

THE EDUCATIONAL FRUITS

Of Religious and Secular Methods.

The Position Occupied by Catholics in Ireland in regard to Higher Education—Some Notable Catholic Universities and Their Work Compared with Similar Institutions Governed by Secularists.

Mr. M. O'Riordan contributes an article to the New Ireland Review on the subject of the methods of Universities under the administration of religious and secular bodies. He writes:—

It is not my purpose to make a rejoinder to Mr. Synnott. I cannot imagine anyone thinking that his "reply" contained an answer to any one of my arguments. Moreover, he discusses this Catholic question from a non-Catholic standpoint—unconsciously. I have no doubt, let him read with care and docility the Introductory Lecture in Cardinal Newman's "Idea of University"; he will find there the true principles, taken from the right source, on which a Catholic must, at the risk of inconsistency, take his stand. From these principles Newman never swerved in the least: and obediently to these principles the Catholic College has been permitted at Oxford. I have already explained this, and I must not return to it now. Mr. Synnott complains that I have "imported a personal element into my criticism." There must be a personal element in every criticism, for both the critic and the criticized are identified with what they write. I merely drew conclusions from what we wrote, and if his feelings got pinched in the process he has only himself to blame. What he should have done was to face my arguments, and show that my conclusions were not logically drawn. He also accuses me of what he calls "a perversion of my words and meaning, which I cannot but characterize as unfair." I should regret it more keenly than I can tell if I thought I was even unconsciously unfair to him. His complaint is that I represented him as referring to "Protestants," whereas he did not use the word, but only "competitors, associates, and fellow-workers." Quite true, he did not say "six" at all, but "half-a-dozen." Whom, then, did he mean by the "competitors," etc., of Catholics? Other Catholics, is it? Having made this personal explanation, I have no more to say to Mr. Synnott's "reply." I pass on to considerations of importance which were suggested by the following statement which Mr. Synnott has made:—"At any rate, I make bold to say—better so to have difficulties such as these, if there be any, faced and answered during the University career, than neglected or concealed, to be, perhaps, sprung upon the unassisted mind in after years with the seductive charm of novelty." The plain meaning which those words bear in the context is that a Catholic University would, as a matter of course, be

AT BIRTH AN ABORTION, IN INFANCY A WEAKLING, AND A CRIPPLE THROUGH LIFE:

that difficulties arising from questions touching faith and science would be "neglected and concealed" from the students, instead of being fully set forth and fairly dealt with.

Mr. Synnott's words should not, I think, be let go uncorrected, especially as the anomalous circumstances under which we have been forced to live in this country with regard to Higher Education dispose us to the notion they imply. The two great English Universities were born and reared in the bosom of the Catholic Church, but for three centuries they have been Protestant. For three centuries their "silent sister" in Dublin has been living in luxurious ease on the Catholic money that built and endowed it. As a Catholic nation, it is our strangely anomalous fate to be acquainted with non-Catholic Universities only; non-Catholic ideas penetrate our literature and science; we are reared in an atmosphere of non-Catholic thought. As in our fathers' time, to speak of the gentry was to speak of the Protestants; so the delusion of identifying Protestantism and University life came upon us also, and is living still—a lingering relic of our slavery. We have thus been brought by the force of circumstances to look upon the University life and the Catholic idea as incompatible. Little blame to us; we have been denied the opportunity, and the right of witnessing in our midst the work of a Catholic University untrammelled by difficulties. But let us turn to the Catholic University of Louvain, unendowed as it is. Out of its poverty it has produced results which have so convinced the general public, that endowed Brussels, Liege and Ghent have recently begun to tone down their irreligious character, because the students were flocking to Louvain. And who does not know of the glories of Louvain before it was destroyed by the "advanced thinkers" of the French Revolution? There are some pioneers of enlightenment who work with fire-brands and pickaxes. Let us recall the famous Sorbonne as it was once; it is now under the control of the Secularists, but magni nominis umbra. What the Sorbonne and old Louvain were, the Universities of Rome, Bologna, Pisa, Padua, etc., were also. All these arose and flourished under Ecclesiastical patronage—I believe the Sorbonne is called after the name of a parish priest who founded it. But the State has secularized them and many others—for the advancement of learning, it is said; nevertheless M. Brunetiere was able to write his famous article on the "Bankruptcy of Science" a few years ago; and his arguments have not been answered since. Anyone who wishes to know the fruits of secularized colleges in France would do well to read another article by M. Brunetiere, which appeared recently in the Revue des deux Mondes. What son of persons call "progress," is really progress down a precipice.

