NO HELL FOR METHODISTS.

When Methodism was evolved by the misguided Wesley the rules of the sect were most strict. It was a duty of the brethren, among other things, to inform "the minister and stewards of any that walk disorderly." There was no quibbling concerning the ex-istence of a place of future punishment and Wesley was wont to preach hell, fire and brimstone without mercy.

fire and brimstone without mercy.

Now, however, Methodism has taken advanced ground on the subject. Very recently there gathered in Denver 800 Methodist missionaries, and some of the reverend gentlemen walked in a most disorderly manner. One of the topics discussed was the conversion of the heathen in China, Japan Carea and the heathen in China, Japan, Corea and Africa. The missionary business does not appear to be good in these benighted countries-at least from the Methodist viewpoint. A troublesome question was whether it pays to preach hell, and this brought the distasteful subject prominently before the missionaries. They do not believe in hell. They do not believe in hell.
They know more than holy Job;
their wisdom exceeds that of St.
Matthew and St. Luke; they are thinkers more profound than the inspired writer of the Psalms; they are strict-

ly down to the minute.

In this connection it may not be amiss to refer to the Catholic view of the subject, and none of our theologians has given a better idea of the mistake of those who deny the eternity of hell's torments than the great Bishop Hay,

who says:
"They form to themselves false and unjust ideas of the malice of sin; for inded by their passions, and inclined by the corruption of their heart to justify everything that is agreeable to our natural inclinations, they but their eyes against the evil of sin and the reatness of the injury committed by n against the infinite majesty of God, sin against the infinite majesty of God, and, on this account, fondly endeavor to persuade themselves tlat, as sin, according to their notion of it, is a trifling affair, it is inconsistent with the divine goodness, to punish it with eter-nal torments; all of which is nothing else but reasoning upon false principles, and taking the argument by the wrong end. If they would argue rationally they should reason in this manner: 'God is infinitely just, therefore can never punish sin more than it deserves; He is infinitely good, therefore must rather be inclined to punish it less than it deserves. But this infinitely just and good God has positively declared that He will punish mortal sin in the next world with eternal torments; therefore sin must infallibly be an evil of infinite malice, however trifling it may appear to self love and corrupt judgment. This is a just way of reasoning and founded on the most incontestable principles.'

But to return to the Methodist missionaries. Rev. John Thompson of Chicago denounced the old doctrine with fiery vigor. "No man I know," said the Windy City minister, "believes in a hell of literal fire and brimstone." "To be sure there is no declared Rev. Dr. Leonard of New York. "There are no brick-kilns in the other world"; "intelligent men cannot be scared today"; "It is not human to believe in a hell of eter-nity"; "if we threaten with the terrors of eternal torture in a pit presided over by Satan and a horde of assistant devils, we place the Christian religion on almost as low a plane as the devil-worshipping systems of the heathen, and so the smart discussion proceeding until the scholarly Rev. Zach Crowley arose to remark that Zachariah mediaval idea of hell arose from the misinterpretation of the Hebrew word 'school.' There is no justification for regarding it as a place of eternal torture." Whereupon, it is presumed, Zachariah parted his coat-tails and re

med his seat.
This word sheel appears to be favorite with the bandiers. But there is a decided difference of opinion concerning its strict meaning. Dr. Campbell, the Protestant biblical scholar, said of it that it denotes the state of the dead in general, without regard to virtuous or vicious characters, their happiness or their misery. The St. James version of the Bible, (Job xxi, 13.) tells us, "They spend their days in wealth, and in a moment go down to sheol"; also, "The wicked shall be turred into sheol, and all the nations that forget God," (Ps. ix, 17;) "But he knoweth not that the ghosts are

there, and that her guests are in the depths of sheol, (Prov. ix, 18.)

