

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. SEXAGESIMA SUNDAY

THE CHURCH OUR GUIDE "The seed is the word of God; and they by the word; and they that bear; then the devil cometh and taketh the word out of their heart, lest believing they should be saved." (Luke VIII, 11, 12)

Today the Church puts before the people for their edification, Christ's parable of the sower and the seed. Our Saviour made this parable embrace all classes of men, and it truthfully depicts to us how men have been and are affected spiritually. It has nothing to do with their temporal welfare, but relates solely to the good of their souls and their forthcoming reward. This kind of a Gospel is needed in our times. We are living in an age when men's minds are turned more toward temporal than spiritual—or, at least, when they are loath to sacrifice the things of body for the benefits of soul. In many the material has supplanted the spiritual; nay, many have never known either the spiritual or its demands. The offspring of the many practical pagans of the present time are in most cases pagans themselves through life. Nay, it is even difficult to hold many who have been born and reared more fortunate than the children of the poor. They consider the Church's voice gruff and her commands foolish. The enemy of their salvation has many means at his command by which he can lead them away—"be cometh and taketh the word out of their heart, lest believing they should be saved."

For Christians, therefore, the work of conservation—or, as it is commonly called, perseverance in the duties of their religion—is of the greatest importance. It is the keystone of the principal ends of their spiritual endeavor. And, needless to say, it requires a rational effort on the part of man. He should not blindly and vainly expect to be given this all important gift. The work of salvation in a person who has the use of reason requires the most fixed and firm intention as well as meritorious acts. We must not perform our spiritual duties forgetfully or mechanically. They must be guided by our intention, as the modern vehicle is guided by the hand that steers it. God's desire is that we fully realize why He has put us upon earth, and how we must attain our end. We must never lose sight of this fact. If we do, we soon shall find that we are groping in darkness, like the traveler by night who has wandered from the path that would lead him to his destination.

No matter how fervent the Christian, nor how strong his faith, this truth of the necessity of perseverance ever should be before him. Many have fallen, who once were pure and good and faithful, because they had become careless about their salvation. Some have thought that it would be easy to return, but alas! they are still far away. Sin blights, it weakens, it blinds, it inflicts, moreover, a wound on the soul from which it is difficult to recover. He who plays with Satan has ever afterwards a strong inclination to return to his hotel. There are some plants in the world which, if we touch, poison us to such an extent that we scarcely ever completely recover from the effects. Satan and grievous sin are the poisonous spiritual growths which, if we place ourselves in contact with them, will often poison us for life, or at least leave us so weakened that a relapse is easy. People often seem to forget that some things carry in their train effects that are inevitable, or so nearly inevitable that only a special intervention on the part of God could prevent them. Fire is sure to burn, for it is its nature to do so. No one can deprive it of this quality. Sin has effects that will inevitably follow; the more serious the sin the more terrible the effect. He who is seriously burned has but a slight chance for life; and in like manner he who has sinned grievously finds it difficult to free himself from the effects of his sin. The words of Holy Writ, "he who loves the danger shall perish in it," express the truth concisely for us.

When Catholics consider this truth they necessarily must see that all must not expose themselves to all the temptations that are rampant in the world. Satan is dancing at many a scene that a shameless element furthers and a lax society permits. If Catholics do all that civil laws permit, there is no chance for their salvation. Yet there are many who believe they are justified in doing whatever the State permits. But they who do so are following the devil. He who thinks that he can indulge in certain things which the law tolerates is placing his salvation at stake. The Church alone is the Catholic's guide. He who is deaf to her commands and exhortations, even when she forbids things that other churches permit, will never be among those in whose hearts the word of God takes deep root.

The Church's vigilance over her children and the interests she manifests in their spiritual welfare are made known in the commands she gives and in the prohibitions she establishes. Behind them all is not only the wisdom of an experienced guardian, but also the light of the Holy Ghost and the infallible truth of God. Christ's words, "he who hears you, hears Me," are as true today regarding the Church as they were of the earlier brethren's complete submission to the apostles and their teaching. The Church's laws are all made for her children's safety

and welfare. Without them, they would be thrown continually into dangers that would in time bring about their complete spiritual destruction. As it was the star of Bethlehem, and no other, that guided the Wise Men to the manger of Christ, so it is only the Church that directs Catholics to the haven of eternal safety.

