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BISHOP SCOLLARD'S CONSECRATION

THE CEREMONY AT PETERBOROUGH

Bishop McEvay of London Preaches the Consecration Sermon—Presentation of Addresses and Replies

Seldom have we the opportunity of witnessing the impressive ceremonies used on the occasion of taking one from amongst the ranks of the priesthood and investing him with all the grandeur and significance of apostolic power, placing him thereby as one of the hierarchy, and making him forever a prelate and prince of the Church. Seldom, too, has there gathered in Ontario so representative and distinguished an assemblage as that which appeared in St. Peter's Cathedral, Peterborough, on the Feast of St. Mathias, February 24th, 1905, to witness the consecration of the Right Rev. D. J. Scollard first bishop of the new diocese of Sault Ste. Marie. To officiate on the occasion came the Archbishop of Kingston, Quebec, the oldest diocese, and the capital of the Dominion, sent each its chief pastor; Montreal had there its Bishop-elect, and from all over Ontario came bishops and priests numbering nearly one hundred, to take part in, or bear witness on the occasion. The new diocese had hastened to greet its new head and amongst those whose presence spoke for the flock and territory which the new Bishop is called upon to govern, were several sons of Loyola, worthy followers of their early martyred predecessors.

Ennismore, a few miles from Peterborough, feeling its honor in being the birthplace of the new dignitary, came out in large numbers, and those who had known Bishop Scollard in childhood and in youth and had seen him laid aside for the service of God's altar, were also witnesses to his elevation to the purple and to the great dignity that had come to him direct from his Holiness, Pius X., Supreme Head of the Church. The time appointed for the beginning of the ceremony was 9.30 a.m. and long before that hour the sacred edifice was filled to its utmost capacity, every seat in the nave and galleries was occupied and even the stairs had their quota of expectant onlookers. The high altar with its appendages of gold lace and tasteful adornments of natural flowers, wax tapers, and glowing red lights, was a fitting centre for the ceremonies about to take place. At the appointed hour a triumphant note from the organ announced the coming of those who were about to take part in the solemn function, and out from the vestry, headed by cross-bearer and acolytes, came a long line of ecclesiastics. Rank after rank came the priests in black soutane and white surplice with here and there a dark-bearded disciple of the great Saint Ignatius; here were young Levites who had but entered upon the work of the Master, others there were whose countenance and mien spoke of the ripeness of a complete apprenticeship, while still others bore the whitened locks which told of many years of service. Lastly came the Bishops in purple robes and biretta and each followed by his attendant priests. The ranks were closed by the Metropolitan of Kingston in rich and flowing robes of crimson and purple and as the procession slowly wended its way down the aisles of the church he raised his hand in benediction upon the kneeling congregation. The bishops and those who took direct part in the solemn ceremonies took up appointed places in the sanctuary, while the larger number filled into the pews reserved outside the altar railing.

At one of the side altars ready within the sanctuary the consecrator, Bishop Gauthier, vested the full pontificals, after which he took the seat prepared on the top step facing the congregation. The bishop-elect, vested as prescribed for the occasion, was then led to the consecrator by the assistant bishops, his Lordship Bishop O'Connor on the right and his Lordship Bishop Lorrain of Pembroke, on the left, and presented as a candidate for consecration. The apostolic commission appointing the bishop-elect Bishop of Sault Ste. Marie, was then read by the Venerable Archdeacon Casey, after which the ceremonies

were proceeded with in the order prescribed by the ritual. During the mass the Cathedral choir under the leadership of Miss N. Lewis with Miss M. Doherty at the organ, sang Loesch's Mass in honor of St. Michael. The music evinced much care and preparation and the excellent results added greatly to the impressiveness of the occasion.

THE CEREMONIES AND THOSE WHO TOOK PART.

The officiating clergy were as follows:
 Consecrator—His Grace Archbishop Gauthier, Kingston.
 First Assistant—His Lordship Bishop O'Connor of Peterborough.
 Second Assistant—His Lordship Bishop Lorraine of Pembroke.
 Chaplains to Assistants—Rev. Father McCall and Vicar-General Browne, of Peterborough; Rev. Fathers Latulip and Ryan of Pembroke.
 Consecrandus—Rev. Father D. J. Scollard.
 Chaplains—Rev. Father Primeau, S.J., Sudbury; Rev. Father Lussier, Montreal.
 First Master of Ceremonies—Rev. Dr. O'Brien, Peterborough.
 Second Master of Ceremonies—Rev. John O'Brien, Peterborough.
 Chanters—Rev. Father Phelan, Young's Point; Rev. Father Cotey, Blezard Valley.
 Deacon of Mass—Rev. Father Lamarche, Toronto.
 Sub Deacon—Rev. Father Demers, Montreal.
 Processional Cross Bearer—Rev. Father Scanlon, Grafton.
 Archbishop's Cross Bearer—Rev. Father F. J. O'Sullivan, Lindsay.

