

may, for the future, assist lawfully and validly at the celebration of espousals and marriages.

In this Diocese all assistant priests are hereby constituted *parochi in ordine ad matrimonium*. However, they should leave to the parish priest the duty of dealing with the parties to be married and of treating with the Bishop on dispensations, etc.

A condition required for the valid assistance of the parish priest at the celebration of marriage is that it take place within the territory subject to his jurisdiction, i. e., in his parish or district. Outside his territory he can not validly assist, even at the marriage of his own subjects, unless he has received legitimate delegation; but within his jurisdiction there is no restriction or limitation to the validity of his assistance. Whether the persons to be married are his subjects or not, his presence at the marriage, either in person or by his delegate, is not only sufficient, (provided no diriment impediment exists) but even necessary for its validity. For the future no parish priest can validly assist at a marriage outside of his own territory, without permission of the Ordinary or pastor of the place where the marriage takes place; but within his jurisdiction or territory he can validly marry all who present themselves, whether parishioners or non-parishioners.

CONDITIONS FOR THE LICIT CELEBRATION OF MARRIAGE. The Church requires proof that the contracting parties are free to marry before she permits the priest to assist at their marriage. Consequently it is the duty of the priest, who assists at the marriage, to inquire into and judge of the free state of the contracting parties.

Though any parish priest can validly assist at a marriage in his own territory even though the contracting parties are not subject to his jurisdiction, nevertheless, the presence of the parish priest of the contracting parties is still necessary for the licit celebration of matrimony. The *parochus proprius* is the parish priest of the domicile of one or other of the contracting parties; or the parish priest of the place where one of them has been residing for a month.

If one of the parties possess a domicile in a place, the marriage may be celebrated both validly and licitly in that place, from the day on which the domicile began to exist. Otherwise a full month of residence must be passed. Intention to remain for a month is not sufficient.

If neither of the parties has a domicile or if neither has resided for at least a month in the place where the marriage is to be celebrated, the local parish priest, to assist licitly at the marriage, must first obtain permission from the Ordinary or the *parochus proprius* of one of the contracting parties, generally of the bride, unless there be a good reason for not asking him; then the permission should be obtained from the pastor of the groom.

If a local parish priest, not being *parochus* of either the bride or bridegroom, assists at their marriage without this permission, the marriage is valid, but the priest acts illicitly, and becomes subject to the penalty inflicted by Article X. of this Decree. This permission, which is required only for the licit celebration of marriage by a *parochus non proprius* of the contracting parties, must be carefully distinguished from delegation, which is necessary for the validity of a marriage when it is celebrated by a priest other than the local parish priest. It is the local parish priest who delegates, whether he be the *parochus proprius* or not.

Henceforth the universal rule is that the marriage be celebrated before the parish priest of the bride, unless there is just cause for celebrating it before the parish priest of the bridegroom. However, if the parish priest of the bridegroom, illicitly, that is, without just cause, assists at the marriage, he may not appropriate the stole fees, but must hand them over to the parish priest of the bride.

In regard to *uxor*, that is persons who have no fixed abode and have not acquired the right of parochiality in any place, by residing there for a month, as they have no *parochus proprius* or *Ordinarius proprius*, other than the parish priest, or Ordinary of the place in which they are staying for the time being, they are to be dealt with as mentioned in Article V, section IV.

DELEGATION. As the local parish priest and the local Ordinary alone possess the inherent right of validly assisting at a marriage, and such marriage must take place within their territorial jurisdiction, they alone can validly delegate another priest to assist at a marriage, and such marriage must take place within the limits of their territory. Otherwise the delegation is null and void. Hence the parish priest can validly delegate only for marriages that take place in his parish. Even the *parochus proprius* of one or both of the contracting parties cannot validly assist at their marriage outside of his jurisdiction without the delegation of the local parish priest, within whose jurisdiction or territory the marriage takes place. This delegation is necessary for the validity of the marriage.

