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ENGLAND LOSING HER IRISH SOLDIERS

Soumas MacManus in a recent brief article, contends that the British army is not what it used to be—the loss of Irish soldiers is being felt and desperate efforts fall to have them enlist and England has got to swallow her army or her army will swallow her.

"Sitting down to dinner at a hotel in Canada, lately, I found a typical, respectable, florid faced Briton opposite to me. And, knowing that the merriest aided appetite, I in the most innocent fashion I could contrive, asked him what he thought of Lloyd George.

PRESENTATION TO REV. FATHER EGAN, THOROLD A considerable number of the members of the Holy Name Society met in the Thorold Catholic Club Building on Friday evening to bid farewell to the Rev. Father Egan, who for the past two years has been acting as curate in Thorold, and who since the formation of the Thorold Holy Name Society, has acted as its Spiritual Director.

President Edw. P. Foley read a suitable address on behalf of the Holy Name Society and the congregation of the Church of Our Lady of the Holy Rosary, after which Treasurer John McMahon presented Father Egan with a purse of gold.

Father Egan, who was completely taken by surprise, returned his heartfelt thanks for the unexpected kindness shown him. He remarked he came to Thorold a week after he had been ordained to the holy priesthood, and after two years and seven months with the Thorold people he formed acquaintanceships which he trusted would be as lasting as life itself.

ing the badge of the Holy Name Society, and although absent in person he would be present in spirit on the Societies communion Sunday.

Another pleasing feature of the evening was a presentation to the reverend gentlemen, by the altar boys of the church of our Lady of the Holy Rosary.

Father Egan left to take charge of St. Stanislaus Parish in Toronto, and he will be greatly missed by the Catholics of Thorold, who wish him every success in his new field of labor.

THE POET'S ANSWER

Thomas Moore, the poet was the son of a Dublin grocer. Without the slightest "pushing" on his part, his genius and the unaffected charm of his manner made a host of friends for him in the highest circles of English society.

When he was at the very height of his fame, when all London went mad over his ballads and his personality, an envious snob undertook to humiliate him one evening at a banquet. After a brilliant repartee of Moore's had been applauded by the diners, the cad, fixing his monocle in his eye, leaned across the table and drawled impudently in a voice meant to carry his meaning well around the table: "Pray, sir, was not your father a gossamer?"

Moore smilingly responded, "Ay, sir, my father was a grocer."

"Then, pray, why deed he noot make a gossamer of you?"

Still smiling Moore counterqueried "Was not your father a gentleman, sir?"

"O'caise, my fatha was a gentleman."

"Then why," demanded Moore, blandly, "pray why did he not make a gentleman of you?"

THE KINEMATOGRAPH

The following account (by "L. R.") of an interview with Father Bernard Vaughan, S. J., has appeared in the Westminster Gazette:

Leaders of various religious denominations in Great Britain and America have recently been paying great attention to the kinematograph as a medium of teaching social service, and for propagating their respective beliefs. In the latter country several reverend gentlemen have even turned their hands to picture play-writing, the most successful being a well known divine, the Rev. Madison Peters, who is responsible, among other works, for a stirring film version of the story of Daniel, which is shortly visiting London.

In this country that versatile and stalwart priest, Father Bernard Vaughan, has just adapted for the screen the story of the Lourdes Grotto, under the title of "Our Lady of Lourdes and Bernadette." Father Vaughan bears such a reputation for plain speaking and practical doing that this latest example of his energy and broad-mindedness inevitably challenges our interest. Accordingly, I called upon him to hear his views.

I found him in the midst of preparations for a three weeks' visit to Strathpeffer, in the Highlands. Said Father Vaughan:

"If the picture theatre will only live up to its mission, I for one, will welcome it with both hands. Curiously enough, the picture-drome has arrived just when there is everywhere a demand for present and im-

mediate gratification of the senses. As an observer of mankind, I cannot help recognizing that human nature is drawn away from virtue to vice mostly through the senses, more especially through the windows of sight.

"If we are to lead people back to lives of noble doing, we, too, must draw them through the senses; if gross pictures, if scrofulous literature, if indecent plays, if brutal shows are sapping the good that is in us, surely it is the mission of the picture-drome to inspire, through the story of noble lives reproduced on the screen, the rising generation with resolutions to live their lives in the spirit of something attempted, something done, for the betterment of themselves and their fellows.

THE NEW SCHOOLROOM

"I only wish I had control of a picture-drome in every centre of industry. I would convert it into a great schoolroom, in which I should throw across the screen selected stories from Holy Writ and from history—more especially of my own country.

"Should I object to religious films being shown in church to illustrate the sermon? Most certainly I should. The cinematograph is a servant, and must keep its place. I would not object, however, to religious films being shown in church to children out of service-time.

