

for Parliament." "We want another William the Third." "A Protestant monarch and liberty to all." The last motto is especially rich as showing that these staunch defenders of civil and religious liberty have in mind the granting of such to themselves only while professing to embrace all humanity. In the words of the theatrical people, Orangeism is a roaring farce.

In St. Peter's Cathedral, on Ash Wednesday, the Rector, Rev. J. T. Aylward, preached a sermon which went home to the hearts of the faithful. His subject was the observance of Lent. In clear language he drew a picture of those who should fully observe the rigors of the Lenten season, and those whom the Church, as a loving mother, exempted from the fast. Those especially who are in the vigor of life should at this time of the year take serious thought. Some might make a little self-sacrifice in one direction and others in another. The young men who visit the bar-rooms, billiard-rooms and the pool-rooms would find themselves richer in everything that goes to make good citizenship were they to adopt a different rule of life during the Lenten season, and, still better, were they to keep on in the same straight path all the year round.

AN ENTIRELY NEW brand of commercialism has made its appearance in Montreal. Two doctors are charged with selling cocaine in the streets through an agent. There are over thirty cases against the doctors and ten against the agent. A press despatch further tells us that they are officers of the Montreal Polytechnic and have their headquarters at the Mount Royal Pharmacy. Their headquarters should be in the Montreal goal, and we trust they will, if convicted, be sent there. The infliction of a fine in such cases would be a punishment not fitting the crime. Furthermore, we trust the medical profession, a most honorable one and comprising men of the very highest character, will expel these persons from its membership. They are out of place in the ranks of the average gentleman. Even the "wine clerk" would look at them askance.

A HOTEL-KEEPER in Hull, Que., has become wrathful because he was fined for selling liquor to a minor. The young man gave his age as nineteen, whereas he was barely seventeen. We suppose the "wine clerk's" charge will be that the little lad was unlike George Washington. No matter what the outcome there will be precious little glory attached to the "wine clerk." The condition of things in Hull is simply scandalous. While the bar-rooms in Ottawa may not be open after 7 p. m., on Saturday, in Hull they are doing a circus business well into the night, double rows of young fellows oftentimes being seen clamoring for bumper after bumper of that awful beverage which sooner or later will render them very undesirable citizens of Canada. Something should be done, and done quickly, to release the city from the drinking plague. It is a sort of Gretia Green for the man who thinks he cannot live without the wet goods when the bottles are locked up tight in Ottawa.

A CATHOLIC DUTY: TO BE WELL INFORMED.

SOLENN OBLIGATION TO APPRECIATE THE WHAT AND WHY OF THEIR FAITH.

Catholics possess a feeling of absolute security of certainty unfeeling, and they have not a single doubt regarding their salvation, provided they are true to the teachings of their Church, the spouse of Jesus Christ. There is a sweet, calm confidence begotten of the truth of infallibility. If a Church be not infallible, it must be fallible; if it be fallible, it must be liable to err; if it be liable to err, it cannot save me certainly, and if it cannot save me certainly, my future must be doubtful. Such is the inexorable logic that appeals with awful force against a Church that does not claim infallibility, and hence the great unrest outside the Catholic Church, for where there is no infallibility there must be much unrest. Unrest impels investigation and discussion, and to meet the exigencies of both, as well as to repel erroneous views of Catholic belief, Catholics must appreciate the what and why of Catholicity.

This is not a counsel; it is a solemn obligation. One ignorant Catholic can do more harm than a thousand infidels. A need of the times is an enlightened Catholic laity. Knowledge of profound theology is not necessary. An intelligent appreciation of the general doctrines of the Church will be sufficient, and this the Catholic laity should have. The why is equally important with the what. We must not merely know what we believe. We must also know why we believe. The acquisition of the why will increase our admiration of the what. This acquisition is easily obtained. Ten minutes a day devoted to one of the many books explanatory of Catholic belief will in a short time store the mind amazingly and enable the reader to give a good account of Catholic faith on every possible occasion. Try it, and, to keep yourself informed correctly on every phase of modern thought, support a Catholic paper; it is your duty.

GOD THE TEACHER OF MANKIND.
 WAS THE LESSON UNDERSTOOD?

