

"About the beginning of the month, when I was endeavoring to interest the holy souls in your behalf," said the cure.

"Will you receive me, Father?" asked the sick man. "All the pains and miseries I have suffered here—and they have not been few—would be insufficient to atone for my wicked life, and all the punishment a wrathful God may see fit to inflict hereafter would be only small satisfaction for my sins. But I wish to make my peace with Him, and it seems such heroic martyrs as the most intense agony, which began immediately after his baptism, had yielded up his soul to the Almighty. His death has been edifying in the extreme, and in the mind of the priest there was not the slightest doubt that, secure in the promise of eternal happiness given to those who shall have expiated either here or hereafter, the sins of mortality, he had joined the great army of suffering but holy souls who people the shadowy realms of Purgatory.—Catholic Columbian.

PARISH IS SUPPORT OF CHURCH

BISHOP SHAHAN TRACES ITS INFLUENCE FROM FIRST ESTABLISHMENT

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

New York, Oct. 17.—An impressive description of the place of the parish church in the life of the Catholic community was given by the Right Rev. Thomas J. Shahan, rector of the Catholic University, in the sermon delivered in St. Bernard's Church in West Fourteenth Street on the occasion of the celebration of the fiftieth anniversary of that parish yesterday.

Bishop Shahan sketched the history of the parish back to the days of ancient Rome and indicated how it is the center of the sacramental life of the people of public prayer and of instruction in religious truths, as well as the social heart of the Catholic community.

He spoke in part as follows:

"The Golden Jubilee of Saint Bernard's parish, fifty years of Catholic religious life in the heart of this wonderful city, is no small theme. One year's story alone would be like a cross-section of American Catholic life in the fulness of its youthful vigor at the height of its living creative faith, its ardor and vision. How then can we honor rightly in one brief hour the labors of fifty years?"

"Not every one, however, even among Catholics, grasps fully the meaning of the title religious community of men, women and children, that goes by the name of the parish. When Saint Paul preached to the people of Athens, some of his hearers, no doubt, came from nearby hamlets and districts, and would surely have been surprised if told that the new religion which that small unseemly Jew was preaching in poor Greece would soon borrow their humble local term of neighborhood or neighborhood, and eventually carry it over a wider world than Alexander or Caesar ever dreamed of.

PARISH IN ANCIENT ROME

"Since then the Catholic religion has conquered the Old World, and the New, has overcome countless enemies, has been on the verge of extinction, has survived a hostile civilization and created out of its ruins a new one, has dealt as a friend and an equal with philosophy and science, the arts and government, but has never known a time or a place when her ordinary work was not based upon the parish, and when she did not deal with the individual soul, man, woman, and child, through its religious mechanism. When the curtain lifts on the victory of Constantine, and the old false gods vanish from the earth, there are twenty-five parishes in the city of Rome nor would any historian dare to say that they were recent in origin.

"What, then, is this human unit, so old at once and so new, that has survived every loss and humiliation known to men, and still thrives and grows amid the wreckage of languages and polities, of races and peoples and nations? Why is it still the irreducible nucleus of the Christian religion and why does it still make possible the application of the Gospel, letter and spirit to the human life that surges about us no less heavily than it did when martyrdom was a daily occurrence in Rome, and our beautiful burial service was first sung in those first little parish churches that rose above the sepulchres of the men and women who died gloriously for the divinity of Jesus Christ.

"The Catholic parish is the immemorial centre of the sacramental life of the people, the usual channel of its most intimate relations with our Redeemer Jesus Christ. Here, by the blessed font of baptism are kept the ordinary registers of the Kingdom of Heaven, and here the Holy Spirit descends regularly in the fulness of His wisdom and power upon the

faithful. Here the growth and preservation of Holy Church are secured in the sanctified affection of man and woman. Here is the blessed portal through which we hope to enter on immortal bliss and within these sacred walls goes up intercession without end for all the dear ones who have gone before. Here the penitent soul casts itself at the feet of the minister of God's infinite mercy, and is forgiven for the love of the Divine Victim on Calvary.

"At this altar is daily commemorated in the Holy Communion that intimate union of the soul with its creator which is at once the deepest mystery and the most perfect act of religion. Here, too, the overflowing faith of the Catholic people finds its natural and sufficient outlet in the devotions that flourish nowhere so richly as in the churches of the people. In the Stations of the Cross Calvary is forever before their eyes and in their hearts. From all sides our Blessed Mother and her Divine Infant look down benignly upon them, and the Saints of God assure them from every altar that a Christian life is both possible and happy, and that the divine promises of Christ to His followers are always fulfilled.