AN AUGUST CEREMONY.

One of the most august ceremonies of the Catholic Church is the consecration of a bishop. The essential rite by which the power of the Episcopacy is communicated is the imposition of hands with prayer; but the preparatory examination—the delivery of the emblems of pastoral authority, and the various other ceremonies—form a whole which is at once splendid and impressive. At the time appointed for the professional consecrator is vested in full Pontificals, and the elect puts on the amict, alb, cincture or stole, crossed upon his breast as a priest, and then takes the cope. The two assistant bishops are in rochets, stoles, copes and mitres. In the church two chapels are prepared; a greater for the consecrator; a lesser for the elect; in the greater the altar is prepared in the usual manner, and all things required in the ceremony are placed on the credence table. In the smaller chapel, besides those things which are usual, there are the Pontifical vestments for the elect, also a cope, ewers and water, pith of bread, comb and cloth for cleansing him from oil, together with large candles, wine and bread ornamented with gold and silver for his offering. The mitre worn by the consecrator and his assistants corresponds to that which the Jewish High Priest wore and is intended to represent the helmet of salvation wherewith the Bishop, as leader of the Christian people, should be specially protected. "Take unto you the helmet of salvation and the sword of the spirit, which is the Word of God—Eph vi. 17.

The Bishop-elect uncovers his head when answering the consecrator, to signify his respect. The consecrator sits wearing his mitre, because he exercises authority. The frequent taking off and putting on of his mitre arises from the variety of offices which he performs throughout the ceremony. When administering to the Bishop-elect the oath, and interrogating him as to his faith, he sits with the mitre, as his superior. When inviting the faithful to unite with him in prayer "that God would bestow the abundance of His grace upon the elect Bishop," he retains the mitre in token of his authority, but stands as one earnest in soliciting their prayers. He kneels with the mitre on his head during the recital of the Litanies, as humiliating himself, even in his official capacity, to God, and acknowledging that though consecrated a prince over his people, he is but a suppliant at the throne of divine mercy. His head is uncovered whenever he immediately addresses God in prayer.

The consecrator being vested, sits at the altar, and the elect, wearing his small cap, is led to him by the assistant Bishops; after saluting the consecrator they are seated, the senior assistant Bishop on the right and the junior on the left of the elect.

APOSTOLIC COMMISSION.

The Senior Bishop assistant having presented the elect to the consecrator, the Apostolic Commission is called for and read, and the oath taken on bended knees. Then follows the examinations, and the mass is begun.

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and continued to the last verse of the tract exclusively, no change being made in the Liturgy, save the addition of a prayer appropriate to the occasion.

The elect being again presented to the consecrator, all take their seats, and the consecrator states the duties and powers of the Episcopacy in these simple terms: "It behooves a Bishop to judge, interpret, consecrate, ordain, baptize and confirm." Then after the invitation to the faithful to pray, all kneel while the Litanies are sung.

The prostration of the Bishop-elect on the floor of the sanctuary is strikingly expressive of the interior humiliation of the soul in presence of the infinite majesty of God. The prayer and benediction which the consecrator, toward the end of the Litanies, pronounces thrice over the elect, who still remains prostrate, is one of those grand and touching rites whose effect cannot be easily described. Whilst all the congregation and clergy are kneeling, the consecrator rises up, and with his Crozier in his left hand turned toward them, prays aloud, "That God may vouchsafe to bless—to bless and sanctify—to bless and sanctify and consecrate this elect here present."

After the Litanies, the consecrator, with the aid of the assistant Bishops, places the book of the Gospel, open on the shoulders of the elect, where it is sustained by one of the chaplains until it is delivered into his hands, at the advanced part of the ceremony. It is placed inversely, the bottom of the page being turned toward the consecrator, which is the natural position, as he transfers the book to the shoulders of the elect.

AN ANCIENT RITE.

