

FIVE MINUTE SERMON

Rev. J. J. BUREN, PHOENIX, ILL. OCTAVE OF THE EPIPHANY

THE EPIPHANY "And entering the house, they found the Child with Mary, His Mother and falling down, they adored Him. And opening their treasures, they offered Him gifts, gold, frankincense and myrrh." (Matt. II, 11.)

The Church, my dear friends, in her series of festivals, desires to appeal to the heart as well as to the intellect, of her followers. Beginning with the birth of the Son of God on Christmas day, she follows Him in her festivals step by step until His tragic death on Mount Calvary. It was on this day, the twelfth after His birth, that He manifested Himself to the Gentiles. It is sometimes called Little Christmas or the Christmas of the Gentiles.

The first adorers of our Lord in the stable of Bethlehem were Jews—shepherds who were led thither by the angels singing "Glory to God in the highest and on earth peace to men of good will." The Gentiles were likewise led to adore Him in the manger in a miraculous manner. For Christ was the Saviour of all—of Jew and Gentile. And if the Jew was led to the infant Jesus by an angel, the Gentile was led by a miraculous star.

At the birth of our Lord this star appeared in the East. Many saw this wonderful star. But three wise men followed it. Thus "Many are called, but few are chosen." The star went on before them and directed their steps. When they came near Jerusalem, the star disappeared. They entered the city, and not being ashamed to confess Christ, asked "Where is He who is born King of the Jews?" We have seen His star in the East and have come to adore Him. Herod asked the scribes and priests where Christ was to be born and was told that it was in the city of Bethlehem. Then Herod told these wise men to go and search for this child and bring him word. And when they were outside the city, "Behold the star which they had seen in the East went before them until it stood over where the child was." And they going in saw the Child and Mary His Mother. And falling down they adored Him. And opening their treasures they offered Him gold, frankincense and myrrh. And being admonished in their sleep not to go back to Herod who wished to kill Jesus, the wise men returned another way to their own country.

Thus we see, my dear friends, that the birth of Jesus Christ was a subject of joy both to Jew and Gentile. Both were invited to come and partake of the common blessing. For at the time that the angels called the Jews in the persons of the shepherds, the star called the rest of mankind in the persons of the three Holy Kings. Jesus Christ was born for the salvation of all mankind. Hence He wished that all would begin to know Him in the infancy of His humanity. The rich and the poor, the Jew and the Gentile, the ignorant and the learned, the king and the subject were all called to Bethlehem to adore the divine infant lying in the manger. Lying there on that bed of straw who would suspect Him of being the God of heaven and earth? No external sign of His divine character could be seen. He appeared to the senses to be a child of misery, distress, affliction and tears. Everywhere in His surroundings was poverty and want. But the Magi did not doubt. They saw with the eyes of faith. Under the form of a new-born infant they believed the eternal God to be present. They were convinced that the Child they beheld was their God, the long expected Saviour and Redeemer of mankind.

Knowing this, they fell down and adored Him. Then opening their treasures they offered Him gold, frankincense and myrrh. Gold is the tribute usually paid to kings. Jesus Christ was the King of kings, hence in this light gold was offered Him. Frankincense was offered to God in the temple morning and night. The smoke of the incense represents the prayers ascending to the throne of grace. Myrrh was used by the Jews in embalming. Hence as offered by the Magi it represents the humanity of Christ.

Gold was offered Him as king, incense as God and myrrh as man; jointly offered by the Magi they represent the two natures of God and man in the person of Jesus Christ. The Magi worshipped God in spirit and in truth. The same spirit must animate every true follower of Jesus Christ. We have been called to the true faith as the Magi were. This faith has been announced to the world by Jesus Christ Himself, it has been sanctioned and confirmed by miracles; it has been handed down to succeeding generations by inspired Evangelists; and it has been preserved in its original purity by the infallible teaching of the Catholic Church. This great gift has been bestowed upon us. Hence we owe God a debt of adoration for so singular a mercy.

The tribute of love, the tribute of devotion and the tribute of self-denial are the three acts of homage signified by the gold, frankincense and myrrh of the Magi. This homage of love, devotion and self-denial God exacts from every Christian. Let us, my dear friends, endeavor to render God this homage. Let us follow the teaching of the Church—the star of Bethlehem for us—that bright and evening star that will lead us to Jesus; it will guide us through all the trials of life it will light us in the darkness of the valley of death, and it will lead us safely to the other shore into the haven of eternal rest.