CANDLEMAS DAY

On February 2nd we again celebrate the feast of the Purification of the Blessed Virgin Mary. In common speech we call it Candlemas, because on this day the candles prescribed for divine services are blessed. The candles must be made of bees-wax. This is an imperative that the Church has preferred to have even her most sacred rites performed without lights rather than have those used that are not made of this material. The very word "candle" (Latin *Candela*), in the language of the Church, always signifies a candle made of bees-wax. Tallow, sperm, paraffine, patent wax, or any other than bees wax candles cannot be blessed, and are forbidden to be used for divine service. It is an ancient and praiseworthy custom for Catholics to procure at least one wax candle for this day, and after it has been blessed, to take it home to use it at the bed of the dying, or during a storm, or for any other proper use as the Church wishes. Good Catholics, we know, are not satisfied with this alone; they offer one or more candles for the service of the altar, thus following the example of Mary, who, though not subject to the law, offered a sacrifice in the temple.

In a book entitled "The Sacraments of the Holy Catholic Church," we find the following beautiful remarks in regard to this custom: "The Church calls us to the temple for the Purification, that our eyes, too, may see this glorious Light, recognizing it in its symbol, the blessed candle, that our hands, too, may hold the Infant Saviour in holding the waxen taper which represents Him."

How full of meaning are all the rites of our religion! Not by chance has the Church chosen the wax candle as a type of her Lord and Master. St. Anselm of Canterbury, tells us the reasons: "The wax product of the virgin bee represents Christ's most spotless body; the wick encased in the wax, and forming one with it, images His human soul, whilst the ruddy flame, crowning and completing the union of wax and wick, typifies the divine nature, subsisting inconspicuously with human nature in one divine person."

Let us then make, on receiving our blessed candle, an act of faith in Christ the light of the world, enlightening every man coming into the world. Let us remember we are the children of light, that as such we ought to shed around us the light of good example. Oh, dear readers! if our lives were as they should be, we would be as so many torches placed upon the pathway of truth to show our poor erring countrymen the way to the glorious city of God, the Holy Roman Catholic Church.

We should make of this festival an offering of candles for the service of the altar. On 1 what a consoling thought of us, when we are at our daily work, that perhaps our candles are at that moment burning before the Blessed Sacrament, taking the place of our hearts, silently, purely burning in their stead before the Sacred Heart of Jesus.

Nor should we forget ourselves. We ought to have at least one blessed candle especially for our own private use to take to our houses to burn before a crucifix or an image of the Lord, like it, ought to be consuming the cross of earthly affection in the pure heaven aspiring flame of love.

We must put our confidence in these holy candles, for the prayers of the Church have ascended to God that "He would bless and sanctify them for the service of men and for the good of their bodies and souls in all places. Hence Catholics light them during thunderstorms, that God, in consideration of Christ Whom they represent, may reign to protect His servants. Let us light them whenever we are threatened with calamity, and, if we do so in a spirit of faith we will experience signal proof of God's fatherly care for us. But above all, let the holy candle burn by the bedside of the sick and dying, dispelling, by its blessed light, which the prince of darkness strives to cast around the Christian soul at the hour of its dissolution and illuminating the dark road through the valley of death to the mountain whose light is God.—Catholic Bulletin.

ST. BLASE

FEAST FEBRUARY 3

The blessing of St. Blase must certainly have wrought wonders in curing sore throats, since every year the afflicted members of Christ's fold seek the help of this Armenian Bishop and martyr. The priest in giving the benediction of this great saint uses the words: "May the Lord through the intercession of St. Blase, Bishop and martyr, free and preserve you from every disease of throat, in the name of the Father and of the Son and of the Holy Ghost.—Amen." That the saint is solicitous for his devotees is shown by the cures wrought through his power. As a great martyr who feared not all the cruelties that the devil's

agents could conceive or administer, what a rebuke is to our want of sacrifice. Not called on to suffer for our faith, we are so cowardly in giving it expression or in making a virtue of a necessity of the little annoyances of daily life that we should receive from the hand of the Crucified as a proof of His memory of us.—Catholic Columbian.

