



FATHER FRASER RESCUING CHINESE CHILDREN ABANDONED BY THEIR PARENTS

FATHER FRASER

ANOTHER INTERESTING LETTER FROM THE GREAT MISSIONARY

Catholic Mission, Taichowfu, China, Sept. 17, 1913.

Dear Mr. Coffey:—Since I wrote you last a dreadful disaster has come upon me and my parish. No less than the ghastly figure of famine is staring us in the face. All my people, about two million in number, are farmers, each with a little patch of rice field. For them rice is their daily bread. Now, just when they had prospects of a glorious harvest, which would save them over the winter, the sun kept shining so long and so fiercely that nearly the whole crop withered and died. What will they do to keep alive? It is not the case of foodstuffs being rushed into the desolate districts by train, as in America. Here in China no place has ever an abundance of food—all are always just eking out an existence and no more, so that when a real famine does come as in my case all the poor people can do is to knuckle down to their hard lot and pine away with hunger.

Now here is an occasion to reap a harvest of souls. Hundreds are asking to be admitted to my free schools and catechumens, dreading the pangs of hunger and death by starvation, and at the same time willing to embrace our holy religion with all their heart. Oh! If I could but take in a thousand of them, big and little, men, women and children; I

would, besides saving the life of the body, cleanse their souls with the waters of baptism, and feed them with the Bread of Life. "Rice Christians," you will say. But no, let me explain. God uses different means in different places and at different times to attract souls into the bosom of Holy Mother Church. Now it is a sovereign who induces his subjects to embrace the Faith, now a miracle worker, and again it is almsgiving that throws the net of Peter about the predestined souls, and I can safely say that thousands in China are today safe in the Ark of Salvation through charity received at the Catholic mission.

When I said above that I would like to rescue a thousand, it may have startled you as a vain hope that could not at all be realized. But let me tell you that I can feed and instruct a child (or a grown person for that matter) for the small sum of 5 cents a day. Now, I don't want any of your readers to put 5 cents in a letter and spend another 5 cents to send it; but let a number club together and send the result to a dozen for me. Those who are blessed with wealth might even take a dozen poor unfortunates on their shoulder and bear them up to the mansion of bliss and eternal satiety. They are crying to me daily and through me to you: "Only three grains of corn, it will keep the little life I have till the coming of the morn," yea, even till the morn of the never-ending day.

Yours gratefully in Jesus and Mary,
J. M. FRASER

C. L. C. A.

One of the largest gatherings of Catholic young men ever held in Toronto assembled to hear Rev. Father O'Malley, the new spiritual adviser of the Catholic Laymen's Culture Association, speak on "Ideals" in St. Mary's Club house on Tuesday evening, October 28th. The reverend speaker handled his subject in his usual masterly manner and the men present were much inspired by the elevating character of the address. A standing vote of thanks was tendered the reverend father at the close. Musical numbers were rendered by the Misses Scanlon and Mr. B. McCann. Mr. J. D. Cherrier, who occupied the chair, in his opening remarks stated that Catholics had much hostility to contend with in Toronto, and therefore it behooved every Catholic man to put into practice the slogan of the C. L. C. A.,—"Wake Up, Catholic Men!" if they would obtain their rights. The different committees

are hard at work for the coming season, and the Association will get down to real business at its first regular meeting on Tuesday, Nov. 11th, in St. Mary's club house, to which all Catholic men are cordially invited.

GOULD-CASTELLANE CASE

The enemies of the Church are always on the lookout for ways and means to revile it. Such persons are using the Gould-Castellane marriage case for that purpose. The case has been fully explained in Catholic periodicals, and were the enemies the only ones professing to be troubled by it, we should say no more on the subject.

