

Christ through the Church, for there was then no church through which to approach Him; nor could they have been expected to draft upon uninitiated sacraments any more than upon unformulated creeds. Their mental processes, as far as we can judge, was not only that which was eminently rational, but was the only one which was rationally possible. They were receptive, yet unprejudiced; anticipative, yet unprepossessed; precisely as anyone should be who, conscious of being in darkness, yet seeks for light.

But Dr. Abbott is far from confining his meditation to this fact alone. He proceeds to develop its importance by an inference. Compared with the religious history of subsequent ages; with the endless definitions of dogma and the equally endless quarrels over the dogma which have been defined, the story of the three wise men stands out in vivid and striking contrast. Nor can we fail to apply the apparent moral of this contrast to ourselves. If they found Christ, without a dogma, why also may not we? And if dogma is thus shown, in actual experience, to be unnecessary, is it not, and has it not ever been, a source of obscurity rather than of light?

In this way does the Doctor lead us to the threshold of the new theology, for it is as the precursors of the new theology that the wise men, in his opinion, stand clearly revealed. The traditional teaching of Christianity is demonstrated by their example, to be little else than an aggregation of stumbling blocks; and as that same example proves the essential obstructiveness of the system, so does it, and in scarcely less degree, suggest its condemnation.

Yet if we prescind altogether from Dr. Abbott's inferences, and confine ourselves to the most literal and concrete facts, it will be abundantly evident that he labors under two important misconceptions, so important, indeed, as substantially to vitiate the very point which his entire article was designed to illustrate. In the first place, it is distinctly untrue even to imply that the method of the new theology is to seek Christ without a dogma. It would, indeed, be far nearer the truth to say that it is the only school of theology today which habitually and designedly employs dogma in its quest of Him. And while it is beyond question that its thinkers have rejected those teachings which an uninterrupted tradition has sanctified, and the living authority of the Church has sanctioned, yet it is equally beyond question that they have surrendered themselves, wholly and absolutely, to a dogmatism which is both founded and dependent upon their own impressions, and which, though less rational in its nature, is not one bit less arbitrary in its demands. It is in rigid conformity to this dogmatism that Christ is sought. It is to its subjective and wholly irresponsible standards of measurement that all discussions relating to His life or mission or precepts are referred. And it is in blind and uncritical obedience to its dictates that every trace of the miraculous and the supernatural are expunged from the sacred text. To criticize this method, is not my purpose, but to claim it as the method of the three wise men, in the light of present knowledge, a direct negation of all evidence.

And again Dr. Abbott misconstrues the very position which dogma occupies and must ever occupy in any rational scheme of religion; and this misconception will become perfectly apparent if we but ask ourselves the question: Why it was that the three wise men sought Christ at all? Dr. Abbott writes, with more rhetoric than logic: "Their faith was not a knowledge, it was only a hope," and he continues, "But inspired by this hope they had the courage to undertake a long, wearisome and perhaps perilous journey, of four or five months' duration." Now what was the purpose of all this? Was it that starting with openness of mind they might end in ignorance or vacuity? Was the motive of their unprepossession that they might never become possessed? The Doctor speaks of their "sincerity of desire," and their "steadfastness of purpose." But his very words compel in us the logical inference that their desire was fixed upon an object both definite and precise, and that their steadfastness was the means by which they might more surely obtain it. In short, the really striking point in the entire story of the Epiphany, and the one which is of genuine significance to our age, is not at all that the wise men sought Christ, without a dogma. It lies rather in the implied firmness of their conviction that they would leave Him with one.

Dr. Abbott's article illustrates as well as anything could the palpable disparity between that simplicity which the new theology so arrogantly professes, and the essential obscurantism of its practice. He begins with that dogmatism in which he should logically end, and ends in that openness of mind with which he should logically begin. He preaches mental receptivity as a necessary preliminary to receiving nothing, and he dogmatizes himself into a rejection of all dogma. As an exhibition of mental gymnastics, it is interesting enough. As a serious contribution to religious thought, it is altogether useless and therefore clearly negligible.