The instruction conveyed by this rite is easily perceived. The Gospel must not be for him a sealed book, for woe is to him unless he preach the Gospel. The duty of unfolding the truths which it contains especially presses upon him. "This rite is very ancient, being found in all the ancient Rituals, Latin, Greek and Syriac, though it seems not to have been in early times universal among the Latins. It is mentioned by Saint Chrysostom, and it is still a part of the Greek ceremonial. The imposition of hands immediately follows the placing of the Gospel on the head and neck of the elect. The consecrator, making the sign of the cross thrice over the head of the elect, and holding his hand on him, prays: "Sovereign Lord, our God, who hast ordained by Thy glorious Apostle Paul the various ranks and orders of ministering and serving in Thy venerable and undefiled mysteries in Thy holy place of sacrifice, first Apostles; second, Prophets; third, Doctors—Thou, Lord of all, strengthen by Thy descent and power and the grace of Thy Holy Spirit, even this one, chosen and deemed worthy to enter under the yoke of the Gospel, and to receive this dignity of High Priest by the hand of me a sinner, and of my fellow ministers and fellow Bishops here present; as Thou didst strengthen the holy Apostles and Prophets, as Thou didst anoint the High Priest and make his high priesthood above reproach, and adorned with everything venerable, make it holy, that he may be worthy to ask the things that appertain, to the salvation of the people, and that Thou mayest hear him. For Thy name is holy, and Thy kingdom glorious."

After some prayers for general blessings, terminating with the invocation of our "all, holy, stainless, more than blessed, glorious, Lady, the Mother of God," the consecrating prelate, holding his hand on the crown of the head of elect, prays thus:

"Oh Lord, our God, since because the nature of man cannot support the splendor of the divine essence, Thou hast established men like to ourselves as our teachers, approaching Thy throne, to present to Thee sacrifice and obligation for all Thy people, do Thou, O Lord, make even this man who is constituted a dispenser of the grace of the High Priesthood, become an imitator of Thee, the true Shepherd, laying down his life for his sheep; a guide of the blind, a light of them that are in darkness, an instructor of the foolish, a teacher of infants, a luminary in the world, that having reformed

the souls entrusted to him in the present life, he may stand at Thy tribunal without shame, and receive the great reward, which Thou hast prepared for the preaching of Thy Gospel. For it is thine, O God, to have mercy and to save. Amen."

After this he takes the Gospel and places it on the holy table. Then he puts on the new Bishop the ceremonial ornament (amphorion) saying: "He is worthy."

POWER OF EPISCOPACY.

The prayers which follow, and which are very ancient in the judgment of learned divines, determine the imposition of hands to signify and confer the grace and power of the Episcopacy.

By the imposition of hands Timothy and Titus were associated with the Apostles, and made partakers of their authority, to govern a portion of the Christian flock, and by the same sacred rite each Bishop is constituted by the Holy Ghost to feed and govern the Church of God.

The Sacred Cantic, after a short prayer, is sung by the consecrator. The typical signification of the vesture of the sacred Priesthood is beautifully set forth, and it is observed that the splendor of the soul must be the chief ornament of a Christian Pontiff.

The consecrator interrupts this Cantic, and on bended knees invokes the Holy Ghost with the usual hymn: "Veni, Creator Spiritus," etc. Before its commencement the head of the Bishop-elect is bound with a linen fillet, to prevent the oil, with which the crown of the head is anointed, from dripping to the ground.

At the end of the first verse, whilst the choir continues the hymn, he seats himself, and wearing his mitre, he makes the sign of the cross with holy chrism on the head of the elect Bishop, and anoints the whole Crown or Tonsure, saying at the same time: "May thy head be anointed and consecrated with a heavenly benediction in the Pontifical Order, in the name of the Father, and of the Son, and of the Holy Ghost." This unction is intended to signify the interior unction of the Holy Spirit.

The anointing of the hands then follows, with the recital of the cxxxii Psalm: "Behold how good and how pleasant it is for brethren to dwell together." This unction, like the former, is intended to signify the powers which are imparted to him. The cross is formed thrice by the consecrator over the hands thus anointed in memory of our Saviour Jesus Christ, who redeemed us from death and gained us a title to the kingdom of heaven. He prays that whatever the new Bishop "shall bless may be blessed, and whatever he shall sanctify, may be sanctified."

The hands are then joined and placed in a linen scarf suspended from the neck, through reverence for the oil with which they are anointed.

The blessing of the Crozier or Pastoral Staff is intended to signify that the power and grace of the Pastoral office must be derived from "God, the supporter of human weakness." The admonition that is given whilst this emblem of authority is delivered, admirably shows the true character of ecclesiastical power which tempers the exercise of justice with meekness. In delivering it the consecrator says: "Receive the staff, that thou mayest govern with pastoral authority the flock entrusted to thee, and let it be for the obedient a staff and support, and use it as a rod of restraint, a rod of correction for the disobedient and loose."

The ring, which is blessed and placed on the right hand of the new Bishop, is an emblem of the fidelity which he owes the Church.