During the last few years we were dealt out many a hard lesson by our Heavenly Father, and yet we may ask how many there are that have really taken to heart these same hidden and still so manifest lessons and warnings? Earthquakes in America, earthquakes in Europe have demanded a whole army of victims! Failures in crops, failures in business have brought on every branch of industry a heavy depression. Damages caused by fire, by water, by hurricane would be represented by astounding figures, and yet, is the lesson heeded by those for whom it was intended? It seemed as if Almighty God wanted to assert once more in the most emphatic manner His right over man and his actions. He is still and ever will be the Sovereign Lord of the whole creation. He is still the ruler of the Universe, no matter how desperately fiendish powers fight to banish Him from this world, especially from every human heart. As of old, so the day God proclaims His absolute domain: "I am the Lord thy God, thou shalt not have strange gods before Me!" For the last few years God has been called back to man's memory this great and fundamental commandment. Moreover, His voice seems to be overheard. The lesson, though exceedingly bitter and imparted with astonishing clearness, is not understood. Behind all these terrible events, we are prone to see nothing but quite natural happenings. Things are, after all, so easily explained, but the true cause is overlooked. The first commandment may take a more actual form in the words of our divine Saviour: "No man can serve two Masters, God and mammon!" This is clear. The "Mammon" is now-a-days that strange god which receives the worship of the human heart. Money is God's greatest and most powerful rival in these present days. Man's life seems to be altogether taken up by speculations, by planning new methods and schemes to increase his pecuniary income, to increase the pile of those precious "rags" wherein all his affections seemed to be wrapped up. But how many there are who never give the slightest thought to the fact that it will not profit a man anything if he "gaineth the whole world but suffereth the loss of his soul!" Poor soul! It looks like a negligible quantity! Eternity—man's destiny beyond the grave—are things for which there is no room in one's mind. Not only is the question of the dread inspiring hereafter carefully banished from the mind, but when it comes to the goods man holds in his hands, material wealth—does it ever occur to him that even these are a blessing of a just God, just remuneration of good and evil? Alas! Such ideas look rather too childish for men of the twentieth century! Is his wealth not the natural result of his speculations,—of bold enterprises, of skillful management of business transactions? His granary is groaning under the crushing weight of thousands of bushels of golden grain, but all this is the reward for his personal prudence in having the seedling and harvesting done at the proper moment and in cultivating his lands in the most advantageous manner. Nothing is capable of rousing within his mind the idea that all comes from the hands of our heavenly Father, who lets his sun shine both over the good and the wicked. Wait!—God will have His own time! He will teach man a lesson, a grand lesson. He will bring it home to his wayward mind in the most forcible manner, that He has not as yet abandoned the claim to be the only one to whom divine honor is due. The relations between God and man seem to be identical to those that exist between two contracting parties. Does not our Lord say? "Give, and it shall be given unto you." Give to God the honor and glory to which He is entitled and He will not withhold His reward, a reward that will outweigh all you may ever have done to further His honor and glory amongst men and fellow-beings. But God seems to ask more: "Give and it shall be given unto you!" If any one says he loves God, and hates his brother, he is a liar, he is not true to His God. To hate his brother is substantially the same feeling that was voiced in the words of the first murderer: "Am I my brother's keeper?" In other words: What obligation is there for me to look after my neighbor, to help and assist him? My dear reader, the answer cannot be doubtful. If God has blessed you with earthly goods, it is with the intention that these same goods should be the means whereby His Providence administers to the daily wants of those from whom He has withheld such blessings. Indeed I know that this is a sore spot and it hardly dare touch it. Give and it shall be given unto you! Give! This means: part with a tiny share of those goods to which your heart clings so strongly. In your parish the work of your zealous pastor is often hampered for lack of the necessary means to carry out plans he would never have thought of had he not counted on your generous co-operation. Are you going to disappoint him? Give! Give with a lavish hand, you'll never miss it. God gave you what you have, that in your own turn you may be a dispenser of His blessings! Make it a rule never to refuse any call as long as your means allow it and when help is really needed. Perhaps you might answer that such a rule would soon make you poorer than a beggar. Do not be afraid! The One Who said, "Give" also added: "And it shall be given unto you?" Sparing? No?—but a measure overflowing and pressed down! This should not be afraid. Your charity will never impoverish your own home. Besides appeals from your own pastor there will be calls on your charity from asylums and hospitals or other institutions within the limits of your diocese. It is a sacred duty for you to help such worthy causes to the extent of your means. But what about appeals from abroad? Must you heed all the calls for help from near and far? Limit your charity stretch beyond the limits of your parish, your diocese, even your own country? I dare say you at the risk of being indeed strongly contradicted. You are a