But they are not the only ones. There are others, even Catholics, who in good faith feel upset over the affair, and we have been trying to see what the reason is. We think the fundamental difficulty is a misapprehension of the attitude of the Church with regard to the marriage contract. Suppose a couple before getting married had drawn up an agreement that their union was to be terminable at pleasure, and that whatever promises they should make would be under this condition. Should one of them afterwards plead this agreement in a secular court as the grounds for a declaration of nullity, the answer would be most probably: "You have been married according to the forms of the law. The court refuses to recognize a previous agreement that would make a mockery of them." The civil power assumes a jurisdiction over all contracts, and holds that a couple legally capable and going through all the prescribed legal forms are legally married. The Catholic Church, on the contrary, holds that the essential marriage contract is of divine institution. It is the free mutual promise according to God's ordinance, duly made and accepted, of a man and woman capable of contracting. Hence, unless the promises exchanged have for their matter the matrimonial society ordained by God, no power, ecclesiastical or civil, can make the con-

tract a real marriage. In such cases, therefore, as the Gould-Castellane there is no question of nullifying marriage. The whole investigation is to discover whether the marriage is, or is not, void in itself by reason of an essential defect in the contract. Hence, a declaration of nullity by an ecclesiastical tribunal does not make the marriage null and void, but merely states that the evidence adduced proves its nullity in *foro externo*. Yet the tribunal is not infallible. It uses every means to test the credibility of the witnesses; but should these impose upon it by perjury or conspiracy, the guilt rests on them and on the party to the suit that suborned them, and any marriage the parties may afterwards attempt will be null and void in conscience. So, too, should the marriage have been really null, still, if it cannot be proved before the tribunal, the judgment that nullity has not been established does not make it a good marriage in conscience, and the parties must govern themselves by this in their mutual relations, though their failure to establish it in *foro externo* forbids them to contract new alliances.

Others find difficulty in the constitution of the Rota and its mode of procedure. The object of every court is to do justice; and we should guard against the idea that this cannot be safeguarded except by the English method, or by methods derived from it. The procedure of the French courts differs radically from that of the English. There are some so utterly prejudiced as to think that justice cannot be obtained in them; but we do not count such among our readers. If one considers the procedure of the Rota carefully and impartially he will see that it is eminently calculated to secure justice. Three judges try a case and give their decision. Three others then take it up and give theirs. If they disagree a third set of three sit on it, and to gain a decision of nullity one must have two trials in his favor. This is equivalent to a provision for two appeals; and it has this advantage, that the appeal belongs not to the extraordinary, but to the ordinary procedure. One may object that the appeals are not from a single judge to the full bench, or from a lower to a higher court, as in our practice; but any one will see that this is a mere matter of detail. Virtually the second and third sittings have the essentials of the appeal to the full bench, or to the higher court.

A third difficulty is found in this, that the status of the children is affected. A little reflection will show that whatever affects their status comes from the original fact, for which the parents are responsible, not from the judgment of the court upon that fact. If the parents contracted a marriage null in itself the children are illegitimate; and such cases may come up in our secular courts at any time. Suppose a woman who has not heard of her husband for years, thinking him dead, attempts another marriage in good faith. After ten years the husband turns up. The courts would hold the second marriage null, and as a necessary consequence its offspring illegitimate. We have seen a similar example of English justice in the matter. The late Lord De Freyne was not the eldest son. His parents were Catholics and married before a Catholic priest. After three or four children had been born they discovered that their marriage was not legal, because it had not been contracted before a minister of the Established Church of Ireland. They remedied the legal defect; but the children remained illegitimate in the eye of the law, and the late Lord De Freyne was born after the remedy had been applied was their eldest legitimate son, and consequently the heir.

Some complain that on account of the prevalence of divorce, final decision against the validity of the Gould-Castellane marriage will upset any number of others. Suppose this to be true, the responsibility rests entirely on those who legalize divorce and those who practice it. Even if it were in the power of the Catholic Church to change its law, on the subject, one would be presumptuous to ask this. The Catholic Church is older than any modern state, and viewing things from a merely natural standpoint one is justified in holding that it will survive them all. The matrimonial law of the Church was the law of every Christian state. If the states of Christendom have abandoned that law, this hardly gives them a title to demand the same from the Church. But in this the Church cannot conform to the modern world. Marriage as established by God, as raised by Christ to the status of a sacrament, has been given into her keeping by her divine Founder, and the Church must protect that deposit until He returns to take account of her stewardship.

