and orphans. Masonic benevolence is applied to its own

members only, and thus is more like a trades union society in which material benefit is really pre-empted by contributions. Is Freemasonry private in its charities or almsgiving, as Christ counselled men to be?

On the contrary, Freemasonry decorates a generous brother with jewel" and "charity" that is not masonic in its application, is charity to the mason. Indeed, the precepts of Christianity and those of masonry are in many respects so antagonistic or contradictory that masons themselves stultify them-selves by practicing those of the masonry and claiming to belong to the Christian body. These observations being (says the publicist) in-tended only for Catholics, the latter while thinking kindly of their Masonic friends should respect and uphold the reiterated condemnations of Freemasonry by the Church.

### OLD FASHIONS

MOVEMENT TO INTRODUCE THEM IN PREFERENCE TO THE IMMODEST DRESS OF

Washington Times, Sept. 1.

In deference to the presence of the ost Rev. J. Bonzano, papal delegate at the annual alumnæ reunion of St. Mary of the Woods' College and Academy, Terre Haute, Ind., this week, the clock hands of fashion will turn back fully five years, changing the immodesty of the present day garb of women to the styles of clothes which left something for the imagin

After a social function, the gathering this year will, out of respect to the prelate, who has in no incertain tones voiced his opinions and kneelet, and other sensuous additions to the present-day dress, be attended only by women wearing petticoats—not one, but sufficient to accomplish the purpose for which petticoats were originally intended.

But listen. Not only are the slit skirt, the diaphanous effects, the neelet, and other of this year's crop of fashions tabooed, but the old-time peekaboo waists is not to be permitted, while the women who attend the alumnæ meeting are also requested by the superior not to wear ecollete, or even narrow cut skirts! This is the closing of the letter from the superior to the Chicago

alumnæ : "Also we omitted to say it is our request that, through regard for the distinguished guests and your alma mater, no decollette, elaborate, or narrow-skirted gowns be worn at the reception or any other function of the reunion.

When asked if he had made any request that the clothing of the women at the reunion be modest, Mgr. Bon-zano said that he made it a point not to comment on the clothes of the women in speaking to them, as he pelieved this to be the duty of their pastors. So, out near Terra Haute this week

the women will look sweet and pretty even the two-step was frowned upon and when the tango would have been plenty of excuse for never speaking to a person again.

## LETTER FROM MR. C. J. FOY

Perth, August 30th, 1913 To the editor of The Citizen, Ottawa, Ont.—On my return to and have perused the letter contained therein of G. W. O'Toole, Cantley, Que. I have not had an opportunity of seeing a copy of your paper in which an account of the picnic held at Chelsea, August 2nd, 1913, appears, and which purports to give a synopsis of my address on that ecasion. I therefore take it for granted that the extract from your correspondent's report contained in the above letter is correct. I may say at the outset that the words attributed to me are a complete perversion of my utterances. What I did say was "That I was pleased indeed to see the spirit of toleration exemplified at the picnic by the presence of clergymen of other religious denominations and members of other congregations who did not kneel at the same shrine or worship at the same altar as the majority of the persons present. After all is that not as it should be. While the Lodge politician would have Catholics and Protestants at variance to satisfy his own selfish ends vet I am pleased indeed to know that there are sufficient men of all creeds who rise above any such differences and come together upon a common platform for a common good." The whole trend of this part of my discourse was to decry all differences whether racial, religious or national which would impede the great work of building up and fostering our national aspira-tions; at the same time, as I have already said, I was desirous of applaud ing and expressing my appreciation of the broad, tolerant spirit shown by the large concourse of citizens in their mutual good will and harmony

tion I may have used. All who know me are aware that I am as uncompromising as Heaven itself when it comes to a question of the practice and upholding of my religion which is dearer to me than

differing though they did so widely

in religious belief. To emphasize this was the object of any illustra-

the inalienable right to worship his Creator according to the dictates of his own conscience and the free and mentrammelled exercise of his re ligious beliefs.

HOLOCAUST AVERTED

Illustrating one of the many virtues of metal ceilings, the statement of Dr. F. L. Henry of Oshawa is in-

teresting.
"Had it not been for the Pedlar Perfect Metal Ceiling installed in the basement of my three storey block the whole building would have gone This room was used as you know for a dry cleaning establishment and the proprietor had a five gallon can of gasoline setting in one corner. When the heavy storm came up the water flooded the basement, overturning the can of gasoline.

The proprietor went down to investigate and struck a match, the electric light being out of commission and the resulting fire was very fierce but owing to the good work of the Fire Department it was confined to the basement but it certainly would have spread to the up-stairs before their arrival had it not been for the metal ceiling in the room."