TEMPERANCE

DESTRUCTION OF MANHOOD

Alcohol not only weakens the powers of the mind, but dulls and deadens the moral feelings and extinguishes the noblest instincts of humanity in the human breast. We see parents addicted to drink wholly unmoved by the sufferings of their children, whether it be from pain or cold or hunger. These sufferings make no impression on the brain, sodden and stupefied with alcohol; they arouse no feeling of affection or compassion. Alcohol drowns all consciousness and sense of responsibility; when indulged in, it dehumanizes man.

Nor is any one nation the only sufferer from this dreadful plague. The curse following in the train of alcohol girdles the world. America and England, France and Germany, Italy and Russia, Sweden and Switzerland, Canada and Mexico and Australasia, all feel its disastrous effects. But it is particularly in the wine and beer-drinking countries that its most deplorable consequences are seen. Her powerful argument against those who advocate the use of beer and wine for a cure for intemperance. In Germany one-fourth of the inmates of the insane asylums were and are notorious drinkers. In the same country 20 per cent. of the children of drinkers are weak minded idiots or epileptics. "One of the worst evils that has set back the German people," says Professor Munterburg, "has been the wholesale use of beer and wine."

And the saying of the late von Moltke, the celebrated strategist, has become historic: "Beer is a far more dangerous enemy to Germany than all the armies of France." Brandy is the worst poison of all. Next to it come beer, and Germany is pre-eminently the land of beer-drinking.

SQUANDERING OF MILLIONS

Professor McCook estimated that the tramps of the United States alone cost the people over nine millions a year to support them: "a half more than the cost of the Indian Department, and one half the cost of our navy."

"From a sociological standpoint," says Nammack, "we are compelled by incontrovertible evidence to acknowledge that it (alcohol) is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity, disease and death." What greater reasons should prompt us to take an active part in organized total abstinence? Yet in their strange and sad ignorance of its destroying power, people take drink without any apprehension of its danger; yea, rather as if it were the cure for all the misfortunes and miseries "to which the flesh is heir." Whereas, as science is every day proving more and more, and as experience is also daily teaching, it is, for the generality of mankind, the most dangerous thing anyone could take and that for most persons it proves disastrous ruin.

DRINK-CRAVING—HOW CURED

"Unfortunately, in the case of alcohol," says Dr. Victor Horsley, "its withdrawal usually means that a 'craving' follows—a condition to be dreaded unless we are possessed of very strong power of self control. To crave is easy to control difficult; therefore, the wiser course is to avoid those things which tend to create a craving—words the truth of which it is difficult to gainsay, and it is quite alarming to think that 'six weeks are sufficient' to form a strong habit or longing for drink."

The inveterate and oftentimes irresistible craving which follows repeated acts of intoxication is, in a large proportion of cases, incurable, except by complete abstinence from alcohol for a period of time, of which it may be safely said that one year is the minimum that can be relied upon. With many, however, this period is not sufficient, and another probationary year is necessary, during which the patient may be permitted, as a test of his or her power of control, to return periodically for short intervals to the society of relatives or friends.

TRANSMITTING THE EVIL

Did this moral and social ruin end in the person of the dipsomaniac only the curse of the drink-craving would lose half its terror. But the full force of this terrible vice is only realized when we consider its effects in the physical deterioration and mental degradation of the drunkard's children. The wretchedness attendant upon a starvation diet and insufficient clothing, intensified by ill usage, is pitiable enough; but it is not so sad and deplorable as the inherited mental aberration, the criminal tendencies, and the vicious propensities that are transmitted through conception during a state of intoxication and perpetuated during the pregnancy of the habitual drunkard. Nay, more, to transmit these

PAIN NEARLY DROVE HIM MAD

Suffered Horribly Until He Turned To "Fruit-a-tives"



J. A. CORRIVEAU

DRYSDALE, ONT., June 15th, 1913 "I am a general storekeeper at the above address, and on account of the great pain I have experienced from using 'Fruit-a-tives', I recommend them strongly to my customers. They were a great boon to me, I can tell you, for about two years ago, I was laid up in bed with vomiting and a terrific pain at the base of my skull. The pain nearly drove me mad. Doctors feared it would turn to inflammation of the brain but I took 'Fruit-a-tives' steadily until I was cured. I have gained fifteen pounds since taking 'Fruit-a-tives' and I verily believe they saved me from a disastrous illness."

