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### THE CHURCH AND PROGRESS.

True Voice

There is a notion in the minds of some, and among a few Catholics, that the church is in some way opposed to modern progress. They look up to the church as a reactional power, always discouraging advance especially in the direction of science. The progress of science—the march of discovery has gone on, think these people, in spite of the efforts of the church to stem the tide of progress. As a matter of fact the reverse in true. The church has always encour aged science and progress instead of impeding it. The strongest proof of this is to be found in history. Who were the men who gave to the world those great inventions that made our product of the strongest of the strongest of the strongest product of the strongest of the strong modern civilization possible? Cathelics, almost every one, as history shows. Even in that branch of scientific study that the church is popularly supposed to interdict entirely—Biblical Criticism—Catholic scholars blazed the way. The first Higher Critic was a French priest, Rev. Abbe Richard Simon. And among the most renowned Scripture scholars of the present day, who in the field of higher criticism yield to no other scholars, are Pere La Grange, the Dominican, and Humme lauer, the Jesuit. nodern civilization possible? Cathlauer, the Jesuit.

The means of successfully studying science were first afforded where the influence of the church was most potent. It is not only in modern times when she has given to the world such eminent men as the Duc d'Arbuzzi, and signer Marconi the Artic explorer and Signor Marconi the Artic explorer and Signor Marconi
the inventor of wireless telegraphy,
that Italy has had a reputation for
science and discovery. She was the
first country to establish museums
of natural history, botanic gardens
and to organize scientific societies—
the forerunners of those learned scientific societies which are now found in every civilized country.

The first museum of any consequence was that of the Vatican in Rome which was noted at the time for the number and variety of its minerals and fossils. There were others in various universities of Italy, but they were

established later.

The first botanical garden estab lished in Europe was at Padua, in 1545; then the one in Flore ce, in 1556, and that of Bologna in 1568. That of the Vatican dates from the same years. The first established north of the Alps me several years later while those of Upsala, Amsterdam and Oxford were not thought of until the last quarter of the seventeenth century.

The first scientific society was that founded by Porta, in Naples, in 1560, and called Academia dei Segreti. The Academia dei Lencei followed in Rome in 1609. The celebrated Academia dei Cimento was founded in Florence in 1657, and ten years later it published its first collection of experiments—a blication that served as a model of the reports published subsequently by similar scientific societies.

A few of the great inventions for which the world is indebted to Cath-

clics may be cited.

Flavio di Gioja invented the mariner's compass early in the fourteenth century. Mercator's Projection—so necessary to the nautical use of the compass — was invented by Gerard Mercator (Kaufman,) a pupil of the University of Louvain.

Clocks were the joint production of three monks. These monks were the illustrious Gerbert — afterwards Pope Sylvester II in the tenth century; Pacifico of Verona and Abbot William of Hirschau, Germany. Watches were invented early in the afteenth century. Spectacles were first constructed by Salvino, an Italian monk in 1285. Spectacles were first constructed Schwartz a monk of Colonge, first pre pared gunpowder, in 1320. Fire arms were introduced in the same century. The thermometer was invented Santorio, early in the seventeenth century. A few years afterward the mercurial barometer was invented by an Italian, Evangelisto Torricelli.

The camera obscura, that all important instrument in photography was invented Glambattista della Porta, the 10 der of the first scientific society. The magic lantern that has of late years oved of such value in the hands of the scientists and educators, was the invention of the learned Jesuit Father Kircher.
The gamut gave music a scientific

Guido of Arezzo, in 1124. He was also the inventor of the heptachord, the procurer of the piano. Organs were invented in Italy in the eighth cen-

The telescope and the microscope were invented in Catholic Italy, and their discovery revolutionized science. The art of printing was first given to the world in 1436 by Gattenberg in Ger many nearly one hundred years before the so called Reformation began. The first newspaper was published in 1562,

The first printing press introduced into England was set up by Caxton, in 1477, Westminster Abbey, over thirty years before the Reformation. The then ruling John Estney read the first proof of the first English translation of the Bible ever printed in Great Britain, and the first printer

The first printing press used in America was brought from Spain America was brought from Spain about 1540 by the first Bishop of Meyico, Don Fray Juan Zumaraga. The first Viceroy of New Spain, Mon-doza, helped the Bishop in his glorious work; the celebrated editor Cromberf Seville furnished the materials ger of Seville turnished the materials and the men. John Pablos was the name of the typographer chosen to cross the Atlantic, and the abridgment of the Christian-doctrine, in the Spanish and Aztec languages, was the first book over issued by the press in the new

The dynamo electric machines are frequently pointed to as examples of American skill and invention : but nothing could be further from the truth. Noliet and Van Molderan, of structed the first magneto-electric machine for producing the electric machine for producing the electric light—a type of machine still in use.

