

NOTES AND COMMENTS

AS ILLUSTRATIVE of the extreme latitude in the matter of belief which has come to be the rule rather than the exception with the various sects of Protestantism, may be recorded the inscription on a large placard recently erected at the railway station of East Croydon, England, the words in italic being underlined on the placard.

"Free Christian Church.
A Church free from the trammels of Dogma.

A Congregation free to do its own thinking.

Preachers free to teach progressive thought and to accept the light of Science and Reason."

What vagaries are not now charged to the account of "Science and Reason?"

THE EXCELLENT work done in the Separate schools of the Province has been again exemplified in the fine showing made by the De La Salle Cadet corps of Toronto in the recent Canadian Cadet Tournament. Though organized but recently, they were awarded first place for organization and appearance, were only one-half point behind the winners in physical drill, and in military drill and general standing were a good second. When it is borne in mind that the contestants included many of the crack corps of Ontario, including in addition to the High schools and Collegiate Institutes, representatives from Upper Canada and St. Andrews colleges and from other private institutions, the showing of the De La Salle boys is all the more remarkable, and reflects the greatest credit upon our Separate schools and upon the Christian Brothers in particular. It is gratifying to know that the admirable results achieved by these devoted men in every department of school work is now very generally recognized, both within and without the Church.

AS WE GO to press, word comes from Rome of the nomination to the See of Dunkeld, of Mgr. Robert Fraser, Rector of the Scots' College in that city. This fills the vacancy caused by the death of Bishop Macfarlane some two years ago. It will be welcome news to the Catholics of Scotland, as Mgr. Fraser is scarcely less well-known in his native country than in the Eternal City, having for fourteen years filled a responsible professorship at Blairs College, Aberdeen, and—more recently—twice visited Scotland as special representative of the Pope. The first of these occasions was the fourth centenary of the foundation of Aberdeen University in 1906, and the second the fifth centenary of the sister institution at St. Andrews; both celebrations being remarkable for the frank acknowledgment in University circles of the beneficent part borne by the Holy See in these foundations. Mgr. Fraser himself made a great impression during his visits, and his elevation to a Scottish See will be well received by non-Catholics, no less than by his own people.

ONE OF THOSE events which stand out conspicuously in the present day annals of Scotland, and fill the Catholic heart with hope and exaltation, took place recently in the little town of East Lothian, Haddingtonshire. It was the opening and consecration of a church dedicated to St. Kentigern, one of Scotland's apostles and patrons, and—what gave special interest to the occasion—was the first ceremony of the kind to be performed in that locality since before the Reformation. For this reason every possible solemnity was given to it, and a body of clergy, quite unusual in number, attended from all parts of Scotland. His Grace the Archbishop of Edinburgh, Primate of Scotland, was the consecrating prelate, assisted by the Cathedral Canons, five in number, and by their Provost, Right Rev. Mgr. Morris. The event, we are told, created a great stir in the village, and what is more to the point—the outdoor ceremonies, including a procession through the principal street, were greeted with every mark of respect and good-will by the numerous non-Catholic spectators. In this procession the Archbishop was in full canonicals, and carried his pastoral staff; a cross bearer led the way, and priests and acolytes sang the "Ave Maria Stella," a spectacle which could not have been without its object lesson to the serious-minded looker-on.

THE SERMON which followed the Solemn High Mass, was preached by Canon Alexander Stuart, Administrator of St. Mary's Cathedral, Edinburgh. The Haddingtonshire Cour-

ier of March 28th gives a very full report of this discourse, which in itself must have been full of instruction for its Presbyterian subscribers. The preacher drew freely upon the rich historical associations of the neighborhood as proving that the most glorious annals of the country centre in those old Catholic times. One passage in particular, in which he called up a vision of that past, is not unworthy to rank with a similar vision in Newman's sermon on the "Second Spring." "The vision," he said, "shows us majestic architecture with the cross of Christ crowning all, the pride of all, which, had they been more kindly dealt with, would be to-day our chief national monuments, objects of our national pride and satisfaction. Dazzled by their outward splendour, we are still more pleased with the beauty from within. We look upon gorgeous altars, rich tabernacles, lamps of precious metal with lights always burning denoting a more than human Presence; processions of cowed monks and veiled nuns, and richly robed ministers taking part in a daily sacrifice and engaged in hourly praise of the Creator." "This," he added, "is the bright side of the picture, this the sweet remembrance. But the picture dissolves, the dark shadow comes over it."