Yet despite all this Catholics may readily agree with the Doctor that the mental attitude with which the

wise men approached Christ is not without its lesson for our time. It is, indeed, the very attitude upon which the Church has ever insisted, and which she urges today with all her power, upon those who are in ignorance of or in opposition to her claims. It is perhaps of more importance now than ever before. The approach to Christ is obstructed by many a so-called scientist, by many a higher critic, by many an untrained theologian. To say this is in no sense to discredit their several professions, or to minimize any of their real contributions, but it is hardly possible to overstate the absurdity of an error which seems, upon all sides, to dominate and possess modern thinkers, or to overestimate the conclusion which it has imparted into modern thought. That error lies in the wholly fictitious value ascribed to what has herein been termed "open-mindedness," and in the utter failure to recognize that this, viewed as a mental attitude, is normally and essentially transient. By its very nature it is anticipative of content; and in virtue of that same nature, it is extinguished when content is received. Subtracted from it all possibility of such content, and it remains an inexplicable emptiness, without purpose and without point.

Dr. Abbott, therefore, has but exemplified a fallacy all too common. He has invested the purely transient with a permanent value; and while denying any value at all to the permanent, he has unconsciously assumed it in a sense which, as his very article proves, is as irrational as it is impossible.—John D. Tibbits in America.

**THE SPIRIT OF GARDENING**

Spring is an inspiring season when almost everyone can catch something of the spirit of reawakening life. To see the trees gradually budding, the bushes preparing for their summer verdure, and the gardens pushing up their first spring flowers is a delight to the eye and an inspiration to the soul.

The spirit of gardening is in the air. In spite of the smallness of the plots which so many of us have around our dwellings, we were excited during war time to plant something which might be useful later on. Some of us did. Some of us went into it on a grand scale, and raised almost enough to live on. Others, perhaps, raised only enough to lazen by and experience that farming—even kitchen gardening—is not quite as simple an amusement as the city dweller might be led to think.

But everyone who went in for gardening in the right spirit probably found in it the thrill of actual production. Did it treat us to some new aches and pains of back and limbs? What of that, if these were followed by more vigorous health, and the inspiration to seek more of it out in the open air?

Did it not harden our muscles? Did it not teach us new lessons in patience and perseverance? Gardening, be it in vegetables or in flowers, is an education. It teaches how beautiful things grow from homely ones, complicated things from simple ones, great things from little ones. And it teaches that such growth will not properly take place without proper conditions, proper care, proper perseverance.

Now, perhaps not everyone can indulge in gardening of this sort. But there is a kind of gardening in which he not only can, but should, engage, not only in spring time and in country or suburbs, but at all times and in all places. It is spiritual gardening. Everyone's spiritual and physical makeup is a garden, and in this domain everyone can be his own landscaper architect. An almost infinite variety of seeds are offered to the choice of each person. Some of them will grow into beautiful flowers, some into ugly weeds—in such cases according to the choice of the architect and the gardener's care in tending them.

These are seeds of good and of bad habits. We do not have to apply for them. They are ready at hand. Neither need we be ignorant of what may come of them after we have planted and cared for them. They are labeled in a way that our consciences are equipped to read. The soil in which we plant them is ourselves, and we can make it as rich as we wish, or let it become so poor as to be barren. What we must do is to plant what we choose, and the product will be, under God, what our care makes it.

If we want weeds as our garden, we can have them. If we want flowers, we can have them, likewise. We are not unescapably compelled, by circumstances or by anything else, to choose either good or bad seed. We are free to choose either. We shall not become either evil or good without choice and care.

And so, when we see the farmer tilling his soil and caring for his fields, or the gardener weeding his plot and tending it, we should take notice. We should take the hint. We have a garden of the soul which is calling us to do likewise. It has its weeds which must be dug up. It has its soil which must be improved. It demands the seeds which shall make it grow. And after we throw them in, we can not go off and leave them there alone, and expect to wake up in the middle of the Summer and find them grown into things of intoxicating beauty to eye and to nostril. We must stand by them, work over them with great patience and perseverance, and not be overcome by a little perspiration.

Tending the garden of the soul is no day dream. It requires hard work, just as does almost everything worth while in this world. It requires first an ideal, then a plan to realize it, then hard work to reach the goal. The seeds of virtues and of vices alike are ready at our hands, it does not take much effort to choose and take them. But it does require effort to take the seeds of virtue which we have chosen and force them into flower.

But what a thing of beauty and a joy forever is the full bloom! Just as the radiant colors and the exquisite perfume of a flower garden in Summer make a poem of poems, so do the radiant virtues and the exquisite atmosphere of a well lived life write poetry into the drab pages of life. We thrill in reading the life story of some great man, of some great woman, of some great saint who has brought the garden of his or her soul into full bloom. How they stand out among commonplace mortals as shining lights in a deep forest at night! What a tower of strength in a plain of weakness is a great statesman or a great leader of thought; what a benediction is even the countenance of a saintly man!

