

FEBRUARY 15, 1913

CHATS WITH YOUNG MEN

WHAT MAKES A GENTLEMAN?

The Christian gentleman is the highest type: he may be a hero as well as a gentleman. Culture produces another type, and Cardinal Newman thus describes him. The Cardinal begins by saying "It is almost a definition of a gentleman to say that he is one who never inflicts pain." This definition, he continues, "is both refined, and as far as it goes, accurate. The gentleman is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than take the initiative himself. The benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature—like an easy-chair or a good fire which do their part in dispelling cold or fatigue, though nature provides both means of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast,—all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment—his great concern being to make every one at their ease or at home. He has no eyes on all the company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking, he guards against unreasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors which he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip. He is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage, that "we should ever conduct ourselves towards our enemy as if he were one day to be our friend."

The Cardinal's definition of a gentleman does not end with these words; you can find it for yourself in his "Idea of a University," page 204. It will be found on examination, to contain the principles which give a man power to make his own life and that of his fellow-beings cheerful and pleasant. And life is short enough and hard enough to need all the kindness, all the cheerfulness, all the gentleness; that we can put into it.—From a Gentleman.

day. And yet the owner does not take that sixty minutes to find out just where he is standing that half day to clear the desks and start out there. Month in and month out there lies some little piece of business that ought to be got out of the way, some matter that ought to be cleared up. And in the meantime the accumulation of real debts has not grown less. The man is always behind. He cannot pull himself together, or he does not bring himself up to time. The desk is only the open representative of conditions in his mind and throughout all his affairs. His mind is littered up and slovenly; his affairs are down at the heel.—True Voice.

KEEP IN TOUCH WITH NATURE

No one can wholly divorce himself from frequent contact with nature without serious loss or crippling deterioration. We all came out of the earth; and it is by coming in frequent contact with it that we regain our lost poise and vigor. We have a peculiar love for nature because we are a part of it, we came from it, we are composed of the same elements that enter into the rose, the fruit, the plant, the tree. This is our natural home, and we can not live under the artificial conditions of the city without serious loss of power and certain deterioration.

We can not get the meaning out of a beautiful bit of landscape when we are filled with the sense of hurry. We must study, contemplate, reflect upon its meaning. We cannot enjoy nature or study her in a hurry, any more than we can get happiness in a hurry, or really enjoy a luxurious banquet when in a hurry to rush for a train. Nature will not be pursued in this way.

Nature will not reveal her beauty, her joy, her splendor, her magnificence, or her sublimity to the selfish or the hurried soul. She thinks too much of her great treasures of beauty, the marvelous mysteries of her being, to fling them out to the penurious, greedy, hurried soul, to the casual eye, to those who are rushing along at railroad speed. No one can successfully woo and win her who can not appreciate her, study her, take time to observe her. She tells her secrets and reveals her mysteries and beauties only to those who can wait, who take time to think, to ponder; to those who can appreciate and love them well enough to spend time with her.—Success.

OUR BOYS AND GIRLS

HOW TO RECEIVE COMMUNION

While at the sanctuary rail, hold the head erect. Keep it perfectly still during the moment the priest extends the Blessed Sacrament towards you. Do not move the face one inch forward to meet the priest's hand half way, so many do. A moving face worries the priest terribly, lest he may drop the Host. The more you keep your head as still as a statue the more respectfully you receive. Open the mouth moderately. Extend the tongue so as to cover the lower lip completely. The priest does not wish to push the Sacred Host into an open mouth. He wishes to lay it flat on the tongue and press it down gently with his thumb, lest it may fall off when you draw it in. After he has placed the Host on the tongue do not instantly bow the head and hit his hand with your hat as many girls and women do. Give him time to pass to the next communicant before you do any bowing. As bad as moving faces are, hats with big brims or feathers are worse. Remember, the priest stands high above your head. In his position a wide-brimmed hat completely hides your face. Wear a narrow hat, or tilt it back while at the rail. After receiving, draw the tongue in slowly, allow the Host to moisten, and swallow it devoutly. If you have received two or more particles, it makes no difference. Do not stay at the altar rail too long. If others are waiting for the place you occupy, retire with eyes cast down modestly and hands clasped or arms folded respectfully, or at least not swinging awkwardly. Our Lord may not care how the hands are if the heart is all right. He may not care if the clothes are soiled, once the soul is clean. And yet we owe Him all possible respect in neatness of attire. In this regard, both rich and poor stand on equal footing. Outward respect costs nothing. When done for God's sake, it is an act of worship. Let us show to those who see us at our Lord's Table that we really believe in His Divine Presence.—True Voice.

