ANGLICAN REVIEWER ON MONSIGNOR BENSON

Church of England people are

somewhat hysterical over recent events. The childish, "I don't care" attitude of some of their organs is belied by the torrent of calumny, detraction and abuse that goes with it. One of those events was the appearance of Monsignor Benson's "Confessions of a Convert." Of it a in one of the principal Church of England periodicals says that it has a certain value as a docu ment of convert psychology; "it may be quoted in a future 'Varieties of Religious Experience,' by a future William James, but more than this cannot be said." If this be so, why did not the reviewer stop there, instead of filling nearly two columns with railings at Monsignor Benson and the Catholic Church? Thus Monsignor Benson says that, as far as he knows, there is no intellectual revolt in the Catholic Church. The reviewer pooh poohs the statement, asking whether persons in perplexity and distress would give their confidence to him. Yet Monsignor Benson's experience of the Church has been wide, perplexity and distress are not necessarily revolt, and one who sees the Church from within in many lands needs but to keep his ears open to detect revolt, if it really Monsignor Benson adds, that he hears of the revolt only from non-Catholics. The reviewer is one of those who testify to its existence. Hence, one may assume that he and such as he are the depositaries of the perplexity and distress of actual revolters. We do not ask for names; but we would like to know someabout numbers. How many bona fide intelligent revolters are having recourse to Protestant clergymen, and does the proportion they bear to the mass of Catholics justify the assertion of a "seething discontent" and an intellectual revolt? We believe that some Liberals have criticised certain things of the present British Cabinet, Mr. Lloyd George, for instance, in the hearing of Unionists, and these have rashly deduced that the whole Liberal party was seething with discontent and intellectual revolt. The wish was father to the thought, which the whole course of facts has disproved

Monsignor Benson asserts that the few converts who return to the Church of England, do so by the road of complete unbelief, or through some grave sin, or through a species of insanity, or because they have never really grasped the Catholic have position. He may have introduced species of insanity" through charity to allow an escape from moral responsibility; otherwise the classification is practically exhaustive. The High Churchman, who enters the Church only to leave it, returns to the Church of England a Broad Churchman, or in other words, a Rationalist. The priest, with his obligation of celibacy, takes a wife. He who quarrels with the doctrine or discipline of the Church will be found to have been as restless and viewy as a Catholic as ever he was an Anglican. Go over those who have returned and you will see that they fall into these classes. which correspond to Monsignor Ben son's categories. The reviewer does not deny this, but retorts with a savage Tu quoque." "The statement," he says, "would carry more convic tion were we assured that unbelief and grave sin were unknown among those who remain, whether clergy or laity," What has this to do with it? Monsignor Benson has not asserted impeccability of the members of the Catholic Church, nor that every sin-ful convert goes back to Anglicanism. If I say that every deserter from the army is such through cowardice, or impatience of discipline, one may question the adequacy of my division, and show that there are deserters through other motives. It is no answer to retort that the deserters leave behind them in the army both cowards and unruly men who do not run away. But the reviewer does not attempt to show Monsignor Benson's classification to be inadequate, he takes refuge with a victim of chronic subterfuge and discontent. "At times," said the late George Tyrell, "it makes one very angry when I think of the sort of men who are allowed to say Mass." Could one have got St. Thomas's opinion on the apostles during his week of perversity it would have been too exaggerated for any practical use. The possibility of an unbeliever's carrying for any length of time the yoke of pretended faith is so faint that it is obviously untrue to imply that there is any number of such worth reckoning in the Catholic Church. As for the sinners, Tyrell's testimony is worthless. That there are such no one denies, that they repent of their sins and rise from them is not so uncommon the reviewer would pretend. Anyhow, it is better to be a sinner within the fold, than to add to sin the

But, says the reviewer, Monsignor Benson is a man of temperament. He had leanings to Theosophy, an absolute passion for "John Inglesant;" Swedenborgianism and hypnotism interested him greatly; he was so unanglican as to find marriage for himself quite inconceivable, etc., etc. The psychologist will diagnose the type . . . critical and judicial powers are weak: the receptive strong." Hence, it was impossible for him to resist the fascination of Rome. Granting, for the sake of argument, the psychologist's infal-

graver sin of apostasy.