M. Gramme invented the electro-

otor and was the first to discover reversibility of the armoure of the dynamo on the passige through it of an electric current. This was pro-nounced by the eminent English phy-sicist, Prof. Clarke Maxwell, the great-est discovery of the last half of the

est discovery of the last hair of the nineteenth century.

The first electric lamp was invented by Leon Faucault in 1848. The carbons used for electric lights are the invention of M. Carve. The first storage battery is due to Gaston Plante. Benjamin Franklin is reputed the discover of the identity of electricity and lightning, and of the issuing of electricity from metallic points: but and lightning, and of the issuing of electricity from metallic points; but the credit of both these discoveries belongs to Procopius Diwisch, a Bohemian monk. He was also the inventor of the first lightning rod, so constantly credited to Franklin.

Watt is usually credited with inventing the steam engine; and yet patents were taken out for steam engines.

patents were taken out for steam engines—and practical working engines, too—a full century before Watt commenced his experiments on the New comen engine, The Marquis of Worcester a Catholic, received a patent from Parliament in 1663—one hundred and nine years before Watt's so called invention.—True Voice. invention.—True Voice.

Rebert Fulton is famed as the in

ventor of the first steamboat. ventor of the first steamboat. But he was not the inventor. In 1543 Blasco Garay, a Spanish sea captain, exhibited in the harbor of Barcelona, in the presence of Charles V. and many of his court, a boat propelled by

And so it goes. That the greatest progress has been made under the patronage of the church and in Catholic countries, it needs but an im-partial study of history to prove. That the church has not at once identified the church has not at once identified herself with every novel theory that has been put forth is true. That she has hindered the progress of true science as an assertion made only by those who are unacquainted with the facts of history. The great English scholar and statesman, William E. Gladstone, only voiced the conviction of an impartial student of history, when he said of her:

when he said of her:
Since the first three hundred years of persecution the Roman Catholic church has marched for fifteen hundred years at the head of human civil its chariot as the horses a triumphal car, the chief intellectual and material orces of the world; its art, the art of the world; its greatness, glory, grandeur and majesty have been almost though not absolutely, all that, in these respects, the world has had

#### CONCORD.

The virtue of concord is necessary to the peace of a community and to individuals alike. In the former case it rests in mutually agreeing to yield general things and principles; but in the latter it rests in giving up our private opinions in things indifferent or of little consequence. Both are commendable practices as long as conscience is not violated. The apostle recommends this when he says, "If it be possible as much as in you have peace with all men." Cor unum et anima una is the motto which should be emblazoned on the escutcheon of every Christian hor

As the individual is one of the com ponent parts that make society we see how necessary it is that each one be peaceful by disposition and mag nanimous by rature for the general welfare of the human family. And then for those minor worlds, the home how necessary is it that the bond of love and union keep strong and lasting by the generous concessions the differ ent members of the family make one to another in the various subjects dis cussed and the enterprises undertaken, and this is what the Psalmist praises when he says, "Behold, how good and how pleasant it is for brethren to

of all goodness. He exemplifies for our imitation, the unity which existed between Him and His divine Son -the unity that men should strive to have with one another. Our divine Lord said continually "the Father and I are one," and in His farewell words to His disciples He prayed that unity and good will always prevail among them and sail, "Be ye one as the Father and I are one."

