

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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LONDON, ONTARIO, SATURDAY, JANUARY 28, 1905

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RELIGIOUS EDUCATION.

Professor Coe of the North Western University, Ill., has championed more than once the cause of religious education. He is, and has been, uncompromising in his views on this subject. Speaking at a recent convention of educators he said that a school that ignores religion, though the purpose be simply that of being neutral, cultivates a divided self in the pupil. A school that develops a purely secular consciousness violates the whole principle of continuity in education; it represents in aggravated form the isolation of the school from life, and from other educational agencies. In a word, there is not, and there cannot be, a school that in its influence upon its pupils is neutral with respect to religion.

Other educators agree with him doubtless, but temperament or a disinclination to wound the susceptibilities of those who burn incense before the idol of the godless school, has a chastening influence in their remarks. The defenders, however, of the system are not so boastful as heretofore. Its varnish is wearing away; the wreaths of rhetoric that adorn it are faded; and, worse than all, some of its erstwhile friends belabor it with the bludgeon of hostile facts.

Dr. Schaff tells us, too, that absolute indifference of the school to morals and religion is impossible. Religion enters into the teaching of history, mental and moral philosophy, and other branches of learning. An education which ignores religion altogether would raise a heartless and infidel generation of intellectual animals and prove a curse rather than a blessing.

THOROUGH TRAINING.

Nearer home we have Mr. Morse, of the Canada Law Journal, declaring that he is free to maintain that recognizing eternity as the ever beckoning goal of him who was made in the image of God, moral education which produces character is of higher concern than intellectual education which produces culture. It is the coordination of the two that develops the thoroughly trained mind. Having fortified his position with citations from eminent authorities he went on to say:

"Conceding, then, that so far as professing Christians are concerned, let us consider what we are doing today for its promotion among the young. Now, are we doing anything? Does some one answer? Yes, there is a religious atmosphere pervading our Canadian homes: it is more to rejoice in a domestic religion because a rule it is so fine you cannot see it. In our modern homes instead of weekday prayers we have Sunday afternoon teas where the religious atmosphere is beyond cavil; and I sadly fear grandfather's clock has a larger claim upon it up to date matrons' solicitude than 'Grandfather's Bible,' with its latent message for her children.

"Then, perhaps, I shall be told that the church and Sunday-schools are one proper and convenient media for the inculcation of religious truths. With reference to the churches, we are sure that the greater part of our school-children attend, them regularly at the present day. As to the Sunday-schools, while I may be disposed to admit that, for the most part, moral training as a system must be relegated to them, yet I cannot but regard them as being much in the same position as the Indian's gun, only requiring a new lock, stock, and barrel to make them wonderfully effective. Far be it from me to disparage the work of the little band of earnest-souled men and women who are now doing their best to keep the Sunday-schools from tumbling into decay. But I say fearlessly that until at least two radical reforms are achieved, namely, the attendance of either parents or guardians, of all children under sixteen years of age, and the acquisition of teachers thoroughly skilled in religious knowledge and able to combat the moral and sociological fallacies sown broadcast through the young community to day, our Sunday-schools will fail to meet the obligations cast upon them.

"And then when we consider the public schools in this connection we may well exclaim with Hamlet, 'Ay, there's the rub!' Now let me say at the outset of my remarks upon this head, that it is not my purpose to make this paper a brief against the Provincial Education Department, or the profession of Public school teachers. The former, by ignoring in its public school courses any provision for systematic religious instruction as authorized by the statute law of the province, is simply yielding to the well-understood wishes of the Protestant electors of Ontario, who seem to have more concern for sectarian prejudices than the moral behoof of their children. On the other hand, the teachers are a body of intelligent and upright women

striving to do their duty to our children with small emolument, and, I fear, still less encouragement. Then let us not pusillanimously try to shield ourselves behind either the Education Department or the teachers. That there is no systematic religious teaching in the public schools of Ontario lies at the door of the Protestant electorate and nowhere else."

A WORLD POWER.