AGAIN SUMMONING the past, the preacher went on: "Men are seen approaching the sacred edifices: the frowning countenance bespeaks hatred within their hearts; there is no sign or intention of humble prayer. We see in their hands no longer beads and books of devotion, but hammers, and axes, and, in the twinkling of an eye, the great fabric of the Catholic Church in Scotland, material and spiritual, is beaten flat to the ground. That institution that brought to our ancestors the blessings of Christian Faith, Hope, and Charity, that gave them courage throughout their long struggle for dependence, the Church of St. Margaret and David, of Wallace and Bruce, of the gallant Jameses is not merely disestablished and disendowed, but completely suppressed, absolutely annihilated. And for nearly three hundred years, all that our memory shows is the lament of a faithful remnant in hiding at home, or as outlawed wanderers abroad, a lament faithfully expressed in the refrain of the Hebrew captive of old—'Sion is desolate, Jerusalem is a wilderness, our homes of holiness where our fathers worshipped are turned into ruins and all our lovely things are burned with fire.'"

A SECOND EVIDENCE of the dawn of a new day in Scotland is to be found in the celebration this Spring of the Rogation Days at Fort Augustus. The weather being exceptionally fine advantage was taken of it to extend the procession beyond the cloisters of the Benedictine Abbey and to wend its way across the fields and meadows, "through a forest of waving daffodils," and along the shores of Loch Ness. The crucifix headed the procession, and—to adapt a well-known passage in "Christ upon the Waters"—"simple monks were there, with hearts in prayer, and sweet chants resounded, and the holy Latin tongue was heard, and boys came forth in white, swinging censers, and fragrant cloud arose, and the saints were invoked," just as in those days long past, when the Faith reigned supreme over the hills and glens of Scotland. Whatever may have been other sentiments in the hearts of non-Catholic witnesses of an event so in tune with the nation's history, they could not have failed at least to realize that the Church if ever ancient is ever young and that the machinations of evil men, three centuries ago, had failed of their purpose to lay her prostrate forever.

A MILLION FOR MISSIONS

A million for missions! Such is the bequest left to Protestant foreign missionary work by W. C. Borden, a young missionary who died in Egypt recently. The will bequeaths varying sums to different missionary organizations to be expended in promoting the spread of Protestant Christianity in different parts of the world. The testator provides:

"That each of the bequests be used for, or in connection with, missionaries and teachers who are sound in the faith, believing in such fundamentals as the doctrine of the divine inspiration and authority of the Scriptures, the doctrine of the Trinity, including the Deity of Jesus Christ, and in the doctrine of the atonement through the substitutionary death of Our Lord, Jesus Christ."

Whoever heard of anyone bequeathing \$1,000,000 to Catholic

mission work? Is it because there are no Catholic millionaires? or because those who have been blessed with a large share of this world's goods are not animated with that spirit of generosity towards Catholic religious projects which animates so many wealthy non-Catholics? If the Catholic Church had at its disposal for the maintenance and promotion of its missionary work, the interest of \$1,000,000 it could cheer the heart and uphold the hand of many a poor missionary who is now laboring in distant lands, and even in our own country, without material resources upon which he can confidently rely year after year and without any consolation save the knowledge that he is doing a work that is dear to the heart of the Saviour. There are many rich Catholics who could afford to contribute generously to the support of Catholic missions, but who never seem to realize that there is any obligation to look beyond the limits of their parish. A more generous loosening of the purse strings by them would render bearable, at least, the lot of many a poor missionary, even in our own land, in poverty and obscurity, is struggling to uphold the banner of divine truth in the midst of most uncongenial surroundings.—St. Paul Bulletin.

NUNS FOR LEPER COLONY

THREE WILL BE PICKED FROM FIFTEEN VOLUNTEERS AT OUTREMENT CONVENT

Montreal Star

Good-bye and forever. These will likely be the last words of three missionary sisters, now stationed in the Immaculate Conception Convent on St. Catherine Road, when, within the next few weeks, they will bid father, mother, brothers and sisters a last farewell, last because they have volunteered to spend the remainder of their lives on the Island of Shekelung, nine miles from Canton, China—a leper colony, made famous through the ministrations of Rev. Father Conrardy, more frequently called the second "Father Damien."