Let us leave sheol out of the discussion entirely. There are sufficient posi-tive statements in the Bible to convince even "Intelligent men who cannot be scared" that the future abode of the wicked will not be one long-drawnout festivity, and these may be found in the semewhat eliminated Oxford edition. In the 9th chapter of St. Mark, verse 43, we read, "And if thy band offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.' The last verse of the 25th chapter of St. Matthew says, "And these shall go into everlasting punishment; but the righteous into life eternal. In second Thessalonians, 1, 7, 8, 9, we find these

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels.
.. In flaming fire taking vengeance

on them that know not God, and cbey not the gospel of our Lord Jesus

"Who shall be punished with ever lasting destruction from the presence of the Lord, and from the glory of His

It is pleasant to contemplate an eternity of joy no matter what the life one lives in this world, but God is not mocked. The words of our Saviour are positive; there is no mistaking their

great love and readiness to forgive, but the fact remains there is a hell, a place described by Job as "a land that is dark and covered with the mist of death, a land of misery and darkness, where the shadow of death and no order, but everlasting horror dwell-eth," and, unfortunately, those who teach the contrary will all too soon realize the enormity of their rebellious error and the truth of those dread words of holy Job .- Catholic Union

CATHOLICITY AND SCIENCE.

A German Protestant writer, named Dennert, has made an exhaustive study of the religious opinions of three hun dred famous savants. The most illus trious names that have appeared dur-ing three centuries have been selected men principally distinguished in the natural sciences—botany, geology, etc Dr. Dennert's work has just been pub lished at Berlin. It is an interesting

record.

For the first period of his investiga tions, including the fifteenth, sixteenth and seventeenth centuries, the author cites the names of eighty-two men noted leaders in their particular domain seventy-nine of whom were believers in Christianity. Among these are Newton Huyghens, Leibnitz, Gallileo, and Cop-

In the second period, the eighteenth century, fifty-five names are given—five infidels, eleven of whose religious five infidels, eleven or whose views are unknown, while thirty nine admitted the existence of God, of the admitted the revelation. We may soul, and of revelation. We may remark among the most illustrious of these last the names of Herschel, Linnaeus, Werner, Boerhaave, and

Bradley.

The third period embraces the nine teenth century. Here the number of savants is considerably increased. Dr. Dennert cites one hundred and sixty. three illustrious names; of this number a hundred and twenty-four were be-lievers, twenty two held indefinite religious opinions, while only twelve were Among the latter are names of such materialists as Tyndall; Huxley, and Vogt; the indefinites num ber Arago, La Place and Darwin.

While Dr. Dennert places the latter among the unbelieving fraternity, it is well to note that Darwin never declared himself a materialist. His views on God and immortality deserve to be quoted here. He says: "I have never been an atheist, in the sense of denying the existence of God. * * * The question whether there exists a Creator has been answered in the affirmative by some of the best intellects that ever existed * * * An omniscient Creator must have foreseen every conse quence which results from the law im posed by Him* * * An omnipotent and Omniscient Creator ordains every-thing and foresees everything." ("Ani-mals & Plants," etc., III., 431,) "With respect to immortality, nothing shows me how strong and almost instinctive a belief it is, as the consideration* * *
that the sun with all the planets will in time grow two cold for life, unless," etc. "Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought * * * that al sentient beings are doomed to annihi that all lation after such long continued progress. To those who admit the immortality of the soul, the destruction of our world will not appear so dreadful.

To Herbert Spencer, the most certain of all truths was the existence of an inscrutable power in which we live and move and have our being. To quote his words: "Over and over again it has been shown that by Persistence of Force is meant the Persistence of some Power, the nature of which remains inconceivable, and to which no limits of time or space can be imagined and which works in us certain effects and though this Power universally manifests to us, through phenomen alike in all surrounding worlds and in ourselves, the Power in which we live and move and have our being-this Power is and ever must remain inscrutable, yet the existence of this inscrutable Power is almost certain of all truths."

Among modern scientists of unswerve ing Christian faith are numbered a Hermite, Pasteur, a Huay, a Faraday, J. B. Dumas, Le Oerrier, Cauchy, Am J. B. Dumas, Le Oerrier, Cauchy, Am-pere, Volta, and many others. In fine, among the three hundred names col-lected by Dr. Dennert there are about two hundred and forty two with relig-ious convictions, repudiating the doc trine of materialism, and loudly pro claiming the harmony between Faith and Science. As expressing the sentiments of innumerable Catholic scientists, we may quote a deciaration of the illustrious Cauchy, one of the greatest matematicians the world has ever seen:
"I am a Christian—that is to say, I