CENTER OF PUBLIC PRAYER

"Every parish church resounds continually with public prayer in every form—novenas, tridiums, processions, and overshadowing and sanctifying all the Benediction of the Blessed Sacrament, when for one brief spell the whole people are prostrate before Jesus Christ, and He is truly and really among them, Lord and Master, in majesty and power, in goodness and mercy.

"This is, indeed, the true secret of every Catholic parish. Jesus Christ is really and truly in it and with it. Daily He descends upon its altars at the call of His priests, and forever He remains with His people in the Tabernacle, blessing and comforting, guiding and protecting, encouraging and rewarding. He is truly here the author and the finisher of the Sacraments and the object of all popular devotion, but He is also brother and friend, consoler and counsellor to every soul in the parish. In the parish churches of this great city how many thousands of men and women cast themselves daily at the feet of Jesus Christ in the Tabernacle, as their only refuge and security.

"Amid the countless distractions of industry and commerce what mysteries of self-recollection and what deep probings of the soul! Amid the reign of sin and all the iniquity what miracles of repentance and conversion! Amid the excesses of folly and passion what intimate unions of loving and devoted hearts with the Divine Pastor of their souls! Amid the attractions of secular life how often they lead to walk apart with God and to lead lives of innocence and sacrifice! Truly, it is in and through the parish that the Catholic religion holds its way regularly among men as the dispenser of the mysteries of Jesus Christ and the herald of His Kingdom.

CENTER OF INSTRUCTION

"The parish church, dearly beloved brethren, is the normal channel of religious instruction. Every Sunday and holiday of obligation the great truths of the Christian religion, the substance of our faith and the rules of life are preached from thousands of pulpits as they have been for countless years.

"In countless ways the Gospel of Jesus Christ, as interpreted by the Catholic Church, is preached from the pulpit of the parish church, by sermons and instructions, in missions and retreats and conferences, in the direction of sodalities and societies, in the ordinary course of Sundays and feasts days and with all the solemnity of Advent and Lent, of Christmas and Easter. What can equal the beneficent impact of this great moral force, falling continuously on countless thousands of souls, and forever vitalized by the streams of divine grace which nowhere flow so steadily and so deeply as in these churches of the people?"

"What constitutes the parish, justifies it, protects it from decay, unites it, consolidates it, and keeps open through centuries its way of power and influence in the Catholic Church? It is the family. A parish is not primarily an aggregate of individuals, nor is its immediate purpose the individual as such. The parish is a highly social creation and its living irreducible self is the family, founded in religion, fed and nurtured by its teachings and its works.

UNIT OF PARISH LIFE

"It is only in our day that it could be necessary to insist on the parish as an aggregate of families rather than a disconnected body of individuals. The family is the true unit of the parish in as far as it has a social life, or works in a collective sense. The family arises under the solemn blessing of the pastor; its tender and lovely growth are incorporated by him into the glorious kingdom of God; he watches over the development of their spiritual sense and their moral training; he shields these young lives with incredible devotion and ingenuity; he calls to his aid thousands of saintly helpers who look to him for direction and encouragement; he visits with paternal zeal the homes he has blessed; he is interested in the

personal welfare of the whole family, to which he is father, guide, counsellor, and friend. The pastor shares their joys and is the confidant of their sorrows and trials. He is foremost at the wedding and the baptism, and his presence at the death-bed and the funeral robes these last and hours of their chief terror—the blank hopelessness of that cruel paganism from which the Gospel alone freed us.

"With Catholic subtlety of feeling the people of the parish feel that it is Christ Himself who moves among them in the persons of their clergy. Every Catholic family united with its clergy recalls vividly the Holy Family of Nazareth, nor is it in vain that Catholic art has for long centuries consecrated in noble masterpieces the interior of that original Catholic home of mutual love and service and devotion. If the family has come down to us through the ages, as the cornerstone of Christian civilization, the bedrock of our present order of human life, it is largely owing to those many thousands of little Catholic centres, the parishes of the Christian world, in which the family found ever its natural support and protection, through which it came easily to grasp its own meaning and uses.

