

FIVE MINUTE SERMON

Rev. J. J. BURKE, PHOENIX, ILL.
FIRST SUNDAY AFTER EASTER

THE SACRAMENT OF Penance

"Where sinners shall be forgiven."
John 1:22

Leprosy has always been considered a figure of sin. As leprosy covers the body and makes it disgusting and frightful to behold; so sin covers the soul and makes it heinous in the sight of God. The law of Moses required lepers to separate themselves from society until their cure was certified by priests to whom the inspection of lepers was intrusted. And our Lord has been pleased, in the New Law, to institute a similar method for the cure of those afflicted with the more fatal leprosy of sin.

The spiritual leper, the sinner, is to show himself to the priest, make known the diseased state of his soul and submit to the inspection and treatment of the priest who is the divinely appointed physician of the soul.

But should we not go directly to God, since He alone has power to justify us? "The true God alone can effect our justification, but He has appointed the priest to judge in His stead and pass sentence in His name. To the priest He has said: 'Whatever you shall bind on earth shall be bound in heaven and whatever you shall loose on earth shall be loosed also in heaven.' and again, 'Whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained.'"

Let us for a short time consider the sacrament of penance and the principal duty of the penitent.

Penance is, as you know, a sacrament in which the sins committed after baptism are, by the power of the priest, forgiven those who confess them with true repentance. Penance is a sacrament, because it is a sensible sign which produces grace, namely, the remission of sins, and was instituted by Christ. Our Saviour instituted the sacrament of penance on the day of His resurrection, because the Sacrament effects the resurrection of souls dead by mortal sin. It was promised some time before when He said: "Amen, I say to you whatsoever ye shall loose on earth shall be loosed also in heaven; whatsoever ye shall bind upon earth shall be bound also in heaven." He fulfilled this promise on the day of His resurrection when He said: "Receive ye the Holy Ghost. Whose sins ye shall forgive they are forgiven them; and whose sins ye shall retain, they are retained."

The effect of this sacrament is the remission of sins committed after baptism. No matter how numerous or how great these sins are, provided they are confessed with a sincere repentance, they will be forgiven by the power of the priest.

Properly speaking, Jesus Christ alone can forgive sins. But He communicated this power to His Apostles, charging them in turn to transmit it to all priests by means of the sacrament of holy orders.

The sacrament of penance considered with regard to the penitent contains three parts: contrition, confession and satisfaction. "Contrition which holds the first place among the acts of penance," says the Council of Trent, "is sorrow of soul and a sincere detestation of the sin committed, with a firm determination never more to commit it." The penitent must not only know and confess all his sins, but he must be sincerely sorry for them and resolve to sin no more. This contrition is absolutely necessary; and he who confesses and receives absolution without being contrite, is in a grievous sin, a sacrilege. True contrition is a supernatural virtue and should spring from love of God, fear of hell or of losing heaven. Contrition is the penance of the heart. "From the heart," says Jesus Christ, "come forth evil thoughts, murders, adulteries." The heart then must receive the first punishment by a sincere sorrow, since in it sin originates.

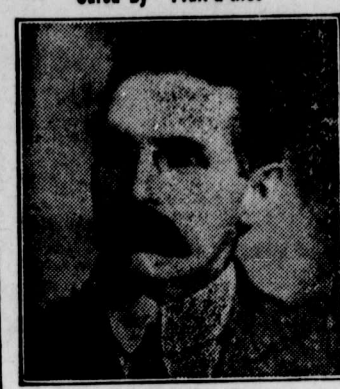
After exciting in his heart a sincere sorrow for sin and a firm determination never more to commit it, after a thorough examination of conscience on the commandment of God, of the Church, of the capital sins and the duties of his state and after making an act of faith, of love, of hope and especially of contrition, the penitent enters the confessional and confesses his sins. He first says "bless me, father, for I have sinned," then makes the sign of the cross and says the confiteor as far as "through my fault."

Without waiting to be asked any questions he tells how long it has been since his last confession and whether he received absolution. Then he confesses his sins, beginning with the most grievous, or following the order of the commandments. When he has told all his sins, he concludes by saying: "For all these sins and for those I have forgotten I ask pardon of God and of you, father, penance and absolution." Then he listens attentively to whatever advice the confessor is pleased to give him, renews the act of contrition and, as soon as he has returned thanks to God for the grace received, performs the penance imposed by the priest.