"With regard to foreign missions, I cannot conceive anything more helpful than Edison's wonderful invention. It has always been the practice of Catholic missionaries to instruct the infidel through the medium of pictures; with films at their disposal they would attract magnetized, and capture their audiences. I wish we could finance some such scheme which would enable our foreign missionaries to exchange moving pictures with one another. Here you have sermons preached in a language common to all the different nationalities.

It should be added that "Our Lady of Lourdes and Bernadette" which is enacted entirely by devout Catholic players, is an inspiring film in thirty-one scenes—the exhibition of which lasts about fifty minutes. Some of the exterior scenes were taken in Richmond Park, though no one who sees the picture would ever imagine the locale to be other than France.

DUTIES OF CATHOLIC CITIZENSHIP

In his address to the Knights of Columbus at St. Paul, Archbishop Ireland dwelt upon the opportunities and the duties of the Catholic laity. Concerning the duties of citizenship he said:

"What will the typical Catholic be as the citizen of America? He is the most loyal of America's citizens—loyal deeply his country, giving glad and unhesitating obedience to its laws, to uphold its honor and security in peace and in war. For the son of the Church patriotism is no mere sentiment but mere consideration of personal interest; it is a duty of conscience, of religion, for the fulfillment of which account must be made to the Almighty Judge, the Lord of men and of nations. The mandate of Scripture is plain: Let every soul be subject to higher powers: for there is no power but from God."

"The Catholic conscience compels obedience to the laws of the land; it compels, also, the righteousness in the use of the privilege allowed by the constitution of the land in making of its laws. The privilege is a sacred trust, upon the proper use of which depend the safety and the life of the country. It is to be exercised to the full intent of the power that grants it, the welfare and sound government of the nation.

"It is well to freshen in our remembrance the obligation of conscience resting upon citizens to serve God while serving the country; front of the electoral urn or in the halls of state and national legislature it is sometimes said, all is fair in politics; and the citizen is to be found, who, a strict believer in conscience with regard to private conduct and the immediate commands of religion, imagines that the moment he steps into the political field as elector or as a public official, conscience ceases. This is a notion most false, most perverse. It is, indeed, a fundamental point in the teaching of the Church that the two principalities, the civil and the ecclesiastical, are distinct and separate in their spheres, the one having no right to control whatsoever over things pertaining to the other. But in one sphere as well as in the other, the Eternal God reigns, and man must hearken to the laws of righteousness and of justice of which conscience makes proclamation. Conscience ever reigns and ever must obtain reverence and submission whether in private or public life. There is no twofold soul, no twofold code of morals.

I faintly would refuse the honor even of a passing mention to the charges of disloyalty to America, its constitution and laws, repeatedly leveled against Catholics, so groundless are those charges, so basely insulting to the principles we teach, to the facts in our civil and political life. Nor do I think it could serve a purpose to argue for a moment against them. Nothing is gained from the men who make those charges, however much you prove them to be in the wrong. They are too deeply imbedded in prejudice to be able to perceive the truth or too voluntarily blind to admit they are in error. To the fair-mindedness of the average American we commit our cause, confident that with him it will be impartially

listened to and that justice will be done. We know the real American—and he is the legion. For his sake we are ready to give explanation, where explanation is required, or to parry a blow, where the neglect of resistance would seem an act of disrespect towards the truth or of cowardice in defending it. With the verdict of our fair-minded fellow-citizens we shall be satisfied.

"The blackest evil that could darken our fair land is religious war. It is the death-knell to its glorious constitution—the death-knell to its peace and prosperity Catholics never will provoke religious war, never will give to its cause or countenance. We claim our rights to religious freedom the same rights we gladly recognize in our fellow citizens. As we wish that they should treat us, so will we treat them. We respect conscience in others, as we wish others to respect it in us. We defend our faith, as we need to defend it arises—always, however, with the arms of truth and peace—never admitting rancor into our hearts, or fraud or deceit upon lip or pen. Let adversaries do as they will, but let us at least have towards our fellow-citizens, whatever some be towards us, the true Catholics, and the true Americans.—True Voice.

PIUS X.

The murderous war now raging has claimed its most exalted victim. Pope Pius X. is dead. Old and weak in health, he could no longer bear the strain of Christendom's self-destraining strife. His last official act was to call all Catholics throughout the world to pray for the speedy return of peace, and his last words were spoken in thankfulness that he would not be obliged to see the horrors which Europe must undergo.

His ascent from a humble parish to the papal throne is not strange in the annals of Catholicism. The great church is a true republic; she takes her leaders where she finds them, from the ducal palace or from the tenement of the duke's baker. But seldom even in church history has a man so utterly without ambition been raised so high.