SOCIAL HEART OF COMMUNITY

"The parish was ever the social heart of the Catholic community, meant to supplement and strengthen the activities of the family, not to suppress it or in any way weaken its rights and duties of divine origin. The parish is equally hostile to self-centered individualism and to civil absolutism, both of them fruits of the evil philosophy of materialism and that equally evil and fatal pantheism which would abolish life eternal and destroy the very idea of God Almighty, the Maker of heaven and earth. All the larger social life of the Catholic family has grown up within the parish, all the wider and more effective groupings of families for mutual service and economic development, for the growth of piety and the spread of all the influence of religion. Thus have arisen in a thousand years guilds and confraternities, sodalities and societies, pious associations of every kind, the original roots of which are in the parish and which have lived or died in proportion as they were sustained or not by the deep strong current of its good-will and sympathy."

KYLEMORE ABBEY

PERMANENT ESTABLISHMENT OF IRISH BENEDICTINE DAMES OF YPRES

On Thursday, September 8, the Feast of the Nativity of the Blessed Virgin, the beautiful chapel at Kylemore Castle, now an Abbey of Benedictine nuns, was blessed by the Most Rev. Dr. Gilmartin, Archbishop of Tuam, and dedicated to the Sacred Heart. The occasion was in many respects gratifying and memorable. It marked the permanent establishment in Ireland of the Irish Benedictine Dames of Ypres. No order could be more welcome. For more than two centuries and a half the Ypres convent was regarded affectionately by the Irish people as a sort of outpost of Ireland on the Continent, enshrining its historic memories glorious as well as sad. The convent was destroyed in the War of 1814, and the community came to Ireland, receiving when they came a nation-wide tribute of sympathy and admiration. It was good news to learn that they have now acquired Kylemore.

A SITUATION OF RARE BEAUTY

Kylemore is a situation of rare beauty, the scenery around resembling and surpassing that of the Norwegian fjords. It was chosen as the site of his dream dwelling by a millionaire. It is a wonderful building, architecturally perfect, and with an admirable arrangement of its numerous rooms. The man who built it was a devout Protestant, and erected at a short distance from his home a lovely chapel, costing, it is said, about £75,000. That chapel was on Thursday blessed and dedicated to the Sacred Heart. The house itself might have been built to be a Benedictine Abbey. It will be devoted to the higher education of girls, and the training given will be worthy of the high traditions of the Order. The property comprises altogether about one thousand acres.

On Thursday a large number of friends assembled, including many who had come from Dublin. There were present: Sir John and Lady O'Connell, Miss Deane, Mrs. Leigh Gogarty, Mr. Andrew Keogh, and Mr. John O'Byrne; Messrs. T. C. MacDonagh, A. Dwyer (manager of the National Bank, Clifden), J. O'Kelly Lynch (manager, Munster and Leinster Bank, Galway), and Monsieur Albert Marten, Conseiller de Gouvernement and Professor at Ghent University.

Subsequent to the blessing of the church, High Mass, at which the Most Rev. Dr. Gilmartin presided, was celebrated. The assistants at the throne were Canon McHugh and Canon Eaton; Canon McAndrew was the celebrant; Rev. C. Cunningham, deacon; Rev. J. Godrey, sub-deacon; and Dom Aubert Merton, O. S. B., master of ceremonies. Right Rev. Mgr. McAlpine was also in the sanctuary. The choir, which rendered the sacred music effectively, was led by Right Rev. F. Bastien.

A WELCOME TO THE DAME OF YPRES

The Archbishop of Tuam, in the course of a touching sermon, traced the history of the Order, and said they were assembled to welcome the Dame of Ypres back to their native land and to install them in that beautiful church. The first Dames of Ypres left Ireland some 250 years ago to exercise in the lands of Flanders a right that was denied them at home. "The nun," said his Grace, "is a creation of the Catholic Church, and in vain you may search the world's literature for so pure a vision—a woman with prayers on her lips, the light of God's love in her eyes, the rose of purity in her cheek, and Jesus in her heart. Among those who ministered to Jesus on earth were the women who followed Him from Galilee. When His apostles almost deserted Him, they remained faithful. Amongst the few who stood by the Cross were three Marys. They were the last to leave the sepulchre on Friday evening, and the first to arrive there on Sunday morning.

"Of these brave women nuns are the spiritual descendants. In one form or another they have been in the Church from the beginning. Today their name is legion. While all have renounced a secular life, and are bound together by practically the same vows, they are divided into different congregations, according to the special services they have undertaken."