Japan has earned the right to a seat in the council of nations. For some years she has been forging to the front, and, despite the prophecies that her vigor would not last, and her enthusiasm succumb to Oriental lethargy, has kept on preparing herself for the role of a world power. And the preparation has been thorough. She has borrowed of the West, but that her debt in that respect is so great has been suspected may well be doubted. From all accounts her army in Manchuria could give lessons to Western combatants. We have heard nothing of the "water cure" being resorted to, nor have we seen any articles attributing barbaric cruelty to the climate. They have treated the vanquished with magnanimity and the wounded with tender care. In a word, her conduct in battle and in the hospital, her strategy and valor, the magnitude of her resources in war inventions, and the loyalty and devotion of her people, must trouble the dreams of statesmen.

AN INTERESTING PHENOMENON.

Now, to those who regard material prosperity as a sign of truth and Divine favor, pagan Japan must be an interesting phenomenon. If England's wealth came from the Reformation, how shall we account for that of Japan?

THE STANDARD OF THE CRESCENT.

It is well to remember that Japan is not the first nation that has startled the world by the rapidity of its progress. Time was when the Mahometan banner was planted in Southern Europe. It subdued Christian Spain and for years dogged the steps of Christianity. The standard of the Crescent seemed destined at one time to overshadow the world. To-day, however, its followers brood over the past, and look out upon the world which bears no future for them. They are going down the way of decay, by which pass sooner or later all nations which oppose the religion established by Christ.

A PRODUCER OF DISUNITY.

It seems a pity that we should divide ourselves into so many associations. We weaken our influence thereby: merge ourselves into cliques; and deprive ourselves of that unity which is necessary to success.

THE MAID OF ORLEANS.

A short time ago a meeting was held at Paris to protest against the insult to Joan of Arc by Professor Thalmas. Eloquent tributes, needless to say, were paid to the memory of the Maid of Domremy, and her work in regenerating the French monarchy, and in refashioning a weary and worn and disunited and impoverished people was dwelt upon with enthusiasm. M. Francois Coppee was the principal speaker. He was glad that the youth of France had protested against the ignoble words of Thalmas. The patriotism of the students, and their efforts to protect from debilement the glories of France, rendered the present more bearable and made him front the future with hope and confidence. He saw that public indignation against Combes and his henchmen slept only, but was not dead. The day of revolt is at hand.

A BIGOTED HISTORY.

The Historian's History of the World is on the market. The much-lauded author of The Simple Life says that it will help all nations to love one another and to clear away the jealousies and misunderstandings that have caused such terrible misery. M. Conde Polin, however, is not so sure of this, as may be seen from the following criticism:

"The Historian's History of the World is a new venture in the literary market. It is easy to arrive at a verdict with regard to its character. On page 306, Vol. X., in speaking of the expulsion of the Jesuits from Spain, the writer says: 'Choscell did not attempt to circulate forged letters in the name of their general and chiefs, and to propagate reports of the most odious and criminal nature against the members individually. These artifices will not appear superfluous when it is

considered that Spain was the country that gave rise to the institution.' The morality and the logic of this sentence are on a par. 'The decrees of the Council of Trent,' we are told, 'were decrees written in blood.' The riches of the Church were looked up in silver images and golden lamps which, judiciously brought into commerce, might have rendered many thousands of the people happy—a sentiment exactly like that of Judas Iscariot. 'Equally large were the embezzlements, which superstitions made on the time of the inhabitants, the greater part of which were withdrawn from useful labor by religious festivals, masses, processions and purchase of pardons.' Phrases like these in this single volume. Catholics well know what answer to give to the publishers who offer such books for sale.

ST. VINCENT (DE PAUL) SOCIAL.

A GREAT CELEBRATION IN BROOKLYN. The St. Vincent de Paul Society, of Brooklyn, celebrated on the 9th of January the golden jubilee of its establishment in the Diocese of Brooklyn. In the morning the members of forty different parishes attended a Solemn Pontifical Mass at St. James' Pro-Cathedral, of which Auxiliary Bishop Cusack, of New York, was celebrant.