In spite of all the MACHINERY WHICH LEGALIZED TYRANNY, we turned against the Catholic colleges, and students are increasing in the number of those who attend the secular

colleges, though richly endowed and privileged by the State. Many thousands of free burses have been founded in the State Colleges. These burses are irrevocable bribes to the poor, and, of course, they are filled up. Yet M. Bouge, in the official report on the Budget of Public Instruction in November last, discloses, as an evil calling for a remedy, the fact I have just mentioned. Those who can pay for themselves turn to the Catholic Colleges; the attractive power of the State Institutions is measured by the money spent on burses. Let us hear what a Secularist has to say on this. M. Sarcey wrote in the Echo de Paris of 6th December last: "Nous sommes en train de perdre la clientele de la haute bourgeoisie et même de la bourgeoisie moyenne." M. Bernes, Member of the Superior Council of Public Instruction, made an appeal in November last to gather the Bourgeoisie Riche and the professional classes into the Université. Now, why is it that those who can afford to pay for the education of their children are turning their backs on the State Institutions? I merely put the question; the answer is evident. The public are beginning to feel that too much public money is spent on these State burses, and the question of lessening them has been brought before the Chamber of Deputies.

THE SECULARISTS OPPOSE THE PROPOSAL, and this was the burden of their plea—Clerical teaching is progressing, and National (sic) teaching is on the wane; and yet you want to lessen the students of the State Institutions still more by lessening the number of burses holders. The plea carries its own commentary. However they gained their point; instead of lessening the number of burses they founded new ones. I have before me an extract from the Journal Officiel, and it appears on the face of it that the purpose of increasing the number of burses is not to stimulate study but to fill the colleges which are not fully full. Well, 'tis an ill wind that blows nobody good; tourists have the honor of being waited on by University graduates in the cafes of Paris. I now turn from institutions to men. I put aside theology, philosophy, and literature, and confining myself to the pet subject of the day—natural science—I run over the following names, all Catholics, and several of them priests—Copernicus,* Galvani,* Galileo, Torricelli, Pascal, Buffon, Coulomb, Ampere, Volta, Spallanzani,* Galvani, Hany,* Biot, Foucault, Lavoisier, Saint-Hilaire, Cauchy, Le Verrier, Picard,* Regnault, M'Jugno,* Quatrefages,* Denix,* Secchi,* Callan,* Pasteur, etc., etc. I now propose this problem: If we take away from natural science the work of those men, how much of it remains? Erase their names from the text books in the hands of our Royal University students, and what becomes of the Curriculum? But we are never told in the text books that they are Catholics. I have been told that the translators of one of these text books has been reminded that Dr. Callan, of Maynooth, was the inventor of one of the electric batteries, yet the fact is persistently ignored. Our boys, if they ever think of the inventor at all, probably take for granted that the inventor was some Protestant or unbeliever. It has been the

PERSISTENT POLICY OF PROTESTANTISM AND LIBERALISM

to represent the Catholic Church as the nurse of obscurantism. They rob and they revile it; and some Catholics help to keep the illusion alive, forgetting that they are defaming their own mother and cutting their own throats. An anonymous Catholic in a series of articles sought to improve the Constitution of the Church of Christ a few years ago through the Contemporary Review. Catholic professors were ignorant and regardless of truth, the spirit of Ecclesiastical authority was to crush and punish Catholics of thought and scholarship; he dealt destruction in every direction, always securing a way of escape with the cunning of this kind. At last he committed himself to a simple statement of fact, and was caught in the trap of untruthfulness. Canon Moyes pursued him, and never gave up the chase till even the newspapers that patronized him discarded and refused him refuge. It is very suspicious to find Catholics needlessly posing as Galileos in miniature, and seeking sympathy for manufactured martyrdom.