Nevertheless, the danger is not so great as some think. As we have pointed out, a mere intellectual error regarding the possibility of divorce does not necessarily pass over into the act of the will which makes the contract. It is quite likely to do so in the marriage case, the one that has stirred up the discussion, in which a title on the one side and a fortune on the other are too often the sole motives. But ordinarily speaking, the young man and the young woman, whatever may be their erroneous ideas, have no other intention than to contract marriage as marriage is rightly understood. If they introduce into their consent a formal intention of divorce, should things not turn out well, that is

their own affair, and the sooner they retract it and give the proper consent the better. But the cases in which such a malicious intention can be proved in *foro externo* are as yet extremely rare; and in all others the rule holds; we must stand for the validity of the exterior act. If a man and woman say, "till death do us part," we must assume that they mean it, unless they can prove the contrary. Should society deteriorate still farther until it is generally accepted that those words mean "till death, or the divorce court, do us part," society must be responsible for the consequences. As yet however, it is far from that.—Henry Woods, S. J. in America.

ARCHDIOCESE OF HALIFAX

FATHER BROWN, OF WINDSOR, HONORED

Rev. Father Brown, of Windsor, N. S., on the occasion of his being named Amherst, was made the recipient of unusual honors by his people, showing the respect in which he was held. On Friday evening he was presented with a complimentary address by the C. M. B. A., which was signed on behalf of the branch by F. C. Lynch, President, and Samuel McDonald, Secretary. The address was accompanied by a handsome gold headed cane. The reverend Father made an appropriate reply. A pleasing incident of his departure from Windsor was the burning of a mortgage amounting to \$2,700, which was the total amount of the debt on the church. He goes to a larger field of labor where his splendid administrative ability will have full scope. There was a large gathering of the congregation on Sunday evening. After Benediction Mr. W. E. Regan and Mr. H. A. Lynch approached the sanctuary and the former read an address on behalf of the congregation. When it was read Mr. Lynch handed Father Brown a picture of gold containing \$140. In his reply the good pastor made a very feeling reference to the pleasant relations that existed between priest and people during his pastorate in Windsor. He admonished them to be loyal and true to their new pastor, Father Collins, as they had been loyal and true to him. The teachers and children of the Separated school did not forget their beloved pastor, for they also presented him with an address and valuable presents.

The Catholic Record sends Father Brown congratulations and trusts that his work in his new field of labor will be blessed as it was in Windsor.

A DE LA SALLE CADET HONORED

SIR JOHN GIBSON PINNED HUMANE SOCIETY MEDAL ON CADET CAPTAIN'S BREST—DEED OF TRUE VALOR—HIGH PRAISE BESTOWED UPON NEIL SMITH BY ARCHBISHOP McNEIL

The presentation of a Royal Canadian Humane Society Medal to Mr. Neil McCabe Smith, Captain No. 2 Company, De La Salle Cadets, took place at the Armories, Toronto, Monday afternoon. When Sir John Gibson who made the presentation arrived at 4 o'clock he was received by His Grace Archbishop McNeil, Honorable Adam Brown, president of the Royal Canadian Humane Society, and Mr. W. E. Blake, who had charge of the matters of the ceremony. The young cadets were lined up in true military fashion, their neat gray suits and accoutrements presenting a very attractive appearance, and the fine figures of the lads evoking many admirable comments. A salute from the life and drum band announced the coming of the King's representative, and the lines stood at attention while the Lieutenant-Governor went up and down inspecting the ranks. Then, in a closed in, forming a square with silken standards floating in the centre, and the young captain who was to be rewarded for his bravery was called to the front to receive the medal from the hands of Sir John Gibson. Mr. W. E. Blake then related the circumstance of the rescue. Last summer, in response to cries of distress out on the lake, young Smith and a companion had rowed out to where they found a man struggling wildly, his lady companion, in changing seats, having fallen overboard. There was no sign of the woman. Without divesting himself of his clothing Smith dived into the lake twice, unsuccessfully. The third time he swam along the bottom, and keeping his eyes open, he found the woman, brought her to the surface, put her in the boat, brought her ashore, and assisted in the work of resuscitation until medical service was forthcoming.