The sermon, which was preached by His Grace the Most Rev. Archbishop Glennon, of St. Louis, was listened to with profound attention. The Western prelate was in fine voice, his every word ringing clear and true throughout the sacred edifice. His theme was charity. He spoke as follows: "Nearly two thousand years ago two men faced each other—each a representative of a system—and short as was the encounter, it outlined for all time henceforth the two forces antagonistic. One of these men occupied the seat of judgment, and he was clad with the majesty of imperial Rome; and the other stood a victim before the conqueror, clad with the seamless robe of poverty and crowned with thorns. To this Man Pilate, the governor, said: 'Who art thou?' And Jesus answered: 'I came to give testimony to the truth.' Pilate, not even deigning to wait for an answer, returned scornfully, 'What is truth?' Pilate no doubt reported the interview to his imperial master, and Jesus went forth to die.

"The two systems stand to-day facing one another. Truth and untruth; charity and selfishness. For Christ represented not alone the teaching of truth, but also the operation of charity, whereas Pilate knew not truth, and cared only for self. Throughout the ages these two systems have fought—one ever changing because error and changes, and 'sell' itself as the cloak to conceal its intrinsic meanness—the other unchanging because truth is eternal—and charity fears not to live where the light is. And though condemned by the world, it still will be fostered by the spirit of Christ.

"But the system of selfishness—in pagan Rome a religion, and in all the ages reproduced as the outcome of depraved nature and hatred towards the Supreme Being who is the God of Love—has changed so that it is now more than a religion. It has now become a philosophy as well. In all philosophy's vagaries, it remained for our own day to translate the doctrine of self into a system of philosophy, and boldly teach it as the product of a civilization most advanced and intellect most profound.

"Some sixty years ago the study of nature, of human life, and the opinion of Mr. Darwin obtained regard, and theories, which soon formulated certain social laws, began to gain popularity, and gradually found acceptance with many so-called learned men. Tyndall lectured on them. Huxley harangued the multitude in frenzied periods. Spencer put them together and applied them to the entire field of thought and human activity. Soon the universities, eager for novelty, accepted the new theory; then the colleges; and then the High Schools, and then scientists and school-dwellers; and the newspapers and the clubs; and finally the great numbers of the common people, until now they say it is the only feasible theory, the only permissible explanation, the only possible one that can commend itself to thinking minds.

"Darwin's theory as adopted by SCIENTISTS AND COLLEGES. 'What, then, does this popular philosophy teach? That man is a phenomenon; that we do not know for a certainty whence he originally came or where he will finally go, though everything points to Mother Earth as the beginning and the end of him; that his life here is a struggle, first against the forces of nature, then against his fellow man; that his struggle is to survive, and his survival depends largely on the death of others.

"This is not a very agreeable teaching, but in this claim that training should make for the fitting of the individual so that in the struggle of life he will succeed. Physical strength is necessary. Hence the Stadium must be built. Intellect, too, is necessary. It must be trained so to make laws that they will be helpful to the maker, or so that the maker may be fit to break them that the breaking may be regarded as intellectual. Intellect must be fitted for the wars of finance and the tricks of trade; so equipped that every speculation shall be profitable to them.

"So runs the system of the world to-day. You can hear the rumble of the distant battle. One of its saddest exhibitions is just across the river, where men heartlessly struggle with one another, and each day's lottery brings nearer a golden crown to a broken heart. It invades the political, the

commercial, the social world, and is now even found working hard to gain admittance to that last citadel of Christian life, the home. For if the sanctity of the home is a superstition, and the divorce court will teach these deluded people that in the battle of life a heart is only a playing of an idle hour, and a woman's name or her future furnishes only a small asset when the strong man finds it an impediment to the achievement of his own destiny. Ask, what place charity has in this system, and its votaries would answer that charity is little less than a crime.