libility, we ask what has his diagnosis to do with the case? Are only the critical and judicial to be saved? "God wills all men to be saved, and to come to the knowledge of the truth," even the artistic. Such talk is a mere begging of the question. We reply that the reviewer is also a man of temperament, we will not specify its kind, but we are very far from saying that because of it he is immovably anchored in Anglicanism. Temperament is God's gift, and like every other, is a means of salvation. That Monsignor Benson dallied for a time with Theosophy and such like, was due to the lack of religious guidance from which this archbishop's son suffered much. Once set in the way by Father Maturin, he went forward to better things. His temperament served God's purpose, else we must say that Theosophy is preferable to Catholicism. But no fair-minded reader of Mon-

signor Benson's book will admit the

into this with the reviewer would be

waste of time. Let us see what lengths his passion leads him. Monsignor Benson says that the text, "Thou art Peter," blazes like a great jewel on the surface of the Gospel. The reviewer retorts that it cannot bear the structure theologians have raised on it, and rushes to modern criticism for proof. Were it so im portant, he says, it is inconceivable that it should have been left unrecorded by three of the four Evangelists, of whom two, one being St. Peter's disciple, relate the incident out of which it is said to have arisen, and that no reference should have been made to it by any other New Testament writer, particularly St. Paul. The argument from inconceivability is a very favorite one with loosely reasoning Rationalists. Assuming for the moment that the New Testament writers were directed only by their own wills, one can conceive reasons for the omission of the text by the three Evangelists, and would search the rest of the New Testament in vain to find a passage calling for any illusion to it. Before asserting inconceivability of any silence, the critic should grasp scope of the writer, and this ob ligation is too often ignored. however, we remember that God is the author of all the sacred books, we have the sufficient reason for the supposed omissions in this that He inspired St. Matthew to record the fact: He did not inspire any other to do so. But this does not make St. Matthew's narrative the less His divine word. Neither does it change the truth of Monsignor Benson's assertions, as the critics upon whom the reviewer draws, admit. Hence, they use the arguments he quotes to deny its authenticity: and that he is ready to do the same rather than confess the Catholic doctrine is clear from the words he uses in beginning his attempt at refutation: Apart from the critical question that may

After this one is not surprised that the reviewer falls into language still over farther from Christianity. Monsigilighted. nor Benson points out man's need of ble acts of worship and exterior ser that Catholic ritual supplies that need. "It is the old quarrel between spiritual and sensible religion" howls the reviewer. "So argued Israel when 'they turned their glory into the similitude of an ox that eateth hay." "Patriarchal religion gives way to Levitical, apostolic Christianity to ecclesiastical." So, then, the law received by Moses in Sinai, the organized Church even of primitive times, with its liturgy as symbolical and expressive as that of to-day, signified an apostasy as shameful as Israel's renunciation of end, a distance of about 200 feet. God for the abominations of Egypt! This hallway will be used for relig-"The utilitarian"—this is his word. ious processions, Stations of the It is neither Monsignor Benson's, nor ours-"value of symbolism is a myth": and to prove it he quotes Mr. G. W. E. Russell. The late "Father" Stanton has just been buried, after fifty years in St. Alban's, Holborn. Bene cantabat, sed extra chorum, and all his song was of symbolic rite and cere-When the reviewer and Mr. mony. Russell are carried to the tomb, will the decent, unemotional service of the Church of England, but by a symbolic liturgy borrowed from the Cath-olic Church which during all those fifty years the Church of England has persecuted and which the reviewer

be raised," and from his expression; "the incident out of which it is said

to have arisen." Sooner than spare Monsignor Benson, he will deprave

blasphemes. The writing of such a review by a member of the Church of England, the printing of it in an organ of that body, give matter for serious thought .- HENRY WOODS, S. J. in

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Pray, but swing your hammer.-Spanish Proverb.