At the present time the Rev. Mother Superior is endeavoring to come to a decision as to the three sisters who will select from the fifteen who have volunteered to help the lepers.

Three weeks ago Father Conrardy called for sisters to take charge of the leper settlement. When the Rev. Mother read the letter to the fifteen nuns assembled in the community, everyone of them volunteered to go. She explained the life of sacrifice involved, the loneliness of the island, the isolation and perpetual banishment from home, kindred, and everything that a person holds dear. Yet every nun remained an enthusiastic volunteer.

ALL EAGER TO GO

Yesterday, a Star representative called at the convent and talked with three of the sisters. They are most anxious to go, and to them the choice of the Superior is the crown of life. They are waiting for her decision like a schoolboy for his vacation. A few days ago the Rev. Mother spread consternation in the community when she announced she was going to send only three nuns, instead of five. She would make up the five asked by Father Conrardy by sending two from the Mission House in Canton, China, as they can speak Chinese and are accustomed to the ways of the people.

FOUNDED IN 1902

The community of the Immaculate Conception was founded in 1902 by the late Rev. Father Gustave Bourassa, pastor of St. Louis de France Church. The aim of the community is service in the foreign missionary field. They have only one convent in Canada, the novitiate and training school in Outremont.

Since their formation they have opened a mission house in Canton, China. There they conduct a foundling asylum, an orphanage, a home for the aged, and an English School. The twelve Sisters conducting the mission are all from Canada, were trained and made their religious profession in the Convent on St. Catherine Road. Eleven of them are from this province: Sisters Mary of Lourdes, St. Paul, St. Joseph, Marie de l'Enfant Jesus, St. Pierre Clavier, Alphonse de Ligouri, Marie de St. Georges, Aloysius, Claire de Jesus, Marie des Neiges, St. Joseph du Sacre Coeur, and one from the province of Ontario, Sister Mary Angelina—Miss Mary Donovan, of Alexandria, Ontario.

Sister Mary Angelina is in charge of the school and Sister Marie de Lourdes conducts the foundling and orphanage. One of the founders, Sister Jean L'Evangeliste, Miss Lalumiere, of Montreal, died in the far off mission last year.

The sisters informed The Star representative that the nuns at the mission house in Canton were as eager as those here to be assigned to the leper colony, and one of them showed a letter recently received from Sister Angelina—Miss Donovan—wherein she described life at the leper settlement. It reads, in part:

"About two weeks after our arrival here, I had the happiness of paying a visit to the leper island. It takes two hours to go, and we were obliged to embark on pusbuss (a sort of cart) train and boat.

"We took the boat to the island to view another and different picture—that of human beings condemned to a living death. It is heartrending to see them—even young children of ten to twelve years of age, and for the most part unable to enjoy the distractions which work brings even to the afflicted.

BODIES HALF DECAYED

"Faces swollen out of all shape; hands without fingers; feet without toes, and some with their bodies more than half decayed. A young man had just been brought in, who had a large hole eaten in the sole of his foot. We could see the bone and the poor chap was suffering terribly. A group of women and children joined us in a field and we asked them if they knew how to pray. They at once joined what remained of their poor hands and with bent heads began to recite the prayers which good Father Conrardy had taught them.

"These poor exiles are cared for by Father Conrardy, who is their nurse, doctor, protector, as well as their priest. Thin, frail, white haired, with long flowing beard, this saintly man is wholly devoted to their service. He looks after their food; helps them prepare their meals, dresses their wounds; he encourages and consoles them during life and prepares them for death. He is their unfailing friend and to these abandoned souls he is indeed a second Father Damien.

"Imagine the joy and thanksgiving with which we received the news that we are to co-operate in the great work Father Conrardy is carrying on.

"It is impossible for me to close this letter without mentioning the happiness with which our sisters here are filled, to be laboring amongst the Chinese. We thought we were happy in our convent home at Outremont, but we can say that we never knew what true happiness was till now. I would like to go around the whole world gathering together girls who have nothing to do and who are always unhappy, and bring them here to usefulness and happiness. There is such need and the workers are so few that we realize all too sadly that many are called but few are chosen."