But we can all mirror something of their greatness if we become, each according to his power, the gardeners of our souls that they have been. For they did not come on earth with all their virtues ready made, their character all formed from the beginning. They had to plant their gardens and nurse them into bloom. In great or small degree, we can all do likewise. And what sweetness will be ours when the garden is in full bloom!—The Pilot.

**THE BLESSED VIRGIN'S MONTH**

Catholic Transcript

"Why is May chosen as the month in which we exercise a special devotion to the Blessed Virgin?" Cardinal Newman asks in his "Meditations and Devotions."

In answer, he finds the first reason in the bursting forth of the earth into fresh foliage and springing grass after the cold and snow of winter. The raw atmosphere and wild wind and rain of March and April are gone; the sun is warm, the air is sweet with fragrance from blossoming trees and plants, the days are long and bright: "For such gladness and joyousness of external nature," says the client of Our Lady, "is a fit attendant of our devotion to her who is Mygdalim Rich and the House of Gold." Sometimes there may come a bleak, inclement May, but still it is the month of hope and promise, "it is the month that begins and heralds in the summer." We know that fine weather is coming. "Brightness and beauty shall." In the Prophet's words, "appear at the end and shall not lie." Newman reasons thus:

May then is the month, if not of fulfillment, at least of promise; and it is not this very month which we most suitably regard the Blessed Virgin, Holy Mary, to whom this month is dedicated?

The Prophet says: "There shall come forth a rod out of the root of Jesse, and a flower shall rise out of his root." Who is the rod, or beautiful stock or stem out of which the flower grows, but Mary, Mother of Our Lord, Mary, Mother of God?

It was prophesied that God should come upon earth. When the time was now full how it announced? It was announced by the Angel coming to Mary, "Hail, full of grace," said Gabriel, "the Lord is with thee; blessed art thou among women." She then was the sure promise of the coming Saviour, and therefore May is by a special title her month.

Continuing his claim for May as Mary's month, the Cardinal points out that May is the month of joy in the Church's year, the ecclesiastical year. "It is at once the most sacred and the most festive and joyous portion. Who would appoint February, March or April to be the month of Mary—times of Lent and penance? December is a time of hope, of joy too because of Christmas but it is also a time of fasting. January has the Epiphany with its Sundays in succession, but these in most years are cut short by the urgent coming of Septuagesima."

May belongs to the Easter season; the great feast of the Ascension of Our Lord comes in May, except once or twice in forty years; Pentecost, the feast of the Holy Ghost, is commonly in May, and not infrequently the feast of Holy Trinity and Corpus Christi are in Mary's month.

May, therefore, is the time in which there are such frequent Alleluias because Christ has risen from the grave, Christ has ascended on high, and God the Holy Ghost has come down to take His place; here then we have a reason why Mary is dedicated to the Blessed Mary. She is nearest and dearest to God, and this month should be hers, this month of His great Providence to mankind. But there are reasons also. Mary is the mother of Jesus, and the Queen of all Saints, and in the month of May some of the greatest feasts of the saints have been placed by the Church. Cardinal Newman calls our attention to some of these great occasions:

Pius V., also two of the greatest doctors—St. Athanasius and St. Gregory Nazianzen; two holy virgins especially favored by God—St. Catharina of Siena (as her feast is kept in England) and St. Mary Magdalen of Pazzi; and one holy woman most memorable in the annals of the Church, St. Monica, the mother of St. Augustine.

St. Philip Neri occupies with his novena and octave, fifteen out of the thirty-one days of the month. These are some of the choicest fruits of God's manifold grace, and they form the court of their glorious Queen.

Surely we who read these beautiful thoughts will try to enter fittingly into the celebration of Mary's month, to do our share in honoring the Queen of Heaven, who was placed by her Divine Son:

"Above all the angels in glory untold, Standing next to the King, in a vesture of gold."

**AN UNWORTHY COMMUNION**

The first and most essential disposition for Holy Communion is the state of grace, that is, exclusion of guilt of mortal sin. Without this disposition Holy Communion would be nothing more or less than a sacrifice. To receive unworthy is to approach the Holy Table with mortal sin on the soul, either on account of not having confessed it, or, if confessed the soul still remains attached to it.

**ENORMITY OF SACRILEGIOUS COMMUNION**

St. Paul brings vividly before us the enormity of this crime. In the first place he says that whosoever communicates unworthily "is guilty of the body and blood of the Lord." Christ and sin are two terms so mutually opposed and incompatible that they cannot be united without becoming an object of horror and abomination in the sight of God.

