

characteristic of Pius X. That they may speedily become effective throughout the world is greatly to be desired.

COMMENTING UPON the presentation a short time ago of a Bible to Senor Madero, President of Mexico, by representatives of the American Bible Society, Father Walter Dwight, S. J., writing in America, reverts to the fact that eighty years before John Eliot translated the New Testament for the Indian tribes of New England, a Spanish Dominican named Benedict Fernandez, "Vicar of Mixteco in New Spain," translated the Epistles and Gospels into the most prevalent language of that province, and that another Dominican Diego de Sta. Maria, vicar of the Province of Mexico, (who died in 1579), was the author of a translation of the same into the Mexican tongue or general language of the country. Further, while it is claimed with a considerable degree of pride that there was a printing press in Massachusetts early in the seventeenth century, the earliest known production of which is a small broadside dated Cambridge 1638, an entire book, "Escala Espiritual para Llegar al Cielo" ("A Spiritual Ladder for Reaching Heaven") was published in Mexico prior to the year 1540, or more than a century before.

WHILE, THEN, Senor Madero, with the characteristic courtesy of his race, received the delegates and graciously accepted their gift, (whereas, says Father Dwight, "their hearts were wonderfully comforted") he might have relieved their minds of the obstinately cherished notion that they alone had a monopoly of enlightenment and knowledge of the Sacred Scriptures. This, despite their disclaimer, was quite evidently the thought uppermost in their minds in placing their mutilated Bible in the President's hands. "It was not," said the spokesman, "because we thought you unacquainted with the precious volume or its contents, but because we could find no method more appropriate in which to congratulate you for the merited and high honor which the Mexican people have recently conferred on you." Fair speech was there, but it but thinly veiled the real motive of the gift. What this was, the spirit notoriously characteristic of all Protestant attempts at undermining the faith of Catholic peoples, makes self-evident. Truth and modesty have ever been strangers to them in this regard, else their boast to have circulated "almost a million copies of the Bible in Mexico" would have been tempered by the knowledge that the Catholic Church with the true Bible was centuries before them. But experience has taught that no amount of evidence along this line has served to instill into them a better spirit. They will, it is to be supposed, continue their meddling operations in Catholic countries so long as they can find dupes willing to furnish the ways and means. Meanwhile, the Spanish American is not likely to be so easily deceived.

AS A single instance of the "hopeless backwardness" of the Latin races and of South America in particular (a subject that has not been overlooked in these columns), may be cited a description of one of the great daily newspapers of the Argentine Republic, La Prensa of Buenos Aires, which appeared in the Springfield Republican, on occasion of the death a short time ago of its founder, Dr. Paz. La Prensa's office of publication is described as the most costly and sumptuous newspaper office in the world, and was the object of envy of the delegates from the United States to a press convention held in Buenos Aires last year. It does not merely shelter its presses and furnish desk room for its editorial staff, but indulges in luxuries that no other paper seems ever to have dreamed of. An auditorium for concerts, lectures and receptions to celebrities, is one of its features. Then it has luxurious apartments which are at the disposal of distinguished visitors; a gymnasium and baths for its staff; salons for women; Louis XIV. editorial rooms; a 200 foot tower crowned with a statue and an electric light visible from all parts of the city, are other features impressive to the beholder from abroad. But the prestige of La Prensa is not confined to its material equipment. On the intellectual side it is described as a newspaper of the first rank, notable in particular for its comprehensive way in which it covers the world's history day-by-day. And yet it is not the greatest daily in the Argentine, being surpassed by La Nacion. Not characteristics these of a backward or unenlightened people.

IN THIS CONNECTION, our New York contemporary, America, has something to say of Argentina's equipment in the matter of schools. Here again, the physical features might even, according to our northern notions, be called extravagant. Its school buildings are sumptuous in the extreme, as are those of its university and colleges. The New York World Almanac is quoted as saying that "Argentina has spent probably

more per head upon each school child than any other country except Australia." Besides common schools Buenos Aires has four national colleges, three normal and various technical schools. Its university, with its several faculties, including law and medicine, had in 1901, 3,562 students. There is also a national library, a national museum, a zoological garden, and an aquarium. There are 20 asylums for orphans and indigent persons, and 15 well-appointed hospitals. Over and above all this, it is one of the most beautiful and modern cities in the whole world. All of which goes to show that the northern continent has a deal to learn from South America.