A priest who assists outside of his own jurisdiction, at the marriage of those who are not his subjects nor subjects of the local pastor, within whose territory the marriage is celebrated, requires the delegation of the local parish priest for the validity of the marriage, and the permission of the *parochus proprius* of the contracting parties for its lawful celebration.

As assistant priests in this Diocese are constituted *parochi in ordine ad matrimonium*, they can validly sub-delegate another priest to assist at a marriage for particular cases, within their jurisdiction, but they are forbidden to give this delegation *quoad licet*, without consulting with the parish priest, except in cases of necessity or urgency. The priest delegated to assist at a marriage must be personally and individually designated.

Priests will be careful to observe the Article requiring them to register the marriage, not only in the customary Book of Marriages, but also in the Baptismal Records of the parish, if the married couple have been baptized in the parish. If one or both have been baptized in another parish, it is the priest's duty to transmit their names to the respective pastors of the parishes where they were baptized.

This Decree will go into effect from and after next Easter, April 19th, 1908, and it is binding upon all Catholics. After that date should Catholics attempt to contract marriage before a minister of any sect, (which God forbid) such a marriage will be invalid and not binding, that is to say, null and void. Moreover such Catholics would thereby be excommunicated and deprived of all right to the privileges belonging to the members of the Church.

This letter shall be read to the congregation in each church and chapel of the Diocese as soon as convenient after its reception.

Given at St. Peter's Palace, Peterborough, on the 18th day of February, 1908.

RICHARD ALPHONSE O'CONNOR,

Bishop of Peterborough

M. J. O'BRIEN, D. D.,

Secretary.

ANGLICAN REUNION WITH ROME.

THE REMARKABLE WORK OF FATHER PAUL AN ANGLICAN MONK.

New York Herald Feb. 26.

Organization in this city last week of the Anglo-Roman Union, composed of Protestant Episcopal clergymen and laymen who seek reunion with the Roman Catholic Church by recognizing the primacy of the Pope, draws attention sharply to a remarkable situation. It is the object of the movement, which comprehends under the title of Anglican both the Church of England and its sister, the Protestant Episcopal Church of the United States, to bring Christendom to accept the Bishop of Rome as the primate.

Its development on this side of the water is largely due to the indefatigable work of Father Paul James Francis, a clergyman of the Protestant Episcopal Church, who since 1901 has devoted himself to the realization of the ideal of unity for which he has worked more or less since boyhood.

He lives in a weather beaten friary on the top of a mountain near Garrison, N. Y., from which he issues a magazine devoted to the propaganda and sends literature throughout the country. Occasionally, sandaled and tonsured and wearing the habit of a Franciscan monk, he goes forth into the world preaching of his hope of unity and then returns to his mountain retreat, there to pray and to work for the dawn of the day of a reunited Christendom.

A dreamer of dreams some call him, and churchmen who believe in the immutability of all things religious speak of him with a smile, yet this Episcopal-Franciscan has sent forth an influence which has a far reaching effect. Evidence of a trend toward his teachings are said to have appeared in half the Episcopal dioceses of the United States. The work has been carried on without display and even now "Father Paul," as he is usually called, deplores the publicity which his plans have gained.

THE OPEN PULPIT CANON.

The movement has gained an additional following through the adoption at the General Convention of the Protestant Episcopal Church last fall of what is commonly known as the "Open Pulpit Canon." Under its provisions an Episcopal clergyman, with the consent of the Bishop, may invite to make an address in his pulpit a minister of any of the so-called sectarian denominations. The broad church element is in the majority and the open pulpit canon was adopted largely through the influence of its laity.

There are in the Episcopal Church in the United States two great tendencies which have been accentuated by the new canon. One is toward a union with the Protestant sects and the other would go in the direction of Rome.

How is Christendom to be reunited? One theory is that the Anglican, including the American Episcopal Church and the Protestant Episcopal Church, should be identified with the See of Rome as a "unit," provided the Pope consents to the plan. The other is that the Anglicans will join with the almost innumerable Protestant denominations. Those who favor the Anglo-Roman union are of the opinion that its ideas can be carried out in spite of obstacles which to many seem insuperable, while the coalition of the Anglican Church with the Methodists and the Presbyterians and similar bodies would tend to only widen the breach between Rome and the Church which was created through the act of Henry VIII.

