

Visit Our  
Office  
Monday

New Classes  
Are Now  
Forming

## Let Us Tell You How to Be a Trained Nurse

Young women often wonder what profession they can enter that is respectable, profitable and attractive. The answer is—NURSING. To fully explain the course taught by the

### Red-Cross School of Nursing

We invite any person to call at our office or write for our Free Book on Nursing. This book contains a complete and comprehensive course in Practical Nursing and puts the work in easy form so that all can understand. Practical work, demonstrations, electrical instruction and other lines not taught in any other institution. The Red Cross School of Nursing is in charge of a large staff of doctors and everyone a specialist.

Anyone Can Learn, Either by Attendance or by Correspondence

We advise those who can attend the classes in the School. Those who cannot attend may take the course by mail, just as well, as the course is specially laid out to fit such cases.

GRADUATES ARE GIVEN DIPLOMAS AND ENTITLED TO WEAR THE UNIFORM.

New classes are now forming, and we ask those who are interested in learning more about our system of Training Nurses to call Monday or Tuesday evening next. Offices open from 7 to 9 p.m.

**Red-Cross School of Nursing**  
358 Queen St. W. Tel. Main 5228

### DISCOVERED THE DEED FOR COURT HOUSE PROPERTY

Wentworth County Wins Out in Real Estate Dispute With City of Hamilton.

HAMILTON, Feb. 3.—What seems to be the settling factor in the dispute between Wentworth County and the City of Hamilton in regard to which part owns the Court House Square, was disclosed yesterday afternoon when the county councillors after two days' search among musty legal papers at the court house discovered the deed to the property.

According to the document the land in dispute belongs to the county. The deed is dated Dec. 30, 1816, and was registered in October of the following year as "a deed forth that four acres of land in Barton Township are transferred by George Hamilton, Esq., to his Majesty, King George III., in consideration of the sum of "ten" shillings of the currency of Upper Canada. The property is set aside for the use of the old Gore District for all time. The City of Hamilton has no right to this district.

The deed was witnessed by D'Arcy Boulton and H. J. Boulton, barristers, etc., of York County.

**Pool Room Owner Fined.**  
HAMILTON, Feb. 3.—For allowing a boy to loiter in his poolroom, Harry Bayden, 137 York-street, was this morning in the police court fined \$10 by Magistrate Jelfs. The lad, Alexander Watson, was in the police court one day this week on a vagrancy charge and was allowed to go on the understanding that he would keep away from poolrooms in the future. This morning he was taken in hand by Inspector Finch of the Children's Aid Society.



ROUNDING THEM UP.

### SUNDAY LEGISLATION

In a recent issue of The Washington, D.C. Herald, there appeared a report of an address by Mr. Alonso T. Jones on the subject of religious legislation for the District of Columbia. In the course of his main argument that the congress of the United States is prohibited from religious legislation in any and every phase or suggestion and therefore from Sunday legislation he took occasion to refer to the origin and character of Sunday laws. The first of its kind was an edict of the Roman Emperor, Constantine, issued about the year 314 providing that on Friday and Sunday "there should be a suspension of business at the courts, and in the other civil offices, so that the day might be devoted with less interruption to the purposes of devotion." This was extended by an edict of 321 to include "the people residing in cities," and "such as work at trades." These edicts were issued by Constantine, not as emperor, but in virtue of his office and authority as Pontifex Maximus—head of religion. Thru all the ages following, Mr. Jones contends, no attempt was made to give Sunday legislation other than an exclusively religious character until the present day attempts in the United States to sustain Sunday legislation against the American, constitutional and Christian principle of complete separation of religion and the state.

In proof of his thesis Mr. Jones states that between the Sunday legislation of Constantine and the statute of Charles II. there were more than a hundred distinct pieces of such legislation. All of them before the time of Henry VIII. was the direct act of popes or canons of church councils. After the English reformation the king acted as head of the church and civil orders were revoked for "invading and usurping the episcopal jurisdiction." The Sunday law of Charles II. has been the model of later legislation and its object was to make the worship of the Church of England the one only worship in the realm. That law of 1676 enacted that "all and every person and persons whatsoever shall upon every Lord's Day apply themselves to the observation of the same, by exercising themselves thereon in duties or piety and true religion publicly and privately" and "repairs to the church." That religion was the religion of the Church of England and that Sunday law is the model after which the American statutes have been passed. For the brief on the proposed bill issued to congress quotes this statute of Charles II. in full. Mr. Jones' point is that any Sunday law after that model is an infringement of the constitutional provision that congress "shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

His conclusion is that "Sunday observance and Sunday laws as the universal evidence shows, are wholly of the church and that the Church of Rome. The enactment of a Sunday law is the embodying in law of the will of Rome. The enforcing of a Sunday law is the enforcing of the will of Rome. Obedience to Sunday laws is obedience to Rome. Submission to Sunday laws is submission to the supremacy of Rome. He goes on to contend that "the whole Sunday law movement is calculated only to lead this model nation, not still onward and upward in the high and noble way of liberty and enlightenment and blessing to all the nations, but backward and downward into the old and hateful paths of despotism, civil and religious, that can only affect the world to its undoing."

