

most disastrous would be the Hon. Mr. Murphy, as he had no choice. He had the law as he found it. The connection with horse racing scandal and should be. If the law permits such sooner it is changed the

D GENTLEMAN having paid Boston, and having heard literary excellence of its anxious for a little chat, conversation with a rather looking gentleman, he would start with Shakespeare, "friend," he said, "what do think of Shakespeare in the 'Think of him,' he think a lot of him. That's book of his, and I don't twenty men in Boston written it." Upon reading forcibly reminded of the rubbish which is head by so many of our young both sexes. They seem to whatever for the study of that will give them a good idea when engaged in conversation who are recognized as very librarian will tell one of fiction, especially those of fiction, are in constant demand, of history, biography and passed over as something not notice of the book hunters, use of our modern life which the future. Be it understood do not wish to place all in this class. We have referred to a certain number, which say, altogether too large for missionary work along the part of teachers and

WRITING the above our eye pronouncement by the editor of Heart Review upon the t. It seems that the Knights are in the United States are great praise for their work in holic books in the Public The Sacred Heart Review gives credit for having taken the matter as far back as 1898. ses, however, the librarians notified in being slow to add books to their stock, when there is little demand for this connection we will give the reverend editor of the Catholics who frequent the series read nothing but trash ask for a Catholic book lib- hardly to blame if they do their shelves with what is ted." If the Knights of will succeed in doing some the pin-head class of young who are to be seen in a state excitement watching the cards for baseball scores, and being matter is almost entirely in the sporting pages of the long paper and the New York and the New York add more abominations, it will add reason to its existence, many priests who are doing work also in this direction, but it is a heavy one. The lady me to their assistance and later.

TOLD that several aldermen have made an attack upon ph Lemieux, and have threatened a resolution of censure because he has criticized the nistration of that city. We at sympathy with the resolution, if it is passed, will not yond the limits of the city Lemieux has done simply od citizens should do. He face against the misappre- the people's money. We en- prove of the course adopted by aster general, and trust it will d by many others who desire integrity in the administrative affairs. The time has come zen's committees should be especially in large centres ion, to combat the systematic of the ward-heeler. If we a we have been for some time ing will shortly become an ad- nence. Citizens' committees are the people each year the en of integrity whom it would e to place in charge of public res. As matters stand the tion, when election time at a loss to form an opinion as should vote for. If we do segregate the grafters from a disastrous condition of soon stare us in the face.

ON, GEO. W. ROSS delivered a address on the occasion of the corner stone of the South monument in Toronto. He drew to the fact that grumblers are at the outcome of the war is to Africa to the rule of the Unfortunately these same have at times had paramount in the government of the British

Empire. Their claim is that in all cases Britons must be the rulers no matter what may be the size of the majority of the class governed. This is, and has for centuries been the case in Ireland. A time there was in this country, too, when a mere handful of British residents in Lower Canada fought tooth and nail for the power to govern that province, notwithstanding the fact that the French Canadians formed the vast majority of the residents. In Upper Canada the same conditions prevailed. The Family Compact, a small majority of the residents, claiming the right to be the governing power. Even at this late day the British residents in South Africa think that they should be supreme, irrespective of their strength at the ballot box. But times have changed. The wings of the aristocracy have been clipped and they are made to realize the fact that one man is as good as another so long as he behaves himself.

"THE PARTY left me, I never left the party." This was recently said by Lord Rosebery as a justification for his departure from the ranks of the English liberals. Joseph Chamberlain in his time took a somewhat similar course, although there is a marked difference between the two men. Lord Rosebery has been a consistent upholder of the privileges of the titled class. Joseph Chamberlain was at one time a very ardent home ruler and said some very bitter things of England's misgovernment of Ireland. He was an ambitionist and kicked over the traces when he found that Mr. Gladstone was likely to live to a great old age. Lord Rosebery is a bitter anti-home ruler because he fancies a change in the system of government in Ireland might bring harshly upon the interests of his brother lords the landlords. Besides this, he will never forgive the present prime minister because the new budget forces the rich to pay according to their means and has lifted a few of the burdens from the shoulders of the poor. The patriotism of a goodly number of the English nobility is mere shoddy.