THE ITINERANT individual known as "Billy" Sunday broke all records for attendance, converts and donations in a recent revival campaign in West Virginia, says a press despatch. He made 8,437 converts and cleaned up \$17,000 in the collection, all of which, the despatch adds, goes to Sunday. This is bad news for baseball "fans," being liable to upset the equilibrium in the higher reaches of the sport. What is to prevent the classical Tyrus Cobb, for instance, from taking to the field which the reverend "Billy" has found so profitable? A diamond reputation is evidently a valuable asset in the sphere to which the latter individual has transferred his allegiance and Mr. Sunday's demonstration of this fact is liable to precipitate a stampede. Meanwhile the Johnstones, the Hinckses and the Stauffers may tremble for their laurels.

OMNIA RESTAURARE IN CHRISTO

The Men and Religion Forward Movement, which is at present sweeping over the country under the auspices of the Protestant Episcopal church and combined evangelical denominations, has met with criticism and opposition from an unexpected quarter. It comes from the pastors of the Lutheran church, embraced within the Long Island Pastoral Conference of the Missouri Synod, who have always laid claim to the distinction of being strongly evangelical. In a circular, issued from Brooklyn, N. Y., and signed by a committee of five members, they protest against the Forward Movement because of the inconsistency it involves of waiving all denominational differences. They also emphasize the point that "it is contrary to the will of God to ignore or make light of doctrinal differences."

In taking this position the Lutheran synod comes close to the principles of the Catholic Church, which has always maintained that doctrine is the essence of Christianity and that to believe wrongly is to act wrongly. It is hereby, which from the days of Christ and the apostles had been regarded as a crime, beginning with the intellect, and ending in the corruption of the heart. St. Paul in his second epistle to Timothy very plain and direct subject, when he tells his beloved disciple: "For there shall be a time, when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, that they may be turned in fables." And again in his epistle to the Galatians he writes: "As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema." Now this gospel, contains both articles of faith and precept of morality. To think that we can appropriate the latter without concerning ourselves about the former, taking it for granted that it makes no difference what we accept or reject in our beliefs, is as preposterous as it is un-Christian. It leads to an indifferentism, strangely at variance with the teachings and practices of the Apostolic age." St. Paul in his epistle to Titus says: "A man that is heretic, after the first and second admonition, avoid, knowing that he, that is such a one, is subverted, and sinneth, being condemned by his own judgment."

The Lutheran ministers of the Long Island conference explain their opposition to this widely heralded and much-exploited Forward Movement in the following argument, which is certainly held within Scriptural lines:

"We cannot understand why any thinking man can not realize the seriousness of conditions. The case is plain and simple enough if duly considered. If, for instance, the doctrine of the Apostolic Succession of the Episcopal church is Scriptural, then we preachers, who have not been ordained by an Episcopal bishop, have no right to preach, and remain incumbents of the holy office of the ministry. If the doctrine of immersion, so tenaciously held by the Baptist church, is Scriptural, then all we, who have not been immersed, are not baptized. If the doctrine of an election to eternal damnation, taught by the Calvinists, is Scriptural, then we are deceiving the people by preaching that Jesus died for all sinners, and that God will have all men to be saved. If the doctrine that Christ's body and blood are not really present and orally partaken of in the sacrament by all communicants is Scriptural, then our Lutheran brethren are misrepresenting our Savior in saying that they are. If the doctrine that the Bible is not verbally inspired is Scriptural, then we are making far too great demands upon the people by teaching that the Bible is the verbally inspired Word of God, and that it is to be received and believed as such. That these and many similar differences should not be worthy of recognition and of the most prayerful and careful consideration on the part of all Christians and lovers of the truth and their Lord, and sufficient ground to exclude co-operation and fellowship with those whose differences exist and until they no longer exist, is difficult to be understood by all such as have learned the word of

truth and have learned to stand for a definite theology on the basis of such word of truth, it being the unerring inspired Word of God."

There is nothing in this statement that the Catholic Church would not endorse. It is interesting to note, too, that it contains an expression of belief in the Real Presence of the Eucharist which may not mean as much as Luther's substantiation theory, is at least very far removed from the mere bread and wine commemoration of the Last Supper, as practiced by most Protestants.

