sults, if properly tabled, will show up creditably in the general summary. Nevertheless, one might not unreasonably have questioned the right of such self-appointed enumerators to forestal the work of the official census of the Dominion to be taken in 1911. But Catholics could afford to indulge good-naturedly this overflowing enthusiasm, and to smile at the go-as-you-please type of religion placed before them. The card of invitation left at each home to "attend the church of your choice" was, if a trifle officious, (since Catholics were not consulted in the matter) but a harmless exemplification of the happy-go-lucky, one-religion-as-good-as-another character of latter-day "evangelicalism." Let us be honest and call it pure humanitarianism—a thing wide as the poles from the Divine Faith of the Catholic Church. And it is not whirlwinds of this kind that will draw the unchurched to the conventicles of Protestantism. Nor is it the moral essay or the sensational harangue that will hold even their regular attendants. What the multitude really hungers for is the pure Gospel—the Bread of Life, and, as was shown by the two letters reproduced in these columns last week, this, or even the semblance of it, has long since ceased to be forthcoming, save in rare instances from non-Catholic pulpits.

WHILE ON this subject it will not be out of place to refer to the address delivered recently before the Young Friends' Association (Society of Friends) by Chancellor Burwash of Victoria University. "The ultimate object," he said, "of Protestant missions to Catholics is not to convert them from Catholicism to Protestantism but to extend to them a helping hand and to *bring them to Christ*." The italics are, of course ours. Now, since it so happens that the Biblical story of the creation and fall of man; the supernatural dealings of God with man as recorded in the Old Testament; the Divinity of Christ and the integrity of the gospel narrative, are all matters of debate in the Methodist church, and that Victoria University, over which Chancellor Burwash presides, has on these points practically surrendered to the enemy, the intimation of Protestantism's benevolent intentions towards Catholics comes with singular grace and felicity at the present time. All Catholics will of course be becomingly grateful for such an expression of benevolence, and since it is not considered good manners to look a gift horse in the mouth, one must needs refrain from subjecting the amiable chancellor's deliverance to too rigid an examination. It would be more becoming, perhaps, to suggest that his time might be more profitably employed in tilling the fields of Methodism and in reclaiming from a threatening paganism the faculty of his own university. On the other hand, as regards the faith of Catholics, a passing thought on the Eucharistic Congress, and a prayerful reading of the sixth chapter of St. John's gospel, might help him to a truer perception of the realities. Otherwise the sentiment imparted to the Society of Friends might, if uttered abroad, win for him some very unflattering and unparliamentary names.

MR. HENRY Vivian, who recently paid a visit to this country, has been imparting his impressions to his countrymen, giving special attention to municipal government and the growth of communities. Addressing the Birkenhead Liberal Association recently he confessed surprise at the entire lack of rule or method or organization in the development of our cities and towns. In this he placed his finger upon one of the weakest points of our Canadian autonomy. A hit-or-miss policy has invariably held sway in the past, and our largest cities, Montreal and Toronto, bear unmistakable evidence of the hand of the amateur in the laying out of their streets and the construction of many of their principal buildings. In Toronto especially there is a lamentable lack of through streets and of open spaces or squares in the centre of the city. This has to some extent been remedied in late years, so far as the residential sections are concerned, but it remains to this day about the only large city on the continent unprovided with a park or square in its business centre. And this could now be acquired only at so great a cost as to render it improbable that the ratepayers would seriously consider any proposal along that line. And the most lamentable feature of the matter is that the early governors in fixing upon Toronto as the capital of the Province, made provision for such breathing spaces which the cupidity, or stupidity, of subsequent generations bartered away for a mere song. We might point to similar instances in other cities and towns. We have in mind a recent one in the case of Guelph, where the wise provisions of its founder, John Galt, in setting aside certain tracts of land for public squares, have been set at nought within recent years, and to save a paltry few hundred dollars, its citizens have given up these beauty spots for a Carnegie library, a Winter Fair, and, (pending), a railway station. Hamilton, with its beautiful Gore, is the one honorable exception in Ontario to this rule that occurs to us. The reputation of London has, in a measure, been saved by the generosity of the Federal Government.

