

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIRST SUNDAY AFTER EPIPHANY

OUR DUTY TOWARD OUR PARENTS

"And He went down with them, and came to Nazareth; and was subject to them. And His Mother kept all these things in her heart." (Luke II, 51.)

We never can fully repay our parents what we owe them. We never can return them a gift that in value will be equal to their gift to us. What are all offerings we can make them compared to our selves, and the possibilities that lie before us! We are the noblest of the creatures that inhabit the earth. Our great powers of mind are infinitely superior to the mere instincts of living beings. We are able to prepare ourselves for another world of eternal delights. Our soul is immortal and yearns for something everlasting. This we have if we remain faithful during life to the promises we made our Maker at baptism, and keep His commandments. But, had it not been for our parents, we would not have existed; we would not have this opportunity that is worth more to us than heart can conceive.

How much we owe our parents also, for the care they took of us during our childhood days! They were helpless, even more helpless than the young of the brute creation. Everything possible was done to develop us physically, and, in most cases, to develop us intellectually. We need not speak of moral development, for it was the earnest wish of our parents that we be morally good. Riches, honor, fame, everything worldly great, they readily would have sacrificed, in most cases, to have us become good, useful people. And if goodness and virtue adorn our souls, they are satisfied. It matters little what our earthly possessions are, provided we be upright, honest, and God-fearing. For all of this our parents strove untiringly. Well has God told us explicitly in the commandment, to "honor thy father and thy mother; and wisely did Christ teach us when He set the example we read in today's Gospel. He, Christ, the God, the Creator of all things, goes to Nazareth, the home of His earthly parents, and lives with them; but He does more. He remains subject to them. And for how long? Until He has arrived at mature manhood.

Oh, how guilty must many sons and daughters of the world today feel, in the face of the example that Christ has left to humanity! In this age of independence, of liberty, of great learning, children obey the spirit of an unrestrained and doubtful world rather than the open and evidently just command of an all-wise God. The love of parents for their child, at least in a material way, has not lost any of its intensity, but the child's love for its parents is no longer as sacred and sincere as it should be. Many people, joined in holy wedlock, are sinning grievously because they are using matrimony for other ends than for the end intended by God when He created man and woman. But, to those to whom children do come, owing to their own honesty in the matrimonial state, God sends the blessing of true, parental love. They love their offspring at once and forever, unless they become so degenerated as to be blinded and hardened by continued vice.

Ah, this is not true of many children of today. Very much of the vice and dishonesty of the world is due to this lack of love for parents. A child who loves its father and mother and obeys them, will be good. The same must be said of a young man or young woman, or even those of ripe maturity, who still retain a love for their parents and a spirit of obedience toward them. How much better would the world be if such conditions predominated. Nowadays children are scarcely out of their teens before they think they are free from the parental yoke. How little they realize what was done for them! Can they not be made to admit and to see clearly that parental supervision is a blessing rather than a burden? Freedom should not be a word to be admitted to the vocabulary of parents and children. Permission should be the one word in this respect. This permission always need not be explicit, but it should be at least implicit. If this were always the case, many a parent, who is unhappy today, would be enjoying a great peace of mind and heart; many parents, suffering from the toil of younger days and from old age, would not be forced to labor as they do for their daily bread. What shame should be heaped upon a son or daughter, strong and vigorous, who is neither giving a helping hand to dear old parents nor applying a soothing balm to their kind old hearts?

How guilty in the sight of God and man is the child that has sacrificed the love of mother and father for some worthless creature? What is such love — low and disorderly passionate — to the pure and elevated love of the ones that gave him birth? One utterly destroys the other, for they can not exist together. Yet the country is full of such cases. Many poor, weak, heart-broken parents are longing for the return of a son or a daughter; but they will wait in vain, for many are in the clutch of Satan and he will hold them fast, until he will have dragged them down into the depths of eternal perdition.

Dear people, let us learn the lesson Christ intended to teach us by the fact recorded in today's Gospel. Let it be our delight, our pleasure, and our joy to bring comfort to our parents. They have labored and suffered for us after bringing us into the world. Thus far we have done little to repay them. But in future let us do more to show them our appreciation for their kindness to us; and, in order to recompense them, at least partially and as far as we can, for their love and their sacrifice, let us be generous and kind toward them. If we have been negligent in the past, let us return like prodigal children and remain faithful to them and to their love for the rest of our days.

THE SECOND GREAT PICTURE

The "Last Communion of St. Jerome," by Domenichino, is the masterpiece of this master, and is second only to the "Transfiguration," being placed opposite to it in the Vatican. The aged saint, emaciated and dying, is borne in the arms of his disciples to the chapel of his monastery at Bethlehem and placed within the porch. He is represented as receiving his last Sacrament from St. Ephraim of Syria. A young priest sustains him; St. Paula, kneeling, kisses one of his hands; a deacon holds the cup, and attendant priest the book. The lion droops his head with an expression of grief; the eyes of all are on the dying saint, while four angels, hovering above, look down upon the scene.