J. A. CORRIVEAU.

For Headaches, Neuralgia, Rheumatism and other diseases arising from an impure condition of the blood, 'Fruit-a-tives' is invaluable and infallible. 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

evils intoxication is not necessary. I give the very words of Dr. B. Richardson, the highest authority on this question, and a true friend of humanity.

All the evils resulting from hereditary alcoholism may be transmitted by parents who have never been noted for their drunkenness. Long continued habitual indulgence in intoxicating drinks is not only sufficient to originate and hand down the morbid tendency, but is more likely to do so than even of repeated drunken outbreaks, with intervals of perfect sobriety between.

The late Dr. Andrew Clarke, one of the most eminent medical men of our time, discussing the same truth, says: "It is not they alone (i. e., those who drink to excess) who suffer, but so soon as a man begins to take one drop more than what I have called the physiological quantity (which in his opinion is exceedingly minute), the desire is not only begotten in him but the desire becomes a part of his very nature and that nature so formed by his acts is calculated to inflict curses inexpressible upon the earth when handed down to the generations that follow after him as part and parcel of their being."

For "in the inscrutable designs of nature none is more manifest than this, that physical vice, like physical feature and virtue, descends to posterity; but no one of the transmitted wrongs, physical or mental, is more certainly passed on to the yet unborn than the wrongs inflicted by alcohol."

Deaths that are attributed to natural causes, such as cerebral apoplexy, cardiac valvular affections, cardiac and renal dropsy, ascites, diabetes, Bright's disease, paralysis of various kinds, gastric disorders, and particularly in men—affections of the bladder and generative organs of later life, which render their last days painful and miserable—all these are not generally associated with, or ascribed to, alcohol. But they are, surely the result of it in the case of drinkers as that there is a sun in the heavens. The relationship is more frequently realized in the instance of the liver, because the direct results are more easily traced in this organ than in others.

But whether quickly or slowly, alcohol inevitably injures all. Nothing is more striking than the quantity of alcohol that may be taken by some person with 'apparent' impunity, even for a number of years. Graves, in his "Clinical Lectures," described a case in which, for twenty years, over a pint of brandy or whiskey was taken daily before the breakdown came in the form of dropsy and other affections, but it came surely and terribly.

A DELUSIVE AGENT

Recent results of experiments in medical science have sounded the

death-knell of what is called moderate drinking. "From a scientific standpoint," says Dr. Victor Horsley, of the University of London, "the claim so often put before us that small quantities of alcohol, such as people take at meals, may have practically no deleterious effect, cannot be maintained." The same eminent physician again tells us that repeated experiments have been made to discover whether there is any certain limited quantity of alcohol which can be taken without disadvantage to the human body; the result is that "it is quite impossible to state that the smallest given quantity of this drug is harmless to our bodies." "A man," he again declares, "who desires to use his entire force on behalf of himself or his fellow man can do so best and longest by entirely avoiding alcohol."

Dr. Salter, London, says: "It is as absurd to talk of its value as an article of diet as it would be to class opium under the same head."

The idea so popularly held and practiced, that there is safety in taking it "after the day's work is done," is a delusion, for Professor Kræpelin, of Heidelberg University, has shown by actual demonstration that "alcohol causes a diminution of brain power which lasts sometimes until the evening of the next day." Von Helmholtz, the celebrated physicist of the nineteenth century, declared "that the very smallest quantity of alcohol served effectively, while its influence lasted, to banish from his mind all possibility of creative effort." And Schiller, the great German poet, used to say, "wine never invents anything." "In this way," says Dr. Victor Horsley, "alcohol is shown to be a delusive agent, thus proving the accuracy of Solomon's statement that 'wine is a mocker.'"

EXTREMELY DANGEROUS

As a drug alcohol is so extremely dangerous that the most eminent men of science in our day seldom or never prescribe it. Listen to a few of them. Dr. William Collins, M. P., one of the most eminent London surgeons, said: "If alcohol has any place in the treatment of disease, as it certainly has in the production of disease, it is as a drug prescribed cautiously and in strictly defined doses."