member of the Universal Church, and as such you must have at heart the extension of God's kingdom here below. How may appeals, sanctioned by the lawful ecclesiastical authorities, stating the needs of a certain part within the Church of God be sent to the wastebasket with a "sneering." Let each diocese look after its own needy institutions? Perhaps you overlook that such an appeal is sent out from a newly settled district where conditions are by no means the same as in a well populated Catholic country. All is to be created. Nothing but the bare prairie greets the poor settler at his arrival. He has to lay the foundations for his own little home. A chapel is needed, a school, a residence for the priest, a shelter for poor destitute or neglected children, but all these different works prove a burden beyond the bearing capacities of the recently settled district. Who shall help if not our Catholic friends in better parts in the country? Here is a large field for the lay apostolate. No sacrifice of holy orders is necessary, no special mission to men, women, young and old, poor and rich, all may take their share, all are able to contribute their mite towards the establishment of God's kingdom in these newly settled districts. How many a dollar is daily squandered in a frivolous manner, how many a dollar is spent in a manner most injurious both to soul and body, and that same money might have been used for God and eternity, the souls, first of the generous givers, and besides many other souls that will possibly be lost for ever. This is no groundless exaggeration. Suffice it to glance for a moment at the condition of some western districts. Catholics are scattered all over the country in most unfavorable circumstances as far as the practice and preservation of their holy religion is concerned. The children have not the opportunity of frequenting a Catholic school, and there is that gradual but sure drifting away from the true fold. When the children educated in such conditions have grown up to young men and women, a mixed marriage will put the final seal on this work of destruction. But is there any means of prevention, any possible means to expect a total and complete remedy for the existing evil, still the latter might be lessened to a great extent. The grand preventive seems to be a Catholic education. The children of to-day will be in years to come the leading members of the new communities they will be what they have been during the years of their school-training. I am well aware that it is impossible in many instances for the new comers to give their children the advantage of a Christian education. But if those institutions which are especially created and destined for such a purpose were supported more generously and thus enabled to do their work on a larger scale much evil could be prevented and much good would be achieved. But alas! Their existence is nothing but a constant struggle for a mere existence. I am not aware that they possibly could be expected to do. Yet far more has to remain undone because, as usual, the means are wanting. This is certainly a sad condition, and so far there is little hope that matters will soon assume better shape. The world is so indifferent to-day.

The fact that hundreds of Catholic children will be lost to the Church for want of a proper education, makes no or little impression on those blessed with all possible educational advantages. Grant, God that all may at last realize the greatness of the work that only wants their co-operation to be accomplished. Let all understand that a Christian must take to heart the interests of the universal Church, and that all are to some extent at least, "brother's keeper." Let us loyally accomplish our part in that divine "contract," and no doubt our Heavenly Father will give unto you. A kind providence will take care of us, of all our interests, both spiritual and temporal. The blessings of heaven will bring more joy and comfort into our homes than all the high sounding theories of our modern leaders in the realm of material speculation and enterprise. There is the key to all real and permanent success.

Before mentioning a worthy cause amongst many other where your help would be appreciated, I mean the Orphanage at Prince Albert where sixty-four children receive to-day the inestimable blessing of a Christian education. My only desire is to offer the same advantage to any Catholic child in the west who means to support them were assured. But the condition is all present not very encouraging. All the expenses connected with the education of these children have to be borne by the Institution. At last the burden becomes too heavy. Who is disposed to assist us in the good work? Anything will be gratefully received. Whatever is given is strictly used for the one great purpose we always pursued during the last nine years. The extension of the Catholic faith especially amongst children to the hands of whom the destinies of this western Church will be entrusted one day.

Yours respectfully in the Lord,
 REV. W. BRUCK, O. M. I.

THRILLING CHAPTER FROM MESSINA.
 MARVELOUS CIRCUMSTANCES ATTENDING ESCAPE OF TWENTY-SIX SISTERS OF CHARITY.

Much has been written of the appalling loss of life in the earthquake that destroyed Messina, Reggio and other bold of the apparently miraculous preservation of many persons who were exposed to the full power of the destructive forces and yet escaped alive and uninjured. It is a remarkable fact that of the twenty-six sisters of Charity in Messina at the time of the catastrophe, not one was killed or seriously injured. Their experiences, as described in a letter from the Sister Provincial of Naples to the Mother Superior of the

order at Paris, a copy of which has been received by a Sister of Charity in St. Joseph's Hospital, this city, form a thrilling chapter of the history of the disaster. The letter was as follows: "January 2, 1906.