As to "concealing and neglecting difficulties," and leaving them to be sprung upon "unassisted minds in after years," that would be a great mistake if it were true. But it is not true. I have heard Catholic professors set forth scientific difficulties with such thoroughness that I often thought a solution impossible till it came. I have seen students set to defend propositions on burning questions, social and scientific, with others from other colleges and countries appointed to oppose them, which they did with a liberty that would satisfy even the anonymous Catholic I have mentioned—except that they had to argue within the laws of logic. Catholics who are thoroughly trained have no reason to fear objections brought against faith by certain scientists. About the time of his conversion Pere Lacroix wrote "I am beginning to believe, and yet I was never more a philosopher. A little philosophy draws us from religion, but a good deal of it brings us back again—a profound truth." There are Catholics who do fear agnostic difficulties, and naturally suspect that all Catholics should have a like fear; but they are those who have no solution for them. They are those for the most part who have been trained where the objections have been flourished in their faces, but the Catholic answers are "neglected and concealed."

IN IRELAND THE APPRECIATION OF A CATHOLIC UNIVERSITY

on the one hand, and the estimate of Trinity College on the other hand, run in inverse ratio. Therefore, to point a contrast, I finish with a few words on Trinity. It has been in existence for three centuries. During that time it has spent millions—the confiscation of

monastic lands, the confiscation of private property of Catholics, the appropriation, at various times, of vast sums which should have gone for the benefit of Catholics. I find, for instance, from a letter by Father Humphreys on the Erasmus Smith Endowment, that after 150 years of existence, Hebrew and Mathematics were so badly taught in Trinity that more money had to be provided to spur the professors into competency. The difficulty was easily got over; Trinity laid unlawful hands on the Erasmus Smith Endowment. It is the richest college in the world. Yet, where, in Ireland, shall we look for the intellectual fruits of all its wealth? I do not want to be reminded of Edmund Burke and the few others on whose names the changes are rung on solemn occasions. Genius would develop of itself though it were trained in a hedge-school. Universities were never meant to produce prodigies; it is their business to send forth many men of light and leading to leaven the nation by setting before the people high ideas in harmony with the people's aspirations and thoughts.

Where there is smoke there is fire. Do Oxford and Cambridge libel Trinity by calling it their "silent sister"? Why do Irish students pass their doors to study at Oxford and Cambridge? The College of Surgeons does not recognize a Matriculation Examination passed in Trinity. It used to be an unheard of thing for a candidate to fail in Matriculating there, but I have heard that the Royal University has shamed it into a higher standard. I have no doubt that its academic so emitties are very imposing. Catholic visitors are attracted by the display; they are filled with admiration at what they witness; are reminded of the glory of historic Trinity; they remember that it is Protestant, and having seen nothing like it are tempted to set aside as a Utopian dream the hope of a Catholic University ever rivaling this nursery of orators and poets. Thus the delusion grows. Of course an inferior thing is the best thing I know, if I know nothing better. Mediocrity is magnificent in the presence of lesser things. The Anglo-Saxon commonly wondered at the wisdom of the Witenagemot; Goldsmith's "Village Schoolmaster" amazed the village folk around him; and so on ad infinitum. Such excellences are relative. I find has produced some patriots and I admire them all the more because they had to rise above their surroundings; but they have been like angels' visits. The list of Trinity patriots usually given needs much revision. To give one instance, many will question Swift's patriotism, whilst they admire Draper's Letters. They say that we owe these celebrated letters not to his love for Ireland so much as to the bitterness of his disappointed hope. I offer no opinion on it.

OXFORD AND TRINITY COLLEGES.

A few days ago I asked one who was educated at Oxford what was thought there of Trinity College. He replied: "Well, they hardly think about it; they don't consider it." Not long since I asked a Catholic who had been a student of Trinity and a very distinguished one, what he thought of the prestige of Trinity? Said he, shaking his head: "Ah, the prestige of Trinity!" I may say that it was some observations which he made in a letter to me, pointing out the need of a Catholic University, that first moved me to write the first article I sent to the New Ireland Review. Three months ago I had little thought of ever writing a word on the University question. The impulse thus came from a Catholic ex-student of Trinity, a man of name and acknowledged ability. I have recently had letters on this subject from two men, one in the front rank in English literature, the other the author of a monumental work, both Oxford men and University professors, at one time. They would hardly listen with patience to the suggestion of linking the fortunes of Catholic Higher Education with Trinity College. Mr. O'Connor Morris knows Trinity, and he also knows what he is talking about. His opinion of it is not favourable.