THE NEW YEAR'S RESOLUTIONS

(By Rev. E. F. Garabche, S. J.)

There is something disconcerting and unexpected in the coming of New Year for the man or woman who is sincerely bent on making the most of this very brief affair called life. The days slip off so nimbly and seem to leave behind so little of real achievement that when the passing and accounting time comes suddenly on us we gasp to think that another year has really got away. Twelve months! Three hundred and sixty-five whole days since last we sat, on New Year's eve, and soberly considered what should be our New Year's resolutions! How have the hours all stolen by, and what have we done with them?

The comical contrast between the great things we meant to do, when the year was new, and our actual achievements has made a jest of New Year's resolutions. The comic papers, which move in well-worn grooves and have long ago exhausted the possible sources of their inspiration, will probably continue to poke fun at them as long as ink drips or presses have to be fed with thirty paper. But for all that, he is no wise man who gives up making his New Year's resolutions.

Our human nature is singularly made. We partake of the limitations of the material things around us. In order to keep its course of spring-time and seed-time, the world about us must put forth a thousand seeds for every one that is to take root and flourish. The sea teems with the innumerable spawn of fish, of which only one in ten thousand will mature—it would be closer to the truth to say, one in a hundred thousand. To spin its web a spider must make trial after trial and beginning after beginning. And so, to pass by a thousand other obvious instances, to achieve anything worthy and noble in his life a man must make and break and make again many resolutions.

But it is a very silly thing to think that even the resolutions that we make and break are of no account and do not help us forward to better living. It is the man who makes no resolutions who is a pathetic or a funny spectacle, just as you choose to laugh at or weep over him. For he has compromised with fate, given up sowing, and is content, or despairing, in his own poor level of accomplishment. Besides, the making of good resolutions merely because we have not kept our good resolves of the past. Those who do so betray their lack of knowledge and efficacy of a good resolution is not merely in the actual accomplishment, in the immediate good actions which follow the resolution. Besides, this immediate accomplishment there are two extremely precious fruits which follow upon every sinner and holy resolution; first, the merit which one gains by making the resolution itself, independently of its fulfillment, and second, the training and discipline of the will, by which the good resolve ennobles and dignifies, strengthens and trains that lordly faculty.

When you say to yourself with sincerity: "I will serve God better this year," will be more helpful to my neighbor, and more loyal and active to my service to the Church," this resolve of yours is in itself a meritorious action in God's sight and pleases His fatherly heart. When you then go on to specify in your good resolve the particular ways in which you mean to carry out this good purpose, and make specific and detailed resolutions, God is still more pleased at your good will, and gives you the precise degree of sanctifying grace which that good intention merits, whether He foresees that you will actually be strong enough to keep the good resolve or not. The making of it is in itself an action of great and special merit, and the fact that we afterward leave it to drift and do not do the good thing we planned does not detract from our merit at the time we made the good resolution—it merely shows, perhaps, that we did not make our resolution strong enough to stand the wear of life nor foresee the difficulties that would rise up in the way. But whether we keep them or not, God is extremely pleased to see us make good resolutions, because it is a proof of our will to serve Him more faithfully. Besides, the making of new resolutions is a sure sign that we have not surrendered utterly to that demon of tepidity which is the snare of middle life, when those who have had ambitions in their youth to serve God worthily are tempted to leave over trying, give up the practice of making good resolves, and surrender ignominiously to tepidity and sloth.

By a terrible and vivid saying God has expressed His longing for those who thus surrender. "I would," says He, "thou wert cold or hot, but because thou art lukewarm and neither cold nor hot I will begin to vomit thee out of My mouth." Those who have given up altogether the holy practice of making good resolutions, who rest supinely in the resolutions, who rest supinely in low places, without even looking up-

ward with longing eyes of the heights of the saints, would do well to search their hearts to see whether they are included in this saying. They should begin again to make sedulous resolutions, to warm and strengthen their heart with good resolves, and use some diligence to climb out of the mud of tepidity and sloth.