Though it was the one immediately under review, the heroic act which received the recognition of the Humane Society was not the only feat which lies to the credit of Smith. At yesterday's presentation, Mr. W. E. Blake, Vice-President of the Kew Beach Bowling Association, said that to his knowledge and observation, Smith, in company with his brother, a few weeks ago went out in a 14 foot skiff into Lake Ontario, perhaps 11 or 2 miles in the face of a very heavy sea and high wind, and succeeded in rescuing from drowning two young men whose sailing boat had been overturned. One of the men was just saved in the nick of time. Sir John Gibson said he had never been more pleased at the bestowal of a medal than on the present occasion. The fine appearance of the De La Salle Cadets in itself

would have been sufficient incentive to be present. He hoped that during the year they would extend their work to rifle and target practice.

When the Lieutenant-Governor had pinned the medal on the coat of the young captain, Archbishop McNeil added his congratulations. Not even with bullets whistling about one, could man do more than had he to whom the medal had been given when he went down into the water for the third time, said the Archbishop. Honorable Adam Brown, who came from his home in Hamilton to be present on the occasion, delivered an eloquent address of congratulation to Captain Neil Smith and to the efficient De La Salle Cadet Corps in which he commended. The singing of The Maple Leaf and cheers for the Lieutenant-Governor and the Archbishop were given before the cadets marched from the Armories to the spirited notes of the life and drum. Among those present were Mr. and Mrs. Neil Smith of 135 Kew Beach ave., father and mother of young Captain Smith, Rev. Fathers Minehan, Kernahan, Bench, Kelly, Hayden, Dollard, McGrath, O'Brien and Bonner; Brother Rogation, Principal of De La Salle, and Brothers Edward and Lawrence; Col. Elliott, General Lessard, Colonel Thompson. Sergeant Keith was in command of the Cadet corps, with Mr. Richard Clarke leading the band.

JUDGE DROMGOLE

On last Thursday evening, in this city, the members of the Knights of Columbus gave a banquet in honor of Judge Dromgole, lately appointed to the Bench in Essex county. There was also presented to him a beautiful sterling silver tea service. Almost the entire membership in London district were present, filling the large hall, a testimony of the great esteem in which Judge Dromgole is held. It was in every respect a worthy expression of regard for the new Judge. In the ranks of the Knights of Columbus he had stood very high, having occupied the position of State Deputy. As a Catholic and as a citizen of London he enjoyed the very highest esteem of his people. The usual toasts were proposed and responded to in an eloquent manner. Right Rev. M. F. Fallon, Bishop of London, replied to the toast of the Pope. It was a most interesting discourse, he having had intimate relations with the reigning Pontiff and his predecessor. The other speakers were: J. L. Killoran, barrister, Goderich; Hon. Senator Coffey; State Deputy T. N. Phelan, of Toronto, and Mr. Fred J. Waud. Dr. Claude Brown proposed the toast of "Our Guest" in very happy terms, which was replied to by the Judge in an eloquent manner. The chairman of the banquet was Mr. M. Frank Forristal, Lecturer. There were also present Rev. Fathers Constantineau of San Antonio, Texas; Lennon of the diocese of Hamilton, and Laurendeau, Labelle and Hanlon of London.

The Catholic Record extends heartiest congratulations to Judge Dromgole and hopes he will have long life and happiness in his new home.

ARCHDIOCESE OF TORONTO

Bridgeport, Oct. 27, 1913.

The Rev. Father H. J. Murray, pastor of St. Joseph's Church, Bridgeport, for the last six years, has been promoted to the parish of Oshawa, one of the largest parishes in Ontario. He has returned from attending the Catholic Congress at Boston, where he was notified of the change. On the 26th his congregation gave him a purse of \$200, with a congratulatory address. Since he came to Bridgeport a \$7,500 rectory has been built and a good working sum accumulated towards the new St. Joseph's church, on which work will be started in the spring. The Rev. Father Murray will assume his new pastorate Sunday. His successor here has not been named as yet. Father Murray is known to many Buffalo Catholics by reason of his having conducted services every Sunday in the summer for some years past at Crystal Beach.