DR. PHELAN, a distinguished physician of Kingston, Ont., and President of the Prison Physicians' Association, in Seattle, Wash., lately attended a meeting of that body. The doctor approved of the Indiana plan of operating upon the heads of imbeciles and confirmed criminals. He also struck a note upon which we have been harping for many a day, namely, the influence of bad literature upon the rising generation. The doctor said: "Not only do I suggest the adoption of energetic means to lessen the number of the already existing criminals and degenerates, but also the removal as much as possible of the more remote sources of the evil. Immoral literature, plays, exhibitions and pictures inevitably have an evil effect upon the young minds, and especially upon naturally weak ones." We trust before long public opinion will compel the somnolent individuals who have the administration of the criminal law in their hands to awaken and do something along the line suggested by Dr. Phelan. They are waiting for complaints. Surely they have played Rip Van Winkle long enough.

THE DISTINGUISHED Archbishop Falconio, Apostolic Delegate to the United States, gave an encouraging statement in regard to religion. Everywhere throughout the world, he says, here in America, as well as in Europe, the cause of religion is gaining and wickedness is waning, indicating the steady progress of Christian civilization. He considers the prevalence of divorce the greatest evil in the United States, and the misuse of wealth by the brainless rich, who promote divorces and other evils, its greatest menace. He is hopeful as to the future, however, and believes the Republic will prove capable of solving these problems. Though the divorce court antics of the rich and the new rich are demoralizing, it is a grand thing, he continues, to find so very many rich men putting immense sums of their money to philanthropic, charitable, scientific and religious uses. The misuse of great wealth is generally found among the rich young people who have no brains.

THE WORLD over Irish and Catholic seem to be recognized as synonymous terms, says the Sacred Heart Review. Our contemporary is quite right. When one is introduced to a Mr. Murphy or a Mr. O'Brien or a Mr. O'Flaherty it is taken for granted that he is a Catholic. There are, of course, some exceptions. Some years ago we noticed the name Wm. O'Brien figuring prominently in the proceedings of an Orange celebration. At the time of the famine in Ireland some weak persons sold their faith for a mess of pottage. That accounts in large measure for our having men bearing good old Irish names outside the fold. That splendid priest, Father O'Callaghan, of Montreal, has converted many Chinese in that city to the

Catholic faith. He says that if you asked a converted Chinaman his religion he will reply: "I am not a Chinaman: I am an Irishman." We hope they will prove worthy the name.

A WRITER in the New York Times draws attention to the flag incident which some time ago took place in Toronto. It seems that a United States resident had an American flag flying from his house and two young persons pulled it down and tore it to pieces. The offenders were duly arrested and brought before Magistrate Denison to answer for their conduct. "What do we want of that flag, here, anyway," said His Worship. "The case is dismissed." We beg to suggest to Col. Denison that he should have dealt with the matter as a case of rowdism. If the American resident was not justified in putting the flag of his country upon his house it was the place of the authorities, and not that of a few irresponsible rowdies, to take action. But we suppose a certain amount of allowance will have to be made for Col. Denison. What the British Empire will do when he is gone it were very difficult to conjecture.

A THIRTEEN year old boy in Detroit named John Washburn, killed himself with a revolver a few days ago. With a number of other boys he had broken into a store at a place called Fruitport, and stolen a number of revolvers, shot guns and knives. Rather than be captured young Washburn took refuge in a swamp and killed himself in "Wild West" fashion. The report tells us that for some time past, these boys had been devouring sensational dime novels. They had formed an extensive plan to go into the horse-stealing business. This is another terrible warning to parents who are careless about the quality of the reading matter their children purchase at the book stalls.

BOISTEROUS pride of nationality sometimes leads to ridiculous situations. A lady in Seattle, Wash., has petitioned for a divorce from her husband, who is an Englishman, because he would not permit her to touch of a fire-cracker or display an American flag on the 4th of July. The good lady is still further incensed because he has frequently decorated their residence with British flags and upon occasion sings "God save the king." Common sense does not seem to travel in company with the lady and gentleman who have formed this particular Anglo-American alliance. Were Col. Denison of Toronto judge of a divorce court in Seattle, Wash., the lady in the case would certainly be non-suited.