## The World's Awakening

Sometimes it happens that a great movement is going on about us—it jostles our own small sphere and we awake to find a marvelous change in some custom or means for enjoyment, that we have been among the last to realize.

THE world, to-day, is awakening to an appreciation of music. Composers, teachers, professional musicians, students of domestic sociology have been amazed at the swiftness with which all civilized nations and races have turned during the past decade to this most engaging of all the Arts.

In far away Australia and New Zealand, in the Americas and Europe, this growing interest has been apparent. Even Germany, the classic stronghold of Music, has shown it strongly. France and Italy, Spain and Portugal, Russia and Denmark—Rulers and people alike are turning to Music as never before in history.

### Ability to Produce Music Now Available to All

THOSE who have not experienced the fascination of actually playing a musical instrument—of producing music—cannot possibly appreciate it. It is a pleasure unlike all others, and beyond words.

This ability the Pianola offers to all. It gives immediate mastery of the piano to its every possessor. No matter how little he previously may have known of music, it makes a real musician of him. It bridges the years ordinarily spent in learning how to play and ushers him at once into the full joy of playing.

It gives him a greater technical skill and a greater repertoire than any pianist possesses. And it teaches him how to use this skill and this repertoire, so that even Paderewski himself says of the performance of the Pianola, "It is perfection."

### The Pianola Piano

A REMARKABLE feature connected with the Pianola is the unusual interest taken in it by the leading personages of the different nations. The Rulers of nearly every substantial power are owners of Pianolas. In England not only the King, but every branch of the Royal Family has a Pianola.

The patronage of Royalty and the long list of distinguished owners here and abroad has not made the Pianola great. It but serves to emphasize the extraordinary power of this instrument to give substantial pleasure even to those who have access to the best of everything, including music.

The Pianola in its most convenient, modern and popular form is the Pianola-Piano. This is a combination of the piano and Pianola in one complete, compact instrument, playable both by hand and with a music-roll.

The success of the Pianola-Piano since its introduction has been nothing less than phenomenal. This success has inspired many imitations. Not one of these, however, approaches the Pianola-Piano either in dependability of construction, delicacy of control, expression features or musical result. The unanimous preference shown for the Pianola-Piano by famous musicians, musical educators and discriminating purchasers throughout the world proves that it stands not only supreme, but absolutely alone among all instruments of its type.

Genuine Pianola-Pianos, the Steinway, Weber, Steck, Wheelock and Stuyvesant are sold in Toronto only at our store.

MODERATE MONTHLY PAYMENTS.

## Mason & Risch, Limited

230 YONGE STREET

Opposite Shuter Street

## To the Members of the Lord's Day Alliance and the Ministerial Association of Toronto:

Reverend Gentlemen: How can you be consistent in clamoring for the annulment of the No Tavern Decease because of its encroachment on the civil rights of those concerned, while at the same time you are petitioning the civil authorities to place restriction on the personal liberty of thousands in the matter of innocent and harmless recreation in our public parks on the so-called "Lord's Day," although the same is in no sense illegal or destructive of good citizenship?

It must certainly now be quite evident to all that the primary incentive back of the whole Sunday law movement is essentially the religious regard for the day, and the desire on the part of yourselves to secure state recognition of the same thru the enactment of prohibitory measures directed against acts on said day which are in any sense criminal or unbecoming. The very name of our Dominion law, "The Lord's Day Act," the insertion of the word "Dominion" law, and the frequent use of such terms as "Sabbath desecration," "marrying the sanctity of the day," "violating the fourth commandment," etc., are alone sufficient to warrant this conclusion.

If the union of church and state is wrong when the Roman Church is involved, is such an alliance not equally wrong in principle in the case of Protestantism?

Furthermore, when history conclusively shows the Sunday itself to be an institution of the Roman Church, without any Biblical authority whatever, is not your position as Protestant ministers of the gospel a peculiarly embarrassing one?

Here are some quotations from authentic Roman Catholic publications which should warrant your thoughtful consideration: The following is from "A Doctrinal Catechism" by the Rev. Stephen Keenan, bearing the imprimatur of John Cardinal McCloskey, Archbishop of New York:

Q.—Have you any other way of proving that the Church has power to institute festivals of precept?