"What fellowship hath light with darkness, what concord hath Christ with Belial?" Behold here a sin, the intrinsic malice of which is enormous.

In the second place, the same Apostle adds: "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself." From these texts we may learn the enormity of this sacrilege. To receive Jesus into a soul that is in the grasp of Satan because of mortal sin, is to offer Him a habitation the most unworthy of sin, and to force Him in spite of Himself to dwell with sin and live with the demon. Now, what crime can be more abominable than this? If every sinner despises God when he tramples upon His laws, what will be said of the man who directly dishonors Him in His person? If every profaner of a holy and consecrated object commits a grave sin, what will be said of the man who not only profanes the sacred vessels, but the very Holy of Holies, the body and blood of the Lord?

The words of St. Paul, "He is guilty of the body and blood of the Lord," show us that in this sin there is a malice nothing short of deicide. Being guilty of the body and blood of the Lord means the same as putting Him to death. The Fathers of the Church have ever understood it, as, "He shall be punished as if he had murdered Christ," and they compared the crime of an unworthy Communion to the crucifixion of Christ by His enemies.

**CONSEQUENCES OF THIS SACRILEGE**

"He that eateth and drinketh unworthily, eateth and drinketh judgment unto himself," are baneful and terrible. Read in Church history that passage wherein is related the manner in which Pyrrhus was condemned in the Lateran Council. During the sitting of his Council, while the Divine Sacrament was being offered up the Pontiff had the consecrated chalice carried to the throne, and dipping his pen in the Precious Blood, wrote the excommunication and condemnation of the unhappy man. Among certain nations of antiquity, we read that persons guilty of great crimes and condemned to death, were obliged to swallow the paper, which contained the sentence.

More horrible by far is the fate of him who communicates unworthily. The sterner eats and drinks unto himself his judgment and condemnation. He swallows that blood, he absorbs it, he incorporates it with himself, like food and drink in the stomach he eats and drinks judgment to himself. Just as poison swallowed spreads through the body, its deadly qualities, in like manner, the Holy Eucharist received unworthily becomes a poison which spreads its ravages all around. What a strange and mournful picture is this? Jesus the foundation of life, is changed into a fatal poison?

In addition to these external and corporal punishments, there are the interior, and spiritual chastisements. Spiritual blindness, abandonment of God complete and total subjection to the devil. Think of Judas? Though he was a miser, evilly disposed and uncharitable, though he had in several ways lowered the demon to enter his heart; yet he was not fully possessed by him until he made the unworthy Communion. "And after that morsel, Satan entered into him," John xiii. 27. Then it was that the devil blinded him; led him to execute the hateful design of selling his Master; and finally tempted him to hang himself.

These thoughts show us the enormity and consequences of a sacrilegious Communion and should fill us with a wholesome fear of ever so receiving. They should not however, cause us disquietude, if at times we lack devotion. To avoid the above mentioned evils, it is sufficient to be in the state of grace, a condition that excludes the presence of mortal sin. To honor the Holy Eucharist, however, and to derive therefrom all the precious fruits which it is destined to produce, there is required of us a true spirit of piety, a purifying of all affection to sin, and the adorning of the soul with virtue.—The Tablet.

**THE CHURCH AND LABOR**

Common sense and the best of judgment are necessary in order that there be fewer clashes between capital and labor. If we consider the advice of the Church we shall find both these necessary qualities; we shall gather suggestion which, if accepted, will go a long way to overcome industrial disturbances and bring us back to that peace which is so desirable at the present moment.

The position of the Church is well set forth in the Encyclical of the late Pope Leo XIII. written in 1891. As our own Bishops say: "The document shows the insight of that great Pontiff into the industrial conditions of the time and his wisdom in pointing out the principles needed for the solving of economic problems."

The Church insists on the right of labor to organize. Our own Hierarchy tells us there are two rights, one of employees and the other of employers, the violation of which contributes largely to the existing unrest and suffering. "The first right," say the Bishops, "is of the workers to form and maintain the kind of organization that is necessary and that will be most effectual in securing their welfare. The second is the right of employers to the faithful observance of the labor unions of all contracts and agreements."

A dispute that cannot be adjusted by direct negotiation between the parties concerned, should always be submitted to arbitration. Neither employer nor employee may reasonably reject this method on the ground that it does not bring about perfect justice. . . . Like the law court the tribunal of industrial arbitration provides the nearest approach to

justice that is practically attainable. To secure peace and at least a modicum of contentment labor must have a living wage; but that never can be secured by the revolutionary tactics of Socialism or the radicalism so rampant in various sections nowadays. Catholic workmen should beware of the extremist. As a general thing he is ill informed. He works mostly with his tongue. He is in the class which insists that "the world owes him a living," and he attempts to secure it without ever considering the biblical injunction that man must live by the sweat of his face.