A CODE OF TABLE MANNERS

1. Fingers.—At dinner a roll is often placed in the napkin of each guest. The roll is taken out, and laid on the table cloth, at the right side of the plate. Never cut up the bread or roll, nor bite off a mouthful, but break it in pieces as needed, spread on it a bit of butter, and carry it with the fingers to the mouth. Crackers and cake are eaten in the same way, though cake may sometimes be eaten with the fork. Cheese is cut in bits, placed on morsels of bread or biscuit, and lifted with the fingers to the lips. It is usually served with salad. Celery is eaten with the fingers. It is generally dipped in a little salt placed on the edge of the plate. Radishes, olives, artichokes and all raw fruits, except berries and melons, are likewise eaten with the fingers.

2. Vegetables.—Vegetables in general are eaten with the fork. Cucumbers are served with fish, and are taken on the same plate. Asparagus is not taken with the fingers, though it may be allowed to do so in private. In company, use the fork, and cut off the points of the asparagus with the end of the prongs. The stalk or white part is not eaten.

Salad is eaten with the fork, though salad dressed may be eaten with the fingers. When radishes are served, put them on your bread and butter plate, and eat them with a little salt.

When corn on the cob is served in polite society, you must remove the grains of the corn with a fork, or with your knife and fork, and never eat it off the cob. By holding one end with your napkin, you can pass your fork down the furrow of the grains, and they will easily fall off. Corn is generally served on a white napkin. Ordinarily you may help yourself to the ear with your fingers.

3. Fruit.—Fruit must be pared or peeled with a knife. Peaches, apples and pears are quartered, peeled, cut in mouthfuls, and the pieces then eaten with the fingers. Plums, grapes and the like are eaten one by one, the pits being dropped into the half-closed hand and then laid on the plate. Oranges are quartered and peeled. The seeds are then pressed out, and each quarter cut twice forms a suitable mouthful.

Cantaloupes are served cut in half and may be eaten with a small spoon. Salt is generally used with them, but sugar is allowable. Grape-fruit is served as a first course, and is eaten with a spoon. Pineapples are to be eaten with a fork. Strawberries are sometimes served with the stems on, the sugar and cream being passed around and taken on the dessert plate.

4. Finger-bowl.—When the finger-bowl is used, it is half filled with water and set upon a plate, on which a small doily lies. This plate is to receive the fruit, unless another plate is served. When the fruit is finished, each hand in turn, is dipped into the water and dried with the napkin on the knee.

5. Condiments.—Sugar is taken with the sugar spoon, which you must never dip into your tea or coffee. Lumps of sugar are taken with the sugar-tongs; however, if there be no tongs, the fingers may be used. It is vulgar to thrust your knife-point into a large salt-dish. Use a small salt-spoon, and place the salt on the edge of your plate, and not on the table cloth.

6. Soup.—The soup-spoon will be on the knife side of your plate. If the soup cannot well be eaten from the side of the spoon, do not put more than the point of the spoon into your mouth. The motion of the hand guiding the spoon is toward and not from you. However, in some places, the contrary custom prevails. In this, as in similar cases, where custom allows one way or another, you must observe the manner of those in whose company you are, and do likewise.

Do not ask for a second service of soup. Be careful not to drop your head at each spoonful you take. Try to keep an upright position without appearing stiff. Never tilt your plate to get the last drop of soup.

7. Fish.—When eating fish, the knife and fork may be used, if necessary, to separate the flesh from the bones. The fish is then eaten with a fork.

8. Poultry.—Chicken and game (and chop bones as well) are never taken up with the fingers. Cut the meat from the bones, and then eat it with the fork.

9. Eggs.—If egg cups are used, place the egg in the cup, with the large end uppermost. Cut off the top of the egg with a stroke of the knife, and eat it from the shell with a small egg spoon.