ANOTHER SYSTEM. "But there is another system, set over against this, which will not bow to its commands nor accept its conditions nor follow its methods. I see again the Teacher. He is thorn-crowned, and on His back is the burden of the world's sins. He will face Pilate and go forth from the Casa's halls a man of sorrows, condemned to die. I see Him treading the wine press alone, and behold rising there not the wine grapes' treasure, but the blood-red rust of pain. I see Him march along with the doctors' weak from the blood He has shed; at heart from the insults He has borne; but strong in the divine purpose. He has made of making the great oration. I see His arms extended on the cross, His side pierced, His head bowed in agony. He is defeated, the enemies say, and even His friends know that He is dying. At the foot of the cross I ask the lesson of His life, the meaning of His sacrifice. And I am answered that when all was darkness and strife, when philosophers paraded their knowledge and proud priests pretended piety, when the human heart was well-nigh hopeless and human life meaningless, this One came to them and to us to proclaim peace and reconciliation, to teach brotherhood and hope, to teach the divine origin and the divine goal of man, to bring us back to life as we are, to bring us back to God. This purpose not only by the words He spoke, but by His actions. The words He spoke were indeed a gospel of hope, but the deeds He did were a gospel of activity altogether miraculous.

BOURKE COCKRAN'S LETTER. While the meeting in the Pro-Cathedral was beautiful and profoundly impressive, the meeting in the Montank Theatre in the evening was sparkling and brilliantly interesting. The theatre was packed with people. Even the stage was crowded, four or five hundred persons being seated thereon.

The only disappointment was in the failure of Burke Cockran to appear. He sent a letter in which he said:

"I do not believe there is any form of Church work open to laymen more important than that which the Society of St. Vincent de Paul has made peculiarly its own. Neither the Church nor the Society of St. Vincent de Paul has ever sought to discourage efforts by the poor for the improvement of their condition. On the contrary, the chief object of Catholic effort has always been to uplift the masses. But the Church has steadily insisted that the poverty of some is not to be improved by attacking the possessions of others, but by increasing their own productive capacity—by stricter economy, steadier industry and higher morality. In these days, when misguided, though perhaps well-meaning, men are ever ready to whisper in the ear of any one who is needy that his condition is the result of a corrupt social organization, it is in the last degree important that the Church, from which the democratic state has sprung, should show that her sympathy for the poor and the distressed is not merely kinder than that of the Socialist, but that the methods of relieving poverty and misery which she advocates are vastly more effective.

EVERY CASE OF SUFFERING A MATTER OF GENERAL CONCERN. The Society of St. Vincent de Paul, organized on a belief that all men and women are members of one family, holds every case of suffering or want, of general concern. Its members are continuously seeking out distress to relieve its misery, with more zeal and eagerness than others seek prosperity to bask in its splendor. And the relief which it gives so widely the society aims to bestow under the conditions as will prevent it from working demoralization among the beneficiaries. If a record of what has been accomplished by the society in the city of Brooklyn during the last fifty years could be generally circulated, surprise would be universal, admiration boundless, support cordial and abundant.

I venture to express the hope that this celebration will have for one of its fruits a wider appreciation of the work which the society is performing every day. That, in my judgment, will be sufficient to assure ample resources for all its enterprises of charity, of benevolence, of humanity and of patriotism.

BISHOP SPALDING STRICKEN.

CONSIDERABLE IMPROVEMENT NOTED IN HIS PARALYZED CONDITION. Rt. Rev. John Lancaster Spalding, D. D., Bishop of Peoria, on Friday afternoon of last week suffered a severe stroke of paralysis at the episcopal residence in that city.

Late information tells of considerable improvement in the condition of the distinguished patient. The entire left side of the body was seriously affected by the stroke, as was the sketch of the prelate. The latter, however, has been regained, as has the use of his left arm.

The physicians in attendance speak in a hopeful tone and are watching their patient very closely for any adverse signs.

THE INCHICORE CRIB.