Dr. Davis, of Chicago, has said that "he never employs in all his practice an intoxicant—for the simple reason, that there are remedies that do as well, and the other remedies leave no harmful trace behind them. Nay, other drugs are, in some cases at least better. We have it on the authority of another eminent surgeon, Dr. George Crile, M. A., London, that the results of his experiments proved that in cases of "shock" the state of the sufferer was aggravated by the use of alcohol, and that "hypodermic injection of strychnine and atropine, and the use of other substances, are better calculated to bring the patient out of danger than the alcohol." The terrible danger of this poison may be estimated from this one fact, that the smallest sip of the weakest wine or other liquor is sufficient to arouse the sleeping demon of the drink-craving which is eating up thousands around us and is hurrying them to their ruin.—Rev. W. J. Mulcahy in Irish Ecclesiastical Record.

A CONVERT'S JOURNEY

The story of a convert's journey from Protestantism into the Church is nearly always interesting. The goal that each attains is the same, but the paths that lead to it and the experience had on the way are wonderfully varied. English speaking Catholics, happily, are well provided with such books. We have, for example, Newman's incomparable "Apologia," Brownson's "Convert," Allies' "Life's Decision," Stone's "Invitation Heeded," Benson's "Confessions of a Convert," Von Ruville's "Back to Holy Church," De Costa's "From Canterbury to Rome," Hitchcock's "Pilgrim of Eternity," Burnett's "Path which Led a Protestant Lawyer to the Catholic Church," Miss Curtis's "Some Roads to Rome in America," and a number of others. A valuable addition to this list of books is "A Royal Life," a biography of Henry Livingston Richards, written by his Jesuit son. For the work not only gives an account, largely in his own words, of an Episcopal minister's conversion to Catholicism and of his subsequent career, but the volume also contains an extended sketch by Father Richards of the Oxford Movement in this country, which will be of great service to the student of American Church history. It could be wished, however, that the author had said more about the progress of Tractarianism in New England, and had furnished the volume with an index. As the book is a son's loving tribute to a venerated father, the reader may look for a very full and readable biography, but see rather in Mr. Richards an excellent example of the kind of laymen the Church in this country needs to day.

Henry Livingston Richards, a descendant on both his father's and his mother's side, of New England Puritans, and patriots of '76, was born in Granville, Ohio, in 1805. After becoming a Catholic he liked to believe that through his mother, Isabella Mower, "very probably a modification of Moore and through her mother, Jennie Dorrity, some Irish blood ran in his veins. His father was the pioneer doctor of a little frontier village and an old-fashioned Calvinist. At sixteen Henry was sent to Kenyon College, which Philander Chase,

For Clean Sanitary free from Grease and Scum use Old Dutch Cleanser

the first Protestant Episcopal Bishop of Ohio, had just founded. "Vivid descriptions are given of the hardships young Richards had to endure, and a good account, too, of his early religious experiences. He had to leave college, however, after a year's stay to be a clerk in his uncle's store. He was duly "converted" and became an exemplary "church member." Dr. Richards, his father, meanwhile had embraced Episcopalianism, taking with him from the local Congregationalist church a company of seceders, and was appointed their lay-reader. Henry followed his father. Reentering Kenyon college, young Richards was graduated and then began to study for the ministry. He was ordained in 1842, married that same year Miss Cynthia Cowles, and took his bride to Columbus, Ohio, where he became the first rector of the new missionary church of St. Paul. The Rev. Mr. Richards' "style of Churchmanship" at this time was "Extreme Low," with a strong Calvinistic bias. But he now found that he was expected to minister to the spiritual needs of a congregation whose leading members held High Church views. I cannot refrain from an expression of astonishment," he wrote in after years, "at the temerity with which I undertook the serious and awful responsibility of directing souls and educating them for eternity with the crude, half-fledged notions in which I had been educated." He says in another place: "I felt very sensibly as a result of my parish labors among the people, the necessity of something like Confession, in order to complete success in the work of my ministry."

Meanwhile, a zealous bookseller, who belonged to Mr. Richards' flock, kept his pastor supplied with the Oxford Movement literature that was coming from England. This course of reading made him adopt the Via Media theory, and he began to consider himself a "Catholic." But when an Irishman came to St. Paul's one day and asked: "Is this the Catholic Church?" Mr. Richards promptly answered, "No!" and directed the stranger aghast. "Think of my chagrin and mortification," he says, "when I became conscious of this sudden and spontaneous betrayal of my new principles." Thus was St. Augustine's ancient test applied again in Ohio.