When the Royal University was created the Catholic Colleges, in their poverty, had to meet the Queen's Colleges with their wealth. It was thought to be a hopeless contest with the State-endowed nurseries of knowledge. The result was a revelation; men opened their eyes and stared in wonder. Those who are still blind to the real intellectual status of Trinity would have their eyes opened also, if it were confronted with a Catholic University. I do not, of course, presume to propose a settlement of the question; but I repeat that if there is to be a union of any kind between Trinity College and a University for Catholics, such as, according to my idea, a Catholic University should be, the intellectual standard of Trinity will have to be levelled up.

FALSE CREDIT.

Messenger of the Sacred Heart.

It is always a matter of regret, not of complacency, that we should have Catholics endowed with excellent talents or favored with the advantages of fortune, who devote these natural gifts to anything but the service of religion. Of what credit is it to our Church that this poet or that musician, some distinguished scientist, or clever politician, be a Catholic, unless we can answer for the influence of our holy religion in his moral conduct, or, at least, in the principles on which he writes and acts. One would think the Church depended for its respectability on a roster of distinguished names, and Catholics often reckon up their fellow-religionists who have achieved some degree of notoriety, as though that should put us all under an obligation to them. Genius is God's greatest natural gift to man, and from it He should derive His greatest glory. He deigns to reward it when well employed; but the possessor of it should be as grateful for being permitted to use it in His service, as for receiving it from His bounty.

If the system is fortified by Hood's Sarsaparilla, which makes rich, red blood, there is little danger of sickness.

Mr. Fussey: "I don't see why you wear those ridiculous big sleeves, when you have nothing to fill them with." Mrs. Fussey: "Do you fill your silk hat."

WOMEN IN BUSINESS.

Some Original Enterprises in Which They Are Now Striving.

Their Prospects of Success in the Great World of Trade and Commerce

A writer in the New York Sun deals with the question of employment for women at great length in a recent issue. In part he writes:—

The pressure of modern necessities has brought women to the front as wage earners, and it is said nowadays that a woman may enter any calling in the United States and nearly every one in the more conservative countries of Europe. Of the wage-earning trades, so-called, it is not the purpose to speak now. Women have long been bookkeepers, clerks, stenographers, typewriters, and ticket agents. But there are many original ways of earning a livelihood open to women of refinement and good business ability. Some of them require knowledge of a special branch of work, but very often it is a branch that has been learned in the ordinary domestic training necessary to make a successful housekeeper.

In considering the following lines of bread-winning, some of which have been suggested by women successful in them and some of which suggest themselves through a special need which exists, it must be borne in mind that success will depend to a great extent on the individual. It is a well-known fact that among men those who succeed are in the minority, and for every case of success achieved by a woman along the paths set forth a failure could also be cited. Most women who start out independently have very little capital, and it is believed that investigation will prove that those who fail often do so because they are not willing to start in a modest way.

"GREAT OAKS FROM LITTLE ACORNS GROW," should especially be borne in mind in starting in a new calling in which one has had little experience, or which is comparatively new to the business world. Of millinery as a means of support for women from whom fickle fortune has suddenly withdrawn her smiles a great deal has been heard of late. One requires an artistic eye and a natural aptitude for the calling if one wishes to become more than an apprentice working in a shop, though even if one never sets up for oneself millinery is apt to be more lucrative than many of the wage-earning trades. Skilled trimmers are usually well paid. There have been one or two notable failures of late among women who have taken up the trade of millinery. In all probability they may be traced to an attempt to cater exclusively to those who buy costly and high-priced articles. There are in this city alone thousands of women who have no time or talent for trimming hats and would gladly go to a moderate-priced milliner that made a specialty of stylish headgear at moderate prices. Two women of good family who have made successes as milliners simply started to trim the hats of their friends. They did not leave home or set up a shop, but merely let it be known among their acquaintances that they would make and trim hats. The growth of their business has been gratifying and their trade a steady one.