IN CALLING attention to this matter abroad, Mr. Henry Vivian has done Canada a distinct service and it is to be hoped that as a people we will profit by it. In the cities of the old world and in many American municipalities millions of dollars have within recent years been expended in widening and straightening streets and in clearing away unsightly and unsanitary buildings in order to provide further facilities for the health and enjoyment of their citizens by the creation of parks and squares. In England, the greatest city in the world, London has been conspicuous in this respect, even at the cost of many an ancient historical landmark, the demolition of which were of themselves matters of regret. But in Canada we have not this drawback to contend with in the same degree and if Canadians were alive to their own interest and to that of their posterity, they would not allow to slip by the golden opportunity which in our growing cities, is yet within their reach. In Toronto, the Guild of Civic Art and Public Improvement has done much to awaken its citizens to a sense of their responsibility and to educate public opinion to a better appreciation of the beautiful. In this work Mr. J. P. Hynes, the well-known Catholic architect, has borne a conspicuous share, and should the labors of the Guild eventuate in the adoption of a broad, comprehensive system of civic improvement the credit will be due as much to him as to any man. In this Mr. Hynes has set an example that not only his fellow Catholics but Canadians generally might advantageously follow.

CHRISTIAN UNITY UNIVERSAL CRY

SAYS REV. FATHER FRANCIS, CONVERTED ANGLICAN

Boston Globe, Nov. 14

Before one of the largest congregations that has attended solemn High Mass in the cathedral since the fall services began, Rev. Father Paul Francis, who recently was ordained a priest after having been an Anglican minister and prior of the society of the Atonement at Graymoor, N. Y., preached a sermon yesterday morning. He dealt with the religious unity movement and said that it was into the Catholic Church that this movement must find its way as no one would be so absurd as to think that any one leader or council of leaders could be molded from the many denominations.

The speaker characterized the Anglican church as the nearest neighbor of the Catholic Church and said that were a stranger in a city to go into an Anglican church he would think that it was a Catholic house of worship until he heard various portions of the service in English rather than in the Latin.

Father Paul, as he is best known, was received into the Church with the entire society of the Atonement of Graymoor, and it was last June that the speaker at yesterday's Mass in the cathedral was ordained to the priesthood.

Nearly 1,000 of the congregation, it was estimated, were of other than the Catholic faith, and following the Mass quite a large number of people went to the cathedral vestry to speak with the priest.

Father Paul, who is a member of the third order of St. Francis, wore the brown habit of that religious order.

HOMECOMING OF "OTHER SHEEP"

He said in part:

"The burden of my message to you this morning, dear brethren, is about the homecoming of the 'other sheep,' and in consequence of that homecoming the conversion of the heathen world to Christ and the Catholic Church.

"One of the most vivid memories of my life was the first time I went to His Eminence, Cardinal Gibbons, with the homecoming of other sheep in my heart and on my lips, and how he responded with the swift exclamation: 'If we had the Anglicans with us we would conquer the world.'

"I understood His Eminence to mean not merely the Episcopalians, but that if all the Christian forces of the great Anglo Saxon and English-speaking world were united in the one fold of the Catholic Church such an impulse would be given to foreign missions that the powers of hell could not withstand the march of the Church's conquering hosts: Asia and Africa would be converted and the whole world would soon believe in Christ.

"And, indeed, does it not seem that upon the conversion of America and England to Catholicism depends in a very large degree the future of Christianity throughout the world? We all know something of the distressing state of religious affairs on the continent of Europe.

"France is in the grip of a government not merely hostile to the Holy See, but rankly atheistic; the religeuse who thirty years ago taught in their schools two millions of the French children have long since been expelled by the civil arm and their convents and monasteries confiscated. Even the secular churches have been taken over by the government and are falling into ruins, because its representatives will neither repair the buildings themselves or permit the clergy to repair them.