10. Nuts.—Never use your teeth to crack a nut, nor hammer upon it with the handle of the knife. Use the nut-cracker, or, if there be none, try to open the nut with the blade of the knife.

Many honor the picture of the Sacred Heart, and such devotion is good. But in the Blessed Sacrament the Sacred Heart is living, beating for us. Let us then learn how to honor the Sacred Heart in the Eucharist. Let us never separate the Sacred Heart from the Eucharist.

Every man should be a hero in his own sphere. Every one should wish, not to crush his fellows with the iron-glove of tyranny, but to carry love into their souls, and sunshine into their hearts. Make the best of your walk in life and transport that content into the lives of your neighbors. Are they not heroes? Are they not upbuilders? Are they not the truest and noblest types? And why should not every one be thus?—Richard F. Dooley.

HOOPING-COUGH CROUP

ROCHE'S Herbal Embrocation

Will also be found very efficacious in cases of BRONCHITIS, LUMBAGO, RHEUMATISM, AND GOUT.

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HIDDEN TREASURES OF THE JESUITS

"During the past year articles have appeared in various papers of the United States and Canada, papers, 'tis true, not of the highest standing, telling of vast treasures of gold and precious stones which were secreted by the Jesuits when they were forced to leave the Spanish-American countries in the latter part of the eighteenth century. A few years ago, a company was actually formed in England for the purpose of bringing these treasures to light and of presenting, in consequence, a handsome return to the investors. Needless to say, the treasures were not found, for the simple reason that there were not any to find. As a result, the leader in the enterprise, Mr. Arthur Ormesby, went into bankruptcy. His creditors learned that he was interested in an expedition begun last year to search for the Jesuits' secreted wealth at Sacabaya, Bolivia, South America, reputed to amount to about \$55,000,000.

"The famous treasure was left by the Jesuits at the time of their expulsion from Spanish dominions in the year 1767. That it has not been removed since is due to the fact that seven of the eight Jesuits who lived in the monastery of Sacabaya were hanged by the Pope. The survivor died in Peru, and through him came also to the mines worked by the Jesuits. The information was obtained from the daughter of a priest to whom the original document was sent for translation some years ago, and who is now dead.

"Eight years ago excavations were begun at the point indicated in the old document, in the ruins which now represent the monastery. A tunnel was made in a hill which it was supposed hid the buried millions, and it was fondly supposed that further efforts would bring them to light. Mr. Ormesby had an agreement with Major-General Sir John Campbell, whereby in consideration of his services rendered, in the formation of the expedition Sir John had agreed to pay him \$100,000 in the event of \$2,500,000 of the treasure being recovered. The debtor has charged his interest to the extent of \$50,000, and his only assets, apart from such interest, are valued at \$400. The liabilities are estimated at \$2,500."

Commenting on the incident, the Catholic Herald of India writes: "That was a very sensational little 'story' which a local contemporary copied from some unmentioned source recently, under the double heading, 'Treasure Hunt for \$55,000,000,' and 'Jesuits' Buried Wealth in South America.' Above all, the paragraph, 'Hanged by the Pope,' seven of the eight Jesuits who lived in the monastery of Sacabaya were hanged by the Pope'—ought to send a thrill through the hearts of all devout Protestants.

"Why these seven Jesuits were hanged by the Pope and exactly when and where, these are little details which we must not expect. We have heard of twenty-nine Jesuits of Paraguay—for that is the place referred to—who suffered death by martyrdom; but martyrs to the Christian faith are not hanged by the Pope; the Pope, indeed, can make them martyrs in the sense that we may declare, after due inquiry, that they have suffered death for the Faith. We have read a good deal about Paraguay, but we fail to remember any such 'fact' in connection with the history of the celebrated Reductions.

"As for the alleged wealth acquired by the Jesuits in the Reductions, this is not precisely a very novel accusation. Southey, himself a Protestant, published as the result of his investigation covering this question, that nothing can be more certain than that the Jesuits have not amassed any treasures in Paraguay. The myth concerning their vast trade transactions must be classed with that of the gold mines in the Reductions, which never existed, notwithstanding the fact that hatred and envy have so persistently clung to this assertion, that the Government was forced more than once to institute investigations.