KISS OF PEACE.

The Gospel is then taken from his shoulders, and placed in his hands, and he is commanded to go and preach to the people committed to his care. He then receives the kiss of peace from the consecrator and his assistants. These conduct him to the side Chapel, where the crown of his head is rubbed and dried, to take away the chrism. The hair is then adjusted.

The offering, which is subsequently made by the new Bishop, is a relic of ancient discipline. All the faithful were accustomed to present at Mass various offerings for the support of the Clergy, and other purposes connected with religion. The new Bishop presents two lighted torches, two loaves and two ornamental small barrels of wine.

The mass proceeds as usual, with some additional prayers for the occasion, and the new Bishop communicates from the hand of his consecrator, out of the same chalice. After the solemn benediction given as usual by the consecrator, he proceeds to the blessing of the mitre. In putting it on he refers to its mystic signification, as a helmet.

The gloves are then blessed and put on the hands of the new Bishop, and their mystic signification is explained, with allusion to the covering of the hands of Jacob with the skins of kids, that he might obtain the blessing of the first-born, and a prayer that he who wears these gloves may obtain a blessing through Christ.

The ceremony of placing the new Bishop on the Episcopal chair being next performed, in token of his being made a judge and ruler; the Te Deum is sung, whilst he passes through the church giving his blessing. On his return to the sanctuary an anthem is sung, and a prayer recited previous to the solemn blessing, which he gives from the altar. Then, having wished long life to the consecrator, the ceremony terminates with the recital of the commencement of the Gospel of St. John.

Words cannot adequately describe the impressive ceremony of consecration, and any attempt at portrayal of the magnificent scene presented must, at best, fail to do the occasion justice or convey a proper idea of its full significance.

THOSE PRESENT.

The popularity of the new Bishop, a desire to do honor to the See of Peterborough and rejoicing at the establishment of the new diocese of Sault Ste. Marie, were all evident in the exceptionally large number of prelates, priests and lay confreres of Bishop Scollard, present at the consecration ceremony; they represented almost every part of Ontario and parts of Quebec and the United States, these including three Archbishops and six Bishops, as follows:

His Grace Archbishop Gauthier, Kingston.
 His Grace Archbishop Begin, of Quebec.
 His Grace Archbishop Duhamel, Ottawa.
 His Lordship Bishop McEvay, London.
 His Lordship Bishop Gabriels, Ogdensburg.
 His Lordship Bishop Lorraine, Pembroke.
 His Lordship Bishop Macdonell, Alexandria.
 His Lordship Bishop Emard of Valleyfield, Que.
 His Lordship Bishop O'Connor, of Peterborough.
 His Lordship Bishop Racicot, Montreal.

Rev. Fathers R. E. M. Bradley, Hamilton; M. Cline (Brock), Vroomant; A. Carson, Meriville; P. T. Ryan, Renfrew; J. M. Joffe, Colgan; T. F. Scanlon, Grafton; J. J. Feevey, Acton; F. J. Murray, Cobourg; B. Cushing, C.S.B., Toronto; St. Michael's College, J. E. Crinion, Paris; J. L. Hand, Toronto; Fr. Kinney, S.J., Guelph; M. Kelly, C.S.B., Toronto; C. J. Phelan, Young's Point; M. J. Fitzpatrick, Ennismore; W. J. McCall, M. J. O'Brien, J. J. O'Brien, P. J. Galvin, D. O'Connell of Peterborough; A. O'Malley, Oshawa; J. T. Aylward, London; S. Cote, Blezard Valley; J. S. Quinn, Tweed; P. Conway, No wood; J. T. Kidd, D.D., Penetang; P. J. A. Thourangeau, Provincial of Oblates, Montreal; T. P. O'Connor, Kemptville; Jas. B. Dollard, Uptergrove; J. H. Cotey, Hamilton; Chas. Langlois, Sturgeon Falls; P. Lamarche, Toronto; M. J. McGuire, Wooler; E. LeCompte, S.J., Superior, Montreal; A. Bellemare, S.J., Ass't Superior, Montreal; A. F. Kelly, Trout Creek; T. F. Laboureaux, Penetanguishene; Fr. Frachon, C.S.B., Toronto; M. J. Whelan, Ottawa; C. T. Bretherton, Downeyville; P. J. Kelly, Trout Creek; T. J. Crowley, North Bay; J. A. Primeau, S.J., Sudbury; Ven. D. J. Casey, Lindsay; F. J. O'Sullivan, Lindsay; M. Moyna, Orillia; R. J. Cotter, D.D., Lake Placid, N. Y.; R. Chartier, S.J., Steeltown, S. P.; Fleming, Kearney; J. E. Emery, D. O.M.I., Rector University of Ottawa; J. M. Cruise, Toronto; John J. Waters, Surance Lake, N.Y.; M. J. Geatin, Phelpsston; L. A. Barcola, Midland; Thos. J. Spratt, Wolfe Island; Very Rev. J. Browne, V.G., Douro; E. Nayl, Warren; L. LeCuyer, Verner; J. J. O'Sullivan, Victoria Road; H. J. Canning, Toronto; A. P. Aster, Astorville; T. Lussier, Sault Ste. Marie; Father Twomey, Belleville; D. R. MacDonald, Crivler; Father Fischer, Berlin; L. Arpin, S. J., Fort William; J. A. LeCuyer, Verner; J. P. Holden, Hamilton; J. J. Aboulin, C.S.B., Toronto; H. Caron, S.J., Massey Station; J. Foley, Fallowfield; E. A. Latulipe, Pembroke; W. J. Keilty, Douro; Fr. Kehoe, of Kingston; W. P. Quinlan, West