VIOLETS AND ROSES AND CHICKENS AND EGGS are old stories. Women who wish to try any of these fields should have some preliminary instructions, unless they have been raising either flowers or chickens on a small scale all their lives. In an article published some years ago in a magazine devoted to the interests of women, they were earnestly advised not to erect cold frames for violets, nor hot-houses for roses, without a preliminary training of at least a year under a good gardener in some large greenhouse. This would not always be practicable; but violet culture would always be possible on a small scale for the first year, as one need have only a few cold frames put in. Hot-houses are affairs requiring the outlay of capital, and one really should have experience in their management or employ an excellent gardener.

In winter city dwellers pay 5 cents for a newly laid egg, with the date stamped on it. Still, when seeking for information as to the desirability of henneries as a means of self-support one is told that the risks are very great. Pathetic incidents of the loss of a hundred or more little chicks in a single night are related. No cause is assigned, only a mysterious dispensation of Providence, which makes chickens hatched out of incubators liable to die at a moment's notice. Other tragic tales reach one's ears of incubators which took fire and burned just as the chicks were about to come forth, though carefully watched. But the obstinate fact remains that fresh eggs come high and spring broilers in price are beyond the reach of poor people. One is still obliged to conclude, in spite of the risks involved, that chickens properly managed and carefully tended will bring profit to a woman with business ability and the proper technical knowledge, which is not hard to acquire. A paragraph appeared in the Sun a short time ago about two Southern girls who had begun making summer gowns for their Northern friends. They had observed that Southern women looked better in

THEIR Dainty Summer Gowns,

while Northern women looked better in winter gowns. And their experience had been gathered from observations at Bar Harbor, White Sulphur Springs, and elsewhere, so they were fair judges. At first they made the gowns themselves, but soon had to employ help as the orders grew in number. It is a fact that many women who make the most artistic summer gowns cannot produce a boned and fitted cloth gown that is not a monstrosity. If some enterprising woman would begin making summer gowns for moderate price many of her busy sisters would go to her gladly. They can be made in much less time and for a much lower price than cloth or woollen gowns, but few dressmakers seem to take this into consideration. One who would do

so should be successful. This would be quite apart from dressmaking, which is a very serious trade, and, in these days of experts in every line, requires an apprenticeship if one ever expects to be more than a sewing woman.

Lunch rooms for women in the business parts of town are a crying need—not the regular, crowded, hot restaurant, but quiet places where a whole luncheon is served at a moderate cost. There are no more than two or three such places down town in New York, and probably no other large city boasts more. One of these was launched in a very modest way, and is really all it purports to be. Two women are at the head of it, and are about to move into larger quarters, though their enterprise was started only eight months ago.

RENTING BUREAUS ARE WELL ESTABLISHED, yet it was only the other day that one woman complained that they were few and far between, and another said she thought they would be more profitable if their rates were lower. A third suggested that they establish a special rate, instead of charging a special rate. These suggestions are given, as complaints are usually a blessing in disguise, and heeded is more helpful on the road to success than unstinted praise.

The chaperon bureau has also passed the experimental stage. From observation one would be led to believe that the growing independence of women will restrict the demand for followers of this occupation. Shopping for others is not a new way of earning one's bread, but it has been found a successful one, well managed, in spite of keen and growing competition, among the women who follow it. Asking a commission from those for whom one shops has quite gone out, and one must depend upon a percentage from the shops alone. There is a large and growing class of women, however, who realize that they have neither taste or time to attend to their own wants in this matter, and it would be well for all would-be followers of the shopping trade to solicit the custom of city women who have not time to shop, as well as of women who live out of town.