To the truly humble and sorrowful sinner confession is not a punishment, but a remedy for a tortured conscience. The most painful secret to be kept by a heart not yet corrupted by disease is the secret of sin and crime. The soul that loves God hates sin and desires to separate itself from it. To this desire is associated the desire of expiating it. All from the mother who questions her child about wrongdoing to the judge who interro-

REMARKABLE CURE OF RHEUMATISM

Supt. of Sunday School in Toronto
Cured By "Fruit-a-lives"



R. A. WAUGH, Esq.

Toronto, Ont., Oct. 1st, 1913.
"For a long time, I have thought of writing you regarding what I term the most remarkable cure effected by your remedy 'Fruit-a-lives'. I have lived in this city for more than 12 years and am well known. I suffered from Rheumatism especially in my hands. I have spent a lot of money without any good results. I have taken 'Fruit-a-lives' for 18 months now and am pleased to tell you that I am cured. All the enlargement has not left my hands and perhaps never will, but the soreness is all gone and I can do any kind of work. I have gained 35 pounds in 18 months."

R. A. WAUGH,
55 DOVERCOURT ROAD,
TORONTO, ONT.

"Fruit-a-lives" will always cure even the most stubborn cases of Rheumatism because it is the greatest blood purifier in the world and acts on the bowels, kidneys and skin.

"Fruit-a-lives" is sold by all dealers at 60c a box, 6 for \$2.50, trial size 25c. It will be sent on receipt of price by Fruit-a-lives Limited, Ottawa.

gates the robber, recognize in spontaneous confession an expiatory power and a means of grace. Confession is necessarily accompanied by shame and humiliation; but this shame, this humiliation is diminished by the fact that eternal silence is divinely imposed upon him who receives it. Never since the time of Christ has it been known that a priest divulged a single sin known to him in confession. They have been ill treated, as Father Kohlman in St. John Nephomene, in order to make them tell, but without avail. For what they knew through the tribunal of penance they knew as ministers of God, and no minister of the state could force them to divulge it.

A short time ago the papers gave us an incident of how confession is abused outside the Catholic Church. A certain conscientious man wishing to free his conscience before dying, sent for his minister. He told of some great crime committed in his youth. No sooner was he dead than the papers were full of his evil deeds. All ministers would not tell their papers, but most would tell their wives, who are not bad local newspapers.

The humiliation connected with confession is nothing to the insupportable confusion, the bitterest torture endured by him whose guilty conscience tells him that he is continually in the presence of the God of Justice and Holiness Who is the unavoidable witness of his many sins. If confession had only the power to soothe and pacify the conscience by freeing it from the tortures of sin, the poison of crime, it would still be dear to virtuous souls and would only offend those whose hearts are so hardened as to blunt the sting of remorse. Only sinners who, after a thorough preparation, a sincere sorrow and good confession, have felt what David describes when he says, "Blessed are they whose sins are forgiven"—only such have realized the soothing, the beneficial effects of confession. If you ever noticed such after leaving a confessional you could see joy beaming on their countenances as if a heavy burden had been removed.

But this is only one of the benefits we owe to confession. It has a salutary influence upon the morals of those who practise it. The Pagans of the first century of the Christian era, as for example Seneca, speak of the reforming and guiding power of confession. Voltaire, the leader of the infidels of the eighteenth century, who made sport of everything Christian, says "that there is perhaps no wiser institution—that confession is an excellent thing, a restraint upon inveterate crime, a very good practice to prevent the guilty from falling into despair and relapsing into sin, to influence hearts full of hate to forgive and robbers to make restitution to the enemies of the Romish Church who have opposed so bene-

ficent effects of confession. If you ever noticed such after leaving a confessional you could see joy beaming on their countenances as if a heavy burden had been removed.