"My Most Honored Mother: "Once again has our Immaculate Mother shown us that 'her eye is ever directed upon us.' While the civil and military hospitals at Messina are no longer but a heap of ruins, all our Sisters—twenty-six in number—are saved, and we can say miraculously. From the hospice as yet we have heard nothing. Father Mansini, Superior of the Missionaries in Catania, went to Messina to find out the Sisters' whereabouts, but although he was assured of their safety, notwithstanding the complete ruin of the hospice, no one can tell where they are, and there is no possibility of getting to the hospice, situated in a suburb of Messina, as no streets or ways remain—nothing but complete ruin. Our Sisters of the civil hospital are distributed in the different houses of Catania, and can hardly yet realize their preservation. As yet we have no details of the terrible events they have gone through. Sister Olive has arrived with a ship full of wounded sufferers, and from her we have heard of the miraculous events at the military hospital.

"Most honored Mother, the miracle of the Sisters suspended on a beam with their feet out in the time of St. Vincent was repeated in a still more marvelous manner. Of nine Sisters, seven were in the chapel waiting for the chaplain to celebrate Holy Mass. It was twenty-five minutes to six o'clock. All of a sudden a fearful noise, accompanied by a terrible shock—so terrible that the Sisters thought it was a volcanic eruption, precipitated them from the roof of the chapel, and a hall of stones commenced. Hardly were they in the corridor, still standing, than the roof of the chapel fell in, respecting only the tabernacle, a statue of Our Lady Immaculate and a statue of St. Jude. Having reached the courtyard, they knew not how, where daylight began to appear, they raised their eyes almost blinded by the thick dust, accompanied by a terrible rain. All that remained of their magnificent hospital were a few pieces of wall here and there. Their hearts sank, thinking of the two Sisters in bed—Sister Duponchel, the night Sister, and Sister Zaccarino, who was ill. But our Immaculate Mother was watching over them.

"A TERRIFYING SPECTACLE. "After looking about everywhere, the Sisters at last distinguished a handkerchief waving on the third floor. This was from Sister Duponchel. The shock had awakened her without in the least troubling her. Feeling something fall on her bed, she drew the cover over her head, never dreaming of an earthquake. After a while, shaking the cover and looking out, she was surprised to see the sky above her through the beams of wood, instead of crushing and protected her. But where had the roof fallen? At her feet and on the right of her bed the wall remained standing, supporting the beams, which at the opposite end leaned on a wall much further off. Of the floor nothing remained but what was sufficient for her bed to stand on. The position of Sister Zaccarino was still more terrifying. Under her bed was a mattress—only the beams supporting her bed remained.

"A SOLDIER'S HEROISM. "At 1 o'clock the soldiers arrived. They shuddered when they saw the two Sisters, realizing the difficulty, nay, almost the impossibility, of saving them. One, however, exclaimed, 'I'll die if I need be, but I must save them.' And he disappeared amid the heaps of ruins, the fragments of wall, the hanging beams, catching up to everything he reached the height, miraculously guarded and saved the Sisters.

"On the eve of the earthquake the colonel had ordered Sister Zaccarino to be moved into another room. Had she remained where she was, she would have been among the ruins—not a stone remained of it. I bless the good God, our Immaculate Mother and holy founder for this great protection, but my heart is in anguish about the hospice. Oh! what a terrible spectacle to see the crowd of poor unfortunate arriving, deformed and wounded. It is now 2 o'clock. I received this moment a letter from our dear Sister Marguin, the resuscitated Sister, which I send to you. I remain at the foot of the cross so quickly raised up beside the cradle of our infant God.

"January 6.—Since the writing of the above letter we have heard all the Sisters of the hospice are saved. The seminary at Reggio is much damaged, but the Vincentian Fathers have not been hurt."

CHURCH EXTENSION.
 THE CHILD'S APOSTOLATE.

The Child's Apostolate is the latest department of the Catholic Church Extension Society. The Rev. R. F. Flynn, whose paper on "The Mission Parish," created so much favorable comment at the first American Catholic Missionary Congress, has volunteered to take charge of the work. The object of the Child Apostolate is to enroll every Catholic child in the country as a member of the Extension Society.