"Thus an investigation was conducted in 1640 by Don Andre de Leon Gacavita, and another, still more searching, in 1667 by Don J. Blasquez Valverde. In both cases the inquiries led to a clear demonstration of the untruth of the accusations, and to the severe punishment of the accusers.

"How purely imaginary the wealth of the Jesuits had been was proved by the inventories taken of their houses and colleges at the time of their expulsion in 1767. These buildings were seized suddenly, without previous warning, so that the Jesuits might not be able to conceal anything. But the only treasures found were the precious church articles. Only a trifling amount of money was found. The Jesuits,



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writes Cunningham Graham, 'strange as it may appear, did not conduct the missions after the fashion of a business concern, but rather as the rulers of some Utopia—those foolish things which think happiness is preferable to wealth.' These and other numerous details can be found in the 'Catholic Encyclopedia,' which consecrates a very long and learned article to the 'Reductions of Paraguay.' The mere reading of this might knock out all sensationalism, but in interest it would amply repay the trouble. It is, however, much easier to copy a ready-made 'story' from some daily paper or magazine than to go through the history of this remarkable Reduction system which has roused the interest and admiration of numerous thinkers, philosophers, historians, economists and explorers to an exceptional degree.

"What's one man's meat is another man's poison," and vice versa. That which has brought one concern to the bankruptcy court might still bring another concern out of it. There must be billions upon billions hidden somewhere about the drains and sewers and subterranean passages of the Jesuit houses in Portugal. All the new Republic has to do is to float a State Company for a similar enterprise, and there will be no more talk of selling their colonies in order to keep down the national debt.

KNIGHTS OF THE CROSS

The Catholic Church is the "one among thousands," the beloved, the beautiful, the only Bride of Jesus Christ, and to call another that has even a strong resemblance to her the same thing, or almost the same, is but a contradiction of Holy Scripture. If a man dons the uniform of an officer of the army, though he has the appearance of a soldier, yet this fact does not constitute him a soldier. It is the commission which he receives from his Government that gives him both his status and his authority. He is to fight in the name of his country to fight in the interests of his country or entitle him to exercise authority over his fellow-men.

And so it is in matters of religion. There is a certain denomination outside the Catholic Church that lays claim to be a portion of the Church founded by Our Divine Lord. This denomination, externally, has in some respects the semblance of the true Church. Its ministers have a ceremony which strikingly resembles the Holy Sacrifice of the Mass. They perform functions similar to those exercised by the Catholic priesthood, such as that of absolving from sin, ordaining men to the sacred ministry administering the sacrament of confirmation, and the sweetest of all functions—the feeding of the multitudes with the precious Body and Blood of the Lord. But when the hard shell of nationalism that encloses these acts and ceremonies is pierced by a huge mass of uncertainty, doubt, contradiction, restlessness and confusion, and a woeful lack of authority, common sense and the sure word of truth reveal its instability.

Our main idea is to bring home to Catholic readers the solemn fact; that all who are partakers of the various ceremonies and functions that are not performed under the authority of the Catholic Church, in union with the Vicar of Christ are outside the pale of the substantial means of union with their Creator, their Redeemer and their God.

Think of this: that in this country there are millions of people of various religious bodies, multitudes of whom profess to be Christians—many of them good people, with the best of intentions, and who pray most earnestly and continuously—who, from

some cause or other, are cut off from the only means which were they able to make a right use of the same) would be a guarantee of their eternal salvation.

What is to become of these people? Who shall condemn them? No man! No woman! Not even has the Church condemned them to eternal damnation, notwithstanding that she proclaims that outside her fold there is no salvation; for she acknowledges that a large number of them are within the soul although not within the body of her communion, and none can discriminate in their regard but God alone, who is their judge. But the sad part of it all is that, although a non-Catholic may be in a state of grace to-day, who shall say that he will be so to-morrow? And if he is not so on the morrow, but by his own self-will has cut himself off from union with God, where shall he find the remedy? A Catholic who falls into sin knows at once what to do, and should lose no time in effecting his reconciliation; but the non-Catholic—whether he can be turned? He believes not in the authority of the Church, and he cannot avail himself of her healing balm, and so, unless by divine grace he can make an act of perfect contrition, how can he obtain forgiveness of his sins?