The artistic merits of "Perfect'

metal ceilings made by the Pedlar People of Oshaw, are well known but this emphasizes a virtue which in an emergency entirely overshadows all other. Many shops in this town could

emulate this example, improve the appearance of their store room and

naterially lessen the fire risk.

### MALLOCK AND THE CHURCH

Writing in the Nineteenth Century of London, several years ago, W. H. Mallock, the famous non-Catholic philosopher, said by way of prefact to a series of erudite articles: shall endeavor to show that if the Christian religion holds its own at all in the face of secular knowledge it is the Christian religion as em bodied in the Church of Rome, and not in any form of Protestantism that will survive in the intellectua contest. I shall endeavor to show also that the outlines of the great apologia which Rome as champion of revelation will offer to the human intellect, instead of being wrapped in mystery, are for those who have eyes to see, day by day becoming clearer and more comprehensive, and that all those forces of science which it was once thought would be fatal to her, are now in a way which constitutes one of the great surprises of history, so grouping themselves as to afford her a new foundation." And he lucidly showed all this.

These are the words of Rev. Russell H. Conwell, the well-known lyceum lecturer, spoken to his Pro-testant flock from his pulpit in Phila-

delphia.
"I remember having been in Rome in 1868, alone without a friend, and the Roman fever upon me. I staggered back to my hotel, went up to my little room, and gave myself up

to the fever. . .
"I remember nothing of the succeeding days until I opened my eyes one morning; the sun was shining in and over me was leaning a sweet faced Sister of the Roman Catholic Church. Her hand was upon my head, and as I looked up that sacred face, seemingly so devoted to God, and looking into those womanly eyes so human, so spiritual, and felt the touch of that

# Revolutionized

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New Camera Takes Finished Pictures in Two Minutes

Mr. Edmond F. Stratton, of New York completes pictures ready to see in two minutes. It does away with the expense of buying films or plates and the trouble, expense and delay of having them devel-oped and pictures printed by a photog-

rapner.
This camera, which is called the Gordon
Camera, is being manufactured by the
Gordon Camera Corporation, New York. Gordon Camera Corporation, New York. As they are desirous of making it known in every locality, they are making a special offer to our readers. For a limited time they will sell Model H at \$5.00 and Model B at \$7.00. The regular price of Model H, which takes pictures \$3x\frac{1}{2}\$ inches, is \$8.00, and the regular price of Model B, which takes pictures \$3\frac{1}{4}\$ x\frac{5}{2}\$ inches, is \$10.00. Whichever one you order enclose 90 cents additional to cover express charges, sensitized cards and developing powders.

The sensitized cards are wrapped for daylight loading, and the powders make the developing solution to be put into the developing tank, which is inside the camera. Model H is \$5\frac{1}{2}x9\frac{1}{2}x10\frac{1}{2}\$ inches in size and weighs \$3\$ lbs. 7 oz. Model B is \$6\frac{1}{2}x9x10\frac{3}{4}\$ inches and weighs \$4\$ lbs.

The cost of taking pictures with the Gordon camera is almost nothing in comparison to all other cameras. Extra sensitized cards for Model H can be bought for \$2\frac{1}{2}\$ cents each (cards for Model B, \$3\$ cents each), and 10 cents worth of developer will develop over 40 pictures. The Gordon Corporation sells flash-light lamps for \$1.00\$, which will enable you to take pictures at night in your own parlor, or out-of-doors. As they are desirous of making it knows

lamps for \$1.00, which will enable you to take pictures at night in your own parlor, or out-of-doors.

The operation of this new camera is so simple that any person of ordinary intelligence can easily take pictures with it after reading the directions sent with each one. There is no customs duty to be paid, as the Gordon Corporation will ship to you from their Canadian branch, which is near Toronto. All orders and letters, however, must be sent to their office, which is at 692-C Stuyvesant Building, New York, N. Y. When ordering a camera under this special offer be sure to mention that you are a reader life itself, yet I concede to every man of THE LONDON CATHOLIC RECORD.

hand upon my forehead, I believed it was an angel sent of God to me.

"All through the years since that Roman fever, I have dreamed frequently that I was sick again, that my eyes opened once more, that I looked into that sacred face, and I looked into that sacred face, and I looked into that sacred face, and I looked into that sacred face. felt again the touch of that motherly hand. To me it was Christian. Al-though we differed in denomination and though I could not approve of her Church, yet that act was Christianity pure and simple. God let His blessing come upon me, and I stand in this pulpit to testify of His goodness then, in sending that Sister to care for an entire stranger, one she had never seen before, and one she has never seen since."—The Missionary.