COMMUNITY IS POOR

The community of the missionary sisters being of recent origin is very poor. They have already exhausted their little means in establishing the mission house in Canton. The sisters going to the leper island will find but the bare walls. They will have to furnish and equip the building for five hundred patients.

The Rev. Mother informed the Star that the things most needed were dormitory and pharmaceutical supplies and they would be gratefully received.

The sisters wait with anxiety the choice of the Rev. Mother, those not chosen will be disappointed for they look upon selection as a pledge of salvation.

The Superior informed the Star that she would make her choice known towards the end of May so as to permit the three chosen to visit their families and bid father and mother, kith and kin, home and country an eternal farewell—for they will never return.

A collection was taken up in the Church of L'Enfant Jesus, Mile End, by the Missionary Sisters, to raise the needed funds to pay the expenses of the three sisters to China.

THE CATHOLIC CHURCH AND DIVORCE

"DIVORCE NOT SO EASILY OBTAINED IN CANADA"

"It is declared that one main reason why no change has been made in the religious scruples of the Roman Catholic Church, especially in the Senate. As is well known, the Church is strongly opposed to divorce, and uses every possible means to prevent it. Any attempt to make it easier is sure to meet with determined opposition. Yet it must be confessed that consistency is somewhat lacking in the matter. The marriage of Prince George of Bavaria and Archduchess Isabella of Austria has recently been annulled by papal decree on the ground of incompatibility. If the Church thus sanctions and performs divorce in such cases, there is no good ethical reason why the same treatment should not be given to the untitled Canadians who for greater reasons desire separation. It is therefore hoped that the scruples referred to will not prevent the accomplishment of sane and necessary reform in the direction indicated, and that the whole divorce question will be settled in method more just and convenient than at present. If the Church thus sanctions and performs divorce in such cases, there is no good ethical reason why the same treatment should not be given to the untitled Canadians who for greater reasons desire separation."

—The Ottawa Citizen.

REV. DR. O'GORMAN'S POINTED CORRECTION

Editor Citizen: With reference to your editorial of May 13, permit me to call your attention to the fact that it is the unchangeable doctrine of the Catholic Church that a marriage validly contracted and consummated between baptized Christians (whether they be Catholics or Protestants) can be dissolved only by the death of husband or wife. This doctrine is based on our Lord's words: Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall

put away her husband and be married to another, she committeth adultery. What therefore God hath joined together, let no man put asunder. (St. Mark x). The Catholic Church has never during the nineteen centuries of her existence made an exception to the rule. With a consistency which both friend and foe admit, she made both untitled commoner and titled crowned head observe this law if they wish to remain Catholics.

Every schoolboy knows that Henry VIII. failed to get a divorce from the Pope. The Catholic Church lost England rather than sanction and perform a divorce. No exception is made for Bavarian princes or Austrian archduchesses. The press despatch that the marriage of Prince George of Bavaria and Archduchess Isabella of Austria was annulled by papal decree on account of incompatibility is false. The marriage has been declared to have been null and void from the beginning on account of congenital incapacity on the part of the prince.

This is recognized by the laws of all countries as an impediment preventing marriage. Declaring that a person has never been validly married is a very different thing from granting a divorce to persons validly married. When two Catholics validly married cannot get along together, the Catholic Church, if the reasons be sufficiently serious, allows husband and wife to separate, but they remain married till death parts them. I think you will admit Mr. Editor that your statement that the Catholic Church "sanctions and performs divorce" was based on a false press report and is contradicted by the clear teaching and consistent practice of the Catholic Church.—JOHN J. O'GORMAN, P. P.

GOLDEN JUBILEE

OF MOTHER M. THERESA, URSULINE CONVENT, CHATHAM

A celebration of more than ordinary interest was the Triduum held in honor of Mother Mary Theresa of the Ursuline Convent, Chatham, Ont. It is rare indeed that a Religious has the happiness of realizing fifty years of service in the monastic life and we heartily extend to Mother Theresa our heart-felt congratulations.