"FAX" IN IRELAND

His Grace said this Order did not seem ever to have acquired a permanent home in Ireland until the German guns shelled the Abbey at Ypres in October, 1914. His Grace recalled that an Irish general named O'Morain saved the convent from desecration and destruction during the French Revolution. It was the only convent that survived the revolution in Flanders. The story of their leaving under shell fire in 1914, and of their arrival in England, was told in a book it had a preface by Mr. John Redmond that was published in 1916. A temporary home was secured in Macmeine, Co. Wexford, where they were treated by the Bishop of Ferns with the greatest kindness. In seeking for a permanent place of residence, the sumptuous premises in which they were assembled that day were secured.

It was due to the memory of Mr. Mitchell Henry, who built Kylemore, to say that the church was not built for proselytising purposes. It was built as a place of divine worship for his own family, for all whose members the priests and people of the district had the greatest esteem. If the late Mr. Henry could express his wish that day his Grace felt sure that he would prefer to see the beautiful church handed over to the Irish Dames of Ypres rather than see it left untenanted and voiceless. Having referred to the labours of the Benedictine nuns for civilization, education, and learning as an integral part of European history, his Grace mentioned that their motto was "FAX."

BENEDICTINE EDUCATION

Enclosed from the world and its evil influences, those daughters of St. Benedict, said his Grace, proposed opening a high class boarding school. The basic idea of the Benedictine rule was that each Benedictine community should be a family.

The lady boarders became a part of the family. While no useful secular subject was neglected, the Benedictine education was to prepare girls for family and social life. Concluding, his Grace welcomed the Daughters of St. Benedict into the diocese, and was confident that the girls entrusted to their charge would receive the best type of education.

After the ceremony the visitors were hospitably entertained. Rev. Dr. Merton welcomed their guests in the name of the community, and suitable tributes were paid to the services of the Order by Most Rev. Dr. Gilmartin, Right Rev. Mgr. McAlpine, and Sir John O'Connell.

THE IRISH DAMES OF YPRES

The first Irish Abbess of the Abbey at Ypres was Dame Mary Joseph Butler, who was born in Kilkenny in 1641. Sent to be educated at Ghent by the English Benedictine Dames, she petitioned at the age of twelve, to be received into the Order, and made her religious profession in 1657 at the English Benedictine Convent at Boulogne at the age of sixteen. When the foundation was made at Ypres in 1665, it failed to prosper under its first Abbess, Dame Beaumont, and in 1782 the house was converted into a national foundation for the Irish Benedictine nuns of various houses founded from Ghent. Dame Butler was instrumental in founding the Benedictine Convent at Dublin, in which King James II. took so great an interest. She travelled to Ireland, and opened a school for about thirty girls. Later, the convent was sacked by the soldiery of William III., and Dame Butler returned to Ypres, where she died in 723. Whilst passing through London on her way to Dublin, Dame Butler was presented with her nuns in their Benedictine habit to the Queen at Whitehall. On her return to Ypres she resumed her former duties as Abbess under conditions of extreme poverty. She died in

THE SIXTY-SIXTH YEAR OF HER RELIGIOUS PROFESSION

The Times Educational Supplement contains the following sympathetic comment on the subject: "Residential schools for Roman Catholic girls in Ireland have, as a rule, been convent schools under the direction of the Bishop. It is somewhat of a novelty, therefore, to find a school opened on the well-known Benedictine lines. The Irish Benedictine nuns are transferring the school opened at Ypres in the seventeenth century to a new home at Kylemore Castle, in Connemara. Anyone who has seen that place of romantic loveliness must feel kindly towards the new venture. Loreto Convent at Killarney has a situation of equal beauty, but when we think of school after school for Irish boys, one high on the Dublin mountains, another guarding the lakes at Enniskillen, a third lonely among the Comeragh ranges, and many another, it must be admitted that Irish girls have had much less than their fair share of that education in the love of Nature which Ireland offers in such abundance."—The Universe.

THE SILESIAN VERDICT

The decision of the League of Nations Council in the partitioning of Upper Silesia, with the great coal basins of Rybnik and Pless going to Poland, is regarded as a supreme catastrophe. It is understood on all hands that a tremendous economic blow has here been inflicted upon Germany. According to the New York Times correspondent, Germany loses 64% of the Upper Silesian anthracite production, i. e., 67 anthracite coal mines which last year produced about 32,000,000 tons. She loses all her Upper Silesian zinc production or 60% of Germany's total zinc production, and, as appears, about 63% of the Upper Silesian iron industry, with about 1,500,000 tons of iron and steel product. The total loss of anthracite in the Pless district is estimated at 44,000,000 tons and in the Rybnik district at 27,000,000,000, since the coal veins have a minimum depth of 1,500 meters. The Council's point of view in making the decision is thus stated by the British representative, Arthur J. Balfour.