In the Encyclical referred to Leo XIII. said that one remedy would be "to induce as many as possible of the humbler classes to become owners." In the now famous Pastoral Letter of the American Hierarchy, commenting on the Pope's suggestion, the Bishops say: "This recommendation is in exact accord with the traditional teaching and practice of the Church. When her social influence was greatest, in the later Middle Ages, the prevailing economic system was such that the workers were gradually obtaining a larger share in the ownership of the lands upon which, and the tools with which they labored. Though the economic arrangements of that time cannot be restored, the underlying principle is of permanent application, and is the only one that will give stability to industrial society."

Twere well for Catholic workmen to hearken to the voice of their leaders. They seldom make mistakes. They are men of prudence; they never jump at conclusions; their decisions, almost invariably, are right.—Catholic Sun.

COMMUNICATION WITH THE DEAD

When St. Augustine fully realized that his mother was indeed dead, he shed bitter tears for her who had shed so many for him. She was ever present in his memory, and daily he remembered her at the altar. When some one spoke of the dead returning he would say: "Ah, the dead do not return, for were it possible to do so, she would come back to me who could not live away from me, and who never let me in all my wanderings. God forbid that in a higher state of existence she should cease to love, or that she should not, if she could, come to console me when I suffer, she who loved me more than you can say."

These thoughts show us the enormity and consequences of a sacrilegious Communion and should fill us with a wholesome fear of ever so receiving. They should not however, cause us disquietude, if at times we lack devotion. To avoid the above mentioned evils, it is sufficient to be in the state of grace, a condition that excludes the presence of mortal sin. To honor the Holy Eucharist, however, and to derive therefrom all the precious fruits which it is destined to produce, there is required of us a true spirit of piety, a purifying of all affection to sin, and the adorning of the soul with virtue.—The Tablet.

Common sense and the best of judgment are necessary in order that there be fewer clashes between capital and labor. If we consider the advice of the Church we shall find both these necessary qualities; we shall gather suggestion which, if accepted, will go a long way to overcome industrial disturbances and bring us back to that peace which is so desirable at the present moment.

The position of the Church is well set forth in the Encyclical of the late Pope Leo XIII. written in 1891. As our own Bishops say: "The document shows the insight of that great Pontiff into the industrial conditions of the time and his wisdom in pointing out the principles needed for the solving of economic problems."

The Church insists on the right of labor to organize. Our own Hierarchy tells us there are two rights, one of employees and the other of employers, the violation of which contributes largely to the existing unrest and suffering. "The first right," say the Bishops, "is of the workers to form and maintain the kind of organization that is necessary and that will be most effectual in securing their welfare. The second is the right of employers to the faithful observance of the labor unions of all contracts and agreements."

A dispute that cannot be adjusted by direct negotiation between the parties concerned, should always be submitted to arbitration. Neither employer nor employee may reasonably reject this method on the ground that it does not bring about perfect justice. . . . Like the law court the tribunal of industrial arbitration provides the nearest approach to

justice that is practically attainable. To secure peace and at least a modicum of contentment labor must have a living wage; but that never can be secured by the revolutionary tactics of Socialism or the radicalism so rampant in various sections nowadays. Catholic workmen should beware of the extremist. As a general thing he is ill informed. He works mostly with his tongue. He is in the class which insists that "the world owes him a living," and he attempts to secure it without ever considering the biblical injunction that man must live by the sweat of his face.

In the Encyclical referred to Leo XIII. said that one remedy would be "to induce as many as possible of the humbler classes to become owners." In the now famous Pastoral Letter of the American Hierarchy, commenting on the Pope's suggestion, the Bishops say: "This recommendation is in exact accord with the traditional teaching and practice of the Church. When her social influence was greatest, in the later Middle Ages, the prevailing economic system was such that the workers were gradually obtaining a larger share in the ownership of the lands upon which, and the tools with which they labored. Though the economic arrangements of that time cannot be restored, the underlying principle is of permanent application, and is the only one that will give stability to industrial society."

Twere well for Catholic workmen to hearken to the voice of their leaders. They seldom make mistakes. They are men of prudence; they never jump at conclusions; their decisions, almost invariably, are right.—Catholic Sun.