WE ARE PLEASED to be able to state that a circular was read in the churches of the diocese of Hamilton last Sunday, from the Bishop, announcing that Very Rev. Dean Mahoney, Rector of the cathedral, had been made vicar-general. THE CATHOLIC RECORD sends heartfelt congratulations to the new appointee. He is recognized as one of the most exemplary and energetic priests in the Province of Ontario, and well deserves this high honor conferred upon him by his Bishop.

IN CONNECTION with the finding of the North Pole by Commander Peary, it is of interest to note that before his crew left St. Johns, Nfld., on their perilous voyage, most of them being Catholics, they were invited to the Archbishop's Library, where on behalf of His Grace Archbishop Howley, Right Rev. Monsignor Roache addressed them, admonishing them to observe the duties of religion while in the Arctic wastes, and delivering an impressive address to the men.

THE ANCIENT order of Hibernians of the United States intend to organize a mammoth excursion to Ireland next year. It will be a peaceful invasion, and therefore there will be reason for the Peelers to refurbish their old accoutrements. The trip is organized solely upon the lines of the homecoming weeks in many of the cities of the United States and Canada.

THE CHARM OF CARDINAL NEWMAN'S WRITINGS.

HON. AUGUSTINE BIRRELL'S APPRECIATION OF THE GREAT ENGLISH WRITER. The following admirable piece of literary criticism of the writings of Cardinal Newman is taken from an article by Right Hon. Augustine Birrell the distinguished English statesman: "The charm of Dr. Newman's style necessarily baffles description; as well might one seek to analyze the fragrance of a flower, or to expound in words the jumping of one's heart when a beloved friend unexpectedly enters the room. It is hard to describe charm. Mr. Matthew Arnold, who is a poet, gets near it:

"And what but gentleness untired,
And what but noble feeling warm,
Wherever seen, how'er inspired,
Is grace, is charm?"

obedient and well-trained servant with the ease of the educated gentleman, who by a sure instinct ever avoids the ugly pedantry of the bookworm, the forbidding accents of the lawyer and the stiff conceit of the man of scientific theory. Dr. Newman's sentences sometimes fall upon the ear like well-considered and final judgments, each word being weighed and counted out with dignity and precision; but at other times the demeanor and language of the judge are hastily abandoned, and substituted for them—the captivating rhetoric, the brilliant imagery, the frequent examples, the repetition of the same idea in different words, of the eager and accomplished advocate addressing men of like passions with himself.

Dr. Newman always aims at effect, and never misses it. He writes as an orator speaks, straight at you. His object is to convince, and to convince by engaging your attention, exciting your interest, enlivening your fancy. It is not his general practice to address the pure reason. He knows (he well may) how little reason has to do with men's convictions. "I do not want," he says, "to be converted to a smart syllogism." In another place he observes: "The heart is commonly reached not through the reason—but through the imagination by means of direct impressions, by the testimony of facts and events, by history and by description. Persons of passionate natures, we must subdue us, do not convince us."

I have elsewhere ventured upon a comparison between Burke and Newman. Both men, despite their subtlety and learning and super-refinement, their love of fine points and their splendid capacity for stating them in language so apt to make one's admiration breatheless, were, in the main, common-sense, matter-of-fact views of humanity, and ever had the ordinary man and woman in mind as they spoke and wrote.

Politics and religion existed, in their opinion, for the benefit of plain folk, for Richard and for Jane, or in other words, for living bundles of hopes and fears, doubts and certainties, prejudices and passions. Anarchy and Atheism are in their opinion the two great enemies of the human race. How are they to be frustrated and confounded, men and women being what they are?

Dr. Newman, recluse though he is, has always got the world stretched out before him; its unceasing roar sounds in his ear as does the murmur of ocean in the ear of a sailor.

In one of his Catholic sermons, the sixth of his "Discourses to Mixed Congregations," there is a gorgeous piece of rhetoric in which he describes the people looking in at the shop windows and reading advertisements in the newspapers. Many of his pages positively glow with light and heat and color. One is at times reminded of Fielding.

All and this comparing and distinguishing and illustrating and appealing and describing is done with the practiced hand of a consummate writer and orator. He is as subtle as Gladstone, and as moving as Erskine; but whereas Gladstone is occasionally clumsy, and Erskine was frequently crude, Newman is never clumsy, Newman is never crude, but always graceful, always mellowed, humor he possesses in a marked degree. A quiet humor, of course, as befits his sober profession and the gravity of the subjects on which he loves to discourse. It is not the humor that is founded on a lively sense of the incongruous.