believe in the divinity of Jesus Christ with Copernicus, Descartes, Newton, Leibnitz, Pascal, Grimaldi, Euler, Boscovich; with all the great astronomers, all the great physicians, all the great geometricians of past centuries. I am even a Catholic; and if I am asked, I shall willingly give my reasons. It will be seen that my convictions are the re sult, not of prejudices imbibed from my birth, but of a thorough examination. I am a sincere Catholic, as were Corneille and Racine, La Bruyere, Bossuet, Bourdaloue, Fenelon; as have been and are still a large number of the most dis inguished men of our age—those who do most honor to science, philosophy, and literature, who have contri-buted most to the glory of our acad-emies. I share the profound convicemies. I share the profound convictions manifested, in their spoken and written words, by so many savants of the first rank—Hauy, Laennec, Ampere, Coriolis. And if I avoid naming those who remain, I can say at least that I loved to discern all the nobility, all the generosity of the Christian faith in my illustrious friends—in the Abba the generosity of the Christian faith in my illustrious friends—in the Abbe Hauy and in the Immortal Ampere."

Many of the Catholic scientists of meaning. Man may endeavor to twist them into something different. They stand, however, the same yesterday, to-day and forever.

In the minds of some people it is better to bring men to a knowledge of the true God by preaching to them His

with the Rosary in his hands .- Ave Maria.

WHAT CLOSED SALOONS DID FOR SAN FRANCISCO

THE SPIDER WEAVES HIS WEB AT POLICE DOORS, SAYS ARCHBISHOP MONTGOMERY.

In its report of a recent confirmation service, the Monitor of San Francisco quotes the following notable passages from an address by Archbishop Mont-

"I need not dwell on the disaster of San Francisco, but I would say a few words on the abstinence from liquor which is still in effect. For a month now the saloons have been closed in San Francisco, and you need only ask any citizen his opinion of this move ment. He will answer you as I do this afternoon when I tell you that the closing of the saloons was the greatest blessing ever held out to our stricken city. Why, at the last election, when city. advocated a higher license to regulate the liquor traffic, men sneered and others brushed it aside as not worthy of consideration. When the earthquake and fire shattered men's nerves the authorities, civil and military, saw the necessity of keeping the multitude in check, and what was their first move? The closing of the saloons and confiscation of all liquors. The result was beyond their most sanguine expecta tion. The spider weaves his web around the doors of the police court rooms. The decrease in crime is phenomenal. Our people have born up splendidly, and their courageous conduct is the marvel of the world. would not be possible under the old order of things.
"Prohibition has received an im-

petus that years of preaching would not do for it. When we go to our citizens at the next election, and say; "We want your support in the high license question," we will conclude our argument by saying to them as I say to you. 'You must stand by us, for in the dark days of disaster we stood by you and by the means of prohibition saved San Francisco."

TIGERISH JOURNALISM HERE

PART YELLOW, PART BLACK, ACCORDING

TO MR. MCADOO'S OBSERVATION. Former Police Commissioner Mc-Adoo gave a lot of advice recently to the members of the Young Men's Hebrew Association, at Ninety second street and Lexington avenue.

"I am not going to talk police to you," he said, "because in the familiar orus of the day, there is 'nothing to chorus of the day, there is 'nothing to say,' or at least, in the words of a well known financier. 'Not yet.' I wish to impress on you the necessity of forming the right ideals, be they high

or low to guide your future.

"Don't be led astray by the pessimistic talk of the day. It is discouraging to look around us in the business world, in politics, yes, and in religion and see honors heaped upon men are mere impostors, fakirs and even scoundrels. Such men, we see to day occupying high places in society ealthy a and reckoned succes ful, and they are bowed to and de-ferred to. But in their hearts they are unhappy, they despise themselves and after all, the true measure of suc cess is contentment and happiness. So do not be discouraged because you see

these men in high places. "Read, but read discriminatingly. The Hebrew race reads more than any other-at least such was my observa tion as Police Commissioner. I am not saying this to flatter you. Far from it. I am no flatterer, not even a politician any more. I am out of politics, and in probability will never be a candidate for any office again. So I am not telling you this to gain your approval or seek your political favor. It is the truth. As a race you are the most intellectual people in the world, and have a herit-age of brains that we others would

like, but cannot obtain. ingly. Take journalism. There are two classes here in New York, the yellow and the black. (Laughter.) The yellow you know, the black I can define as the pessimism, which holds everything bad. Its doctrine reads that there is no honest man in office

and no good man out of office.