MAKING PICKLES AND SAUCES,

canning fruit and putting up jelly are likewise well-tried and familiar means of earning a living. There are many complaints nowadays that the competition of the great canning factories is driving all private producers out of the market. Yet only the other day two recent instances of success were brought to light. Neither of the women lived in New York, though one had customers here, whom she had gained through solicitation and through friends. The other, who lives in a thriving town in the beautiful Susquehanna Valley, put up some jelly for a friend three summers ago. The next summer she was asked to put up jelly by a dozen or so of her friends who would not be home to do it for themselves during the heated season. Last summer she was overwhelmed with orders for jellies and pickles and has many orders ahead now. It would seem wiser to try for private customers than to send to the exchanges, which are already overstocked, and, as a rule, demand too high prices to be remarkably successful.

A most delightful employment, but one which should be tried only by one who lives near, yet not in a city, is supplying wild flowers, in pots or in bouquets, to those denizens of the town who have no longer the time to go forth and seek the shy beauties, yet remember days spent in woods and meadows, hunting wild flowers, dog tooth violets, columbines, and a host of other inhabitants of hill and dale. Although wild flowers are so hardy that they grow alone and untended, in most cases they bear transplanting and other soils and climates with difficulty. The successful follower of this work must be very near to nature's heart. She must also make her own markets to a great extent, as at present the demand for wild flowers has not been sufficiently cultivated to make it wise to engage in the occupation on a large scale at first. So little outlay is required, however, that it is worth a trial if one has the necessary qualifications and the requisite surroundings.

THE CALLINGS FOR WHICH WOMEN

must have genius or must pursue a course of study have not been mentioned. Painting, writing, music—in these there is no sex. But the many women who can do graceful little trifles should take serious stock of their small share of accomplishments if the time comes to go out into the world. Scarcely a day passes that one does not hear of some friend who has evolved a field for herself, such as taking entire charge of a house when a dinner is to be given, arranging the table artistically and looking after every detail, leaving the hostess fresh and ready to meet her guests without a care; furnishing the houses of the wealthy who do not feel themselves equal to it or do not care to take the responsibility; planning the gowns of women more fortunate financially but less fortunate artistically. There are many occupations created simply by the ability of the one who fills them that may be evolved under the pressure of necessity by any woman with quick wits or clever fingers.

One important factor in success is to meet the market price. Often it is the case that a high-priced, select article can be put on the market and kept there, but the true business woman should aim to make a small profit and have large orders for her products, whatever they may be. This should be borne in mind in listening to stories of failures. Only a few can cater to the rich, and, as a rule, it is better to try for the trade of the many people of moderate incomes.

NO SUCCESS WITHOUT HARD WORK.

There is no success in any direction without hard work. Women who must work, and wish to work, or who without pressing needs in the way of money making still desire to become independent, will wonder why this point need be emphasized. Does it not follow that she who earns her living works for that living? But the work is underestimated. Salaried places are wearing, and often the drudgery is severe; but there is an absence of responsibility and a freedom from care for the morrow which make them very tempting to those who have not been trained to bear financial loads, such as men have always carried. It is generally admitted as a fact; however,

that drudgery and routine are not so well suited to the scope of women's talents. To start out on any one of the few lines mentioned here needs a willingness and ability to plan, execute, and take care of the future, great patience, and a willingness to leave no stone unturned, no effort untried, and no business principle neglected.

THE REWARD OF HISTORIANS.

New York Times. From an advertisement that appears in one of the London papers, it would seem that literary laborers, at least in the historical line, were none too well rewarded in England. In this particular case the person "wanted" is one "who will write a history of California from material in the British Museum, etc., for the remuneration of £10." The further information is vouchsafed that the history must contain 400,000 words, which is a good many, and that the advertiser, who is apparently apprehensive of an army of applicants, will listen to no personal appeals, but must be informed by letter of the qualifications of such a writer be immortally of California as finds his terms agreeable. Is it possible that there is in the world not anybody who will write 400,000 words for £50, but anybody who thinks such a person exists? Penny-a-liner used to be a term of reproach that fitted more literary fellows than a few, but to think that penny-a-200-liners should be even conceivable is truly amazing.

Stone: "I'll bet that young fellow yonder is wearing his first silk hat." Job Lott: "How can you tell?" Stone: "Didn't you see how he ducked his head on entering the passage?"

Beneath this stone, a lump of clay, Lies Uncle Peter Dan'els, Who, early in the month of May, Took off his winter flannels. —(Chicago Tribune.

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