After the 12 o'clock Mass on Christmas day the celebrated crib at the Olate church, Inchicore, was thrown open to visitors and crowds of people journeyed thither on that day and during the week to see the magnificent spectacle. The crib will be opened each day until the 2nd of Feb. from 8 A. M. to P. M. It is fully forty years since the first Crib was opened at Inchicore. For many years it was on a small scale. About sixteen or seventeen years ago Monsieur Peche, a celebrated French artist erected in the Church of Montmartre, Paris a handsome crib in which there were no less than thirteen beautiful life-size wax figures. After a time they were secured by the Olate Fathers for the Church of Mary Immaculate, Inchicore. Monsieur Peche himself came to Dublin in order to arrange the figures in the crib and he instructed Brother Malone in the art. For many years afterwards Brother Malone, who proved an apt pupil of the artist, arranged the Inchicore crib at Christmastide in a manner that won the admiration of visitors from the different parts of Ireland and from abroad. The old chapel which was used for the celebration of Mass on the erection of the crib, has been devoted to the erection of a number of years. It is a beautiful and most impressive representation of the Nativity. The figures show the Divine Infant laid in His manger cradled His Virgin Mother and St. Joseph bowed in mute adoration, the shepherds and the Wise Men who came from afar to lay their offerings at the feet of their Infant King, and the servants who accompanied them. The costumes have been arranged with wonderful effect, the humble garments of the shepherds, being in marked contrast with the rich robes of the royal worshippers. An idea of the character of the costumes may be gathered from the fact that the robes of one of the Kings took third prize at the Paris Exhibition. Paintings and pictures of scenes associated with the lives of the Holy Family are shown. The church in which the Crib is erected is 90 feet long and the representation is so arranged as to make both the representation of the Nativity and the approaches to the crib and its surroundings very life-like.—Irish Catholic, Dublin.

THE CARDINAL VIRTUES.

One of the most forcible admonitions of the happily reigning Holy Father came in the words: "Preach the Catechism." It was a wise and timely warning. In our day too many as sume to be masters of the fundamental doctrines therein contained. We say assume, for there are many unable to give correct and intelligent explanation of them. The cares of commercialism, failure to review the lessons of the Catechism and indifference to the Sunday sermon are the responsible causes.

Should our statement seem overdramatic verify it for yourself. Ask the first ten persons you meet how many and what are the cardinal virtues? Tabulate the answers. Then ask for definitions of each. The test is quite simple and we feel confident the result will prove quite surprising. If made in the proper spirit there is no doubt that it will produce much good fruit.

The cardinal virtues so called because they are the principle ones and those from which all other moral virtues spring are four in number: Prudence, Justice, Fortitude and Temperance. We shall consider them separately. Before doing so however, a few preliminary words may be of advantage.

To every man God has given the natural power of distinguishing that which is good from that which is evil. In the soul He has set a reigning power which inclines man to do good and avoid evil. This power is virtue. But to make it true virtue it must have God for its principle. Otherwise it would be natural in its purpose and only result in a good to human society. Consequently the power of true virtue is endowed us with a free will it is grace which inclines us to virtue and our own perverse will which inclines us to evil.—Church Progress.

THE D'YOUVILLE READING CIRCLE.

The first meeting of the New Year was held on Jan. 10th. Ten new volumes of Irish literature of which Justin McCarthy is the editor include have lately been placed on the library shelves. They stand for the very best in their special line.

An autograph copy has been received from Katharine Conway of her latest addition to "The Sitting Room Series." "The Christian Gentlewoman" is the name of the little volume. The "gentle" woman is naturally opposed to the so-called "new" woman.

As a New Year's card, Wm. Wilfred Campbell sent his latest poem, "The Discoverers." It will be read at the next meeting.

Twenty six volumes, a complete set, by Christian Reid, are now, and are being very much read. Christian Reid belongs to what might be called a slightly old-fashioned type, but she is healthy, sweet, refined, and morally strong. We cannot have too much of such literature. She is a direct contrast to writers like Marie Corelli, but, in literature, as in life, "time reveals truth."

So many new discoveries are being made in the scientific world that those who have been some years out of the class room have real need of studying the subject. The science notes in The

Dolphin and The Messenger are always reliable, and, as both these magazines come to the library, they should circulate widely. The Cross, with which Professor Stockley is associated, is also well worth reading.

The Oxford study was continued. Oxford University is so different from the universities in this country that it requires some time to get a proper idea of it. Some notes on its libraries and chapels, especially St. Mary's, were given. The University comprises over twenty colleges endowed at different times. The names and his or her of some of these will be an interesting study for the next meeting.