Mother Theresa, known in the world as Miss Annie McGregor, was the first postulant to present herself at the doors of the Ursuline Monastery in its pioneer days, and she numbers among the very few still living of those who laid the foundation of the now flourishing Ursuline College which, numbering among the first of Canada's halls of learning, gives monumental evidence of the work they must have accomplished. From a humble foundation of 1860, the Ursuline Order, has each year added to its success, until to-day there are five mission houses, all doing excellent work in the parochial diocesan schools, besides the Mother House at Chatham, which offers full courses in the higher branches of academic studies, as well as in music and art.

Religious life some fifty years ago should not be any different from religious life of to-day. Essentially it is the same; but with this difference, that the stupendous obstacles confronting religious aspirants in early times—obstacles calling for almost heroic courage and unexampled heroism in undertaking duties incumbent on them by their station, are now practically done away with. Mother Theresa has worked hard; and it is to-day, after half a century of faithful devotion and loyalty to her order, an active and valuable member of her community. During her life as a nun she has taught the various branches of studies with marked success, and has from time to time been intrusted with many of the important offices of the house, all of which she filled with true simplicity and obedience, ever impressing those with whom she came in contact with the sacredness and inviolability of holy calling. At present she holds the responsible office of Zelatrix or second assistant of the Order.

Indeed Mother Theresa might be compared with her holy patroness, the seraphic saint of Carmel, whose untiring activity in the promulgation of the cause of Christ, stands as a splendid refutation of the erroneous opinion so prevalent in the present day world—that a life of meditation and prayer is not compatible with active labor.

Tuesday was the day particularly set aside for the celebration of the auspicious event, and the morning opened with a grand High Mass in the convent chapel at which His Lordship Right Rev. Bishop Fallon, O. M. I., D. D., assisted.

The music rendered by the choir of Religious and students was a rare treat.

After Mass His Lordship addressed the congregation, offering his share of congratulations to her who was to be envied on being able to look back upon fifty years of consecrated service, for, His Lordship explained, nowhere is there to be found so glorious a tribute to unselfish devotion to educational interests, as is the endowment attached to our convent schools in the life work of our pioneer Religious women.

Their arduous toil and zeal, rendering further developments so practicable and attainable, will never be fully known or realized, for such characters, so humble and so steadfast, disciplined to charity and sanctity by years within the hidden sanctuary of God, seek not the applause nor yet the bare recognition of the world outside.

During the day Mother Theresa met many of her relatives and friends of the surrounding vicinity and elsewhere, who thronged to offer their good wishes and remembrances. Many former pupils of "The Pines" who were once under her instruction joined the ranks of the visitors.

In the evening Benediction was given in the chapel, and the day closed with even the most sanguine expectations more than realized. The Triduum proved to be one of rare pleasure and enjoyment—days long to be remembered by those so fortunate as to participate in the happy event.

THE BIBLE

A short article has lately appeared in some of the secular newspapers, which highly praises the King-James Bible for its singularly pure English, and for its conservative influence in saving the English language from the insidious attacks of tentative reformers. By reading it generally and constantly, the English speaking nations have become so imbued with its idioms, telling words, and grammar, that our language, as mirrored in the King-James Bible, is century after century the same English language. But when it is asserted that the same Bible is "for the size of it, the most accurate, grammatical composition that we have in the English language," the statement may be fairly challenged.

Forty-seven ministers were for three years engaged in translating what is known as the King-James Bible. Men of their calibre and attainments ought, in three years, to produce a book in faultless English. They had, and they used, the Old Testament, published at Douay, in 1609, and the New Testament, published at Rheims, in 1582, both being in English. (The King-James Bible was published in 1611.) Whoever compares the King-James Bible with the Catholic Bible can see how constantly and slavishly the forty-seven ministers adhered to the Catholic Bible. It is true, that they sometimes ventured to make a few independent turns; but, when they did, they too often blotched their work. This can be sustained by a few citations.

"Let the same be she that thou hast appointed for thy servant Isaac." Gen. xxiv. 14. (K. J.)

"Let it be the same whom thou hast provided for thy servant Isaac." (Cath.)

"Now therefore come thou, let us make a covenant, I and thou." Gen. xxxi. 44. (K. J.)

"Come therefore, let us enter into a league." (Cath.)

"And the house of Joseph, they also went up against Bethel." Judges i. 22. (K. J.)