Several clergymen who are opposed to the "open pulpit" have become identified with the newly organized Anglo-Roman Union. Among them may be mentioned one of the most outspoken critics of the canon, the Very Rev. Father F. E. Atkins, dean of the Cathedral at Michigan City, Ind. From the viewpoint of strategy no more appropriate time could have been selected for the organization of the union than the present, when the open pulpit discussion is being agitated throughout all the dioceses despite efforts to minimize the effect of the agitation.

GULF IS NARROWING.

Between the Roman Catholics and the Anglicans the gulf is not so great as it was in many quarters. There have been many evidences of the narrowing of the chasm since the days of the first great advocate of the union, the Rev. Dr. Edward B. Pusey, founder of the Oxford movement so called, because it had its origin at the university of that name, where he lived in scholarly seclusion for so many years. Dr. Pusey favored the revival of the confessional and preached the doctrine of the real presence of the body of Christ at the communion, which more

than half a century ago dismayed the authorities and caused his suspension from the ministry. The confusion is now a part of the observances of many high churches, and the idea of transubstantiation is so nearly accepted by many of the ultra ritualistic clergy that it is indeed difficult to see how their belief varies from that of the Catholics.

Dr. Pusey and his latter day followers and disciples always regarded the act of Henry VIII., who made himself the head of the Anglican Church in 1532 and took the first steps that severed the ties with the See of Rome, as being without justification.

The disagreement arose on account of the refusal of the Pope to sanction the divorce of the British King and his marriage to Anne Boleyn. Previous to the division the Anglican branch had lived under the spiritual guidance of the Pope for a thousand years.

There exists in England to day a party under the leadership of Lord Halifax which would bring about an actual reunion between the Roman Catholics and the Anglicans. The recently organized Anglo-Roman Union, however, is based upon the recognition of the primacy of the Pope, but would preserve the organization of the Anglican branch intact. Spencer Jones in England and Father Paul James Francis in this country started to advocate the principles to which the union is devoted early in the year 1901.

Father Paul has had an eventful history. His worldly name is Lewis T. Watson. He is a native of Maryland and he came to this city to study in the General Theological Seminary. Passing through the usual course he was finally ordained a priest by Bishop Scarborough, who was acting in the temporary absence of Bishop Potter, head of the Diocese of New York. He was for ten years rector of a church at Kingston, N. Y., and served for several seasons as missionary in the wilds of the West.

His reading and study led him to the conclusion that the only way Christendom could again be united would be through the recognition in some form of the primacy of the Pope as Bishop. He received aid and comfort in his idea from friends of the cause in England and he was able to purchase, in the neighborhood of London, a small tract of land on the top of a mountain, where he built his friary. He is the founder of the Order of the Atonement, of which he is the director general. Concerning the authority on which this order was founded he had a misunderstanding with the late Bishop Leighton Coleman.

HE HANDLES NO MONEY.

Taking upon himself the vows of a Franciscan, Father Paul handles no money of any kind, and when he travels from place to place his fare is paid by well disposed fellow passengers on train or steamboat. He is the editor of the Lamp, a monthly magazine devoted to the cause of church unity, and in it appear the opinions and views of those who are active in the propaganda.

Father Paul took a prominent part in the deliberations of the body which met here last week in the Café Roma and organized the Union which is intended largely for laymen. The president of the Union is W. M. Cammack a financier of Philadelphia; its vice-presidents the Rev. Dr. Theodore M. Riley, rector of Christ Church, Hudson, N. Y., and the Rev. E. L. Prior, of Jersey City. The secretary of the Union is the Rev. Father Augustine Elmendorf, rector of Holy Cross Church, Jersey City, and the treasurer J. W. Barney, a vestryman of the same church.

Plans are being made for extending the organization throughout the country, and from half the American dioceses letters have been received from clergymen and laymen expressing interest and approval. The movement is reported as being especially strong in the Western dioceses, while in the East it probably will not gain so much owing to the predominance of influence of wealthy Broadchurch laymen.