"I remember a case of a lad who was sent to State prison for twenty-five years for robbing houses at the print of a pistol. I felt sorry for him, had several long talks with him, and I believed everything he told me. He was not eager to rob, he gave the proceeds of his crimes away. And what was the cause of his downfall? Cigarettes and 'extras.' His mind was filled with undigested ideas, some of them derived from books on sociology.

"In politics you must follow your conscience. The day of political independence is at hand, and the men who make parties can no longer take a bundle of unknown contents, plaster it over with political labels and cheap claptrap and expect to elect a Governor on it. The people have come to the stage when they demand a full bill of particulars from the men they select for positions of trust, and you boys must be in line with this independent spirit."

This Apostle was a Limerick Man "Students of history," says the Catholic Register, "are somewhat familiar with the wonderful work that was accomplished by the Jesuits in building up an almost ideal social state in Paraguay. One of the distinguished Jesuits that entered Paraguay was a Limerick man named Field. When Father Field started to evangelize the savages of Paraguay he was sixty two years of age, thirty-eight of which he had spent in the order of Jesuits. He lived to

The Catholic Church was founded by a Martyr. No wonder that it is

the age of eighty eight, having been the companion and friend of the Ven

erable Anchieta, apostle of Brazil, and one of the three first Jesuits that

went into Paraguay.

THE PRECIOUS BLOOD

On the feast of the Sacred Heart 1899 the whole world was consecrated to Our Lord's Sacred Heart. To Him was given back again His empire, He was proclaimed once more King of earth as He is King of Heaven, and acknowledged and acearth as He is King of Heaven, and acknowledged and accepted as such, at least by the Catho lic people. But all this proposed love and union can only be effected and and union can only be effected and made lasting by the sacred cement of His precious blood, and for this reason after honoring and loving the Sacred Heart in turn we are asked by the Holy Church to make our homage effective and complete by cultiva-ting a reverence and a love for the mystery of our Lord's most Precious blood. This is the stream that flowed from the Sacred Heart on Calvary's mount and washed the souls of men. This is the stream that mystically flows from every Christian altar and which gives life and purification to all that come within its reach. It is the life of every grace, the power of every blessing. It is the vivifying every blessing. It is the vivify stream that falls upon the soul as choicest dews of Heaven to renew in us virtue and innocence and to keep us strong and progressive in supernatural life. Let us drink and drick often at its fount in E Communion. It is there for us partake of as often as we will. Oh if we avail ourselves of our happy priv ilege how great will be the strength our souls! Our life will be renewed in the life of our Divine Lord. shall have the corrective which our blood pilluted by sin requires, for the blood of Christ, the Immaculate lamb, will be coursing our veins, the blood He received from His Virgin Mother will be purifying us and making us ac centable to God the Father in heaven will indeed be His sons by grace as well as by nature, and as such nearer heaven than eading lives the Precious Blood -through it let us maintain it .- Bishop Colton in Catholic

EXTRAORDINARY WORDS IN A PROTESTANT PAPER,

Sacred Heart Raview.

A great part of the June number of ur esteemed Protestant Episcopal contemporary, the Lamp, is taken up with articles relative to St. Peter, showing up with the place of precedence that he and his successors always have had, and should have to day, among all who call them-selves Christians. Of special interest selves Christians. is the Lamp's list of references to St. Peter in the Gospels and the Acts of the Apostles. Our esteemed contemporary says of this feature of its June

" Nearly the whole of our June issue is devoted to St. Peter. We need make no apology for this. The son of Jonas the keystone of the Arch of Unity the foundation rock of His urch Christ called him and gave him the name of Peter. The jure divino jurisdiction of the Popes, as the sucessors of St. Peter, must be again re ognized as in the centuries before chism rent the kingdom of God, ere there can be once more one fold and one Shepherd."

Extraordinary words, indeed, to find In a non Catholic paper. More extra-ordinary still that people who hold such pinions should yet refrain from enter ing that Church which they recognize as being the Church of Peter.

A DIVINE ART.

THE POWER AND OFFICE OF MUSIC. By Bishop Garrigan.