The kind, though the most delightful of all, is that which saves in the hands of the great masters, the men whom you can count upon your fingers, to wear a slightly professional aspect. It happens unexpectedly, but all the same we expect it to happen, and we have got our laughter ready.

Newman's quiet humor always takes us unawares, and is accepted gratefully, partly on account of its intrinsic excellence and partly because we are glad to find that the "Pigmy pale with Paul's sad grudge bound" has room for mirth in his heart.

In sarcasm Dr. Newman is pre-eminent. Here his extraordinary powers of compression, which are little short of marvellous in one who has also such a talent for expansion, come to his aid and enable him to squeeze into a couple of sentences pleadings, argument, judgment and execution.

Had he led the secular life, and adopted a Parliamentary career, he would have been simply terrific, for his weapons of offence are both numerous and deadly. His sentences stab—his invective destroys. The pompous high-placed imbecile mouthing his platitudes the worldly sophist with his over-fall of half-baked thoughts, the ill-dressed rhetorician with his lawless aphorisms, the heartless hate-producing satirist, would have gone down before his sword and spear.

But God was merciful to these sinners; Newman became a priest, and they partly counsellors. And, lastly, all these striking qualities and gifts root about in a pleasant atmosphere. As there are some days even in England when merely to go out and breathe the common air is joy, and when, in consequence, that grim tyrant, lord,

faintest taint of egotism is a tendency hard to account for—but delightful to watch.

"Anything," says glorious John Dryden, "though ever so little, which a man speaks of himself—in my opinion, is still too much."

A sound opinion most surely, and yet how interesting are the personal touches we find scattered up and down Dryden's noble prefaces.

So with Newman—his dignity, his self-restraint, his taste, are all the greatest stickler for a stiff upper lip and the consumption of your own smoke could desire, and yet the personal note is frequently sounded. He is never afraid to strike it when the perfect harmony that exists between his character and his style demands its sound, and so it has come about that we love what he has written because he wrote it, and we love him who wrote it because of what he has written.

Let me give a chance specimen of the precision of his language. The passage is from the prefatory notice the Cardinal prefixed to the Rev. William Palmer's "Notes of a Visit to the Russian Church in the Years, 1840, 1841." It is dated 1882, and is consequently the writing of a man over eighty years of age.

"William Palmer was one of those earnest-minded and devout men, forty years since, who deeply convinced of the great truth that our Lord has instituted and still acknowledges and protects, a Visible Church—one, indivisible, and integral; Catholic, as spread over the earth, Apostolic, as coeval with the Apostles of Christ, and Holy, as being the dispenser of His Word and sacraments—considered it at present to exist in three main branches, or rather in a triple presence, the Latin, the Greek and the Anglican, these three being one and the same Church, distinguishable from each other by secondary, fortuitous and local, although important characteristics."

And whereas the whole Church in its fulness was, as they believed, at once and severally Anglican, Greek and Latin, so in turn each one of those three was the whole Church; whence it followed that, whenever any one of the three was present, the other two, by the nature of the case, were absent, and therefore the three could not have direct relations with each other, as if they were three substantial bodies, there being no real difference between them except the external accident of place.

"Moreover, since, as has been said, on a given territory there could not be more than one of the three, it followed that Christians generally, wherever they were, were bound to recognize, and had a claim to be recognized by, that one; ceasing to belong to the Anglican Church, as Anglican, when they were at Rome, and ignoring Rome, as Rome, when they found themselves in Moscow."

"Lastly, not to acknowledge this inevitable outcome of the initial idea of the Church, viz., that it was both everywhere and one, was bad logic, and to act in opposition to it was nothing short of setting up altar against altar, that is the hideous sin of schism, and a sacrilege. This I conceive to be the formal teaching of Anglicanism."

The most carefully considered judgments of Lord Westbury or Lord Cairnes may be searched in vain for finer examples of stern accuracy and beautiful aptness of language.

THE NATIONAL CHURCH OF ENGLAND. For examples of what may be called Newman's oratorical rush, one has not far to look—though when torn from their context and deprived of their conclusion they are robbed of three-fourths of their power.