The fall of Port Arthur was mentioned. "The Light of Asia" was continued the part read dealing with the awakening curiosity of Buddha about the world outside his palace garden walls and his first visit to the neighboring city, also the plan, taken by his father to prepare the city for his son's coming and the success of the plan.

D. DOWDALL.

CATHOLIC NOTES.

The Society for the Propagation of the Faith disbursed \$1,276,048 during the year 1903.

Mr. Thomas O'Connor, a millionaire of Joplin, Mo., has given \$20,000 to St. Mary's parish, Tulsa, O., for a new church.

The Pope on Jan. 5, received in private audience W. S. Fielding, the Canadian Minister of Finance, and the latter's wife and daughter, Miss Zillah Fielding.

In order to study labor and social conditions, Archbishop Quigley is visiting the mining towns in Illinois. The Archbishop will go to Essex, Coal City and Braidwood.

Mr. John Danfee of Syracuse, N. Y., died recently. By his will half of his estate, which amounts to a million or more, goes to various charities maintained by the religious Orders.

The Rev. Francis Vincent Roade, grand-nephew of Charles Roade, the novelist, and lately curate of St. Clement's, Cambridge, has been received into the Catholic Church at the Oratory, Edgbaston.

The consecration of the Rev. D. J. Scollard of North Bay, Ontario, who was a short time ago chosen Bishop of the newly-erected see of Saint Ste. Marie, will take place early in February.

The widow of Montalambert, the great French Catholic, died recently at the chateau of Ophen, Belgium. The countess was born August 29, 1818, and had lived many years with her son-in-law, the Count de Grunna. Her death was as edifying as her life.

According to the Catholic Citizen, Milwaukee, Archbishop Messner, received his pallium directly from Rome through the mails by special delivery, Pope Pius X., deviating from the custom of having it carried by special messenger. It further announces that His Grace will have a public ceremony of enceiving it.

An interesting piece of Catholic news has come from Baltimore during the past week. A representative of J. Pierpont Morgan has held several conferences with His Eminence, Cardinal Gibbons, with a view to coming to some agreement about untangling the finances of the Catholic University.

Rt. Rev. John L. Spalding, Bishop of Peoria, who was stricken with paralysis last Friday night, has rallied from the attack. Dr. L. Spalding, a brother, who is attending the Bishop, said that none of relatives of the sufferer had been summoned, it being the opinion of his friends that his condition is not sufficiently serious to warrant such action.

It is stated that among recent converts in Germany are the princess dowager of Hesse, aunt of the Emperor William II.; Wilhelmine von Hillern, the novelist, who has been living for years at Oberammergau; the dramatic poet, Martin Unterwieser, and his wife, the well-known authoress, Rosa Stolle; and Dr. Ludwig Sidel, formerly a Protestant preacher, and until a short time ago Professor in the Gymnasium of Breslau.

In taking stock of their position at Christmas time the Catholic community of Great Britain find that for the first time since the Reformation the Catholic churches, chapels and stations in Great Britain exceed 2,000 in number. The exact total is 2,008. The number of priests at present officiating in Great Britain is 3,794, as compared with 3,741 at Christmas last year.—London Express.

We learn from the St. John, New Brunswick, Monitor that Right Rev. J. Cameron, who is dean of the Canadian hierarchy, celebrated pontifical Mass in his cathedral, Antigonish, N. S., at 5 o'clock on Christmas morning, and immediately after celebrated two low Masses. His Lordship will soon complete his seventy-eighth year. Despite his advanced years, Bishop Cameron is in excellent health, and intends to make his ad limina visit to Rome next April.—Catholic Union and Times.

It is announced that Archbishop Quigley of Chicago will visit the miners in several counties of Illinois to make personal inquiry into their condition and life. Extended plans for the education of children in the mining districts, for the exertion of religious influence among the miners, and for the founding of charitable institutions among them will be carried out by the Archbishop. Parochial schools, churches and kindergartens for the small children will be built wherever a sufficient number of miners belonging to the Catholic Church is collected.

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