K. K., CALUMET ISLAND,-The mar whom you inquire about was never a priest, nor, of course, a monk. He was accepted by the monks to make a theological course but was dis-missed when they found he had a fondness for eating poppy leaves that grew in the garden. He is to some extent chaperoned by a Baptist preacher in Ottawa. He has a little shop on Bank street in that city where he sells anti-Catholic literature, but no one takes any notice of him. He is looking for notoriety so that he may get audiences would make a generous collection. of our day is the fact that many of our non-Catholic neighbors are deceived by those humbugs.

PRIEST MAYOR OF LAPEER

In the "Interesting People" de-partment of the July American Magazine appears an article about Father Patrick R. Dunigan, a greatly loved priest who was elected mayor of Lapeer, Mich., by an overwhelm ingly Protestant vote. He did not want to be mayor, but he just could from the article:

Father Patrick R. Dunigan is the only Catholic priest mayor in Amer-ica, perhaps in the world. He is the executive of a city that is overwhelmingly Pretestant, whose Catholic population is but 3 per cent. of the town's 4,000 inhabitants. He was elected over the most efficient official the city ever had in its history. Of the 721 votes cast at the election only 31 were Catholic. His election was due solely to the personality and character of the man to his labors as a citizen for the common good of the community.

"His people have given him the title Believer in Men,' and it is an apt one. He is often heard to say, Treat the other fellow as if he had a soul ; he has, you know.'

"You are as apt to see him in a foundry as in his home; in the railroad vards as on the street : in the factories or on the country roads as in his church; meeting men talking to them and understanding them encouraging, advising and helping them in their ambitions or troubles. The winter last year was a very severe one in his locality. Yet Father Dunigan was on the lonely frozen roads, visiting the sick, as sisting the needy, for twenty-six of the thirty-one long nights of Jan uary. He takes no thought of his own personal comfort; his concern is only for his people, and every soul that resides within the boundaries of his parish is one of his people Protestant or Catholic. Christian or atheist, all are human, and this man loves humanity in the true sense of

'Father Dunigan is the founder of the present Commercial Club of the is chairman of its executive committee, and perhaps its most active worker. No man in the his tory of Lapeer has been more inter ested in its advancement, commer cially, socially and religiously, or has expended more time, labor, energy and money to accomplish this endeavor, than he. His unflagging in terest in his town and his people has endeared him to all. He is the first citizen of his city."

IS MISUNDERSTOOD

ARDINAL GIBBONS EXPLAINS HIS POSITION ON SUFFRAGE

Utterances of Cardinal Gibbons on his arrival in Chicago for a day's visit before attending a meeting of the Federated Catholic societies in Milwaukee inspired Illinois suffragists to hope that his opposition to vomen voting was abating, in spite of the aged prelate's reiteration that he disapproved the idea.

After greeting Archbishop Quigley.

whose guest he was, the Cardinal chatted briefly with reporters.

Equal suffrage was mentioned.
"Well, suffrage will come of course.
guess it is inevitable. The views I speak are solely mine, not those of the Church, which has not passed on the question and probably will not. the Cardinal said.

"My opposition has been misunder-stood. I disbelieve in a woman's voting, not because I hold her mentally or morally inferior—far from it But I am an old-fashioned man, and my ideas on the subject are those of older fashions, when woman was content in working out her ideas in

her home, among her children.
"I always have thought women would work greater good in citizenship in being great and good mothers than in being great and crooked poliicians.

Women are different nowadays They apply their energies and infinite capacity with entire seriousness to such things, and motherhood some how doesn't seem to be as popular as the God-given right once was.

# MITCHELL SLIDE-EASY NECKWEAR QUALITY STYLE VARIETY

CARD OF THANKS. - Rev. Father Hogan, pastor of St. Joseph's church Clinton, desires to return sincere thanks to all who contributed so generously of their time and means to make the picnic, which was held on August 27, such a great success.

DIED

HANLEY-At Read, Ont., Aug. 26th, 1913, Mrs. John C. Hanley, aged seventy-five years. May her soul rest in peace.

CROWLEY - On May 23rd, Mary Quinlan, Stratford, relict of the late Patrick Crowley, aged eighty seven years. May her soul rest in peace. O'KEEFE-In Seaforth on August 21st. 1913, Margaret Gleason, wife of

the late Michael O'Keefe, in her seventy-eighth year. Native of Tip-perary, Ireland. May her soul rest

BIRTHS

PAYETTE—At Haileybury, Aug. 30, 1913, to Mr. and Mrs. G. C. Payette, a daughter.