But it is entirely in another direction that these Long Island Lutheran pastors hit square on the shoulder, and present the following veritable arraignment of the Protestant Episcopal as well as a-called Evangelical churches:

"At their very inception the churches of the so-called reformed scheme of theology did not accept the Bible as the only norm of doctrine and rule of life, but at once subjected the Bible to the test of human reason, and have done so ever since, as history amply proves from the time of that memorable colloquy at Marburg, in 1528, down to the present day. These churches have to a large extent isolated and sanctioned differences of opinion in religious belief. What may be termed a happy inconsistency, inasmuch as those who, either consciously or unconsciously, rejected some plain truths of Scripture, did not at once reject all, has in the course of years largely resulted in a compromise, or consistency inasmuch as many in our day act on the principle that if some parts of the Bible may be subjected to the test of human reason, others may as so be, and that if some may be rejected, others may also be rejected. The evil fruits of an evil sowing. This also well accounts for the tendency of our time to break away from all creeds without at the same time getting any closer to the Bible itself, which is the unerring inspired Word of God. Modern church life is full of inconsistencies, and is marked by continual indifference, as if you please Christianity, and a lack of thoroughness, conservatism, fervency, and consecration. At the same time, we well know, this very condition, which we so much deplore, is looked upon by not a few as approaching the ideal."

"In view of the great spiritual indifference manifested by many of the churches of our day, we also well understand that our conservative position will not be readily appreciated. But this fact does not in any way move us to change our position, though it does make us feel and know that so many are indifferent to the truth and are breaking away from the old gospel and a good, sound Christianity, and that so very many are not at all willing to concede the seriousness and importance of doctrinal differences. We are firmly convinced that with our conservative position we stand on Biblical ground."

This position of the Lutheran Church against that of other Protestant denominations seems to be honest and sincere enough—only it is not in harmony with the cardinal principle of Protestantism, as upheld by Luther himself—the right of private judgment. In the practice of this right, which is embodied in the very essence and constitution of the Lutheran Church, it seems to be quite proper that the Episcopalians should insist upon the doctrine of the necessity of an apostolic succession, and the Lutherans upon the principle of the authority of the Bible. But as Luther tore himself loose from Mother Church for the very reason that she maintain her prerogative of supremacy and infallibility, such a step would involve self-annihilation for the Lutheran communion.

The case is hopeless unless the Lutheran denominations, of which they are several, should determine to re-entirely the one, true fold of Christ, where there is but "one shepherd." Then they might join in a forward movement for the conversion of the world to Christ, without any contradictions, inconsistencies or misgivings. Then they should determine to re-entirely the banner of the Supreme Pontiff, whose inscription reads Omnia restaurare in Christo.—Intermountain Catholic.

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THE CHURCH AND THE POOR

In the Cathedral of St. Peter and Paul, Philadelphia, Rev. John H. O'Rourke, S. J., delivered the second sermon of the series announced for Lent. He took for his subject, "The Church and the Poor."

"Poverty in itself," said Father O'Rourke, "is not evil, it is not sinful; no more than wealth is evil or sinful. But no one can question but that it is the occasion of such sin, fearful wrong-doing. It certainly opens the door and leads to sin and is often the source of many and terrible crimes. No doubt sinners are often one of sin and always one of suffering and pain. It takes a brave man or woman to resist sin, if by it the gnawing of hunger can be appeased, the burning thirst for drink satisfied, or the half naked frame clothed and warmed. If we can remove poverty, lessen or alleviate it, without doubt we are rendering a service both to the individual poor."

home where there is difficulty in getting sufficient food, and where, for lack of funds, there is domestic discomfort. That man is poor whose time, outside of perhaps scant hours to rest of gray brain and weary limb, is not his own and is at the disposal of his employer. He is poor in the lot of those parents who cannot satisfy the dearest wishes of their hearts when children are ill or needy. The family that lives from day to day and never has a dollar for the morrow surely wears the badge of poverty.

"How widespread poverty is in this sense become apparent upon the least inspection. Go down into the river wards and study for a moment the lot of the 'longshoremen.' How hard and incessant their lot. The work like the slaves in Egypt. In heat and cold they labor. See the brilliantly lighted shops on the property of the A. C. Brewer. Opening like the jaws of hell, they received the wages of these poor over-worked men. It's not in human nature to resist the temptations of drink. Into these dens they troop and there they leave their money, while wives are crying for the necessities of life. Will you stop this by a policeman at the corner who may be bribed to wink at it. It will take a divine power to cure that evil, that source of poverty."

"Girls in stores and mills are poor. How they toil for paltry wages. Many hardly earn enough to buy for their clothes on their feet and the garments which cover them. They are ill-fed, hours long, two trips a day in crowded cars, where they are often subjected to indignities. Will these girls live to be the mothers of strong and healthy children, who will be the bone and marrow of the nation? Will they be building up the country who are sapping the life-blood from the veins of the future mothers in the land?"