But this is only one of the benefits we owe to confession. It has a salutary influence upon the morals of those who practise it. The Pagans of the first century of the Christian era, as for example Seneca, speak of the reforming and guiding power of confession. Voltaire, the leader of the infidels of the eighteenth century, who made sport of everything Christian, says "that there is perhaps no wiser institution—that confession is an excellent thing, a restraint upon inveterate crime, a very good practice to prevent the guilty from falling into despair and relapsing into sin, to influence hearts full of hate to forgive and robbers to make restitution to the enemies of the Romish Church who have opposed so bene-

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M.,
155 King St. E., Toronto, Canada

References as to Dr. McTaggart's professional standing and personal integrity permitted by:
Sir W. R. Meredith, Chief Justice.
Sir Geo. W. Ross, ex-Premier of Ontario.
Rev. N. Burwash, D.D., Pres. Victoria College.
Rev. J. G. Shearn, B.A., D.D., Secretary Board Moral Reform, Toronto.
Right Rev. J. F. Sweeney, D.D., Bishop of Toronto.
Hon. Thomas Coffey, Senator, Catholic Record, London, Ontario.
Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections, no publicity, no loss of time from business, and a certain cure.
Consultation or correspondence invited.

dial an institution have taken from man the greatest restraint that can be put upon crime." The Infidel Rousseau says "How many restitutions and reparations does confession procure among Catholics."

Confession is Christianity using its whole moral power to the correcting and perfecting of the individual.

Christianity continually uses its power to overthrow idolatry, to abolish abominable practices in the family, in the state and the theatres and to repair violence and injustice by the sanctity and sweetness of morality.

So, in the confessional, the ambassador of Christ meets hearts in which reigns an idol that he overthrows, a bad practice that he causes to cease, or some injustice that he repairs. Confession and Communion are the gates by which Christianity penetrates the soul of man, wipes away its stains, heals its diseases and plants therein the seeds of virtue.

Confession assists in knowing ourselves. Confession of sin, with sincere sorrow and purpose to sin no more, is, as we have seen, absolutely necessary to salvation. "Whosoever confesseth his sins and forsaketh them shall find mercy."

We have seen, too, that auricular confession as practised by the Catholic Church, was instituted by Christ, as we learn from xviii. chapter and 18th verse of St. Matthew, and the xx. chapter and 23rd verse of St. John, where He said "Amen, I say to you whatsoever you bind upon earth shall be bound also in heaven," and "Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained." Now how could the Apostles and their successors, the pastors of the Church, know what sins to bind and retain, what to loose and forgive unless the sins were confessed to them, and they were thus allowed to judge?

It has been practised from the time of Christ, as we learn from St. John, St. Cyprian and others. St. John, who lived to the beginning of the second century, says, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity." I St. John I, 9. St. Cyprian, third century, says "Let each of you confess his faults, and the pardon imparted by the priest is acceptable before God." Other fathers and writers of the various centuries could be quoted showing that confession has been practised by the Church of God in every age. But if, as some say, the priests invented it, why don't they tell us when 'twas invented, where and why the priests did not exempt themselves from such a humiliating practice.

It is only the malicious and ignorant who calumniate the consecrated minister who sits in judgment in the sacred tribunal. Those who lay aside their prejudice and study the question soon become convinced of its divine origin. A little study and reflection will show them that the sacrament of penance benefits society by preventing crimes that destroy government, cause riots and fill prisons; that it promotes human justice, makes men better and nobler, purer and higher; that it soothes the sorrowful heart whose crime might make the despairing suicide, and that individuals and families who frequently approach the Sacraments, receive God's blessings here and a pledge of His union hereafter.

It is only the malicious and ignorant who calumniate the consecrated minister who sits in judgment in the sacred tribunal. Those who lay aside their prejudice and study the question soon become convinced of its divine origin. A little study and reflection will show them that the sacrament of penance benefits society by preventing crimes that destroy government, cause riots and fill prisons; that it promotes human justice, makes men better and nobler, purer and higher; that it soothes the sorrowful heart whose crime might make the despairing suicide, and that individuals and families who frequently approach the Sacraments, receive God's blessings here and a pledge of His union hereafter.

It is only the malicious and ignorant who calumniate the consecrated minister who sits in judgment in the sacred tribunal. Those who lay aside their prejudice and study the question soon become convinced of its divine origin. A little study and reflection will show them that the sacrament of penance benefits society by preventing crimes that destroy government, cause riots and fill prisons; that it promotes human justice, makes men better and nobler, purer and higher; that it soothes the sorrowful heart whose crime might make the despairing suicide, and that individuals and families who frequently approach the Sacraments, receive God's blessings here and a pledge of His union hereafter.

It is only the malicious and ignorant who calumniate the consecrated minister who sits in judgment in the sacred tribunal. Those who lay aside their prejudice and study the question soon become convinced of its divine origin. A little study and reflection will show them that the sacrament of penance benefits society by preventing crimes that destroy government, cause riots and fill prisons; that it promotes human justice, makes men better and nobler, purer and higher; that it soothes the sorrowful heart whose crime might make the despairing suicide, and that individuals and families who frequently approach the Sacraments, receive God's blessings here and a pledge of His union hereafter.

