FIVE-MINUTE SERMON

THIRD SUNDAY OF ADVENT

SELF-INDULGENCE Similar to Mid-Lent Sunday, called Similar to Mid-Lent Sunday, Strike Mid-Advent Sunday is named "Gaudete" which also means "Be joyful." Lent and Advent are penitential seasons, but our hoty Catholic religion is one of supreme happiness, and constant-ly inspires and exnorts us to rejoice in the Lord always, to perform even our acts of humiliation and penance with cheerful hearts. The Apostle is careful to add; Rejoice modestly; that is, in moderation, temperately. Do not exceed the bounds of Christian propriety and self-restraint. Eajoy your life reasonably, but never in such a way as to end in the loss of control over your senses. It is shameful and sinful for a Christian to let his senses get the better

The Apostle, therefore, means to warn us against immoderation, excess, which is both irrational and irreligious, and the sign of mental and spiritual weakness. The sin of excessive sensual en-joyment is the glaring vice of these days. See what numbers of otherwise faithful Catholics—to say nothing of the crowds of unbridled, licentious pagans among whom we live—who dress, eat, drink, build or live in fine residences, read books and newspapers, amuse themselves in theatres, at games of strength or chance, greedily heaping up riches, and seeking their joy in life in all these things in such a way that it is plainly known to all men of sober mind and reflection that they put no restraint upon their senses. In many of these ipon their senses. In many of these ects of life we mourn to see thousands who are as drunk as any drunkard on beer or liquor. When the's senses get the upper hand of his reason then he is drunk. Look at that immoderately dressed—St. Paul would say, immodestly dressed—maid servant, work-woman, young clerk or salaried business man. I say they and the like of them, even many rich men and women, are drunk on dress. Again there are plenty who may be said to be drunk on houses and furniture, it is all so luxurious, so sensual. Just look over the news-stands, which are the saloons of the reading drunkards, and you will see plenty o evidence that we have a vast army of such inebriates. Ride in the cars. What do you see all around you? School-boys and school-girls, children as well as old men and women, the poor and the rich, all getting drunk on the debasing, intoxicating literary drams they have bought at the news-stand

Look at the great placards of amuse ment saloons posted all over the fences; or rather don't look at them if you have enough Christian sense of decency left in you to make you blush! Think of the enormous crowds in those packed night after night, drunken as theatres, night after night, ordined as fools over the beastly, immodest shows, which their eyes and ears are drinking in. Look at the horse-racing, the stockbroking, money-gambling; at the prizefighting and much of the popular games of attention of the popular games. of strength. If you want to look, and looking grieve over, the sight of a lot of drunk with delirious excess of sense excitement, as unChristian, as wholly a pagan sight as ever was looked upon, go and look at them.

Brethren, it is high time that we Ortholics, who have the example of Christ to set before the world, should sober ap and take a good, Christian, Catholic pledge against these drunken excesses. We are Christians, let us rejoice like such, and not be like the heathen who know not God. Let the divine and the spiritual in us always then the matter. keep the mastery over the animal and sensual. The miserable drunkard staggering out of the liquor-saloon is not the only drankard who needs reforma-tion in these days.

TEMPERANCE

THE ANTI-TEMPERANCE CLUB Quoting a recent paragraph from the Review criticizing clubs which are in effect only private bar-rooms, the Ab-

"The above appeared some time ago in the Sacred Heart Review. It bears out the argument often made before in the Abstainer, that the great obstacle in the way of temperance progress is not the ordinary drinker who goes to the the ordinary trimes who goes cheap saloon, but the so-called respectable drinker; the man who drinks and does not get drunk publicly at least and would not dream of pouring the vile liquor on which the police court drunkard gets intoxicated down his aristocated that the saloon is no place. cratic throat. The saloon is no place for such as he. It would be decidedly infra dig. for him to rub elbows with the class which frequent it. Consequently, be buys an interest in a private aloen by paying a fancy fee for admis-ion into a club. The club is a mighty institution. Its members are all men influence and standing. The young man who is ambitious to raise his head above the crowd feels that membership in the ill be a sort of hall mark of gentility, and joins it as soon as he can afford it, or before for that matter. Once in he has started on the path of dalliance with drink, and he ends up where thou sands like him have ended up.