**HAY FEVER, ASTHMA**  
Catarrh and Chronic Bronchitis  
All surrendered their terrible effects upon the human bodies of no less than 10,000 Canadians, by use of Buckley's Biotic Treatment. Don't suffer one minute longer. Send to day for trial size, etc.  
W. K. BUCKLEY, Mfg. Chemist  
142 Mutual Street Toronto, Ont.

**Ursuline College of Arts**  
The Ladies' College and Residence of the Western University, London, Ontario  
Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D., Bishop of London.

All Courses Leading to Degrees in Arts

For information, apply to  
**Brescia Hall**  
London, Ont.

For information, apply to  
**Brescia Hall**  
London, Ont.

**OLYMPIER**  
CHURCH  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.



**Trust Your Complexion To Cuticura**  
The majority of skin and scalp troubles may be prevented by using Cuticura Soap exclusively for all toilet purposes. On the slightest sign of redness, roughness, pimples or dandruff, apply a little Cuticura Ointment. Do not fail to include the exquisitely scented Cuticura Talcum in your toilet preparations.  
Soap 25c. Ointment 25c and 50c. Talcum 25c. Sold throughout the Dominion. Canadian Depot: Lescage, Limited, 24 St. Paul St., W. Montreal.  
Cuticura Soap shaves without mug.

**Ready for Delivery**  
"Three Daughters of the United Kingdom"  
By Mrs. Innes-Browne  
What They Say About This Book:  
THE SCOTSMAN: "Many people will welcome it, and rightly, as an excellent portrait of a life of which the greater part of the Protestant world knows little that is authentic. Its realism and earnestness are very striking. Its literary graces are many."  
THE IRISH MONTHLY: "The history of three girls, English, Irish, and Scotch. . . Many young persons will study their careers, as here narrated, with much pleasure and profit."  
THE ROSARY MAGAZINE, New York: "The volume is a welcome addition to Catholic fiction. . . Its tone is elevating and inspiring, and hence we wish that it be found in every Catholic household."  
THE TABLET: "The story is well and pleasantly told, and the book should find a welcome in every convent library, and, indeed, in every Catholic home."  
PRICE \$1.30  
POSTAGE 10c. SALES TAX 2c.  
TOTAL \$1.42  
The Catholic Record  
LONDON, CANADA

**Now It Can Be Told**  
by PHILIP GIBBS  
PRICE \$3.25  
Postage 10c.  
Philip Gibbs has startling things to say that he could not tell the world until now, and he has singled the permanent values out of the bewildering world panorama of the past few years. He comes to a new vision to which the world is just awakening.  
Catholic Record  
LONDON, CANADA



**Washing after every wearing saves Silk Underthings**  
HALF the charm of silken things lies in keeping them fresh and sweet. Moreover perspiration discolors and shortens their life. Why not wash them after every wearing?  
It's delightfully simple. Use the pure, gentle, cleansing LUX suds. Make just a bowlful, anywhere, any time. Just dip them up and down—press out the water—rinse—iron with a warm iron—and it's done.  
LUX will hurt no fabric that pure water may touch. Sold at all grocers and departmental stores.  
Recipe booklet "The Care of Dainty Clothes" mailed on request.  
LEVER BROTHERS LIMITED, TORONTO 81

**LUX**  
To WINNIPEG, BRANDON, REGINA, SASKATOON, CALGARY, EDMONTON, PRINCE RUPERT, VANCOUVER, VICTORIA  
THE "NATIONAL"  
LEAVES TORONTO 11.00 P.M. DAILY  
via G.T., T. & N.O. and C.N.Rys.  
via Parry Sound and Sudbury  
Leave Toronto 8.45 p.m. Daily except Sunday  
STANDARD TRANS-CONTINENTAL TRAIN EQUIPMENT  
Tickets and full information from nearest Canadian National or Grand Trunk Railway Agent.  
Canadian National-Grand Trunk

To WINNIPEG, BRANDON, REGINA, SASKATOON, CALGARY, EDMONTON, PRINCE RUPERT, VANCOUVER, VICTORIA  
THE "NATIONAL"  
LEAVES TORONTO 11.00 P.M. DAILY  
via G.T., T. & N.O. and C.N.Rys.  
via Parry Sound and Sudbury  
Leave Toronto 8.45 p.m. Daily except Sunday  
STANDARD TRANS-CONTINENTAL TRAIN EQUIPMENT  
Tickets and full information from nearest Canadian National or Grand Trunk Railway Agent.  
Canadian National-Grand Trunk