Whether Father Paul will come forth from his retirement and go on a missionary tour of the country in the cause of the movement has not yet been decided.

As to how the reconciliation with the See of St. Peter can be affected the leaders of the movement do not profess to say. They are waiting for divine guidance in that matter. Certainly no overtures have been made at Rome, and there is nothing on which the followers of the movement could found a belief that they would be accepted.

The great obstacle to the union has been the fact that the Pope does not recognize the Anglican orders. Leo XIII., after a long consideration of the matter, decided in 1896 against the plan. It is held, however, that he did not do so ex-cathedra, and that as his decision was not an infallible utterance it might be subject to review by another Pope. The English Church orders are traced to St. Augustine, a missionary to Great Britain, who became the first Archbishop. His authority was from Pope Gregory. The English Church always has maintained that its clergy never have ceased to be priests, while it was held by Leo XIII. that the break in the priesthood was in the reign of Edward III.

It is the position of the Anglo-Roman party that other Protestant clergymen cannot be received into the Roman Catholic Church until they have taken deacon's orders and have been ordained as priests.

POSITION OF THE POPE.

To them the doctrine of the infallibility of the Pope is not so formidable a bar to union as is popularly supposed. The occupant of the See of St. Peter, sitting ex-cathedra, is regarded as proof against error when passing on

questions of faith and morals only. He does not originate questions, but defines old ones. Although this power to decide without review exists, the Anglo-Romans point out that since 1870, when the dogma of infallibility was proclaimed, the head of the ancient See has never exercised his prerogative.

The Union does not seek to commit the Anglicans to the doctrine of the infallibility of the Pope, but is prepared to wait in good time for such questions to be decided. There is not the slightest intention on the part of the friends of the cause to go individually to the Roman Catholic Church, but merely as a "unit" to recognize the Pope as the senior Bishop. They propose to remain within the Episcopal Church and to connect their work as quickly as possible to bring about a different Anglican view of Rome.

If the doctrine that the Pope is directed by the Holy Ghost be accepted by them, as it indeed seems to be by many of the following, then it naturally follows that the head of the Church can make no error in pronouncing on matters of faith and morals, also that he will be guided to recognize the validity of the Anglican orders.

The confessional is already recognized in many Episcopal churches, and the views on the eucharist held by the Catholics and the High Church are not greatly at variance. There are other points of difference which the Anglo-Romans do not regard as essential, and they think the Anglican branch, as one of the "united," could continue to have Mass in English and to maintain its ritual practically in its present form.

One of the most earnest advocates of the present movement is the Rev. Father Elmendorf who recently sent a letter to the religious periodical the Living Church, which represents an aggressive element among the Episcopalians.

FATHER ELMENDORF'S VIEW.

"The pro-Roman movement," he writes, "is then, a movement for church unity. When we realize the pitiable weakness of Christendom to day in the world, and believe that a large part of that weakness is caused by the divisions of Christians, he must perforce be interested in church unity. If he feels that the Protestant position is not tenable for him, where is he to turn? Must he retire from the field of active work in the cause, unless he

will work for unity with Russia? Is there anything particularly illogical, etc., about one's preferring Rome to St. Petersburg?

"But, it is urged, how are you going to accomplish reunion? The Papacy is in itself wrong. Here is where we come to the dividing of the ways. I suppose men to day are called 'Pro Roman' who hold with Harnack, Professor Briggs and others that the Papacy as a permanent institution in the Church of God must be reckoned with in any scheme of church unity, and that a fair reading of history requires us to believe that the Papacy has been something more than a primacy of honor.

"Just how far the Anglican Church should go to make possible Church unity is a matter of debate. But the policy that advocates doing nothing because Rome apparently is not ready to treat with us does not appeal to all men. One step at least will be to be ready ourselves. We are not responsible for the readiness or lack of it on the part of our neighbors. There are many who have come to think union with us is itself not true. This assertion is often made by those who have no real knowledge of the subject or who have perhaps had an unfortunate experience at the hands of Roman Catholics.