It is only the malicious and ignorant who calumniate the consecrated minister who sits in judgment in the sacred tribunal. Those who lay aside their prejudice and study the question soon become convinced of its divine origin. A little study and reflection will show them that the sacrament of penance benefits society by preventing crimes that destroy government, cause riots and fill prisons; that it promotes human justice, makes men better and nobler, purer and higher; that it soothes the sorrowful heart whose crime might make the despairing suicide, and that individuals and families who frequently approach the Sacraments, receive God's blessings here and a pledge of His union hereafter.

SECRETARY BRYAN TRIMS ATHEIST

Secretary Bryan in an address delivered at the opening session of the teachers' institute recently declared that the atheist has been given entirely too much latitude, and been allowed to ask too many questions without having to answer any. He then recited a number of problems concerning the creation which, he

BECAME A TEETOTALER

WITH THE HELP OF SAMARIA PRESCRIPTION

Many men can't help drinking even when they try—oh so hard—to stop. Not much wonder, when you consider how whisky has inflamed the men's brains and nerves of the stomach, creating an awful torturing craving that is almost impossible to resist. About one man in twenty who tries can stop drinking of his own accord. The rest need help, and Samaria Prescription will not only help the man who wants to stop, but it will stop the man who wants to drink by removing that awful craving, building up the system and making drink tasteless, even nauseous. Samaria is tasteless and odorless, and can be administered with or without the patient's knowledge, in tea, coffee or food.

Mrs. E.—of Vancouver saved her husband from his torturing, burning thirst which was rapidly carrying him towards disgrace and death by sending for Samaria Prescription. Read what she says:

"I purchased, Vancouver, March 29th, a course of Samaria Prescription from Harrison's Drug Store, cor. Robson & Granville Sts., of this city, which my husband was very willing and anxious to take in the hope of his aiding him to overcome the craving he had for whisky. I am thankful to say that he did not need to finish the treatment, as, with the help of Samaria and his own will to overcome the trouble he has quite lost the drink craving and is now a strict teetotaler."

Mrs. E.—

FREE TRIAL PACKAGE of Samaria with booklet giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to anyone mentioning this paper. Correspondence sacredly confidential. Write to-day, The Samaria Remedy Company, Dept. 11, 142 Mutual Street, Toronto, Canada.

said, he would like to see any atheist attempt to answer. "I prefer to begin with God and reason down, rather than begin with a piece of dirt and reason up," Mr. Bryan asserted. Mr. Bryan's subject was "The Making of a Man."

TEMPERANCE

A SALOON KEEPER'S OPINION

From an article which appeared recently in the Kansas City Star, and which was written by a saloon-keeper, we take the following passage:

"I have been a saloon-keeper in Kansas City twenty-two years. My place is centrally located, elaborately fitted up, completely stocked, and is well patronized. The saloon is for sale,—at a bargain, appraised by the usual standards,—as I am going to retire from the business.

"My reason for quitting the liquor trade is not that I am old, or rich, or troubled by my conscience. I simply have decided to get out while the getting is good, for I believe that I can read the handwriting on the wall. I believe that the finish of the booze business in this country is in sight, and I prefer to step from under before the roof falls in.

"I would not undertake to say when nation-wide prohibition is going to arrive, but it is coming as sure as fate, and it is not many years away. It is coming not so much as a result of feverish and hysterical agitation as a result of a majority of the voters of the country making up their minds that boozing is a criminal waste of time and money and a nuisance and a dangerous drug."

The writer gives from personal observation a number of signs which convince him that the selling of liquor is going to be a very unprofitable business. He says:

"Social and business conditions have changed until booze and booze-fighting have no place in the present-day scheme of things. The ability to carry a jag gracefully is no longer esteemed as one of the polite accomplishments of a gentleman, and business life is too strenuous these days for a man to hamper himself with a fuddled brain. And with the realization that they can't drink themselves and remain at the top notch of efficiency, business men are demanding that their employees let booze alone. Corporations and firms are not hiring drinkers, and they are getting rid of old employees who persist in drinking."