Catholic men should not join clubs of this kind, the Review says. Of course they should not, but they do. In but a few cases the men who belong to this kind of a club do not belong to any Catholic society. The duties which the Catholic society. The duties which the membership in the club entails do not leave them time for that. As for belonging to a total abstinence society, that is not ever to be dreamed of. The League of the Cross offers so few social advantages. One has to call every. body 'Brother' there, no matter whether his clothes fit or his linen is clean or not. Decidedly one does not gain any prestige by belonging to the League of the Cross. And these are men of influ ence and standing, and, powerful factors in moulding public opinion. The League of the Cross, or whatever temperance lety it may happen to be, is deprived society it may happen to be, is deprived of that influence, has that influence opposed to it, in fact. No wonder the work of directing public opinion into the right channel is flow and arduous."

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of the right channel is flow and arduous."

Address or consult Fir. McTaggart, 75 Yonge street, Toronto, Canada.

A GREAT DEAL TO ANSWER FOR The man of family who uses intoxicat-ing liquor every day and who sometimes gets drunk, has a great deal to answer

First of all, he offends God. Next he First of all, he offends God. Next he grieves his wife. Then he teandalizes his children and sets a bad example for his sons. He shames his friends. He exerts an evil influence among his acquaintances. He breaks down his own health. He wastes his money.

If he spends only 25 cents a day, see that a heavy tay liquor lays on him.

what a heavy tax inquor lays on him.

The trouble for such a man, when he thinks of reforming is that the craving for stimulants grows stronger and stronger. It becomes more and more difficult to res'st. It fights to drag him down, down, down, to the very depths

down, down, down, to the very depths of degradation.

A firm purpose of amendment, persistent prayer, the sacraments, a tonic, recreation, plenty of nourishing food, and an abundance of pure water, will aid nim to throw off the yoke of the demon of drink. Then he must avoid the occasions of intoxication—the salcon, the treat of friends, the bottle at home. There are other ways of enjoyment—hooks, music. other ways of enjoyment—books, music, athletic sports, an innocent game of cards, or chess, or checkers, an evening at his society's meeting-hall, a visit to an acquaintance, a good play at a theater, etc., etc. There are a hundred

theater, etc., etc. There are a hundred and one ways of harmless diversion. What a different home he would have, if he would "brace up" and become temperate! The tears of his wife would give place to smiles. The anguish of his children at seeing him come staggering in would be forgotten in the joyful welcome they would give him when restored to his own best self. Peace would come to his soul. Hope Peace would come to his soul. Hope and ambition would revive. A new man, with a new life, would appear.— Catholic Columbian.

How She Made Good Bread

One woman writes, "Failure after failure resulted from the use of other yeas and my baking never has been really satisfactory until I used White Swan Yeast Cakes." Package of 6 cakes 5c. Free sample from White Swan Spices & Cereals, Limited, Toronto, Ont.

GOING TO CONFESSION

HINTS, THAT HELP BOTH PENI-TENT AND CONFESSOR

Never mind your husband's sins. Tell your own, and grieve over them,

The neighbor waiting outside doesn't want to hear your sins. He will, how-ever, if you insist on shouting. In the trolley, the man gives away to the lady; at the confessional, let the first. They are in a greater burry, and have less patience than the

women.

Tell your sins honestly and truthfully. It is easy to deceive the priest, but not easy to deceive God. Was your last confession perfectly plain?

Through formet the personality of the

Try and forget the personality of the confessor. He is really not there at all. It's Christ that is listening to your selfaccusation. Be honest, humble and sin

cere. If not, better not come.

Confession is like a trial in court.

You are the prisoner. Christ the Judge, vourself.

Keep the same confessor as a rule.
Knowing you, he is better able to understand your needs. Ask his advice and follow it. A friend can advise etter than a stranger.

If you don't intend to reform your bad

habits, keep away from confession. No confession is better than a bad one. There is more joy in Heaven over one sinner who does penance than ninety-nine who need not penance. The same

rule applies to the confessional. community at large will never know how much it owes to the good work done in the Catholic Confessional. -Brooklyn Tablet.