"Let us not forget, however, that the question, as far as Roman Catholics are concerned, is in the hands of one man. It will be settled when the time comes by him alone. He may refuse, if he chooses, to follow the advice of any or all of his counsellors. The Pope alone will decide upon what terms, as far as they are concerned, unity will be restored.

"I believe that when the Anglican communion is ready to take a fair and historical view of the Papacy, and her people believe and practice the Catholic religion, God will raise up a Pope who will deal with the subject in a way befitting the high office he holds."

No official overtures have been made in any way by the Anglo-Roman party to the authorities in Rome, but many priests have shown great interest in the movement and have expressed their sympathies with the ideas advocated.

Experience and observation are the lighthouse of reason, which direct us on our steers through the dangerous ocean of life.

NEW WAY TO BE WELL.

Healthfulness of Oranges.

The one lesson which most people never seem to learn is, how to guard their health.

We have been eating oranges since time immemorial, yet how many of us know that orange juice contains a medicinal principle which acts as a marked action on the stomach, bowels, kidneys and skin. Some physicians go so far as to say that they can cure the average case of indigestion, constipation, biliousness and dry skin with orange juice and proper diet. This can be easily proved to the satisfaction of any sufferer. Take the juice of one or two oranges every morning before breakfast, take one or two "Fruit-a-tives" every night at bed-time, exercise a reasonable care in diet, and the proof will be found in health.

The cure will be greatly assisted and hastened by taking "Fruit-a-tives" in conjunction with the orange juice. "Fruit-a-tives" are fruit juices in which the medicinal principle of oranges, apples, figs and prunes are many times increased by the special way in which they are combined. Then tonics are added and the whole made into tablets. "Fruit-a-tives" may be obtained at all dealers, or will be sent postpaid on receipt of price—50c a box—6 for \$2.50. "Fruit-a-tives," Limited, Ottawa.

Two Notable Converts.

A press despatch from Milwaukee reports the reception into the Catholic Church of two widely known Episcopal clergymen, Rev. Edward Hawkes and Rev. James H. Bourne. They were professors at Nashotah, Wis., the seminary of the Episcopal Church in the West. Professor Hawkes occupied the chair of Greek and history, and Professor Bourne that of Latin. They are Englishmen, and were graduated from Lenoxville College, in Canada. They are men of marked ability, and have already distinguished themselves as instructors in Nashotah Seminary. It is said that their change of faith was hastened by the adoption of Canon 19 by the Episcopal Church.

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ORGANS

BELL—5-octave parlor organ by W. Bell, Guelph, in solid walnut case, with extended top. Has 3 stops, 2 sets of reeds, knee swell, etc. Special Sale Price..... \$36

THOMAS—5-octave parlor organ by F. G. Thomas Co., Woodstock, in solid walnut case with high top. Has 9 stops, 2 complete sets of reeds, 2 knee swells, &c. Special Sale Price..... \$39

DOMINION—5-octave parlor organ by the Dominion Organ Co., in solid walnut case, with resonant ends and extended top. Has 8 stops, 2 complete sets of reeds, 2 knee swells, &c. Special Sale Price..... \$41

NEW ENGLAND—5-octave parlor organ by the New England Organ Co., in solid walnut case, handsomely carved and decorated. Has 11 stops, 2 complete sets of reeds, 2 knee swells, &c. Special Sale Price..... \$42

KARN—5-octave parlor organ by D. W. Karn & Co., Woodstock, in solid walnut case with imitation pipe top. Has 12 stops, 2 complete sets of reeds, 2 knee swells, &c. Special Sale Price..... \$45

DOMINION—An almost new handsome 5-octave parlor organ by the Dominion Co., solid walnut case with mirror top, 11 stops, 2 sets of reeds in treble and bass, including a sub-bass, 2 couplers, 2 knee swells, music proof pedals, &c. Used only a few months. Special Sale Price..... \$58

BELL—Chapel organ by W. Bell, Guelph, in attractive walnut case, with rail top and finished back. Has 14 stops, 3 sets of reeds throughout and sub-bass. A splendid instrument. Special Sale Price..... \$72