The Treaty of Versailles had placed the population first in importance and the industry of that region second, and, while there was no doubt that western Upper Silesia was German, the south-east was Polish. The real difficulty arose regarding the small area, which is a fraction of the whole of Upper Silesia, containing a large percentage of population much intermingled as to national characteristics. This made the drawing of the line complicated and the Council had to cut through a highly industrialized region. To be sure, no Englishman could travel in that area and not regard with dismay the severing of the district. There would even be a feeling of horror at this partition.

Writing in the Tageblatt, Theodor Wolff challenges in particular the impartiality of the four arbitrators, with the exception of the Chinese representative. The Spanish and Brazilian members, Count Quinones and Senor de Cunha, he considers hopelessly biased in favor of France on account of their social connections, while the Belgian, Paul Hymans, was bitterly hostile. No court of justice, he holds, would accept the verdict of such arbitrators. He further complains that none of the German experts who had gone to Geneva was able to obtain an interview with any of the arbitrators. The people he says have been bartered away like cattle. The diplomatic correspondent of the London Daily Chronicle criticizes the Council for handing over the question to an incompetent sub-committee of secondary nations, three of whom were not Europeans, one of them an Asiatic.

"At best, and with the utmost respect, the members of this sub-committee could hardly be described as having experience, training and authority commensurate with the enormous task imposed upon them. Moreover, all the vast mass of evidence available has been ignored; the experts have not been heard; the Germans and Poles have not been allowed to present their case and to undergo cross-examination.

The crux of the problem was that of the divisibility or indivisibility of the industrial area. To decide that was to decide everything. This critical, all-important issue was in turn handed over by the sub-committee to a secret sub-committee, which, we now hear for the first time, consists of a German, Swiss and a Czechoslovak, both of them as yet unknown; or rather, to be exact, the issue was not really put to them but only the hypothetical question: "Supposing the industrial triangle is divided, how may the evil consequences be minimized?" And this was not the question at issue.

"We are told that this sub-committee heard German and Polish evidence; but what evidence? Who were the witnesses? How were they selected, and on what principle? What were they asked? Were they, too, faced with the same question-begging hypothesis?" The German Government is deferring action pending formal notification of the decision. It is difficult to foresee the far-reaching effects of this verdict which has

been accepted by the British Government. "Already it is hailed with the most complete satisfaction by France," cables the New York Tribune's correspondent, "condemned with great vehemence by Germany, and characterized as bold by one section of Englishmen and disastrous by another." This may be taken as correctly summarizing the situation. In the view of some British economists, like Paish and J. A. Hobson, it brings the day of Germany's default in reparation payments measurably nearer. They predict Germany's quick collapse, owing to the withdrawal of her large mineral deposits.—America.

TEACHERS OF FRANCE

TO UNITE FOR SPREAD OF THE FAITH
Paris, Nov. 3.—On the occasion of the opening of the school terms the Bulletin of Catholic University Professors has sent out an appeal to all Catholic teachers in public schools, inviting them to unite to serve their faith.

The appeal describes the great progress of the Catholic spirit among the personnel of the secondary and higher educational institutions in France.

A movement such as the one we are conducting in our old University which for so long has been indifferent or hostile; an effort such as the recent Work of Catholic Writers are, among many others, significant proofs of the change which is taking place in the minds of those on whom the orientation of our beloved country largely depends. The divine spirit, which bloweth where it listeth, is raising now, in our land of France, a rich harvest which wants only laborers in order to be garnered for the Master. Shall we let the promise fail for want of laborers to reap the harvest and make the sheaves still more abundant?

"The time has passed, if it ever existed, for Catholics to live for ourselves alone. More than ever before we must think of others, of the lost brothers who wait for us and whose whole future depends, perhaps, on some word we may speak, or some deed we may do at the right time."

The Treaty of Versailles had placed the population first in importance and the industry of that region second, and, while there was no doubt that western Upper Silesia was German, the south-east was Polish. The real difficulty arose regarding the small area, which is a fraction of the whole of Upper Silesia, containing a large percentage of population much intermingled as to national characteristics. This made the drawing of the line complicated and the Council had to cut through a highly industrialized region. To be sure, no Englishman could travel in that area and not regard with dismay the severing of the district. There would even be a feeling of horror at this partition.

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