It's the same thing all over. 'Banquets' and formal gatherings of all kinds where cocktails and wines used to be freely served have become 'dry' affairs. Social and fraternal orders and business men's associations starting on railroad excursions used to fortify themselves against a wreck in a desert with a commissary car loaded with liquors and a corps of bartenders. Now the majority of them have developed a sentiment against the booze-van—too many of the old-time cut-ups have quit drinking, even at play.

All these things point in just one direction, to my way of thinking. They mean that the men of this country are making up their minds that drinking is bad business, and doesn't offer compensations sufficient to offset the toll of time and money and health it takes. Drunkards there are and will be so long as there is booze to be had, and they are panic-stricken at the suggestion that country-wide prohibition may prevail. But the self-respecting and social drinkers, the real dependance of the liquor traffic, are preparing to banish booze."

And take it from me, when that time comes, booze will be banished effectively and completely. A lot of liquor dealers and saloon-bums are fond of 'kidding' themselves with the argument that universal prohibition would only result in wholesale bootlegging, more vicious secret drinking, and other evasions. I know better. When it becomes a serious offense against the Federal law for a man to manufacture, import, sell, handle, or possess intoxicating liquor, booze-drinking will cease.

"And I don't know but every one will be glad of it in the long run. I've never been proud of being a saloon-keeper, and I don't believe any other self-respecting man can be. We 'jolly' ourselves along with the argument that it is legitimate, recognized by the national Government, the State, the county, and the city, but we know in our hearts that it is a rotten business."

"Anyhow, good or bad, I am going to get out of it before the fireworks begin, and I'd advise every other man with money invested in it to do the same. John Barleycorn has had his day."

ANTI-CATHOLIC LECTURES.

REPUTATED BY PROTESTANT MINISTERS OF TECUMSEH, MICH.

A series of lectures was announced in Tecumseh, Mich., L. J. King and one Hendrickson of Toledo. They call themselves "former Romanists," and their lectures are stated to be an attack upon the Catholic Church. The lectures have been advertised over the name of "Protestant committee," which would lead the public to infer that they had some support from the Protestant churches or clergymen of Tecumseh, but inquiry discloses that this is not the case.

Rev. W. B. Hartzog of the Congregational Church, Tecumseh, stated over the telephone that he had interviewed the Episcopal and Methodist pastors, that none of them knew anything about the Toledo men, that

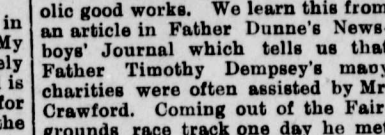
their churches had nothing to do with the affair, and did not intend to have anything to do with it. Mr. Hartzog added that he personally deprecated such methods as being ill advised and altogether uncalled for in Tecumseh. —Michigan Catholic.

A CHARITABLE NON-CATHOLIC

Mr. G. Lacey Crawford, who died a few weeks ago in St. Louis, was not a Catholic, but he was a man who appreciated the self-sacrificing efforts of Catholic charitable workers, and he was a constant benefactor of Catholic good works. We learn this from an article in Father Dunne's Newsboys' Journal which tells us that Father Timothy Dempsey's many charities were often assisted by Mr. Crawford. Coming out of the Fairgrounds race track one day he met two Sisters of Charity soliciting alms. He gave each \$100. The nuns gave him a pair of scapulars. Although a Protestant and descendant of an Ulster Presbyterian, Mr. Crawford carried the scapulars in his pocket book until his death. They were found there at his death.—Sacred Heart Review.

Crucifix Edition

PRAYER BOOK
SPECIAL PRICE TO READERS OF THE "Catholic Record"



Address: Canada Mail Order, R9, Toronto Arcade, Toronto, Ont.

found there at his death.—Sacred Heart Review.

SIMMERS

USED BY SUCCESSFUL PLANTERS FOR 60 YEARS.

WRITE FOR CATALOGUE

J. A. SIMMERS, LIMITED

TORONTO - - ONT.

SEEDS

International Harvester

Cream Separators

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

Crucifix Edition

PRAYER BOOK
SPECIAL PRICE TO READERS OF THE "Catholic Record"

Address: Canada Mail Order, R9, Toronto Arcade, Toronto, Ont.

found there at his death.—Sacred Heart Review.

SIMMERS

USED BY SUCCESSFUL PLANTERS FOR 60 YEARS.

WRITE FOR CATALOGUE

J. A. SIMMERS, LIMITED

TORONTO - - ONT.

SEEDS

International Harvester

Cream Separators

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q.

International Harvester Company of Canada, Ltd.

At