In the fulfilling of this injunction Our Lord knew this. His grace would be necessary, and this grace He prayed for, and they received and passed down to their brethren as we see in St. Paul's word wherein he exhorts his hearers, saying, "Let the peace of Christ rejoice in your hearts, wherein also you are called in one body." It is the Father's mercy and the Son's good ness that is given us in the love or grace of the Holy Ghost completing the work of the Blessed Trinity for us made to the divine image, and it is this same spirit of compassion, kindness and affection that God would have

us show for His sake one to another. But how different life is from what God would have it! Concord is almost a stranger to the world. The peace of society is disturbed, and for long period destroyed by the disagreements men permit to arise among them through too stubborn a clinging to in dividual opinions, and too tenacious a hold upon their supposed individual rights. There is no peace where discord reigns and many is the pang of suffering and misery meanwhile until cooler judgment returns and wisdom shows the folly of opposing one and an other and the duty of reunion through

mutual concessions. Concord is absent, too, from many ever the abode of sanctity, of peace and good will, is in a large number of cases just the opposite because its mem bers refuse to live agreeably and kindly one with another. Each one is stub-born in his or her own opinion, and there is no union of alm or agreement

way, wanting the sympathy that brotherly and sisterly love gives and lacking the strength which union gives to buffet the wild waves of the world.

How apt to all, both society and the individual, are the words of St. Paul, "Let us follow," he says. "after Paul, "Let us follow," he says. "atter the things that are of peace, and keep the things that are of edification one towards another." And again he speak and says, "God is not the God of dissension, but of peace." But that this concord prevail each one should do his part. We can all be factors in this concord prevail each one should do his part. We can all be factors in promoting peace and good will among men, by having our minds and hearts united first with God through a sincere love of Him and keeping His commandents, and then it will be easy to be united one with another.

There is surely something wanting in one's love of God if one persist in a constant disunion with his teighbor, especially when such a one is not a

a constant disunion with his teighbor, especially when such a one is not a neighbor in the ordinary sense of the word, but of his own household—one of his own family. And yet in how many homes is this the case and in how many families which call themselves Christian. How unworthy the name where the spirit of Christ's teaching is outraged by those who claim His name and promise themselves a His name and promise themselves a share in His glory.

"Blessed are the peace makers," says our divine Lord, for of such is the kingdom of heaven. Here is work for all to do, and here the same reward. Hence the rulers of society should give ear to the divine wish and do everything in their power to preserve concord, peace and good will among men. If men would only take God into their councils, how easy it would be to settle all differences. But, alas, many men who have to settle disputes and discord have no belief in God and

are as blind leading the blind.

They settle, or try to settle differences in the scales of human selfishness and according to the false weights and measures of sordid and cruel gain.

How much should each member of a family strive for union and peace by remembering that God has made them one, and that as one they should re main. Let us Catholics do our part in spreading peace and concord by living it to one another in our homes and in living to our fellowmen wherever we go, and this will be easy for us to do, as long as we keep our hearts united to God, for, one with Him, we shall be one with one another—one with all men.— Bishop Colton in Buffalo Catholic Union and Times.

### A LONDON PAPER ON CATHOLIC

THE SPIRIT OF ST. FRANCIS OF ASSISI. PAPAL POWER IN THE MIDDLE AGES.
GREGORY THE GREAT'S TEMPORAL

Sacred Heart Review. We find our esteemed contemporary, the London Saturday Review (Protest ant ), rebuking the modern admirers of St. Francis of Assisi, who love the saint

55. Francis of Assisi, who love the saint because he was picturesque — and because it is the fashion — but who have little conception of the spirit which prompted him to a life of self denial. The Saturday Review is reviewing a hook. "Franciscan Legends in Italian Art," by Enma Gurney Salter, and when Miss Salter says that St. Francis' emaciation resulted from incessant toil and frequent illnesses, our London con-

temporary says:
"She should have added that cruel, voluntary austerities accounted for much of the emaciation, and perhaps for all the illnesses. Physical mortifi cation is repellent to the modern mind; the neo Franciscanist cannot bear to think that his idol could have resorted to such degrading practices. But the fact is that St. Francis was an ascetic, like any other saint, and we do not advance in our knowledge of him by shirking the unpleasant subject.'

Some more remarks of interest to Catholics we find in the same issue of dwell together in unity."

Like all the other virtues concord must go back for its origin and its life to God Himself, the author and finisher

Middle Ages were attained by fraud or of the concord did ground the same issue of the same issue of the burdens of men and senting themselves for the division of the concord that the great prominence and power of the Pope in the concording themselves for the division of the concord that the great prominence and power of the Pope in the concording themselves for the division of the concording themselves for the Middle Ages were attained by fraud or violence. The Review says:

"Gregory I marks, perhaps, the pre-cise moment when the church sup-planted the empire, and the Pope suc pranted the empire, and the Pope suc-ceeded Casar. There was no unscrupu-lous and forcible encroachment, no violent rupture; but the care of a political and social ideal in the West passed away forever from the hands of a Byzantine sovereign. It was a blood-less and pacific revolution. It was no usurpation, but a heavy responsibility thrust upon the shoulders of the only

And again, speaking of the temporal power which Gregory the Great wield-ed, the Saturday Review says that while to some it was the accursed tyranny of priests, "to the Roman or Italian, to the peasant or artisan of the opening seventh century to the politi-cal philosopher of any epoch, if only he is honest, it was the sole hope for the reconstruction of the Western world."