LITTLEDALE ACADEMY

St. John's, Nfld., Quarterly

During the Episcopate of the late Bishop Power the old homestead of the late Judge Philip Little, situated in a beautiful locality in the immedi ate vicinity of Waterford Bridge about 2 miles from town, was secured as an academy for young ladies. A small wooden building was erected attached to the eastern side of the old cottage which served as a classroom for several years. The price of the property, including the cottage and 4 or 5 acres of land, together with expenses of building, amounted in all to about \$9,600. Of this amount about \$3,000 had been paid before His Grace Archbishop Howley assume the government of the Diocese. The balance of the mortgages, some \$6,600 was paid off by His Grace in 1898 and 1901, thus the whole property was secured in fee simple for the Church. In 1902 the Archbishop removed the wooden building theretofore used as a school and erected the "Talbot Wing" on the site. The latter building cost \$20,000. It is constructed of stone; it is about 60 ft. by 40 ft., and contains a large and elegant school room, and overhead a beautiful choir and chapel, with Ornate open-word roof or Charpente in gothic style. The room is surrounded with chaste persumed lack of judgment. To go panelling in quartered oak, the work of which, as well as the exquisite altar in carved wood was done at Callahan and Glasse's workshop. The altar a unique piece of artistic work was carved entirely by Mr. D.

Carroll. As the number of pupils began to increase annually the energetic Mother Superior of the Convent, Sister Joseph Kelly, urged on His Grace the Archbishop to continue the work of the building according to the plans already conceived, and the work was commenced about two years ago (1910). The new wing, which is now completed and in occupation, and is shown in our engrav ing, is of concrete with granite quoins. It is 86 feet long by 45 wide and is connected to the cottage on the west side. The intention is as soon as possible to erect a central block which will connect the two wings, thus forming one splendid building, which will fairly compare similar Institution in the

neighboring colonies. The new building is now fully completed at a cost of \$42,000. all of which is paid with the exception of some \$5,000. It will take a few thousand more to furnish and equip it. The cost of the building was secured principally through the good financial management of the Mother Superior. Some \$11,000 or \$12,000 was saved from the earnings of the Institution, \$12,000 was obtained by the Rev. Father O'Callaghan from kind friends, and from the proceeds of garden parties, and the Archbishop lent another \$20,000. The central block, which is yet to be built, is estimated to cost another \$10,000.

It is to be remarked that this great undertaking has been brought to its present state without any call upon the people.

The present building consists of

5 stories, including the basement and the upper dormitory which is in the mansard roof. In the basement are the kitchen, with oven, pantry, etc., and the girls' refectory or dining room, coal cellar, scullery, servants rooms and lavabo for the children at the entrance to the refectory. This basement is more than two-thirds over ground and is splendidly

On the first floor, which is about 7 feet above the ground and is reached elegant and spacious hall. A main hall or corridor 8 feet wide runs the length of this flat. It contains Nuns' refectory, visiting rooms for pupils' relatives, several other rooms to be used as offices, special rooms, &c.

The second floor has also a wide

corridor running through the whole length, and when the center block is completed it will run right through to the chapel so that the Cross, &c. On this floor are also the library (at present destitute of books and furniture), Nuns' community room, chaplain's room, and a may not care to sleep in the dormitories and may be able to pay something extra for private finish. Hot and cold water in abundance. Electric light and heating plant all through the building.

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ers is in the building. There is a Separate school in which they receive special lessons in practical teaching. The staff is composed of Sisters of Mercy with some teachers of music, etc., from the city. The singing and voice-production are in the hands of Mr. Hutton, and the school is in every respect up-to-date. Above all parents may rely upon a good moral and religious training for their girls, and there is every reason to hope that the people avail of this Institution which has been erected at such a cost for their benefit.—†M. F. H.

THE "KICKING" CHURCH

In reference to the "national convention" of the Protestant Episcopal Church in America announced to be held in New York in October, the Sun says "it is predicted" that "unusually spirited debate on the old ques-tion of changing the name of the church will take place." It also mentions names that are proposed. such as the Holy Catholic Church in America, the American, Catholic American Church, the Church and the Episcopal Church in

But there are those who object to her. May her soul rest in peace! any change and "they have gone so far as to suggest that their oppon ents go over to the Roman Catho-

That is good advice, that is the right and wise thing for the "op-ponents" to do. Go to the Church in which there is no trouble about names-the Church of one name, one faith, one doctrine, unchanged and unchangeable for all time-one fold and one Shepherd.