CATHOLIC CONVERSION

There were thirty-three thousand two hundred and forty-seven converts received into the Catholic Church during the year 1911. These figure have been secured by the Apostolic Mission House from the reports of chancery offices throughout the country, and they possess all available accuracy.
They are the aggregate of adult baptisms taken from the baptismal re-

So conservative is the figure that many discerning judges say that they under-represent rather than exaggerate the number of conversions. age of converts to the population in all the dioceses of the country is one in 400. Using this average with the 15,000,000 Catholics given by the directory would run the number of converts up to thirty-seven thousand. There might be added to the actual reports of the chancery offices some thousands that have never been reported, the number dying in hos pitals, received on their death beds, the number received in convents, the whole families that are brought back. An observant prelate says that the aggregate of these might be 10 000. But, however, we discard all these guesses and come back to actual reports, and we place the aggregate of conversions in the United States at thirty-three thousand two hundred and forty-seven. These figures possess a remarkable interest, because they are a measure of the growth of conthey are a measure of the growth of convert making. The Apostolic Mission House has gathered these figures at the end of three-year periods. In 1906, in preparation for the Missionary Congress of that year, the number of converts received into the church during the previous year was 25,055. In 1909, for the

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previous year, the number rose to 28,-789, and now, after three years more of missionary work the annual harvest is

Another interesting feature of these Another interesting feature of tiges statistics is that convert-making is bearing fruit in the diocese where the diocesan mission work has been established and it takes little thinking to appreciate what 33,000 converts in a year means. It means nearly 100 converts in a day for every day in the year. It means that men and women of high serious purpose, and with the atmost deliberation many of them in spite of the greatest difficulties, have moved away from their anchorage in the Protestant churches and have adopted a program of life which entails much sacrifice and resoluteness of purpose till the shadows of death fall about them.

THE LAX CATHOLIC

The lax Catholic, says an exchange, is more than a shade worse than the nominal. The nominal Catholic's faults are, in a great measure, faults of omission; the lax Catholic adds to these faults, sins of commission. He not only ignores the existence of the mandments of God and the Church

but he also deliberately violates them His whole life is a standing satire of the Catholic religion. His voice is the voice of Jacob, but his hands are the bands of Esau; he calls himself Catholic, but he acts as a worshipper of

Belial.

Is the a politician? Then he outherods Herod in his unscrupulous ways and netarious practices. He will do anything and everything for gain or power. Is he a business for professional man? In either case, his sole rule of conduct is self-advantage. He is not at all particular in the means he uses to promote his own interest; justice and right have but little sway in determining his actions; and his conscience is easy so long as he can escape from is easy so long as he can escape from legal entanglements.
Is he merried? Then his wife, is

generally, like himself, of the world, worldly. And the children? What can you expect? They are brought up and fashioned after the pattern of the parents, and ultimately drift away from the Church, or become living examples of what Catholics ought not

If the lax Catholic marry a non-Catholic, as is not unlikely, then the probability is that the children will follow mother's religion, seeing that

they can judge.
Of course the lax Catholic is a member of some society forbidden by the Church. He joins such a society doubtless, either to advance his prospects or to show that he is liberal in his views. He will tell you that he finds the forbidden society all right and the mem-bers excellent people. And he really cannot understand why the Church hould bother one by interfering in such matters. He sees no sufficient reason or such interference.

If he acquire great wealth, he devotes little of it to the service of religion or charity in proportion to the extent of his resources; but if he does give any-thing considerable to the Church, he

thing considerable to the Church, he wants it proclaimed from the hilltop. If he reaches an exalted position in professional or governmental circles, he keeps the fact that he is a Catholic so completely in the background that it is only betrayed to the world by some accident, which indeed is just as well, for he certainly is no credit to the Church of his baptism.

And when he is finally gathered to

his place-which is not likely to be Abraham's bosom—his burial is more than likely to be a source of scandalous contentions between his relatives and friends. As he was a scandal to the Church when living, so he becomes trouble to the Church when dead .-

THE TESTIMONY OF HISTORY

A PROTESTANT MINISTER SAYS

In an article "Are Catholics Intolerant? An Assumption That Is Shattered By History," Rev. W. J. Geer, M. A., until recently Anglican curate at Ali Saints Church, Woolshs, Australia, shatters the cry of the Orange "Loyai" minority as follows: When the Samoan High Chief Mataafa

died he was described as "a noble figure -perhaps the greatest Samoan that has ever lived." The correspondent of the Australian Daily Telegraph wrote: dren, and sold twenty thousand as slaves.
"Mataafa died, as he had lived for many to the planters of the West Indies. ever lived." years, a devout Catholic, but, though a Catholic all his life and a regular attendant at the church, he was ever Here we have the quiet in his manner." assumption that Catholics, as a rule, are intolerant, and that it is an exception to the general rule to find one who is not HISTORY SHOWS THAT IT IS ON THE OTHER

SIDE

This is the ordinary Protestant notion, How many times have I heard the remark: "If they (the Catholics) get the mark: "If they (the Catholics) get the upper hand again they would be just the same as they used to be, and persecure us Protestants." And then some reference is made about "Bloody Mary," or "The horrors of the Spanish Inquisition," or, perhaps, the "Massacre of St. Bartholomew," is given as a proof that "Ray M. Smith and his rice. Bartholomew," is given as a proof that "Rev. Mr. Smith and his nice young curate and Miss Jones, who sings in the choir, and our family would all be wiped out." It is very curious that Protestants should be under this strange delusion when, as a matter of fact, his-tory shows that the boot is on the other

Church never has claimed-and never

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in most cases with political offenders. It was not the creation of the Church to deal with heretics. Indeed, the Popes tried to induce the inquisitors to mitigate the extreme penalties.