CRY FOR CHRISTIAN UNITY

"Italy likewise has become in politics at last rabidly anti-clerical and the mayor of the city of Rome is an atheistic Jew, who on the occasion of a Ferretic demonstration recently offered the grossest insults to the Holy Father. Catholic Portugal, too, has suddenly become the prey of anti-clerical revolutionists and a few weeks ago celebrated its debut as a republic by banishing all religeuse of both sexes from the country. The same satanic forces are at work in Spain, and where it will end, who can tell.

"When the tide of Lutheranism swept Germany, Sweden and Norway out of the column of Catholic nations and Calvinism did the same for Switzerland, Holland and Scotland, and Henry and Elizabeth Tudor snatched England from the Sovereign Pontiff, those tremendous losses were in a measure compensated for by fresh conquests in the new world and in Asia.

"The brightest day in the history of American Catholicism has already dawned and we must rise up to the tremendous opportunities which are sure to dispel the clouds which now hang black and threatening over the Vatican, and to make the present century the very greatest in missionary conquest which the Church of God has experienced since the day of Pentecost. But that this may be so we must somehow win the non-Catholic millions of our fellow-American citizens to the allegiance of the Apostolic See.

"The time is ripe; the outlook here in America is hopeful. It is evident that old-fashioned Protestantism is falling to pieces, but out of its decaying system there is emerging, thank God, an extraordinary Catholic reaction. Under what we may confidently believe to be the directive hand of the Holy Ghost this Romeward trend has taken the form of a universal cry among all the sects for Christian unity.

MIRACLE OF DIVINE GRACE

"As yet, only here and there may be found a Protestant leader who has even now caught the vision of what will be the end of this uninitative movement; but we Catholics know perfectly well where it is bound to end if, as we hope, this unity movement among the Protestants is truly of God. A generation ago the Protestant portion of christendom was entirely blind to this, but now, by a miracle of divine grace, the scales are falling from their eyes. Dimly as yet, like men who grope in a fog, the Protestants themselves are beginning to see that reunion with Rome, and not mere denominational federation, is the God-intended terminus ad quem of the church unity movement.

"For evidence of this we need not look across the sea to the Church of England and to such well-known advocates of reunion with the Holy See as Lord Halifax and the Rev. Spencer Jones, but we may begin right here at home among the Puritans of New England.

The Congregational Church has its apostle of church unity in the person of the Rev. Dr. Newman Smyth of New Haven, and when he named his book on unity 'The Passing of Protestantism and the Coming Catholicism,' he stereotped his vision of the future on its title page. It is true that the contents are very unsatisfactory to a Catholic, but Dr. Smyth built his hopes too much on the sands of modernism.

"Then in New York we have that remarkable scholar, Dr. Charles Augustus Briggs whose passionate study for thirty years had been the problem of Church unity. Wishing to unite the Presbyterians and the Episcopalians as one forward step in the right direction, Dr. Briggs, by still retaining his chair in the Presbyterian seminary, received ordination to the Anglican ministry. But looking upon this as merely a means to an end, he has not hesitated to declare that Rome is the goal of unity and that no one but the Pope can unite the divided followers of Christ.

CONVERSIONS TO CATHOLICITY

"We all know that nearest to the Catholic Church of all the denominations around us is the Episcopal Church or as they best love to style themselves the Anglicans. So near the border line in fact, are many of the high church Episcopalians, that should a Catholic stranger find himself in an ultra ritualistic church on a Sunday morning he would certainly think himself in a Catholic Church. So close a neighbor has the Episcopal Church become that the Anglican shepherds and many of their sheep are learning to pass from Anglicanism to the fold of Peter as graduates from the high school passing to the university.

"Barely a month ago in a certain city after which your own Brighton takes its name five clergy of the English Church made their submission to the Catholic Church and fifty of the laity immediately followed their example, while others are preparing to follow later. Here in this country within the last three years over a score of Anglican clergymen have become Catholics.