A.—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.—Page 174.

Q.—When Protestants do profane work upon Saturday, or the seventh day of the week, do they find this permission clearly laid down in the Sacred Volume?

A.—On the contrary, they have only the authority of tradition for this practice. In protesting Saturday they violate one of God's laws which He has never clearly abrogated.—"Remember the Sabbath day."

Q.—Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

A.—It certainly is not, and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say we observe the Sunday because Christ rose from the dead on that day is to say we act without warrant of Scripture; and we might as well say that we rest on Thursday because Christ ascended to Heaven on that day, and rested in reality from the work of redemption.—Page 352.

To the same effect is the following extract from "An Abridgement of the Christian Doctrine" compiled in 1590, by Rev. Henry Tuberville, S.N., of the English College of Douay, approved and recommended for his diocese by the Rt. Rev. Benedict, Bishop of Beeton, and published in New York by John Doyle in 1833:

Q.—How prove you that the Church hath power to command feasts and holy days?

A.—By the very act of changing the Sabbath into Sunday, which Protestants alter and alter, and breaking most other feasts commanded by the same Church.

Q.—How prove you that?

A.—Because by keeping Sunday they acknowledge the Church's power to ordain feasts, and to command them under pain of excommunication, and by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

The Rev. Dr. Challoner, in his work, "The Catholic Christian instructed," puts the matter even more forcibly, on page 263, as follows:

Q.—What are the days which the Church commands to be kept holy?

A.—First, the Sundays, or the Lord's Day, which we observe by apostolical tradition. Secondly, the feasts of our Lord's Nativity, of Christmas Day; His Circumcision, or New Year's Day; the Epiphany, or Twelfth Day; Easter Day, or the day of our Lord's Resurrection; the day of our Lord's Ascension; White Sunday, or the day of the coming of the Holy Ghost; Trinity Sunday, Corpus Christi, or the feast of the blessed Sacrament. Thirdly, we keep the days of the Annunciation, and Assumption of the blessed Virgin Mary. Fourthly, we observe the feast of All Saints.

Q.—What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?

A.—We have for it the authority of the Catholic Church and apostolical tradition.

Q.—Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A.—The Scripture commands us to hear the Church (St. Matt. xviii, 17; St. Luke x, 16), and to hold fast the traditions of the law which the Church has handed down to us. The Scripture does not in particular mention the change of the Sabbath. St. John speaks of the Lord's Day (Rev. i, 10), but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. St. Luke also speaks of the disciples meeting together to break bread on the first day of the week (Acts xii, 7). And St. Paul (1 Cor. xvi, 2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in the week was to be henceforward the day of worship, and the this is the testimony and ordinance of the Church. And therefore they take no notice of other festivals ordained by the same church (Hagins) since Sunday and holidays all stands upon the same foundation, viz., the ordinance of the Church.

Now Reverend Gentlemen, what are you going to do about it?

Will you come forward in the pulpit and tell the press with the Bible proof of your position, or will you continue your own ture to "Cassara" to bolster up by legislation a religious institution which has no other foundation than "the traditions of men"?

RELIGIOUS LIBERTY.

Yours for Truth,

## Why Have I Had to Enlarge My Bakery Four Times?

Because so many more people continually are converted to the merits of my universally popular

## LAWRENCE'S Home-Made Bread

GEO. LAWRENCE, BAKER  
COR. DENISON AVE. AND CARR ST.  
TELEPHONE COLL. 321.

20 Tickets for One Dollar.

Each Loaf weighs 24 ounces.

### School of Expression.

Another evidence of the excellent results being accomplished in the dramatic world by the Conservatory School of Expression was given Friday night in the character interpretations by the senior pupils at the annual recital.

Two readings especially timely were Sidney Carton's execution of Dickens' " Tale of Two Cities," given by Evangeline Cline, and "Boots of the Holy

Tree Inn," rendered by George F. Haydyn, on account of the centenary of the novelist's birth occurring on the 14th of this month.

Probably the most difficult and the most finished reading was the rendition of a scene from "The Man on the Box," by Miss Della Alderson.

Miss Gladys Parsons gave a fine character interpretation in "The Flower of Destiny," given by Evangeline Cline, and "Boots of the Holy

of Pompeii" was superb. Misses Rita P. Rogers, Ethel McNaught, M. Evelyn Vrooman, Ethel Dods and Eleanor Muldoon also participated in the program, giving evidence of a new force in local dramatic circles.

Mr. W. N. McEachern, of the firm of W. N. McEachern & Sons, Ltd., of Victoria-st., left on Saturday for Palm Beach, Florida, and Cuba, to inspect his holdings in the latter place.