Here is a passage from his second lecture addressed to the Anglican Party in 1833. It is on the life of the national Church of England:

"Doubtless the national religion is alive. It is a great power in the midst of us, it wields an enormous influence; it represses a hundred foes; it conducts a hundred undertakings; it attracts men to it, uses them, rewards them; it has thousands of beautiful homes up and down the country where quiet men may do its work and benefit its people; it collects vast sums in the shape of voluntary offerings, and with them it builds churches, prints and distributes innumerable Bibles, books and tracts and sustains missionaries in all parts of the earth."

In all parts of the earth it opposes the Catholic Church, denounces her as anti-Christian, bribes the world against her, obstructs her influence, apes her authority and confuses her evidence.

"In all parts of the world it is the religion of gentlemen, of scholars, of men of substance and men of no personal faith at all."

"If this be life, if it be life to impart a tone to the court and Houses of Parliament, to ministers of state, to law and literature, to universities and schools, and to society; if it be life to be a principle of order in the population, and an organ of benevolence and almsgiving towards the poor, if it be life to make men decent, respectable and sensible, to embellish and reform the family circle, to deprive vice of its grossness and to shed a glow over avarice and ambition; if, indeed, it is the life of religion to be the first jewel in the queen's crown, and the highest step of her throne, then doubtless the National Church is replete, it overflows with life; but the question has still to be answered: life of what kind?"

For a delightful example of Dr. Newman's humor, which is largely, if not entirely, a playful humor, I will remind the reader of the celebrated imaginary speech against the British Constitution attributed to "a member of the junior branch of the Potemkin family," and supposed to have been delivered at Moscow in the year 1850. It is too long for quotation, but will be found in the first of the "Lectures on the Present Position of Catholics in England." The whole book is one of the best humored books in the English language.

lies in England." Then let him take up the "Lectures on the Idea of a University" and on "University Subjects." These may be followed by "Discussions and Arguments," after which he will be well disposed to read the "Lectures on the Difficulties Felt by Anglicans."

If after he has despatched these volumes he is not infected with what one of those charging Bishops called "New mania," he is possessed of a devil of obtuseness no wit of man can expel.

DR. NEWMAN'S FOLIO. Dr. Newman's poetry cannot be passed over without a word, though I am ill-fitted to do it justice. "Lead, kindly light," has forced its way into every hymn book and heart. Those who go, and those who do not go to church, the fervent believer and the tired-out sceptic, here meet on common ground.

The language of the verses in their intense sincerity seems to reduce all human feelings, whether fed on dogmas and holy rites or on man's own sad heart, to a common denominator.

"The night is dark, and I am far from home,
Lead Thou me on."
The believer can often say no more. The unbeliever will never willingly say less.

Amongst Dr. Newman's "Verses on Various Occasions"—though in some cases the earlier versions to be met with in the "Lyra Apostolica"—are to be preferred to the later—poems will be found by those who seek, conveying sure and certain evidence of the possession by the poet of the true lyrical gift—though almost cruelly controlled by the course of the poet's thoughts and the nature of his subjects.

One is sometimes constrained to cry, "Oh, if he could only get out into the wild blowing air, how his pinions would sweep the skies!" but such thoughts are unlicensed and unseemly.

That we have two such religious poets as Cardinal Newman and Miss Christina Rossetti is or ought to be matter for sincere rejoicing.

Newman's books have long had a large and increasing sale. They stand on all sorts of shelves, and wherever they go a still, small voice accompanies them. They are speaking books; an air breathes from their pages.

"Again I saw and I confessed
Thy speech was rare and high,
And yet it vex'd my burden'd breast
And scared I know not why."

BOTH WORKINGMEN'S POPES.

PICUS X. BY BIRTH AND LEO XIII. BY SYMPATHY THE CHAMPIONS OF THE COMMON PEOPLE.

It has become the fashion to laud the simplicity of Pope Pius X. at the cost of some disparagement of the "aristocratic" Leo XIII. The Boston Review, commenting in an article in McClure's Magazine, resents this unfair comparison.