The masters of the spiritual life have all realized and asserted many times and in many ways the importance of making and renewing good resolutions, and their systems of asceticism, which means the gymnastics of holiness, are all built in great measure on this principle, that we must often make new resolves and recall the old ones, if we would advance in the service of God. The making and renewing of resolutions is a chief part of the practice of the particular and the general, examination, and they have explained more than once in these pages and which are among the most potent aids to sanctity. And the reason is excessively simple. The will, like every other faculty, is strengthened with exercise. When we make a good resolve we exercise our will, and in proportion as our resolve is stronger and more definite, the value of this exercise to the will is greater. Hence the reasonableness and efficacy of making special efforts of the will and formulating particular resolves at the great feasts and at the turning points of the year. For it is natural in us at these times to feel a stirring of the will and to desire to turn over a new leaf to match the new and hopeful season. Therefore our resolves are apt to be the more earnest, strong and sincere, the more they give over to them, gentle reader, the making of your New Year's resolutions. But neither the grin of the cynic nor your own sloth and weariness discourage you from this time honored and most profitable practice, in honor both with God and men. For New Year's resolutions are the cure of evil custom, the spur of tepidity and sloth, the earnest of a good will, and an antidote to the old sin of despondency which deadens hope and resolution. For the soul that has ceased to hope and resolve is slowly dying—indeed and in truth, to have quite ceased resolving is to be already dead.

THE PATRON OF THE CHRISTIAN FAMILY

(By the Rev. R. A. McGowan)

Few devotions in the Church today have become so universal or have appealed so forcibly to the hearts of Christian people and particularly the laboring class as that of St. Joseph, the patron of the Universal Church and the patron of the Christian family, which has been used so frequently by Pope Benedict in his Motu Proprio last May. This devotion, because of the conditions in the world which make it so necessary, has every mark of being providential. In every age the Church has raised up particular men and women whose lives have exemplified the inspiration needed to combat particular problems and evils. In the deeds of the saints there is an inexhaustible treasury from which she may draw whatever gems she most needed to stimulate Christian virtues and to furnish noble example. And today, when the forces of evil have turned their weapons directly at the sanctity of family life, when divorce is rampant, when unholy alliances are too often a matter of jest and witicism, and when false prophets have arisen who would destroy practically the whole of marriage and family union, it is to St. Joseph, the humble carpenter of the Nazareth and the guardian of the Holy Family, that she bids us turn.

Although devotion to St. Joseph has a very early foundation, it was not until comparatively recently, particularly in the nineteenth century, that it attained such great prominence in the Church. The early canonized saints were for the most part martyrs, for it was fitting, in those early days, when the trials and steadfastness to faith usually took the form of physical tortures, that inspiration should be furnished by those who had successfully faced the fire and sword. It was not until the fifteenth century that the feast of St. Joseph was introduced into the Roman calendar, to be celebrated March 19th. Pope Benedict XIII. in 1726 inserted the name of St. Joseph in the Litany of the Saints. Pope Pius IX. displayed great devotion to St. Joseph, and in 1870 solemnly declared the Patriarch Joseph the patron of the Universal Church and enjoyed his feast to be celebrated as a double of the first class.

Little is known of the life of St. Joseph. There is no doubt that he was of royal blood, a descendant of David, and it is believed that he was born in Bethlehem, the city of David. A few months before the Annunciation we find him settled at Nazareth. Joseph was truly the head of the Holy Family, the strong arm that protected Jesus and Mary in time of danger, the supporter of the humble home of Nazareth. As such he received the Divine Manifestations warning him of his peril that beset them, and Mary, recognizing his position, obeyed him and followed his guidance. When Herod sent word that all the children in Bethlehem up to the age of two years were to be slain, Joseph arose in the night and taking the Child and His Mother fled into Egypt. There they remained several years, Joseph earning enough by his trade to support them. When word came finally that Herod, the enemy of his Divine foster son,

had died and that all was safe, St. Joseph returned to Palestine with Jesus and Mary and settled in Nazareth.