THE LATE CANON SHEEHAN

Many reminiscences of Canon Sheehan have been published, but none quite so intimate, none quite so touching as those of Mrs. William O'Brien. Her husband and the Canon had been schoolfellows, and the early kindness was renewed and increased as the Cork area became more and more a political entity of its own, and separations sadder than death's divided many friends. And then there was their common love of a locality. "He had a passionate love for Mallow, and in the Mallow Convent his two sisters had lived their religious life, and their death had only increased his attachment to the Mallow nuns." Two of these were allowed to the bedside of his happy sufferer. A cloud of depression had enveloped him until his disease was fully declared. Uncertainty is not perhaps ever a heroic stage. The man who makes a renunciation in the dark, with a "but" and an "if" in it, is afraid of feeling himself guilty of intimate melodrama.

But the Canon had his opportunity. "From the hour he knew from the mouth of a skilled specialist that he could not expect to be cured, he threw to the winds all melancholy. To visit him in hospital, or later in his home, was to meet the cheerful, kindest of spirits. He had never much of a body, but pain and

suffering carried off all but an etherealized being. He grew thinner and thinner, and a beauty of another world shone out of his eyes, that were so bright and clear, and the smile of the pale lips became more and more charming as the end grew nearer."—Tablet.

TRIBUTE TO CANON SHEEHAN

Oh Son of Erin! On your lowly bier, In far famed Donegal, beyond the main, In peace and rest you lie, while we your friends, Pray for your soul with hope that One will hear.

And all His choicest blessings will rain down, And threefold you, in your calm repose And myriad tongues proclaim your high renown, While all men mourn your loss, but chiefly those

Who've stood with you, by some poor dying saint, To marvel at his faith, so pure, so fine, And sweet poverty, whose only plaint Was ever:—"Not my will, dear Lord, but Thine."

And many a time and oft, with you, for guide, We've climbed the mountain paths thro' driving rain, Bearing the Master of the World so wide, To some poor sinner in his mortal pain.

But hark! The daylight fails, and night is here, And in the little cabin, topped with weeds, The tasks are laid aside, and now we hear The voice of Granny as she tells her beads.

And even the youngest there shall have a part, In that sweet symphony of loving praise, And every voice, pouring from the heart, Pleads:—"Mary, Mother, guard us all our days!"

Dear Rosary! How potent is your charm, To soothe our wretched ills, to dry our tears, We lightly lift our Ave, our young hearts, But know their souls, in declining years.

Thus Granny, bent and old, yet e'er content, To-night with troubled vision, while she leads Her children, who with mournful heads down bent, Pray for the soul of one who loved the beads.

And who are these, at some poor chapel-door Who press so quickly forward, crowd the way, Only the children, school and nuns, who seek being o'er, Coming to tell their faults, and then:—"so pray."

And dear old Daddy Dan with patient air, Sits, while they face him with such loving eyes, As each transgression is told with thoughtful care, And Father Dan responds with words so wise!

Ah! How he loves them, and their innocence Looks out from Irish eyes, so clear, so true, With naught of fear in them, without pretence, With naught but truth outlined in a heavenly blue.

We've smiled with you at many a quip and jest Of peasant droll, related by the way, And laughed with glee, at that fine tale—the best—The record of one glorious Log-bay-day.

Even tho' you're gone from us, your memory dear Will linger in our hearts, our intellects, Will cheer us, help us on from year to year, Aid us to live good lives, to shun defects.

Oh gifted Scholar! Lover of the poor! Bright judge of human nature's every bent, Whose criticism, keenly true and sure, Is tinged with Charity, most rarely bent.

Sleep well, Oh brilliant son of Erin's isle Your mission ended, but your work not o'er, After the heat and burden of the day, The golden sands all spent, the race being run.

Then may you hear the Voice you most adored, Proclaim these words:—"Come, enter in, my son, Partake you of the glory of your Lord, Your work is finished! Well, and nobly done!"

—TERESA M. GARDNER
Hamilton, Ont., Oct. 25th, 1913.