"The Catholic seminary of Philadelphia and the Catholic university of Washington, contain at the present time ten men who were formerly part of the very cream of the Anglican ministry and at St. John's seminary of this city there is a native of Boston, who once wore the habit of the Anglican order of the Holy Cross, served as novice, master and superior for a term of years and next to the founder did more than any man to make the order the great spiritual force it unquestionably is in the Episcopal church.

"And now what shall be the attitude of the Catholics themselves toward this Romeward movement among those still outside the Church? I am sure that you will answer with me that it should be one of the intensest sympathy, yes, dear brethren, and more than that, it should be an intelligent sympathy, a sympathy that puts itself, as far as it can, in place of those outside the fold and tries to realize how very dear those 'other sheep' are to Jesus and His Blessed Mother Mary.

PERSUASIVENESS OF HOLY LIVING

"What we need most of all, fellow Catholics, is the heart and the spirit of St. Francis of Assisi. How he would have bent, like his master, over 'the smoking flax' of Catholicism smouldering in the breasts of our fellow Protestant citizens, whose ancestors four hundred years ago were as Catholic as our own.

"As a practical illustration of what I mean by a systematic attitude towards those outside the fold I am glad to say that among the letters I shall always keep in my file of select correspondence is one that I received from your most reverend Archbishop some two years ago in reply to a letter I had addressed to him telling him of an octave of prayer the society of the Atonement had inaugurated and asking His Grace's prayers during the octave in union with our Anglican ones for the return of all the stray sheep to Peter's fold, and this was has reply:

"You may rest assured that I myself, my clergy and people will join their prayers with yours for the holy purpose you outline in your note.'

"I wonder now at my temerity in writing the note, but I wonder yet the more at the Archbishop's gracious condescension in making such a generous answer. At that time I was one of the sheep outside the fold and the thought of the chief shepherd of the great archdiocese of Boston, his clergy and his people uniting their prayers with those of the other sheep was a tremendous inspiration. It helped to hasten the day of our homecoming.

"Another essential element in attracting to the fold of Peter our separated brethren is the eloquent persuasiveness of holy living. If we Catholics can only prove by our daily conduct that we keep the commandments of Jesus Christ better than they do themselves, in other words, if we practice faithfully our holy religion, we cannot fail to draw all good men to our fellowship.

HOLDS TO FAITH OF AGES

"When Protestants say that the church of Rome must change her doctrines before there can be any hopes of a reunited Christendom, they really do not mean it. One of the principal attractions of the Catholic Church to those outside of her communion is that she continues to hold uncompromisingly to the faith of the ages.

"As they see the theological systems of Calvin, Zwinglius and Luther crumbling to dust they look with greater admiration and longing to that rock of Roman orthodoxy which has withstood the storm of nineteen centuries and, if the world lasts so long will stand unshaken nineteen centuries more.

"Charity toward our separated brethren, the faithful practice of our holy religion, unswerving orthodoxy, these are three things which must signally characterize the Catholics of America if we are to make our land altogether Catholic, but there is a fourth characteristic which American Catholics must emphasize more even than they have done in the past, and that is personal loyalty, fealty and devotion to the successor of St. Peter.

When the multitude of Protestants who love our blessed Lord in sincerity and are trying so hard to serve and obey him come to realize that the voice of Peter is the voice of Christ then they will hearken to his call, and thus hearing the divine Master's speaking through His vicar the problem of a reunited Christendom will be solved and there will be one fold and one Shepherd.

"And how shall they have this tremendous and essential fact brought home to them except by the magnificent spectacle of 250,000,000 Catholics throughout the world obeying as one man the voice of Christ's vicar and following his leadership as a flock of sheep follow their shepherd.