We live in an age of toleration, and it

we live in an age of coleration, and it is hard for us to understand the fierce persecutions of days gone by. Cato, when, at the age of eighty-six he was accused of certain offences of his past life, said; "It is difficult to reder an account of one's conduct to men belonging to an age different from that in So, both Catho which one has lived." lies and Protestants, in forming an opinion on persecutions of the past, need to remember the great difficulty of freeing their minds from the influence of the atmoshere around them, and of entering into the spirit of those times with their dif-ferent ideas, harsher methods, and particular circumstances.

THE PAST VIEWED FROM OUR AGE

Catholics hold no brief for Queen Mary or the French and Spanish mon-archs, nor do they wish to maintain that their measures were right. Nor is it fair to the Cathelic Church to pick out the blackest acts of some of her m pers, and then call Catholicism a religion of tyranay. Suppose you picked out all the fatal mistakes of doctors, and then called their profession one of murder, that would be as just as crying out about "the fires of Smithfield" and "the massacre of the Huguenots," and then branding the Catholic Church as perse cuting and intolerant.

But Protestants should be the very last to speak about religious intolerance. Protestant victims of religious persecu Protestant victims of religious persecu-tion are few in number compared with Catholic victims. Suppose we compare them. During Queen Mary's reign about two hundred were put to death. THAT PROTESTANTS SHOULD BE THE VERY LAST TO TALK ABOUT RELIGIOUS PERSECUon the clergy to persecute heretics, but to reform themselves"; and that "he advised that no open persecution should be raised against the Protestants."

The story of the sufferings of Irish Catholics is well known. English Protestants for more than two hundred years starved robbed and slaughtered helpless Irish Catholics. It is estimated that two million of the Irish died for their Faith. Cromwell butchered six hundred thousand men, women and chilto the planters of the West Indies. The sole crime of the Irish was their allegiance to the old Faith, and the history of the world has no parallel for such savage and such long-continued persecutions. The sufferings of the early Christians under Nero were not so terrible as the sufferings of the Irish Catholic Bishops, priests and people

under Protestant rule.

Ronald Stewart, a Scotchman, has written of "the long drawn out agony" of Scotch Catholics. He says: endurance of the survivors of the old Catholic Church of Scotland through those alow-dragging ages of slavery and persecution can never be sufficiently honored. And what can be said of the heroism of the little band of priests.

SCOTLAND'S PENALTY FOR THE FAITH

"To comfort and security they said Tracked by good bye for ever. Tracked by a niden in rocks and hillsides, or con-cealed in the house of some Catholic family; exposed, shelterless, to the rigors of the Northern winter; or, again, suffering in filthy and overcrowded prisons, the priests of the Scottish mission never faltered from their duty. The plain truth is that the Catholic They were doomed to witness every day burch never has claimed—and never some new exercise of oppression and methods are those of persussion, iostruction and example. It is true that a few cutions, as did Mary of England, or have been persecutors, as was Louis XIV. of France in his masses. Catholic sovereigns have allowed persecutions, as did Mary of England, or have been persecutors, as was Louis XIV. of France in his measures against the Huguenots—likewise some Spanish Kings—for the Spanish Inquisition was the creation of the Government, and dealt tasy."

In the South of Iröland, where Catholics greatly outnumber Protestants, in some parts by one hundred to one, a Protestant Mayor is quite common; and in the North, where Protestants are in the majority, Catholics and Protestants live side by side on the best of terms until the twelfth of July comes, when Orange preachers, by their wild and whirling talk, so work upon the feelings of their hearers that they come out shouting "to hell with the Pope," and almost ready to eat their unofiending

almost ready to eat their unoffending Catholic neighbors.