"The house of Joseph also went up against Bethel." (Cath.)

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." Judges iv. 4. (K. J.)

"And there was at that time Deborah a prophetess the wife of Lapidoth, who judged the people." (Cath.)

"And dost thou open thine eyes upon such an one and bringest me into judgment with thee?" Job xiv. 3. (K. J.)

"And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?" (Cath.)

"Under his tongue is mischief and vanity." Ps. x. 7. (K. J.)

"Under his tongue are labor and sorrow." Ps. ix. 7. (Cath.)

"Lord, my heart is not haughty, nor mine eyes lofty." Ps. c. xxxi. 1. (K. J.)

"Lord, my heart is not exalted, nor are my eyes lofty." (Cath.)

"Nevertheless the counsel of the Lord, that shall stand." Prov. xix. 21. (K. J.)

"But the will of the Lord shall stand firm." (Cath.)

"Also their love, and their hatred, and their envy, is now perished." Eccl. ix. 6. (K. J.)

"Their love also, and their hatred, and their envy are all perished." (Cath.)

"I am a wall, and my breasts like towers." Solomon's Song, viii. 10. (K. J.)

"I am a wall: and my breasts are as a tower." (Cath.)

"Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil," etc. Jer. xxvi. 19. (K. J.)

"Did they not fear the Lord, and beseech the face of the Lord," etc. (Cath.)

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee," St. Matt. v. 23. (K. J.)

"If therefore thou offer thy gift at the altar, and there thou rememberest that thy brother hath anything against thee;" (Cath.)

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." St. Luke xvi. 31. (K. J.)

"If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead." (Cath.)

"And ye will not come to me that ye might have life." St. Jno. v. 40. (K. J.)

"And you will not come to me that you may have life." (Cath.)

"But if any man be a worshipper of God, and doeth His will, him He heareth." St. Jno. ix. 31. (K. J.)

"But if a man be a server of God, and doeth His will, him He heareth." (Cath.)

"And two others with him, on either side one." St. Jno. xix. 18. (K. J.)

"And with him two others, one on each side." (Cath.)



"That he might be Lord both of the dead and living." Rom. xiv. 9. (K. J.)

"That he might be Lord both of the dead and of the living." (Cath.)

"And without shedding of blood there is no remission." Heb. ix. 22. (K. J.)

"And without the shedding of blood," etc. (Cath.)

"In the midst of the street of it, and on either side of the river," etc. Rev. xxii. 2. (K. J.)

"In the midst of the street thereof, and on both sides of the river," etc. (Cath.)

Most of these errors in the King-James Bible have been noticed by grammarians. The Catholic Bible is for the most part free of them. It is idle, then, to say, that "for the size of it," the King-James Bible is the most grammatical book in our language. Considered grammatically, and in every other respect, the Catholic Bible is categorically superior. And, if the English people were to use it instead of the King-James version, they would be much better speakers and writers of their mother tongue. J. P. T.

REMOVING PREJUDICE

The opinion prevails still among many non-Catholics that we Catholics are a secret people—"fit for treasons, stratagems and spoils." To such we would say: our Catholic churches are always open; our Catholic books and papers are printed in no unknown tongue. The Catholic Church has nothing to hide. Questions asked in good faith will be answered by any Catholic priest. Catholic laymen who are more likely than Catholic priests to be asked questions by non-Catholics regarding the Church, could do much to remove misapprehension and prejudice, if they were ready to reply knowingly and seriously to the questions of their non-Catholic acquaintances. Some Catholics—even those who are good, practical Catholics—are not always so well-read in the reasons for their faith as they might be, and they lose thereby priceless opportunities for good work. Our Catholic men and women should familiarize themselves with Catholic truth. Father Conway's "Question Box" or Cardinal Gibbons' "Faith of our Fathers," two books which are low in price and not difficult to master, should be in the hands of every Catholic. We do not, of course, advocate the seeking of controversy. "A little learning" is in this matter somewhat dangerous, and may lead some people to over-zealous and ill-balanced argumentation. But without heat, a Catholic may set an earnest and inquiring non-Catholic in the right path. Neither conviction nor conversion may flow from the reply, but it will undoubtedly help to remove prejudice; and this is not a negligible result.—Sacred Heart Review.

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