ANTI-CHRISTIAN SOCIALISM

"The most terrifying of all the perils which menace America at the present hour is the progress which anti-Christian socialism is making in our land, and this socialism is one with that which boasts of its determination to throttle and exterminate Christianity in all countries of Europe. Its universality and its deadly malice toward the Catholic Church betray its satanic origin and generalship.

"Combination, consolidation and universality are the hallmarks of the gigantic age in which we are now living, and it does certainly appear that a titanic struggle is being enacted before our eyes between the pseudo principle of this world and the law of Jesus Christ to establish a world-wide government, which shall be either eminently Christian or supremely satanic.

"That Protestantism can never produce a single ruler or a council of rulers whom Christians of every nationality, tribe and kindred will, by common consent, follow and obey no one would be so ridiculous as to assert. The profoundest of Protestant thinkers are one with us in recognizing that in the successor of St. Peter alone is the hope of the reunited Christendom.

"It behooves us Catholics in season and out of season to uphold and magnify the teaching and ruling authority of the Vicar of Christ as the supreme head test of loyalty and obedience to Christ Himself. And now, in conclusion, one word to those non-Catholics who are present in the cathedral this morning.

"Will you permit me to quote to you the words of the Rev. Charles Edward Stowe, a New Englander, a Congregationalist minister, and a nephew of Henry Ward Beecher.

"'Our Puritan fathers would have never made the break they did with Catholic Christianity could they have foreseen as the result thereof the Christless, moribund, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration nor power to lift it above the weight and weariness of sin.

"'It is only too true that the heavenly city which our Puritan fathers yearned for and sought with prayers and tears has become to many of their Christless descendants a frigid city of icy palaces built of pale negations, cold, cheerless, and shining in the pale winter sun, with an evanescant glitter of a doubtful and unsubstantial intellectual work.'

MOST POTENT MAGNET OF CHURCH

"The full, rich, glorious Christ of a Catholic Christianity has been dragged from His throne by the advance thinkers and reduced to beggary. A pale, bloodless, emaciated Syrian ghost, he still dimly haunts the corridors of this 20th century Protestantism, from which the doom of his final exclusion has already been spoken.

"Then in their boundless arrogance and self assertion they turn upon us and tell us there is no middle ground between their own vague and sterile rationalism and the Roman Catholic Church.

"If this be so, then for me, most gratefully and lovingly, I turn to the Church of Rome as a homeless, houseless wanderer to a home in a continuing city.

"My dear non Catholic friends, if you can only come to realize two things you will not long tarry outside the Catholic Church: First, your own spiritual hunger for the bread of life, and, secondly, that the living God offers Himself as that bread on the altars of the Catholic Church.

"After all the most potent magnet to draw you to the Catholic Church is not that we have Christ's own vicar to rule over us in the chair of Peter, but it is that Jesus Christ Himself is always present with us, according to His own promise: "Lo, I am with you all days, even to the consummation of the world." It is the Mass that matters most to the Catholic, it is the belief in the Real Presence upon the altar and in the tabernacle because the Holy Eucharist is His Body and Blood."

THE BIBLE AND THE CATHOLIC CHURCH

The first of a week's series of lectures being given in St. Mary's Church, this city, for Protestants who would like to know something about the Catholic faith and for Catholics who require further instruction in their religion, opened last Sunday with vespers. The church was filled to the doors. Rev. Edward Fitzgerald, O. P., of the Dominican Order, New York City was the speaker.

The subject of his discourse was "The Catholic Church and the Bible." The object of these lectures, said the speaker, in introducing his subject, would be to explain some of the doctrines of the Catholic Church, especially those misunderstood or misrepresented to persons outside of the Church. In regard to the Bible, he said "all Catholics, as well as Protestants, believe the Bible to be God's Word, God's truth, God's revelation to man, and that it was inspired by God Himself, but Protestants and Catholics differ in the use they make of the Bible. Protestants claim the right for each individual to interpret the Bible for himself. Catholics believed that the Bible needed an infallible interpreter.

"The doctrine of private judgment was beset with many difficulties," he said. "In the first place, what is the Bible?" he asked.