A SMOLDERING FIRE
"Look at the men who run our trolleys. They toil seven days a week, winter and summer, in cold and heat. There is no possibility of promotion, their wages are low, cost of living is excessive. These men are the rank and file of the nation. They are the poor. How long will they stand it? They will stand it till they know their strength and then we shall have a revolution worse than the rising of the slaves in Rome."

"Go in the New England States. Enter the mills of Massachusetts or New Hampshire. Hear the sacking of the machinery. The air is fetid, atmosphere thick with dust. See the thin and emaciated forms that tend the bobbins. See the hectic flush on their cheeks, their sunken and dull eyes. Their brains are dizzy, their limbs tired, their hearing in young years partially gone. In a moment a machinist will adjust it instantly, but let the human machine spit blood or fall senseless from fatigue, no doctor will be summoned. She will be carried out and another female slave will take her place. Wages are low; they can't combine. The company will import foreign cheap labor, and many nationalities that combination is impossible. The women have fathers, brothers, husbands, sweethearts, in whose pockets lurk the revolver, men who stab straight and turn the dagger when they reach the heart. How calm that smothering anger, how great a power greater than the police to smother it."

VICTIMS OF INJUSTICE
The reverend speaker went on to describe the condition of the toilers in other industries. He pictured the lives of the poor that stand at the closed doors of the banks clamoring for their money when a panic occurs.

"All around us there is poverty and injustice to the poor. The very food they buy with their scanty pay is adulterated, else why the pure food law? The very medicines for which they pawn the little furniture they have to obtain for their sick children are impoverished. The very necessities of life are cornered and in cold storage, so as to send up the prices. Can we be surprised if the poor buy the cheap storages to stow with giant powder and put dynamite before the doors of the men who are taking bread from the mouths of their little ones?"

"They are men and women like ourselves. Pinch them and they feel it. Haven't bread they feel the pangs of hunger. They gasp for breath in the hot furnaces of hovels and rooms in which they exist. Their limbs feel the cold and they shiver under the bit-stuffed windows of the news in which they live. The mother feels, like the stab of a knife the cry of the child for food. She can read robbery and murder in the husband's bloodshot eyes as he takes the last piece of furniture to pawn. What comfort is it to them that there is a meeting of the mercantile class in an uptown museum? She sees it in the son lying upon his bed of consumption and spitting away his young life. The husband looks on and feels that if meat had not been so high and eggs cornered and kept cold storage he might have saved the life of that boy. As he stands over that open grave can we wonder that there is hatred in his heart and when he gets the chance there will be blood on his hands? If that spirit grows standing armies and battalions cannot control it. These men will fight to the last ditch. They have nothing to live for."

WHAT IT LEADS TO
"Look at the headlines in the papers and we see the effect. These conditions lead to robbery, bloodshed and murder. The burglar on the roof, the hold-up on the street, the pick-pocket in the subway want money for bread, for they have been driven to this life by the conditions I've described. The great white slave trade is often the outcome of hunger. These poor creatures must sell their bodies to the lowest bidder. The crime of race suicide growing as it is throughout the land? Fathers and mothers do not want to bring children

into the world that they cannot feed and clothe. Why is the great white plague spreading with such alarming rapidity?"

"Think of the physical effect on the nation if these evils are not checked. The starved and stunted children of today are the grown men of tomorrow. Upon them will rest the burden of the defense of the nation.

"Reflect upon the moral effect on the minds of men. What about the alarming growth of socialism in our midst? Unless we look to it the day is not far distant when the red flag of rebellion will be waved in triumph. The day will come when our streets will be barricaded and blood will run in the gutters. The commune of Paris will be re-enacted in the streets of Philadelphia, New York and Chicago.

"Legislation a remedy? People are beginning to distrust legislation—its inaction, its delays. They suspect that money can buy up the law-makers. Police and detective forces can be strengthened. The sympathies of the police can be won over. If not, the snapping of bullets and report of revolver can bring about a temporary lull in the storm, a sullen submission. You can fill the prison cells and put shackles on ten thousand and forge chains for free born men; but in a night successors will spring up and fill their places. His public life was one of excessive devotion to His fellow-men. He died poor and naked and was laid away in a borrowed grave.

"His Apostles were chosen from the poor." Father O'Rourke then eloquently pictured the Master's ministrations to the poor and the suffering and dwelt especially upon the spirit which animated Christ's ministry, the love and tenderness which overflowed from Him.