The bitter opposition shown by the Evangelical party of the Episcopal Church to the Tractarian Movement helped to hasten conversions to Catholicism. Charges made against two High Church bishops forced them to resign their sees and checked the spread of the Via Media theory in the Episcopal Church. But between 1845 and 1852, about fifty American Protestant clergymen became Catholics. One of them was Mr. Richards.

Because of failing health he left Columbus in December, 1848, and journeyed to New Orleans. While there he chanced to pick up in a Catholic bookshop a copy of Keen, an "Catechism," which he bought and read. The book gave Mr. Richards a new idea of Catholic doctrine, and Kenrick's "Primacy of the Apostolic See," Milner's "End of Controversy," and frequent visits to Catholic churches, wrought such a change in the minister's religious opinions that he returned home the following spring no longer a Tractarian. A family uproar, of course, ensued. There was certainly no precipitancy, however, about his next step toward the Church, for though he had consulted a priest about being received, he continued for two years to officiate quite often as a minister. But on being stricken down with a serious illness he realized his soul's peril, and as soon as he was well enough, made arrangements for his reception into the Church. He became a Catholic, January 25, 1852.

As is not unusual with converts, Mr. Richards had many things to try him during the early years of his Catholic life. Leaving his wife and four children in his father's care, he secured employment in a New York commercial house, and went to Jersey City to live. But just as he began to thrive a little an attack of illness laid him low, cost him his position and plunged him into poverty.

THE SANCTIMONIOUS PENNY

Jerome S. McWade, the millionaire collector of Duluth, was appealing on the Mauretania for a seaman's fund. "Let the collection be generous," he said. "We want none of the penny and quarter parable here." A penny and a quarter, side by side in a pocket fell into conversation. "I'm worth twenty five of you," said the quarter haughtily. "That's true," replied the humble penny "but in my respect, sir, I'm superior to yourself." "Pshaw; how so?" said the quarter. "I go to church, sir, far, far oftener than you," replied the penny.

The good we do men is quickly lost; the truth we leave them remains for ever; and therefore the aim of the best education is to enable students to see what is true, and to inspire them with love of all truth. Professional knowledge brings most profit to the individual; but philosophy and literature, science and art elevate and refine the spirit of the whole people, and hence the university will make culture its first aim, and its scope will widen as the thoughts and attainments of men are enlarged and multiplied.—Spalding.

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A reputable medicine, and only requires touching the tongue with it occasionally. Price 75c.

LIQUOR HABIT

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart, 155 King Street East, Toronto, Canada.

However, he subsequently succeeded in making a new start, prospered sufficiently to have his family join him, and when he saw them all baptized Catholics his happiness was complete. "Mr. Richards," writes his biographer, "never underwent such a period of acclimatization as some converts experience after their entrance into the Church. He never felt any of their repugnances to Catholic doctrines, the result, no doubt, of their early prejudices. As he said himself, he 'took it strong.' From the beginning he was fervent and enthusiastic in all the exercises of Catholic piety as though he had been reared in the faith," and the Catholic atmosphere in which he now began to live had a mellowing influence on the former Puritan minister.

From the time of his conversion to that of his death, Mr. Richards took a keen interest in Catholic activities of all kinds and labored zealously to promote them. He was always tireless in Sunday school work; a St. Vincent de Paul Conference started in Jersey City in 1857, and probably one of the earliest founded in this country, made him its first president; and he was largely instrumental in securing the admission of the priest into the charitable and penal institutions of Hudson County, and in bringing about a great improvement in their administration. A sympathetic friend of converts, Mr. Richards did much to make them feel at home in their new surroundings. To the Catholic Review, a weekly paper edited by P. V. Hickey, he frequently contributed articles of a controversial character or urging the necessity and advantages of religious education. That Mr. Richards' practice in the matter kept pace with his theory is proven by the fact that he sent all his children to Catholic schools.