Among the advocates of change, the Sun says further that one body of Churchmen said to be unanimous are the foreign missionaries. maintain that the natives of Japan. China, Corea, and other countries are not familiar with Church history and therefore see no significance in the present name. One missionary recently illustrated this point by saying that a young Japanese convert who had learned the name Protestant Episcopal in his own language when asked to translate it back into English rendered the title 'The Kicking Overseer Church

A literal translation and a fitting. The founders of Protestantism were "kickers." They "kicked" against the Catholic Church—the Church that had been so recognized by Christendom for fifteen centuries they "kicked" against the authority that had likewise been universally recognized throughout the Christian nations. They, "kicked" age Divinely established authority "kicked" against built) in front, giving access to an elegant and spacious hall. A main can be so called, has been a church of "kickers" —every member of it a law for him or herself. The "Japanese convert" made the point well.
If his history could be followed up he might very probably be found in the Church where there are no "kickers."—N. Y. Freeman's Journal.

FROM VANCOUVER

F SPECIAL IMPORTANCE TO CATHOLIC

The Sacred Heart's Men's Club organized here April 7th last at their rooms 930 Pender St. East, with officers elected as follows: Honorary President, Rev. Father suite of small cells for pupils who President, Rev. Father Datcher; Vice-President, P. G. Dougherty Secretary, C. A. S. McGuire; Treasurer, T. Monk; Board of Directors, accommodation. The next (3rd) and G. Long, T. Gerristson, N. Debreaux, also the 4th floor are given up to and T. Enright. The Society has for their last journey be as his, a dormitories, lavatories, infirmatory its object social improvement and triumph? Yet the throngs that knelt bursary, etc. The whole building is in the street had been won, not by fitted up in a state of neatness and especially to assist in this way stranfitted up in a state of neatness and especially to assist in this way stran-elegance. The bath rooms and gers coming into our midst. The lavatories are of the very latest Society is in a flourishing condition, membership is growing steadily and almost every day new and most modern apparatus and paraphernalia There is a most ample supply of the have been added to the already best spring water. This is brought spacious and well equipped athletic from a height on the south-side hill and other rooms. The rooms are opposite, passing under the railway open every Monday, Tuesday, Thursand the Waterford River. The idea day and Saturday evenings, also of this arrangement was originated Saturday and Sunday afternoons and by Brother Boniface of Mount Cashel, Sunday evenings after Vespers, the engineering was done by Mayor | There is also in connection a spacious Ellis, who had the whole superintendence of the building. The plumber where entertainments will be required. Chapped Hands — Rough Skin — ing and heating were done by Mr.

Sore Lips — cured by Campana's W. J. Ryan, and the lighting by the Italian Balm. Send two-cent stamp Reid Co.; the painting, etc. by Mr.

Reid Co.; the painting, etc. by Mr. club rooms will show the friendship It is not the intention here to and interest taken in each member's speak of the scholastic aspect of the welfare, not only in wide acquaintbuilding. It is only necessary to say that at present there are about 40 young ladies in the establishment. In the new building there is accommodation for about twice as many. The training school for pupil-teach—welfare, not only in wide acquaint—welfare, not only in wide acquaint—welfare, not only in wide acquaint—ance, fast friendship and wholesome entertainment, but also one will be around Vancouver. The Society cordially invites all Catholic men, young and old, in, or coming into the city

of Vancouver, especially strangers, to come and visit the rooms. Further information will be cheerfully given on application to the Secretary.

DEATH OF SISTER ST. PRISCA The death occurred in Ogdensburg, on April 16th, of Sister St Prisca, of the Grey Nuns community Ottawa. Her name before becoming a religious was Miss Mary Jane Shannon, of Osceola, Renfrew County.