In Nazareth St. Joseph made the home of Christ and the Blessed Virgin. Egypt had been to him a place of exile, but no doubt a happy exile even in the midst of a strange people.

Legend had woven about the home life of the Holy Family many a fond story. Christian artists have felt the inspiration furnished by the thought of Joseph toiling away at his carpenter's craft while the gentle Mary attended to the household duties and the boy Jesus grew in strength and in wisdom. Only once does the gospel narrative interrupt this picture. That was the occasion when at the age of twelve, Jesus is brought to Jerusalem for the feast of the Passover and on the return journey is lost by his parents.

St. Joseph, according to Christian belief, died in the arms of Jesus and Mary. His death must have occurred during the hidden life of Christ and before our Saviour left the family abode for the last time to go forth and preach His gospel. St. Joseph's death was a death such as we all might wish to die—in the midst of those he loved the best. It has been the inspiration of artists. One of the most vivid representations of his passing is that which is portrayed in Rome, where, to the north and west of St. Peter's there stands a church that is dedicated as the Church of All Nations. Over one of its altars in a side chapel hangs a fresco done by a modern artist. Here we see St. Joseph dying. Over the picture there is cast a mystic light, radiating from the prostrate figure of St. Joseph on his death bed, from the mourning wife, the Mother of God, from his sorrowing foster son, Christ Our Lord. It is the ideal death of the father, the head of the family. He had cared for the Blessed Virgin when Christ had been conceived in her womb, he had watched over her on the journey to Bethlehem, he had obtained shelter for her in the crowded village when Christ was born, he had snatched the Child from the fate of all male children ordered to be slain by Herod, he had guarded them in the flight to Egypt and cared for them during their exile, and he had made their home for them in Nazareth. And when he came to die it was in his humble home, in the presence of those for whom he had spent his life.

That home stands today as the example of the Christian home of all times. We call Joseph, the carpenter of Nazareth, St. Joseph, because the Holy Ghost called him a "just man." His justice and sanctity increased at Bethlehem, in Egypt and at Nazareth. It grew because he fulfilled his duties as the head of the family in the way God has ordained. It grew because he lived his life with the Immaculate Virgin, the Mother of God, and with Christ, the Son of God. St. Joseph is the patron of the Christian family because he protected the Holy Family. His example has been a source of strength and courage in the past to countless families throughout the Christian world. To him must we look for help and inspiration that the sanctity of the family be not destroyed, for if our homes are ruined our hopes are blasted. Pope Benedict would have us rally to the standard of the home, and to the patron of the home so that the hope of a rebirth of Christian civilization may come to pass.—N. C. W. C. Service.

CATHOLICS ALONE CONSTRUCTIVE

(By N. C. W. C. News Service)

London, Dec. 30.—In the midst of attempts and rumors of attempts to bring about an understanding about between the Government and the Irish Republicans, it is apparent that little that is positive and constructive has come from other than purely Catholic quarters.

The proposal of the Archbishop of Tuam for a truce of God was an entirely constructive document. The manifesto addressed to the Prime Minister by the British Catholic Committee for Reconciliation, which called for an immediate cessation of reprisals with the recognition of Ireland as an equal partner with an equal voice in defining the terms of partnership, was also constructive. The plea of Cardinal Bourne for the withdrawal of the armed forces of the Crown and for placing in the hands of the legitimate and responsible republicans the task of maintaining public peace in Ireland was extremely practical.

Above the voice of the politicians and political interests, who will see to it, as far as they are able, that there shall not be a satisfactory settlement, and above the clamor of the growing mass of public opinion that may be said to be sympathetic even if it is in a condition of abnormal ignorance as far as the real facts about Ireland are concerned, the Catholic voice emerges clear, definite, constructive. The Bishops speak from the administrative experience of those things that are for national and political salvation. It is hoping too much to think that the politicians will listen to them. There is indeed no sound reason why they should come forward to help Sir Hanrahan Greenwood out of a tight corner. But since he has publicly, in the House of Commons, as much as said that the Bishops are the only persons who can rescue him from his dilemma, he might do worse than heed their suggestions.

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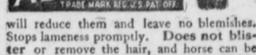
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