### THE POPE'S PHYSICIAN.

CHARGED WITH THE INVESTIGATION OF

Dr Lapponi, the Pope's medical at tendant, has been charged by Pius X. with the scientific investigation of the miracles of Lourdes, the celebrated

Some time ago Pius X. told Dr. Boissarie, who is chief of the medical board establishment at Lourdes, to study the alleged cures, to report personally to him, and this report the Pope has now turned over to Dr. Lap-

poni for scientific study.

The Vatican authorities think that the matter of pronouncing an opinion as to the supernaturalness of the Lourdes cases is left too much in the hands of the lay physiciaus, and that it is desirable that the Bishop of the diocese of Tarbes should appoint an ecclesiastical commission to look into

every case and report to Rome.

Dr. Lapponi was instructed to write

### FACE TO FACE.

OOK INTO YOUR SOUL AND FIND YOUR

A poem has been published recently which tells us that, if we want to be absolutely alone and buried in a solitude within ourselves, the best means we can within curseives, the best means we can take is not to seek uninhabited hermit-ages, nor to build for curseives a cell in the depths of a wilderness, but to stand on a street in New York while thousands of human beings flow past us we are fearfully alone; alone, because we are f arfully alone; alone, because the myriads about us make our small self shrink into its insignificance as a place of hiding; alone, because the in-terests of that host are not our interest, nor are we, with all we love and cling to, and hope for, of the slightest con-cern to them. Isn't there a deal of truth in it? But let us see whether the spectacle has not some little loftler teaching for us than melancholy and humiliation. If in these thronged highways we can come face to face with oursolves, why can't we come face to face with God? It we close our ears to the noises, and

veil our eyes from the sights of the city and go down into our own souls to look fo what is hidden there, the heart which is the casket holding the jewel which is the casket noting the jewer of our life-suppose we try, when next we feel our loneliness, to search in our heart for God; to look about in the quiet world—and a big world it is—within ourselves, till we find ourselves gazing into a beautiful and olessed Face that we know is the countenance of God. that we know is the countenance of God It will not be a mere fancy either; for God does inhabit truly the sanctuary of just soul. Why, if not to be seen, and having been seen, to be loved? Oh then, let the surges of the great multitude dash dreamily against us; then let the noises of the peopled streets be as mournful as a message of unfriendliness as they will, the soul is resting in a peace too deep to be distressed, in the midst of men it has found God; and through the tumult has heard His voice—mystical beautiful, tender, consoling. This is what the word "alone" meant for the saints. You, reader, are called also to be a saint.—St. Paul's Calendar.

### THE OPEN DOOR NEGLECTED.

THAT IS. THE DOOR OF THE CATHOLIC CHURCH, ON OTHER DAYS THAN SUN-DAY AND THOSE OF OBLIGATION. The magazine, the press and the public platform have spoken much on the subject of the "open door." But

\* \* \* the open door to which we would attract attention is not the one which has given rise to so much discussion. It is rather the open door neglected, that is, the door of the Catho-lic church on other days than Sunday

and those of obligation. Throughout the world the custom obtains of keeping the Catholic church open from early morning until after nightfall every day of the year. Although of late years there are some imitators of the custom among certain of the sects, still it is peculiarly Catholic and of Catholic origin. It is a great privilege accorded the faithful, having its foundation in the fact that the church is the temple of God, and in its tabernacle dwells the Living God Himself. To every Catholic His presence there is an unswerving belief, a positive fact. Not in the language of men, but in the voice of faith He speaks to all: "Come ye, who are heavily burdened, and I will refresh you."