Lorne; T. F. Collins, Bracebridge; P. J. McGuire, Hastings.

CONSECRATION SERMON.

The consecration sermon, which was forceful and brilliant, was delivered by His Lordship Bishop McEvay of London, and was one of those oratorical pronouncements for which his Lordship is noted. He spoke from St. John 14:16, "Ask the Father and He will give you the Holy Ghost, who will abide with you forever." The words, he said, were uttered by the Divine Saviour on the solemn Thursday night before His Passion. He had given His disciples to understand that he was soon about to depart from them and sorrow filled their hearts. But the gentle Master spake to them in words of wisdom, consolation and love, and called them His friends, His children. His chosen ones and assured them that he would not leave them orphans, but send the Holy Ghost, the Comforter, who would grant them blessed peace. On that solemn occasion he also impressed them with the great antagonism that existed between them and what he called the world—not the world of literature, science, art, the progress of which the Church had always fostered—but the world opposed to the Church was the one referred to by St. John in which ruled the concupiscent, of the flesh, and of the eye, and the pride of the life. This was the world which would pass away, but "he that doeth the will of God abideth forever." The Church had suffered persecution but it had gone on since the days when Christ walked the earth, and so it would continue until the end of time. The Kingdom of God was not of this world, but a spiritual kingdom, and all of the powers of hell could not prevail against it. The only power commissioned by God to reach the soul of man was the Church, through which the immortal soul was saved and sanctified. The Holy Ghost Who was sent from above became the soul of the Church, and the apostles were filled with the Holy Spirit. The Church was the imperishable kingdom of Christ.

NOT EMPTY CEREMONY.

His Lordship stated that the ceremony witnessed this morning was not an empty one. In merely investing the new bishop with the Episcopal robes and insignia of office, it was not sought only to make an impression on the heart and souls of the people teaching them respect for the dignity of the hierarchy. It was not for such reason that prelates had assembled. The purpose was a higher and holier one—supernatural and divine. Besides his legitimate appointment a bishop must also be endowed with power from God. Therefore the Archbishop and his assistants impose hands and the Holy Spirit descends upon the soul of the chosen one, and sanctifies still more a soul already sanctified. The speaker explained the significance of the chrism, the mitre, the ring and the crozier, and pointed to the commission which Christ gave to the Apostles.—All power is given unto me in heaven and in earth to preach the gospel—go ye therefore teaching all nations in the name of the Father, the Son and the Holy Ghost. It was a wonderful and mighty commission, and no human power could ever fulfill it. The power of the Holy Ghost accompanied the commission, and the apostles were the witnesses unto the whole world.

The Church had ever been faithful in complying with the divine commission. Bishops had been consecrated and sent to all the nations, and it would be so to the end of time. She had come down to the present day as fair, and fresh and full of vigor and the spirit of God as in the early ages of Christianity. The speaker thanked God that in this fair and vigorous country of Canada, the Catholics were among the first nations in their devotion to the Holy See, the centre of all unity. Much heroic work had here been accomplished under the guidance and blessing of the Holy Church and the magnificent heritage which had been handed down was an everlasting credit to the priests and people and there was here a grand example of devotion to the See of Peter.

In the consecration of the new Bishop to the new diocese, there was presented an evidence and assurance of continued good work. The speaker referred to a pleasing coincidence. It was on the Feast of St. Mathias, 1871, that the late Bishop Apostolic to Canada and first of his place of residence as Sault Ste. Marie. Many would remember how he became Bishop of Peterborough in

(Continued on page 8.)

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