Make up your mind now that not a day shall pass from this day to your last without some act of adoration to the Person of the Holy Ghost without some act of reparation made o Him for your sins and for the sins of other men. Say day by day the najestic hymn of the Church, "Veni Creator Spiritus," or that other, equally beautiful and even more full of human tenderaers, Veni Sancto Spiritus." — Cardinal Manning.

DIOCESE OF HAMILTON

CEREMONY OF RECEPTION AND PROFESSION AT ST. JUSEPH'S CONVENT, HAM

ILTON

At 930 a. m. on August 30th, the Feast of St. Rose of Lima, the beautiful ceremony of Religious Clothing and Prefession took place in the chapel of St. Josephs Convent, Park Street, Hamilton.

The day dawned bright and fair, and throughout its course fulfilled the morning's promise as if wishing to add its lustre to the spiritual joy of the novices-elect, about to become the betrothed of Christ.

Long before the appointed hour, parents, relatives and friends crowded the chapel desirous to witness the services. When the convent bell sounded the hour the procession of Sisters entered the chapel in the following order: Cross-bearer and acolytes, novices-elect in bridal attre, accompanied by little maids of honor, Mother Superior, Assistant and Mistress of novices. ILTON

chey, Rev. P. J. Maloney, and Rev. J. A. O'Sullivan of Hamilton.

The sermon was delivered by Rev. J. F. Cox. S. J., late of St. Boniface College, Winnipeg, and recently appointed to the Jesuit Novitiate, Guelph. Taking for his text these words of the fifty-third paslin. "I will freely secritice to Thee and I will give praise, O God, to Thy name," the Reverend Father referred to the sscrifices of the Old Law and spake eloquently on the beauty and sublimity of the perfect sacrifice the aspirant to the religious life makes in giving up worldy ties and attractions, home, brothers and sisters, to become the consecrated of God and so praise His Name forever.

Having dwelt upon the honour of such a call and the benefits resulting to the world from the work accomplished by religious orders the reverend speaker congratulated the parents upon the great blessing bestowed by God in choosing their children I at His special service and exhorted the religious to follow fa thfully the rugged path of Poverty, Chastity and Obedience until they reached the Throne of God there to receive the reward, the hundred-foll promised to them by Our Lord, Himself.

The Sisters' choir rendered exceptionally fine

self.

The Sisters' choir rendered exceptionally fine music. The altar decorations were festive in the highest degree and the whole atmosphere breathed an air of joyous solemnity.

The names of the newly received are Miss Beatrice Murphy of Paris, in religion Sister Mary Germaine, Miss Helen Rodgers of Hamilton, Sister Mary Rosalle, and Miss Annie Duggan of Owen Sound, Sister Mary Constantia, Sister Mary St. Ann, formerly Miss Eva Goetz of Kenilworth pronounced her final v6ws and was received as a member of the Community.

FISKE O'HARA IN A NEW COMEDY ROMANCE-IN OLD DUBLIN

ROMANCE—IN OLD DUBLIN

That ever welcome incarnation of Irish romance, Fiske O'Hara, will be the attraction at the Grand Wednesday, Thursday, Friday and Saturday evenings of Fair week with a special matunee Saturday and at special prices, presenting a new romantic comedy, "In Old Dublin." The name would indicate the locale of the story and the period selected by the author; Augustus Pitou, is that of the early part of the last century. The story of the play is a good one and there is a proportionate mixture of excitement, comedy, love-making and music that will interest any audience. As the young marine architect, Neil Powers, Fiske O'Hara has a part that fits him to perfection. As a romantic hero, he is well fitted by nature, for his splendid physique, his engaging personaitity and dashing style of acting go far toward making him the ideal stage lover. His voice, however, is his greatest charm. To hear him sing "The Ministel Boy." "Peggy Gilroy," "Love at Last" and "Rose, Rose, Rose, is to experience the haunting force of Irish melody at its greatest force. Manager Pitou has surrounded his star with a splendid company.

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# **Marriage Laws**

A Brief Explanation of the Decree "Ne Temere" It embodies all the Decisions of the Sacred Congregations up to December, 1912, besides giving a clear and definite commentary on each Article of the New Laws on Engagement and Marriage.

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CARDINAL'S RESIDENCE

Baltimore, November 14.

Reverend Dear Father:—I take great pleasure in adding my name to that of your most Reverend Archbishop, in commending to Catholic Institutions your most useful work. ST. BASIL'S HYMNAL is calculated to promote devotional singing, which is a powerful element in the cause of

Fraternally yours in Xto, t J CARD, GIBBONS.

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