DEATH OF MRS. JOHN KIDD

On Monday, October 6th, 1913, the soul of Bridget, relict of the late John Kidd, of Athlone, Ontario, passed peacefully away into the arms of her Creator. A woman of rare business capacity, a fond, devoted mother, a generous friend to the poor, the sick, and the afflicted, her presence will ever be missed, in her home, and throughout the district in which she lived. The funeral, which was one of the largest ever seen in the township, took place at St. James' Church, Colgan, Oct. 8th. Solemn High Mass was sung by Rev. Dr. J. T. Kidd, President of St. Augustine's Seminary; son of the deceased. Rev. M. V. Kelly, St. Basil's, Toronto, was deacon, and Father Wilson subdeacon. Very Rev. Dean Harris preached an eloquent sermon, and the choir was under the direction of Rev. Dr. Tracy. Some twenty-four priests were in the sanctuary. Father Jeffcott said the last prayers.

PRAY FOR YOUR DEAD!

What is stronger or more lasting than the love which binds us to those who share our affection! The mother's love for the child, the friend's love for the friend, are the noblest traits of the human nature, because we were created to love God and our neighbor. Life comes to us and life seems to end when death comes. There is a separation of soul from body of friend from friend. Oh! if the grave meant death forever, then, indeed, would we be miserable. If there were no hope, then to live were pain, and to exist, cruel punishment. Our holy faith tells us what is called death is only separation; that death is but the gateway to eternal life; that to die is but to begin to live. Faith tells us that love never dies when love is nourished in the grace of God's sweet mercy. So beyond the grave, love may go still to love those to whom nature or friendship bound us. We believe that beyond the grave is a place of probation for souls not wholly purified having yet something to pay to the justice of God for sins already remitted. Those we love and who love us may be in punishment, expiating their sins. Faith tells us that our love may reach them and that our prayers may help them and that we may place to the credit anything of ours which has merit before God. In this life we pray for others, we do works of mercy that they may be saved; but they are still in the world and our benefits depend upon their will not to place obstacles in the way. But in purgatory there is no obstacle. Our prayers, our good works, our merits, go straight to their help and their suffering is relieved, their days of punishment are shortened, and love conquers toward those we loved on earth. They in turn, in their gratitude pray for us and their prayers mount to heaven and the graces of God come in heavenly dew to our souls. Our dead our beloved dead! Loved even more strongly because they are near to God. How consoling the doctrine that assures us that we can pray for them, and we should pray for them! Are they in suffering?

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—MRS. ANDREW STAFFORD.
50c a box, 6 for \$2.50, trial size 25c. At dealers or from Fruit-a-lives Limited, Ottawa.

We know not; but love bids us pray for them and pray for them ever, that the hand of the Lord be not laid heavily upon them. Pray for your dead! Never forget you dead! They love you and they plead for your prayers. Pray for the dead that eternal rest may come to them and that perpetual light may shine upon them.—Pittsburg Observer.

From "The Annals" Lakawanna, N. Y.

MARY
Shall I whisper a name that was lovely of old, When the tale of the infant's death was told; The honored of God in his sorrow sublime, Still haunting the heart in the shadows of time?

O'er the starlight of Judah the night mists were rolled, On the Galilee's bosom the shadows lay cold; When it woke on the midnight so solemn and dim, With the flute of a star and the sound of a hymn.

And still at the altar and still at the hearth, From the cradle of Christ to the end of the earth, As gentle in glory, as steadfast in gloom, It bows at the manger and kneels at the tomb.

And many shall bless it, as many have blessed, From the morning of life to the morning of rest; And itsfulness of meaning its meek shall keep, While a Mary shall watch over a Mary shall weep.

BE KIND

Be kind—for oh! a kind word spoken To those whose hearts are well-nigh broken Shall never pass away. That kind word is the seed of hope Whose recompense, beyond all measure, Waits the great re-coming day. Be kind, be kind unto thy brother, For the love thou dost sow shall have for another That kind deed wrought shall pass, Oh! never, In the Sacred Heart, Thy kind word again shall greet thee, When Jesus shall come forth to meet thee. The Heart of Jesus has remembered: "The Kindness," He will not forget, 'Till thou art rendered: Was rendered unto Me."

—Voice of the Sacred Heart.

Let us never forget that an act of goodness is of itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it.—Materling.

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