DOHERTY—6-octave piano case organ by the Doherty Co., Clinton, in ebonyized case, with mirror top and lamp stands. Has 11 stops, 2 sets of reeds throughout, couplers, 2 knee swells. Special Sale Price..... \$77

CORNWALL—A very attractive piano case organ by Cornwall, Huntingdon, Que., in walnut case with handsome panels in bronze relief. Has 12 stops, 3 sets of reeds in the treble and 2 sets and a sub-bass set in the bass, 2 couplers, 2 knee swells. A splendid musical instrument. Special Sale Price..... \$79

KARN—6-octave piano case organ by D. W. Karn & Co., Woodstock, in handsome walnut case, with mirror top, lamp stands and full swing music desk. Has 11 stops, 2 complete sets of reeds, 2 couplers, 2 knee swells. Just like new. Special Sale Price..... \$89

DOMINION—A beautiful 6-octave piano case organ by the Dominion Co., in handsome mahogany case with full length carved panels and music desk, double folding fall board and protected pedals, lamp stands. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Used less than six months. Special Sale Price..... \$91

SHERLOCK-MANNING—One of the most attractive piano case organs we have ever had in stock by the Sherlock-Manning Co., of London. Has 6 octaves, 13 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, handsome 36 in. mirror top. Almost new. Special Sale Price..... \$92

PIANOS

WEBER—Square piano by Weber & Co., in polished rosewood case, carved legs and lyre. Has full overstrung scale, iron frame etc., and is in very excellent condition. Special Sale Price..... \$98

HEINTZMAN—A fine full scale rosewood square piano by Heintzman & Co., Toronto, in handsomely polished case with carved legs and lyre. Action, strings and other parts in perfect condition and the piano is of excellent tone quality. Special Sale Price..... \$117

MATHESON—A fine modern square piano by Matheson, New York, in handsomely polished rosewood case with carved legs and lyre. Has full overstrung scale, heavy iron frame. Action, strings and all other interior parts are in perfect order. This piano can be recommended. Special Sale Price..... \$123

BELL—Upright pianette by the Bell Co., in dark mahogany case of plain design. Has iron frame 61-3 octaves. Has been thoroughly repaired and will make an excellent practice piano. Special Sale Price..... \$145

NORDHEIMER—Upright piano by Nordheimer, Toronto, in ebonyized case, with plain panels, iron frame, trichord overstrung scale, 7-octaves. Is in perfect order and has fine musical tone, or original cost \$325. Special Sale Price..... \$190

MEINDELSSOHN—Upright piano by the Mandelssohn Co., Toronto, in a tractive walnut case, small size but with full trichord overstrung scale, full length plain panels, three pedals, etc. Used only 8 months. Regular price \$275. Special Sale Price..... \$198

MASON & RUSCH—Walnut upright piano by Mason & Rusch, has plain polished panels, trichord overstrung scale, ivory and ebony keys, etc. Original price \$350. Special Sale Price..... \$210

KARN—7-1-3 octave upright piano by D. W. Karn & Co., in Circassian walnut case with plain polished panels, full length music desk, Boston fall board, ivory and ebony keys etc. Original price \$375. Special Sale Price..... \$225

DOMINION—A very handsome Cabinet Grand upright piano by the Dominion Co., in beautifully polished double veneered case, full length panels and music desk, Boston fall board, full iron frame, fine double repeating action, ivory and ebony keys, etc. Used less than six months. Original price \$350. Special Sale Price..... \$233

GOURLAY—Cabinet Grand upright piano of our own make in rich mahogany case, full length panels and music desk, Boston fall board, 3 pedals, ivory and ebony keys, has had a little professional use, but is in every way just like new. Special Sale Price..... \$305

CHICKERING—7-1-3 octave upright piano by Chickering & Sons, Boston, in rosewood case with full length plain panels, Boston fall board, ivory and ebony keys, &c. An excellent piano. Originally \$300. Special Sale Price..... \$315

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