How few, unfortunately, heed the invitation, save when failure to do so means the penalty of a grievous sin-How comparatively few avail them-selves of the great privilege of visit ing our Lord and Saviour Jesus Christ thus present in the tabernacle of our churches! How many have presented them the opportunity not once, but several times during the day for such visits but source the open door in page. several times during the day for such visits, but spurn the open door in passing! How strange that Jesus Christ should plead and promise refreshment to the burdens of men and so few pre senting themselves for the divine exer-

The open door and the empty church save on Sundays and holy days of obligation, speak a powerful rebuke. Occasions of duty do not show forth the power of love so beautifully nor so forcefully as do those where duty does not impel. There is no voluntary virtue in the act which compulsion exacts. He who measures his worship to God by the rule of duty alone may be p'an-ning for himself the longest possible

term in Purgatory.

Let us hearken, then, to the pleadings of the Living Jesus in our tabernacle. Let us seek Him there frequent-Let us never pass the open door afoot without entering and paying a brief visit to Jesus in the Blessed Sacrament. -Church Progress.

### What Made Him A Catholic.

"What made a Catholic of me, said Sir Stephen de Vere, brother of the poet, "was my knowledge, my inti-mate knowledge, of the innocence of the morals of young men of the peas ant class. I went among them; I was at their hurlings, at their sports. I heard them, I listened to them. I knew them. I compared them to the young men of my own class. I said: What can make the difference? It cannot be education, for they had little or none. It cannot be society, they It cannot be travel; it must be only one thing — their religion; and I will be one of the religion that makes

Men often laugh at a boy who will tug a sled for an hour to reach a summit from which he will slide in a minute. but he is a philosopher to the man who does hard work for six days that he may on Saturday night turn his coined sweat

them so innocent and pure. '

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Springtime of the Soul.

Is it not plain that most people need such a time as Lent to renew them selves in spirit and to correct what has become amiss? It is so with the mer-chant. No matter how carefully he manages his affairs, he must have his set times for posting up his books and taking account of his stock, or his bu-i ness will fall into disorder. When he has done this, and brought everything has done this, and brought everything into good order, he feels great satisfaction, and is prepared to go on with new life and energy. And I may say that God himself seems to renew the face of nature in the spring of the year. The grass grows green, the buds swell, the leaves open, and the whole country is clothed in a new dress. In like manner clothed in a new dress. In like manner Lent is the springtime of the soul, when the cold, frosty winter gives way, and the soul grows young and fresh once more in her love of God and resolution to keep His commandments.

### THE NUMBER OF CONVERTS

The Catholic population in the United States, according to the figures given out by the new Catholic Directory for 1906, has added 189,151 souls to the previous published figures. How many of them are converts? Of course these figures make no preten to measure the actual increase. They are based on the returns from the Chancery offices. In many instances no reports are made at all; in others the figures of previous years are repeated or lack of any newer ones.

In a church population of 12,000,000 the natural increase by baptisms would pe over 500,000. It would be a great ber of converts received each year. Vague guesses often place the figure at If the ratio of converts to the Catholic population in some diocese was preserved everywhere the number of converts would very much exceed

One thing is sure, the number each year is wonderfully increasing, and in the last ten years the yearly number has probably doubled itself. This is due entirely to the growth of the non-

BREEN—At the residence of her daughter, Mrs. Hayes, 4th Con., London Township. Catherine relief of the late Philip Breen, aged sevently-seven years. May she rest in peace!

CLYNE—Died at the residence of her son-in law, Cornelius McN.mara in the Gore of Downie, on F b 11 h 1306, Maria Morris, relief of the late William Clyne, aged eighty-six years, May she rest in peace!

### MARRIED

HISHON CROWLEY—At 8r Patrick's church, Kinkora, Oni., Jon Feb 20 1996, by the Rev. A. D. E. mery, Mr. Cornellus Hishon to Miss Katle Crowley, youngest daughter of Mr. and Mrs. Jeremiah Crowley. Jeremian Cowley.

WALSH-CONDON.—At So. Joseph's church.

Dours, on Feb. 20, 1906, by the pastor, Rev.

Father Keitzy, Mr. Michael Walsh to Miss

Bridget Condon.

Bridget Condon.

WEBB-BRAUER - In S. Mary'schurch Berlin, by Rev. A. J. Fischer, assisted by Rev. J. J. Feeney of Acten West, and Rev. Father B-mininger, M. Vincent Webb of the Civil Service department, Ottawa. to Miss Aquilla Catherine Brauer, daughter of the late B Brauer, of Berlin.

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