"All that is said about the simple and kindly spirit of Pius X. is perfectly true," says the Review, "but all that is suggested about Leo XIII. in the same connection is false. It is true that the former was the offspring of modest wage-earners, while the latter was a scion of the aristocracy. Yet, while the present Pope is, so to speak, born to the estate of the plain people, and loves it, it is not less true than his illustrious predecessor became by study and observation what may be called an intellectual democrat. Who that is worth while has forgotten Pope Leo's Encyclical on Labor, with its keen sympathy with the toilers and its encouragement to them to better their worldly estate by associations for mutual help; his insistence on a wage sufficiently large to maintain them and their families in frugal comfort, as well as on better opportunities for religious instruction, recreation, and the ownership of their own homes. This Encyclical, associated with that on 'Human Liberty,' 'The Christian Constitution of States,' 'The Christian Citizen,' made him by general acclaim both 'The Workingman's Pope' and 'The Statesman Pope.'"

"Have we forgotten his full and free recognition of Ireland's right to seek legislative independence by all just means, though a coterie of English Tories, not numerous, but very powerful, were doing their utmost to move him in an opposite direction? Have we forgotten his urgent counsel to the Catholics of France, so numerous and obstinately Royalist, to drop that attitude and give a full and free adhesion to the French Republic? If it were not Christian, he maintained Catholic voters would Christianize it. Alas! that his counsel had not the effect he wished. If it had, his venerable successor would have been spared much sorrow, and the best friends and citizens of France, the members of the religious orders, would not now be in exile. Have we forgotten the frequently manifested affection of Pope Leo XIII. for the American Republic, and the vigor with which he presented to French Catholics, who feared the Church could never be at ease except with a monarchy, as an example of good government, inasmuch as the Church was flourishing there in almost unprecedented fashion in the genial atmosphere of true liberty? 'Nowhere am I more truly Pope than in America,' said Leo XIII."

"Idolators" in the British Navy. It appears there are more Catholics in the British Navy than there are members of any of the "Nonconformist" denominations. In the House of Commons recently in reply to a question on the subject the official figures were thus given: Home Fleet Nore division, 715 Presbyterians, 835 Wesleyans, 965 Roman Catholics; Portsmouth Division, 114 Presbyterians, 377 Wesleyans, 369 Roman Catholics; Devonport Division, 285 Presbyterians, 648 Wesleyans, 1,190 Roman Catholics; Atlantic Fleet, 271 Presbyterians, 610 Wesleyans, 892 Roman Catholics; Mediterranean Fleet, 339 Presbyterians, 588 Wesleyans, 1,360 Roman Catholics; China, 203 Presbyterians, 314 Wesleyans, 513 Roman Catholics (including 11 native Roman Catholics).

Yet the King of England on his accession to the throne and to take an oath repudiating as "idolatry" the most repulsive doctrines and practices of the Catholic Church. The "idolators" come

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(Signed) JAMES DINGWALL, Williamstown, Ont., July 27th, 1908. 50c a box, 6 for \$2.50—or trial box, 25c—at dealers or from Fruit-a-tives Limited, Ottawa.

in handy when there is any fighting to be done for the British Empire.—New York Freeman's Journal.

Mission at Seaforth.

Rev. Fathers Doyle and O'Reilly concluded a most successful mission in St. James' Church, Seaforth, Ont., Diocese of London, Sunday evening, Sept. 19th. The clear and straightforward manner in which these gifted sons of St. Alphonsus set forth in their sermons the great truths of our holy religion will long be remembered by the people of the parish and the work was highly complimented by the good pastor, Father Corcoran. On the same day another mission was opened in the Church at Dublin by Rev. F. O'Reilly, who was joined on Monday by Father Doyle. After the mission in Dublin Fathers Doyle and O'Reilly will open a retreat at the Cathedral in Hamilton, and then proceed to Boston, Mass., for a four weeks' mission. They will return by way of Montreal and conduct several missions between that city and Toronto, reaching home about the 1st of December.

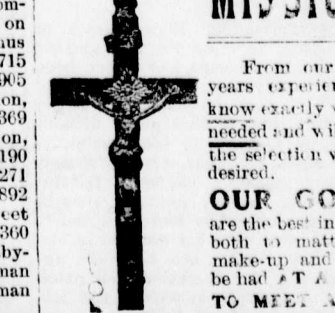


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