"It was written by many different authors, and a period of two thousand years elapsed between the writing of the Book of Genesis and that of the Apocalypse. It contains prose and poetry, history and prophecy, and hence is very difficult of interpretation. Protestants reject certain books accepted by Catholics, for instance, the Book of Tobias, Ecclesiasticus, Wisdom, two Books of Maccabees, and part of Esther and Daniel.

"For one thousand five hundred years a bitter controversy has been waged concerning the canon of the Holy Scriptures. For Catholics, the question was definitely settled by the Council of Trent in the 16th century, while with others it is still a debatable question," said the speaker.

"According to the principle of private judgment, Protestants should not accept the canon of the Scriptures, except they are able to prove that each particular book is really a part of God's revealed Word, but they do accept it on the authority of their churches, and, in so doing, act against their principle of private judgment, because most of them are not able to compare the English version with the original text.

"The question of inspiration is a very difficult one," he said. "There are two classes of arguments which may be used to prove the inspiration of the Bible, namely, internal and external arguments. Any books of the Old Testament which our Lord Himself quoted, may be considered as inspired, but He did not quote them all.

"What about the inspiration of those He did not mention?" asked the speaker, coming to the New Testament. "How do we know that it is inspired? Some say because it was written by the apostles, but St. Mark and St. Luke were not apostles.

"Are we then to reject the books which bear their names? But do not the writers themselves say they were inspired? That is not a proof, because the authors were not always conscious of their inspiration."

The speaker then referred to the question of interpretation of the sacred text, which he pointed out as the greatest of all difficulties in Biblical questions. "How many are capable of interpretating right the Psalms of David, the visions of the prophets, or of saying what is history and what is prophecy, what is poetry and what is prose. Many learned men look upon the first ten verses of the Bible, for instance, as the visions of a poet; others consider them a scientific history. Again, take for example this short and simple sentence in the Bible, 'This is my body.' For four hundred years there has been a division in the Christian church concerning these few simple words of our Blessed Lord. Who is to decide what is the meaning that God intended to convey by them.

"These things, and many others, which I might refer from the truth of the Catholic position, namely that the Bible requires an authority external to itself for its true interpretation. Yes, when His Divine Son commissioned the apostles, saying to them, 'Go ye therefore, teach all nations, baptizing them in the name of the Father and of the Son and the Holy Ghost, and behold I am with you always, even to the consummation of the world.'"

The speaker then went on to show that the expression, "with you," in Holy Scripture meant that Almighty God would preserve those whom He promised to be with from error, and would make their mission a success. To prove this he quoted the Words of God to Abraham to Isaac and Nicodemus. He then referred to the manner which the apostles understood the commission which they received from their Divine Master, when they went forth to convert the nations.

"It was not with a written book in one hand and a staff in the other, but to preach the Word of God with a living voice, and that is the practice of the Catholic Church to-day," he said. "She believes in the Holy Bible as the Word of God; she respects and loves it, and she explains its hidden meaning to her children by her living and infallible voice."

The mission being given by Fathers Durkin and Healy closed on Sunday afternoon. There were five hundred men present. At the conclusion a branch of the Holy Name Society was formed, this being the first branch of this society established in the diocese of London. All present became members.

Father Healy has gone to Sarnia where he will be joined by Father Stanton for a one week's mission. Father Durkin returns to New York.