"Suffer the little children to come unto Me," is the command of Christ Himself. Our parochial schools are the greatest force in the world, working for the accomplishment of this great end. Wherever Catholic schools flourish, we find a militant spirit of religion in the children that augurs well for the future generations. The states to-day that to-be are destitute of Catholic schools. A generation ago we were surrounded by seas of prejudice which to-day have disappeared, and not because the prejudice has been dissipated, but more because our Catholic school children have been able to give a reason for the faith that is in them, and, consequently, dis-

arm all animosity. The children blessed with such religious educational advantages should now be taught to aid those less fortunate. Would not a mite box placed in the school during the holy season of Lent be an excellent way to start? If a mite box were in every room of our Catholic schools, the penicils collected might not be much in the aggregate, but surely it would be a pertinent lesson to the children and would bear much fruit in their after lives.

The poor box is the most neglected part of the Church. Perhaps the greatest cause for this is the fact that many of the poor boxes in the churches are half concealed since some of those that think themselves very poor are not patient enough to wait until the offerings can be distributed, and have fallen into the habit of helping themselves whenever they can.

Many pastors are placing Extension collection boxes at the door of their churches, over which is placed a picture of the chapel car that makes both the box and cause it represents conspicuous in those boxes. We have plenty placed in these boxes. We have plenty of boxes and plenty of pictures and would be glad to send them to any pastor who cares to have them.

With Lent here, many are looking for a novel way to deny themselves. The dispensations of our Holy Father in regard to fasting are so generous that many people are at a loss to know what to do for Lent. Would not a mite box for the family be a reminder of the holy season, and enable the members of the household to do some material good by a little self-sacrifice? This mite box could be sent to us at Easter, and its contents applied to the Bourgade mission school, or any other charity you would designate.

A YOUNG PRIEST in the West. A young man was ordained in the East last June who was advised, if he wished to live, to go out West. We had a letter from him recently in which he described his early life in a "perfect gem," and his rest of his church as "a holy right." In one of his letters he stated that every time he gave Benediction the old ostensorium brought back vividly the picture of the gorgeous one back East in the chapel of the seminary, and then—"as I would look down the little church at the dilapidated pews, I could not help but see that something is lacking in our work for the up-building of home missions. Any priest who has not been in the missions can never appreciate what Church Extension is doing for the Church in America." In his last letter he says: "I am under the weather again. I was called on a twenty-mile sick call after finishing my two Masses here, and it was 1:30 p. m. when I got into the saddle. I had to be back at 7 o'clock for the morning and Benediction at 10, and so I took the shortest trail, and kept the spurs jelling the horse's ribs all the time until we came to the G—River, and as it is swift, it never freezes thick in the middle. Well, to make a long story short, the horse broke through and both of us fell into the river, which was only four feet deep at the ford. I got a little wet, but here I am again done up drinking virgin oil of pine and pure glycerine and whatever the doctor prescribes. I am getting on my feet again, however, and will leave for C— Saturday morning or break a leg. I got that fine coat sent by Miss C., of Chicago, and have written a letter of thanks for it, but I don't know how to thank you and the society for all that you have done for me."

AN OPPORTUNITY. A lady all the way from Idaho called at the office of Church Extension. She is located in a thriving part of the state where they have a resident pastor and a beautiful little church. They now want an academy and hospital and are willing to give five acres of land, and raise from \$15,000 to \$25,000 for any community of Sisters who are willing to go out to their state. Will any community take the offer?—Catholic Universe.

BELONGING TO THE SOUL OF THE CHURCH.

Editor Freeman's Journal: Rev. Dear Sir,—Will you please write an article for the Freeman's Journal explaining and telling what non-Catholic people who belong to the soul of the Church lose by not belonging to the body of the Church by becoming members and what they would gain by doing so.

Most respectfully,
 J. F. O'FELAN,
 Petaluma, Cal.

Let us try to make it clear by an illustration. Suppose you are an Irishman or a Frenchman. You have studied the principles and history of this Republic; you admire and fully approve of them. In a word, you belong to the soul of the Republic. Do you not see the difference between you and the foreigner who has been naturalized and belongs to the body of the Republic? Does not the latter possess rights and advantages that you do not? Rights that your mere approval of republican principles does not secure to you. It is the same in regard to the Kingdom of Christ. He who has been initiated or naturalized into that Kingdom, the Church, who is a citizen of it, is under its protection and is supplied with the means of salvation which its divine Founder has left to its keeping and guardianship.