And again, the man and the woman the boy and the girl who are longing for communion with God and His Blessed Son, who seek to obey the Divine injunction, "Abide in Me," and who believe in the Divine words, "He that eateth My flesh and drinketh My blood abideth in Me," are partaking in their communion service of an empty substance, a mere perishable creature, if they seek no refreshment at the hands of those alone who are divinely appointed to serve it. How then can these poor souls, even though perhaps validly baptized, increase in grace and imbibe spiritual strength if they do not in reality partake of their only source of strength?

Seeing these things so to be, there is a vast difference between the members of the Catholic Church and the members of those numerous denominations outside that profess the name of Christ. And so it is that the very friends who are dearest to us, the people with whom we work, the children with whom our Catholic children play, may more, the wives and husbands of many Catholics, are infinitely greater danger of losing their souls than we are, and all because if they fall into sin they are cut off from the means of reconciliation and amendment which it is our blessed privilege to enjoy.

This is a solemn fact which should be indelibly imprinted not only upon the minds of older people, but also upon the minds of children. It would increase their solicitude for the welfare of their separated brethren, and it would inspire many a one to join with those thousands of children who in this country are daily offering their three devout "Hail Marys" for the Conversion of America, and who are known as "Knights of the Cross." The list of these children is being continually augmented, and their names, as far as possible, are recorded each week in the Sunday Companion.

Will you not impress upon your own children and upon those over whom you have charge the necessity of the conversion of these poor straying multitudes, and induce them to join in that chorus of voices that ascends daily to the Throne of Grace?—The Missionary.

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It is selfish to dwell on our griefs as if some strange thing had happened to us, as though they were too important to be relieved, or it were a virtue to smile under them. That bereavement seems rather sanctified which saddens the heart not over much, and softens without withering it.

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AT LAST, HE IS FREE OF LUMBAGO

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"I have been a sufferer from Lumbago some years past and during Christmas week had a very acute attack which confined me to the house. About the latter part of April, I met your Mr. Hill and mentioned my complaint to him. He advised me to take GIN PILLS. I have been taking them at intervals during the early part of the present winter, and up to date have had no return of my old trouble—in fact I feel better than I have for years and think that my old enemy has vanished for good and all."

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THIS WASHER MUST PAY FOR ITSELF

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But I didn't know anything about horses much. And I didn't know what it was like. The man very well.

So I told him I wanted to try the horse for a month. He said "All right, but you must pay me first, and I'll give you back the money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was "tall" or "short" and that I might have to whistle for my money if I got one parted with it. So I didn't buy the horse, although the man offered to let me have it for half. Now this set me thinking.

You see I make Washing Machines—the "999 Gravy" Washer.

And I said to myself, my thought about the horse and about the man who owned it. But I never know, because they wouldn't write and tell me.

So, thought I, it is only fair enough to let people try my Washing Machines for a month before they pay for them, just as I wanted to try the horse.

One day I saw my "999 Gravy" Washer. I had one over for a million that way.

Now, I know what a "999 Gravy" Washer will do for you. It will wash the clothes without wearing or tearing them, in less than half the time they can be washed by hand or by other machines.

I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that without wearing out the clothes. Our "999 Gravy" Washer does the work so easy that a child can run it almost as well as a strong woman and it doesn't wear the clothes fra the edges nor break buttons the way all other machines do. It just drives so far water clear through the fibres of the clothes, like a force pump might.

So I said to myself, I will do as my "999 Gravy" Washer would. I'll tell the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll save good the first every time.

Let me send you a "999 Gravy" Washer on a month's free trial. I'll pay the rest out of my own pocket, and you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "999 Gravy" Washer must be all that I say it is?

And you may get out of what it saves for you. It will save you a whole lot in a few months, in wear and tear on the clothes you use. After that it will save you 50 cents to 75 cents a week over that at washman's wages. If you keep the machine after the month's trial, I'll let you pay it out of what it saves you. If it saves you 50 cents a week, send me 50 cents a week 'till you see it. I'll take that cheerfully and I'll wait for my money until the machine itself cleans the balance.

Drop me a line to-day, and let me send you a book about the "999 Gravy" Washer that washes clothes in 6 minutes.

Address me personally—C. D. Morris, Manager, 1900 Washer Co., 387 Yonge St., Toronto.

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IHC Cream Separator Bluebell or Dairymaid

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