The record of Protestantism is the Catholic neighbo record of persecution. Luther advocated persecution. Calvin burnt Servetus. John Knox taught, 'The people are bound to put to death the Queen, along with all her priests." Cranmer, Ridley and Latimer revelled in blood-shedding. The Protestant Archbishop Usher taught: "To give any toleration to Papists is a grevious sin." The Huguenots butchered thousands of priests and

GAMBLING ON THE INCREASE IN IRELAND

The growing vice of betting and gambling in Ireland has drawn forth a strong condemnation from Cardinal Logue, who is considering drastic measures to counteract it. Preaching in Armagh Cathedral on a recent Sunday, His Eminence declared that gambling His Eminence declared that gambling on racing events was a much worse evil than drink, because it was much more difficult to eradicate. Worse still, its evil hold seemed most heavily fixed on the working classes — the classes who were poor and least able to bear it. But worst of all, the young rising generation were being imbued with the spirit of betting and gambling, even from their betting and gambling, even from their very childhood, by the bad example of their elders. The terribly demoralizing effect of such gambling was seen in the way in which it led to fraud, dishonesty, and drunkenness. Gamblers could never be trusted by their employers, and speaking for himself, he would instantly dismiss his servants if he knew they were betting on horses. He spoke of an anti-gambling league as of urgent necessity, and he was seriously thinking of using the severest censures of the Church - even excommunication cope with this terrible evil. It would be a serious step to take, but desperate evils required desperate remedies .- The

THE IDEAL WOMAN

In a recent interview, his Eminence Sardinal Gibbons, describes the ideal soman in the following words: "The great model for the woman in

ands is the upbuilding of the homes of this country, is Mary berself. This ideal woman, who yet is real, has the beauty of the soul rather than of the body, which delights without intoxicating. The contemplation of her excites no inward rebellion, as too often is the case with the contemplation of the Grecian models. She is the mother of love, devoid of sickly sentimentality or sensuality. In her we find the force of will without pride or imperiousness, more strength and heroism without the sacrifice of female grace and honor—a heroine of silent joy and suffering rather than of noisy tion. The Holy Scripture asks no Who shall find the gentle woman, but Who shall find the valiant woman? And it is her valor, courage, fortitude and the sturdy virtue of self-reliance that are admired. When there are enough women of this type, who eradicate the evils of race suicide, divorce and marital evils, then America will have become a nation of homes with the central figure in each the wife, proud of her children in proportion to their num-

Cures at Lourdes

Confronted with the proofs of the sudden and complete cure of organic maladies at Lourdes, or after personally witnessing such wonders, doctors who refuse to admit the possibility of the miraculous are wont to say: "The explanation of those extraordinary cures in this Woodshift that we do not know s this: We admit that we do not know how they are effected, but there are dinal Pole, the Papal Legate, never set hidden forces in nature which may come to light some day or other." The Abbe Bertrin, whose learned work on Lourdes has so often been referred to, refutes this contention by a brief argument, as follows: According to all science, it is beyond the power of nature to operate a sudden cure in an organic disease for this reason: the tissues of the organ cannot be repaired in a short space of time. It is just as impossible for an organ to be thus re stored as it is for a boy suddenly to become a man. This is an indisputable fact, admitted by all scientists. You admit that at Lourdes certain organic maladies are suddenly cured. What is the logical conclusion? That these cures must be attributed to a power above nature-to God. lustration is as happy as his argument is strong. There are strange things in nature, but it is not in the nature of things that a boy should suddenly be-

Whatever enlarges hope will exhalt



Solid as the Continent'

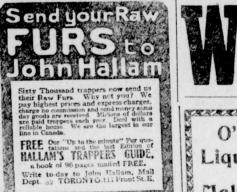


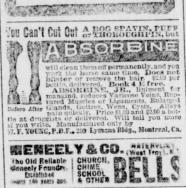
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FRANKLIN-71 octave cabinet grand upright piano, by the Franklin Piano Company, New York, in handsome figured wainut case, full length panels and music desk, Boston fall board, 3 pedals, etc. This piano is just like new. WINTER-71 octave upright piano, of our special "Winter" style

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Woodstock, in figured walnut case, with plain polished panels, ivory and ebony keys, etc., has duble repeating action. The Manufacturers' original price was \$450. MASON & RISCH-A very handsome 71 octave cabinet grand upright piano, by Mason & Risch Company, Toronto, in burl waluut case of colonial design, full length panels and music desk. Piano

Sale Price \$285 is in excellent order. GOURLAY-A very attractive but simple style of Gourlay piano, cabinet grand scale, in rich mahogany case, has been used pr fessionally for a short time, but is quite as good as new. Has octaves, 3 pedals, ivory and ebony keys, etc.

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