Sister St. Prisca was twenty-six years of age. Having entered three years ago, she made her profession in January, 1912. Since entering Sister spent most of her time in St. Patrick's Home, which is one of the city houses; and in Ogdensburg General Hospital. Death was due to heart failure, following an attack of pneumonia from which Sister St. Prisca suffered last February. ing the best of doctor's treatment, Sister seemed to improve somewhat, and a short time ago expressed a wish to go to Ogdensburg in hopes of a change for the better.

Her stay in Ogdensburg proved to be very short, she grew worse and Wednesday at 4 a. m., April 16th, she breathed her last, having received Extreme Unction. Her death was quite unexpected at the time, although her parents were aware of her serious condition.

Like most of those who leave all in this world, for a life of sacrifice and labor for God and his poor, Sister Prisca faced death bravely happy that the time had come when God chose to call her.

Besides her father and mother. Sister Prisca leaves to mourn her early death, three sisters, Sister John of the Sacred Heart, of the Nun's community, also Misses Annie and Annette, and two brothers Joseph and M. J. at home.

The funeral reached Ottawa from Ogdensburg on Tuesday evening and interment took place on Thursday morning to Notre Dame cemetery Grand High Mass was celebrated in the Sisters' chapel, where about three hundred nuns and the immediher who was loved by all who knew

CATHEDRAL OF MEXICO CITY

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It is the largest Cathedral on the North American continent, says Frank Carpenter, writing about the Cathedral of the City of Mexico in the Chicago Tribune, and its roof covers acres. It is paved with bricks, containing enough to form the roadways for a town of 11,000

This building cost millions, and the tower alone cost \$100,000 more. The choir has a balustrade formed of an alloy of silver, copper, and gold which weighs almost three tons is worth more than that weight in solid silver.
Inside the Cathedral was once a

single statute of gold set with diamonds, valued at \$1,000,000, and the altars contained precious stones fore they were plundered in some of revolutions of the past. Cathedral has one bell so heavy that it would take forty horses to haul it if it could be broken up and loaded on wagons. The clapper of that bell is two feet taller than President Taft, and it weighs 200 pounds more. A On clear days it can

The church has altogether forty bells, and when they ring at midday the peons who hear them take off their hats. Their sound is also the call to lunch and the clerks then drop their work and rush for the street cars to go home to eat and to rest.

This Cathedral is not only the biggest church on the continent but it is also the oldest. The cornerstone was laid in 1573, upon the site of the great Aztec temple which Cortez de stroyed. A small church was erected there two years later, and then fifty years afterward came the foundations of this mighty building, whose walls were completed five years before our Puritan fathers first came to

The walls of the Cathedral are said to have cost more than a million dollars, and when the church was

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ANNUAL MEETING

The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon.

By Order of the Board,

JAMES MASON, General Manager.

BY-LAW TO INCREASE CAPITAL

It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Capital Stock of the Bank to \$5,000,000.

opened the richest of the Spaniards gave up their jewels to decorate it. Something like \$2,000,000 worth of ornaments were presented, and among them a chalice covered with gems valued at \$300,000. This was given by a rich miner, who later, falling into financial distress begged that his gift be returned. It is said that he got back \$100,000.

Toronto, April 16th, 1913.

GOOD BOOKS

Of the many opportunities now offered the young, that of owning the best books is most precious. For a few pennies the youth can buy almost any one of the vital books. Let him begin early to collect a library. When the volumes are his own he may mark the passages that most impress him, and live with them until he learns to prize them as one prizes old familiar things which he associates with gentle emotions and noble thoughts. Let him take what he affects, striving ate relatives paid a last tribute to all the while to improve his taste, until he make himself capable of knowing and loving the best. If he make himself master of one vital book he will not become a commonplace man, or the virtue of a higher life will have been infused into his own.-Buffalo Union and Times.

DIED

DOYLE .- In Cayuga, Ont., May 3rd, 1913, Miss Katherine Zeta Doyle, daughter of Mrs. Wm Doyle. May her soul rest in peace!

READER, CURRAN.-Will reader please send us her name so that we may return the money received as we have discontinued the publication of the items referred to.

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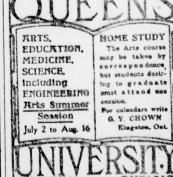
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