Music considered as an art is an imitation of nature and is in the germ, so to speak, a harmonious combination of those sounds and melodies that find expression through the elements of the natural order. It appeals to and stirs up within us sentiments and emotions that spring from, it may be, the highest or the lowest human aspirations, according as we are affected by its chords. There are no musical performances like the concerts of nature, in this that they necessarily sing the praises of the Creator. There is no scene more sublime than a storm at sea, no voices more impressive than the roar of the wild ocean's wave. "'Tis the voice of wild ocean's wave. "'Tis the voice of the great Creator that sounds in that mighty tone." There is no sound of instruments compared to the fierce, angry winds, raging through the forest, or rushing over the plain, and marking their course with destruction and death. The tyro-musician who would imitate or build upon the symphonies that nature plays should listen to the songs of the winds and the waters. He should become conversant with the harmonies of all nature; should interpret the sad notes that wail through ruined arches of the old cloisters, give life and voice to the sighs of the willow trees, repeat the soft plaints of the grass-blades in the cemetery and muffle even the hollow murmurs of the vaults of death.

But since music is a divine art and the language of the Gods, its proper sphere is in religion, and its highest mission is to assist religion in purify inh men's souls, banishing discord from this world, chastening and checking human souls and promoting virtue and happiness here below. In fact, religion, in the old law, and Christianity in the new dispensation, have employed music in their liturgies and have de veloped and protected this art to such a degree that her greatest honors and her noblest triumphs have been in the public service of the

Church. The Christian religion very early ealized the influence music had in realized the influence music had in itself for good or for evil, and as her mission was to harmonize the discor-dant elements in human nature and to give proper poise and balance to numan sentiment and emotions, she associated music with her and shared her mission and her divine power with the muse, bestowed on her the sacred fire of her own inspiration, endowed her with the power of creating, gave her prominence in her liturgy and ceremonial, and made music the medium of publicly expressing her joys and sorrows, her supplications and her

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praise. It forthwith took its place in choir and chancel and for 1,900 years has transported Christian souls and has added glory and charm to the religious functions of the Church .- Catho lie Columbian.

SPIRITUAL GROWTH.

IT IS FOSTERED BY HEALTH OF MIND AND BODY. By Francis Thomps

co-operation of the body must

be enlisted in the struggle against the body. It is the lusts of the healthy body which are formidable; but to war body which are formicable; but to war with them the body (paradoxically) must be kept in health; the soldier must be fed, though not pampered. Without health, no energy; without paraging particular soldier must be fed, though not pampered. energies, no struggle. Seldom does the faineant become the Saint; the vigorous sinner often. "Pecca forti-ter" (despite Luther) is no maxim of spirituality; but he that sins strongly has the stuff of sanctity, rather than the languid sinner. The energies need turning Godward; but the energies are most necessary. Prayer is the very sword of the saints; but prayer rows tamighed save the brain he grows tarnished save the brain be healthful, nor can the brain be long healthful in an unhealthy body. So you have that sage, Archbishop Porter advising against long morning devolutions for maker proceder. The brain tions for weaker vessels : "The brain requires some time after the night's

rest, and some food, to regain its normal power," says he. These things are not said to saints; but alas! sanctity has small beginnings; there are no short cuts, no royal roads "(as a-Kempis says) to God. One must start even like these unheroic souls; and on these most weary small beginnings all the after issues rest. Not so much to restrain but to foster the energies of our dilettanti and for weary bodies, and throw them on the Ghostly enemy; that is the task before us.—"Health and Holiness."—Catholic Columbian.

THE ST. BARTHOLOMEW BOGEY.

Professor Charles C. Starbuck, the Protestant contributor to the Sacred

Heart Review, writes:

"What has made St. Bartholomew's a word of fear through the ages is that the overwhelming numbers of the Catholics made it an easy thing for them to murder, through France, 14,000 victims which wild recorn taking no account which wild report, taking no account of formal Huguenot authority, soon exaggerated to 20,000, or 30,000, 50,000,

nay, to 100,000.
"The Huguenots, as I have repeatedly shown, who cannot have been more than one seventh of the people (not a mere one fifteenth according to the latest Protestant estimate) had, relatively to their numbers, been more given to massacre than the Catholics, but they were too few to make any such showing of murder at any one time as their enemies. Therefore St. Bartholomew's retains its ghastly preeminence, not in justice, to one who ligious parties of France, but by the fact that the Huguenots, so much fewer could not equal it in numbers, though proportionately they more than equal-ed it."

What is the most priceless gift ? If all are enumerated —from the meagre gift bought with the hard earned savings of the day laborer to the treasure bought with a lavish wealth—can one compare with the simple gift of courage one who is disheartened ?- Janet

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