Almost every promotion that Pius received was literally thrust upon him. He had misgivings when raised to a bishopric; he protested against being made cardinal; and he begged his fellow cardinals not to elect him Pope. It was no lack of ability that caused him to hold back. It was an ingrained modesty, which even a life of uninterrupted success in his chosen work could not eradicate.

His reign as Pope has been stormy. The definite break between France and the papacy came less than a year after Pius entered the Vatican. The revolution in Portugal inflicted much suffering on a large and loyal section of the clergy. The standing dispute with the Italian government remains as Pius found it. But there has been no loss of Church discipline, no weakening of Church discipline; and the organization which Macaulay pronounced most worthy on earth of study and admiration retains its eminence and power.—Chicago Journal.

THE DEAD SEA

THE TRUTH ABOUT THIS REMARKABLE BODY OF WATER

Many are the names by which this mysterious sea is known, many the wild and extravagant legends, connected with it. In the Talmud it is spoken of as the "Sea of Sodom, in Josephus as "Lake Asphaltites," and in Scripture it is called the "Sea of the Plain" and the "Salt Sea."

Owing to the deadly character ascribed to it by innumerable legends it has been named the "Dead Sea," the appellation by which it is now generally known. The wild theories that poisonous exhalations arise from its surface, that baneful effects are suffered by breathing the atmosphere, that no bird can fly over it without injury, that in its center is an abyss into which the accumulated waters of the Jordan disappear, and others equally extravagant which have been current from the earliest ages, have all been proved by scientific investigation and explanation to be pure myths.

The scientific facts about this remarkable sea, are, however, wonderful enough without the aid of superstition. It is a sheet of water of similar shape and dimensions to those of the Lake of Geneva, being about forty-seven miles in length and nine and a half miles wide at the widest part. It is bounded on the west and east by precipitous and barren mountains which, on the west or Jerusalem side, rise to 2,500 feet, and on the east or Moab to 3,500 feet. It lies in this trough-like depression 1,300 feet below the level of the Mediterranean and 3,794 feet below the City of Jerusalem. It is the most depressed sheet of water in the world. At the northeast corner, not far from the mouth of the Jordan, it is 1,300 feet deep; at the southern extremity, only 15 feet. Into this deep the waters of the Jordan from the north, of the Zerka and the Arnon from the east, and of the Karaby from the south, the Engedi from the west, with a few smaller streams, empty themselves. From scientific observations it is estimated that during the year a daily average of six and a half million tons of water is poured into the lake. There is no outlet, and the level of the water is maintained by evaporation alone. In the early spring it is from 2 to 3 feet deeper than in autumn just before the rains.

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In Portugal Donha Sula de Brito has been imprisoned and sentenced to ten years of exile (she is nearly sixty), after the term of fifteen years had been shortened by an "Amnesty." It is a court martial that has sentenced her, and the Government sanction is expected. Donha Julia de Brito's crime is the rescue from the streets of a number of girls whom she had placed under the care of nuns. When the Religious House which had received them was suppressed and the nuns were driven out of Portugal, this lady made a home for the girls. For this work which seemed to suggest religion, and much more remotely, monarchism, she was cast into a vile prison, among the worst of women, and kept there without trial for nine months. The girls she had sheltered are driven into the street again, and this one thinks, must be the hardest part of her martyrdom. Six hours were given them to return to their old manner of life.—True Voice.

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No Increase in the Price of Cowan's Perfection Cocoa To reassure our customers and the Trade generally in the face of so many advances and rumored advances in the cost of food products, Tea, Coffee, etc., we have decided to announce definitely that there will be no advance in price of COWAN'S PERFECTION COCOA in 5-lb., 1-lb., 1/2-lb., 1/4-lb. and 10c. tins, between now and Christmas. Further than this we cannot look ahead.

We believe it to be the duty of all Canadian Manufacturers to do their utmost during the present crisis to show their belief in the underlying soundness of Canada's commercial conditions. This announcement is made in face of the fact that the Cowan Company have had to pay an advanced price for some of their raw materials; but it is believed that increased demand from Atlantic to Pacific, because of falling foreign imports and embargos on teas and coffees, will offset other conditions and enable our largely increased factory to run full time with full or increased staff at full wages.

The Cowan Company, as manufacturers of an article of unusual food value, are sincerely anxious to do their share in allaying anxiety as to employment, wages and food supplies.

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We all appreciate Tea and Coffee, but, after all is said, these beverages are merely pleasant, slightly stimulating drinks, with little or no food value. Cowan's Perfection Cocoa, on the contrary is a splendid food as well as drink, and a delightful drink as well as food.

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