When his business made him, in 1868, a resident of Boston, he became a pillar of the Immaculate Conception Church, and began to promote Catholic interests in New England metropolises with the same zeal he had shown in Jersey City. The Catholic Union, and organization of educated men which was founded in 1873 for the furthering of Catholic activities, elected him the successor of its first president, Mr. Metcalf, and he worked with others until religious privileges had been won for the Catholics in Boston's houses of charity and correction. He lectured a little, and wrote a great deal for the Sacred Heart Review and other Catholic periodicals. Indeed, he wielded such a trenchant pen that in 1871, Father Hecker wanted him to be the editor of a weekly paper that he purposed starting. Mr. Richards felt, however, that he should decline the offer. The "project was finally abandoned," says his biographer, and Father Hecker's "ideal of a great Catholic weekly has been realized only recently in America."

The panic of 1873 forced Mr. Richards out of business, and at sixty-four he found himself looking for employment. He soon secured a place, however, on the Boston Board of Charities, and was connected with that body for twenty-three years, being enabled during that period to do a world of good to the countless poor he visited. After seeing his youngest son ordained a priest at Woodstock in 1885, he joyfully said his Nunc dimittis, but his health then began to improve so unexpectedly that he not only lived to celebrate with his wife their Golden Wedding in 1892, but published ten years later a booklet, entitled "Fifty Years in the Church." "He wished to testify to his old friends and to the Protestant world in general that he had found the Church, not only everything that he had expected, but far more, and that every year only served to increase his love for the Holy Mother of the Faithful and his gratitude to God for being sheltered within her bosom." Surviving his wife but a few years, Mr. Richards ended his "Loyal Life," November 8, 1903, while his Jesuit son stood by his bedside and gave the last absolution. On his monument was engraved the appropriate text from his patron, St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith."—Walter Dwight, S. J., in America.

is recognized as one of them. Here is another remarkable fact: A competitor originated our slogan. After studying our instruments he declared: The Sherlock-Manning is declared: The Sherlock-Manning is

"Canada's Biggest Piano Value"

You cannot buy a better piano than the Sherlock-Manning, pay what price you will, and when you do buy a Sherlock-Manning you can rest assured that your instrument is —one of the few great pianos made —that it is unrivalled in brilliancy of tone —that it is built to endure, and YOU save \$100 by our different and better way of doing business. Don't you think that it would pay you well to consider our proofs of these claims? Write to-day for our handsome Art Catalogue. And the proofs. 43

SHERLOCK-MANNING PIANO CO.

(No street address necessary) London, - Canada

Church Bells

Memorial Bells a Specialty. 1000 Bell Foundry Co., Baltimore, Md., U.S.A.

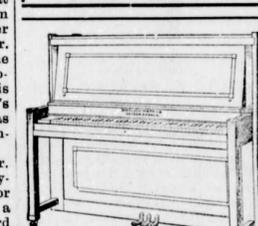
An ability and an opportunity to do good ought to be considered as a call to do it.—Richard Cecil.

Send your Raw FURS to John Hallam FREE HALLAM'S TRAPPER'S GUIDE

BELLS, PEALERS, CHIMES

MOTTO FOR 1914 Don't Worry Worry impairs efficiency and thus tends to bring about the very evils that we dread.

Mutual Life Assurance Co. of Canada Waterloo, Ontario



Few Great Pianos

Most piano makers will tell you that their instruments are the best made. Some of them think so. Others merely say so. But, as a cold, business proposition there are only a few really great pianos manufactured—their hidden parts are identical—and the

Sherlock-Manning 20th Century Piano

is recognized as one of them. Here is another remarkable fact: A competitor originated our slogan. After studying our instruments he declared: The Sherlock-Manning is

"Canada's Biggest Piano Value"

You cannot buy a better piano than the Sherlock-Manning, pay what price you will, and when you do buy a Sherlock-Manning you can rest assured that your instrument is —one of the few great pianos made —that it is unrivalled in brilliancy of tone —that it is built to endure, and YOU save \$100 by our different and better way of doing business. Don't you think that it would pay you well to consider our proofs of these claims? Write to-day for our handsome Art Catalogue. And the proofs. 43

SHERLOCK-MANNING PIANO CO.

(No street address necessary) London, - Canada

Church Bells

Memorial Bells a Specialty. 1000 Bell Foundry Co., Baltimore, Md., U.S.A.

SEEDS SURE GROWERS GOVERNMENT TESTED Write for Catalogue Wm. RENNIE Co., Limited