The non-Catholic who believes in God and in the divinity of Christ, must, if he belong to the soul of the Church—by your hypothesis supposes—he anxious and ready to obey the will of Christ when he comes to know it.

That is what "belonging to the soul of the Church" means for the adult man. If he have not that disposition he cannot be said to belong to the soul of the Church. That it is the will of Christ that all for whom He died should belong to His Church is evident from several texts of Scripture. Thus: "If he will not hear the Church let him be to thee as the heathen and the publican." (Math. 23-17.)

TRAIN FOR BUSINESS.

Most men train their brains and almost entirely neglect their bodies. They do not seem to realize that keenness of judgment and clearness of thought depend as much on the body as on the brain itself. Any man can prove this to his own satisfaction by attempting to decide a weighty business problem while suffering with an acute attack of indigestion or a violent spell of biliousness.

The amount of work that the brain can do depends much on the healthfulness of liver, bowels, kidneys and skin.

"Fruit-a-trees" are fruit juices in tablet form. They act directly on liver, bowels, kidneys and skin—and enable these vital organs to rid the system of all impurities. Thus the blood will be kept pure and rich, the brain active, digestion sound, and life made pleasant.

"Fruit-a-trees" are now put up in two sizes—the new 25c box as well as the regular 50c size. If your dealer does not carry them, write Fruit-a-trees Limited, Ottawa.

The fact that our Lord established His Church as a means of salvation is proof conclusive that we should be in it. He who has not that desire belongs not to the soul of the Church; nor is he in the way of salvation.—N. Y. Freeman's Journal.

BISHOP DRAWS THOUSANDS.
 REMARKABLE MISSION FOR NON-CATHOLICS HELD IN MAMMOTH AUDITORIUM IN DENVER.

Bishop Keane, of Cheyenne Wyo., addressed audiences of seven thousand and eight thousand persons nightly in the remarkably successful mission for non-Catholics given last week in Denver under the auspices of the Knights of Columbus. Bishop Keane gave the lectures in the Denver Assembly rooms, one of the biggest in the city, and it seemed as if the whole city looked to hear him. The newspapers have been full of the mission, which is spoken of as one of the most remarkable religious revivals ever witnessed in the West. It was announced by the Knights of Columbus in their courteous letters of invitation to all the ministers and non-Catholic congregations in the city as a movement against agnosticism and atheism in which all Christians should co-operate. Bishop Keane's lectures were on fundamental Christian truths and were lucid, eloquent and non-controversial. He was besieged with questions and his answers were one of the features of the mission. The young prelate broke down Thursday evening under the strain of the week, but was able to resume on Friday evening. It was something of an oratorical feat to make the voice penetrate into every corner of the vast hall, but Bishop Keane was heard distinctly in all parts of the auditorium. The Denver Knights of Columbus are delighted with the amazing success of their experiment.—Catholic Universe.

A Deserved rebuke.

A Protestant contemporary in a review of a recent anti-Catholic novel says: "The power of the Society of Jesus is felt crushingly throughout the story. In the persecutions of a young priest who enters the story and who leaves the Church of Rome, the vengeance of the priests on one who leaves their ranks is so great that the priests of the Society suggest that the priests of the Society of Jesus have never read the Bible enough to discover 'Vengeance is Mine, saith the Lord.'"

Doesn't it also suggest that neither the young woman who writes the story nor the person who thus reviews it, knows enough about the Ten Commandments to be aware of "Thou shalt not bear false witness against thy neighbor?"

We can not understand how people posing as Christians can coolly sit down to the very un-Christian occupation of weaving a tissue of falsehoods about that great Company of Jesus whose motto always and everywhere has been "the greater glory of God."—S. H. Review.

IRON AND WIRE FENCE



FOR ALL PURPOSES HIGH GRADE SEND FOR CATALOG

ENTERPRISE FOUNDRY AND FENCE COMPANY
 464 South Senate Avenue Indianapolis, Ind.

*Easter Postals, 10 different subjects, postpaid for \$1.50. Cards retail at 5 cents each. The Red Star News Co., London, Canada.

LENT
 THE SEASON OF MISSIONS



We carry the largest stock of

MISSION GOODS

IN CANADA
 LOWEST PRICES
 LIBERAL TERMS
 Satisfaction Guaranteed

Special goods for the season of Lent

PURPLE VESTMENTS AND DRAPINGS, HOLY-WEEK BOOKS, CEREMONIALS ETC.

Write to us.

W. E. Blake & Son
 123 Church Street, Toronto, Can.