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Great Union—A fine square piano in handsome rosewood case, finished both back and front alike, has carved legs, serpentine and plinth mouldings, full overstrung scale and iron frame Original cost, $400. Sale Price **$103**

Nordheimer—7-octave rosewood square piano by Nordheimer & Co., Toronto, in rosewood case, carved legs and lyre, serpentine mouldings. Has full iron frame and overstrung scale. A nice toned piano not too large in size. Sale Price **$107**

Heintzman & Co.—7⅓-octave square piano by Heintzman & Co., Toronto, in attractive rosewood case with carved legs and lyre, serpentine mouldings. Has full iron frame and overstrung scale. In perfect order. Original cost, $450. Sale Price **$115**

Upright Pianos

Williams—Cabinet Grand Upright Piano by R. S. Williams Co., in ebonized case with solid polished panels, double repeating action, trichord overstrung scale, etc. Original cost, $375. Sale Price **$190**

Mendelssohn—A very attractive small sized Mendelssohn piano in mahogany case of simple and graceful design, without carvings. Has double repeating action, three pedals, muffler pedal. Has had only six months' use. Manufacturer's price, $275. Sale Price **$205**

Mason & Risch—Small size Mason & Risch piano in ebonized case with solid plain panels, Medallion centre. Has been thoroughly reconstructed and is a nice toned piano in perfect order. Original cost, $350. Sale Price **$205**

Newcombe—7⅓-octave cabinet grand upright piano by the Newcombe Piano Co., Toronto, in handsome rosewood case with plain polished panels. Has full trichord scale, double repeating action, etc. Is in fine order. Original cost, $375. Sale Price **$215**

Heintzman & Co.—7⅓-octave upright piano by Heintzman & Co., in rosewood case with plain polished panels. Is in medium sized case, has been thoroughly overhauled, and is to-day in as good order as when it first left the factory. Original cost, $400. Sale Price **$220**

Chickering—Small upright piano by this celebrated Boston concern. Is small in size and in design of case that is not modern, but anyone wishing an extra fine piano musically and to whom case design is of secondary importance, this piano should be an attractive bargain. Original cost, $550. Sale Price **$228**

Upright Pianos

Williams—A very handsome 7⅓-octave cabinet grand piano in walnut case, Boston fall board, ivory and ebony keys, etc. Original cost, $375. Sale Price **$228**

Nordheimer—7⅓-octave upright piano by the Nordheimer Co., Toronto, in figured walnut with plain polished panels, three pedals, practice muffler, ivory and ebony keys, etc. Has been used only about fifteen months. Manufacturer's price, $340 Sale Price **$238**

Howard—A nice piano by the R. S. Howard Co. New York, in attractive mahogany case. Empire design, new style upright piano. Has full metal frame, bushed tuning pins, Boston fall board, ivory and ebony keys, 3 pedals. Has been used only six months. A splendid bargain. Original price, $350. Sale Price **$245**

Haines Bros.—A handsome Louis XV. cabinet grand upright piano by Haines Bros., Toronto and New York, in richly figured walnut case with Louis XV. pilasters and trusses, has Boston fall board, ivory and ebony keys, etc. A new style. Has been very little used; cannot be told from new. Manufacturers' price, $425. Sale Price **$265**

Decker Bros. — An unusually fine upright piano made by the celebrated firm of Decker Bros., New York, in handsome mahogany case with solid plain polished panels. This piano when new cost $700 cash in New York City. Has been exchanged with us recently for a Baby Grand and is a splendid specimen of the highest type of American piano manufacture. Special Price **$295**

Gourlay—Cabinet grand upright piano of our own make in handsome walnut case, Florentine design, full length polished panels, Boston fall board. This piano is in every way just like new, but about a year and a half professional use has made it possible for us to sell it at a very special figure. Its use, however, has not in any way impaired its tone, action or appearance. Special Price **$305**

Gourlay—A very handsome mahogany upright piano of our own make in Louis XV. design. Art critics have a number of times told us that this Louis XV. design is the most correct architecturally of any piano of American or Canadian manufacture. The piano contains the New Grand Scale that has made the Gourlay the most admired piano in Canada. This piano is just like new. Special Sale Price **$320**

Gourlay—An old English Design Gourlay piano in rich mahogany case. In this style the grain of the mahogany has been so arranged and matched as to produce very artistic contrasts. This is the first time that we have been able to advertise a piano of this expensive style at a reduced figure. If we were to make a piano at $1,000 we could make it no better. Special Sale Price **$335**

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