"This, then," he said, "is the spirit of the Church. She teaches relief to the poor. Yes, He said, give them bread, feed them when hungry and clothe them when naked. But the poor need more than the filling of their mouths—we do that for a dog. It is more important to fill their empty souls, to lift up their poor, dull laden souls. Oh, yes, wash the dirt from off their faces, but will you wash the tear stains away? You can deaden the senses with an anesthetic, but what is the anesthetic that will deaden the pain in the agonizing soul?"

"This can be done by the preaching of religion, by holding up before the poor the comforting example of Christ, who loved them and died for them. Can men and women be religious though their souls may be hard, though their toll may be ceaseless, you have done more for the upbuilding of the nation and for its permanent peace, than if you multiply the police force a thousandfold and gather together a standing army. Religion is a religion which is the true and real safeguard for the nation in the present stress and danger which confront us."—Philadelphia Standard and Times.

is like a flashlight bringing out the situation more vividly than it could be depicted by any ordinary account of what is happening in consequence of the sudden cessation of the mining of coal. If some kind of a compromise be not patched up, all England within a month's time will be like a beleaguered city cut off from the necessities of life.—N. Y. Freeman's Journal.

"A Rose"
By E. R. Eddy
Her voice was firm, but in her eyes Great drops from wells of sorrow linger'd;

Mused she: "Such joy the World denies As that of keeping, idly fingered, One token that no other knows."
—'Twas but a rose.

Her cheeks were bright, and on her brow Breathed she: "His heart and mine, I love;
In life can ne'er be cast asunder; But this you must not dare disclose!"
—'Twas but a rose.

Her lips were cold; her bosom heav'd A sigh that seal'd a life-long story;
The Others came, though few believ'd; The Others pray'd, beseeching Glory.
One flower guarded her repose:
—'Twas but a rose.

Let us look up and smile. If we can do this, we have reached with a bound the heart of Christian philosophy. We honor the soul that can and does smile through suffering; it seems to us that this is about the most sublime sight imaginable, for it takes a spirit refined and strengthened to struggle up to this grand height.

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IS IT A SOCIAL REVOLUTION?

Never has England had to face a strike such as now confronts her. It is the most threatening social upheaval in her history. A million miners have paralyzed her industrial life by emerging from the dimmer darkness in which they spent most of their time and announcing that they will not dig another pound of coal till their just demands be complied with. What they virtually say to the mine owners is: "Pay us wages that will keep the life in us, our wives and children." They demand the minimum wage of 25s a day. A strike has been begun which, like a vast whirlpool, is sucking in other industries. Factories and workshops are closing and sending adrift their employees. Railroads are curtailing their train services on account of the lack of coal. Heaps of merchandise are piled up in storehouses awaiting transportation. Over a million men employed in the Lancashire cotton mills have been thrown out of employment. An army of sixty thousand in the pottery districts are idle. The shipping industry is almost at a standstill. Thousands of dock hands have been discharged. If the strike continues the importation of frozen and chilled meat, which is the only sort of meat the great majority of Englishmen eat, will cease. So, too, will the importation of grain. The semi-starvation in consequence of prohibitive prices for food will ensue.

And all this as a result of an unwillingness to pay miners a wage that barely will keep body and soul together. It will be a situation which will afford the preachers of social revolution an opportunity to spread their doctrines in a field already prepared for the strikers. If they should meet with success, the strike may develop into a mighty social upheaval. Herein lies the gravest danger.

In the meantime the immediate effects of the miners' striking work may be estimated by the following cable dispatch, dated three days after the strike began: "All records were broken here to-day in one respect, when for the first time since 1838, an entire day passed without a ton of coal coming into the city of London. Already two thousand two hundred and twenty-three freight and passenger trains have been discontinued. Many stations are being closed because of the lack of traffic, and to save the fuel necessary to heat them." This cable dispatch

The advantage that a believer has over the unbeliever is that he has two suns that shine for him—the solar sun, which shines on the just and unjust alike, and the Sun of Righteousness, which arises for him with healing in His wings.—Walter Rhodes.
The very essence of happiness is honesty of purpose, sincerity, usefulness. He who would have real happiness for his companion must be clean, straightforward and sincere. The moment he departs from the right he will take wings and fly away.—Orison S. Marden.



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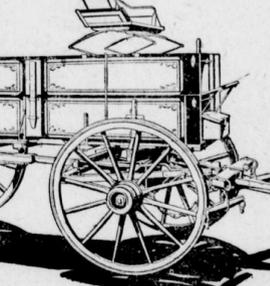
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