A noticeable feature in the picture is that the candle is ingeniously bent, so as not to interfere with the architectural lines of the picture, while the flame is straight. The lion, which always accompanies Jerome when he is represented in art, is said to have pined away after Jerome's death, and to have died at last upon his grave. St. Jerome was born about the middle of the fourth century. As a scholar and an author he takes the first rank; as a theologian he is second only to his contemporary, St. Augustine, among the Latin Fathers. His chief work is his Latin translation of the Scriptures.

In 374 he retired to the desert of Chalcis, where he spent four years in study, especially that of the Hebrew language. He was thus prepared to produce a new version of the Old Testament. He commenced his work in 382, and completed it in 405; and he also made an improved translation of the New Testament; his two translations received the name of the "Vulgate." About two hundred years after Jerome's death, in A. D. 420, the Vulgate became the universally received version of the Church. Paula was one of St. Jerome's chief converts from among the wealthy families of Rome. She founded four convents in the East and became so celebrated for her holy life, that after her death she was canonized as St. Paula.—Catholic Standard and Times.

CONVENT EDUCATION WHY TWO PROTESTANT GIRLS WERE SENT TO A CONVENT SCHOOL

I am not a Catholic. I am a Judge. I was educated in the Public School of my native town. I remember that my first orations were forensics in defense of this system. Afterwards, my two years in a sectarian college tempered my belief in Public Schools. I realized that I received something from my religious instructions that, rebel though I was in most matters of doctrine, impressed me and set me in certain standards that have upheld me through many moral crises. My university years seem like sand sliding from the rock of my earlier home and college training. My wife, who had taught in a girl's school in Pennsylvania before our marriage, often made the same remark to me about the relative value of her own university education. Nor did she approve altogether of the girl's school in which she had taught. "There's too much snobbery in them," she declared, "too much materialism, too much emphasis on the purely social. I wonder why we can't establish institutions of the ethical standards of the Catholic convents?"

It was the first time I had ever heard any one suggest that Catholic convents held any standard of education that non-Catholics should emulate. That my wife, who was one of the keenest students I have ever known, should make the remark, impressed me at the time. The memory of it impressed me again when I was struggling to think out the problem of our daughters' education, for my wife's death when Ethel was thirteen and Abigail eleven, left me helpless to determine the best course for the girls. I could find no school for the girls that satisfied my ideas of moral propriety and educational broadness. True, there were excellent institutions of sectarian bias; but they had, I noted, a narrowing tendency that I have always deprecated. On the other hand, there were educational institutions without any sectarian, in fact any religious tendency. But my years on the bench have convinced me of the need of definite religious training.

It is a strange commentary on American education that the men and women most familiar with various educational systems, public and private, in the country, should be the ones who are hesitant about sending their sons and daughters to the very schools in which they were educated. My wife had consistently opposed co-educational universities and ordinary girls' schools for our daughters. She had, I think, an idea that Ethel and Abigail would eventually go to one of the women's colleges of the East. But in the meantime I had to fill four years for Ethel and six for Abigail.

I consulted my old partner, the Judge. "Send 'em to a Catholic convent," he growled characteristically. "Sisters take care of girls right. That's their business. They're not working for the money. And 'Glory to God' work is the only kind where the other fellow has a chance to sit in the game." Curiously enough, his words brought back to me my wife's remark about the ethical standards of Catholic convents. I took a mental review of the women in our town whom I knew to be convent graduates comparing them with women I knew to be the products of other methods of education. With a few exceptions the balance stood overwhelmingly in favor of the convent-bred women. "I'll send them," I said.

My girls have been for two years in one of the largest Catholic convents in the West. During their first visit home I studied them keenly looking for evidences of any acquired traits I might consider undesirable. I did not find them. I had at least expected repression; but I find my girls as heartily wholesome as ever. They are doing well with their work. I know their moral standards are being fused. I know they are safe. And, although I am a lonely, middle-aged man in a big house for nine months of the year, I am willing to make the sacrifice in the certainty that I am doing my duty to my daughters in giving them the best kind of an education for their needs. For I have lived long enough to see that the great need of America is men and women of moral strength and high standards; and I can see that these are qualities the convent school is giving to my girls.—Denver Register.

OUR BLESSED LADY

PROTESTANT WOMAN SAYS NEGLECT OF MARY IS CAUSE OF VICE

The following letter in the Baltimore Sun of June 19 is the more striking as having been written by one who has not the happiness of being a Catholic. It reminds us of the saying of G. K. Chesterton, himself an Anglican, that "a young man can keep himself pure by thinking of disease; he can also keep himself pure by thinking of the Virgin Mary." May it not be that with all our search after scientific amelioration for modern conditions we have forgotten the great spiritual forces which alone can bring a real mitigation of vice, a real diminution of crime, a real peace, a really satisfactory social and economical condition, and real happiness.

To the Editor of the Sun: Sir: Edison shot an arrow into the air on the subject of collegiate ignorance; it fell and wounded many. At first it seemed a cruel wound, but it was needed and is leading to reforms.

Now I am using a quiver of arrows on another kind of ignorance which I hope will fly from Maine to Florida, and from the Atlantic to the Pacific and that they may remove the ignorance that surrounds the world. Electricity and all Edison has discovered are as little, compared with this knowledge, as a grain of sand in comparison with the universe.

I think there are about 10,000,000 people in America; 6,000,000 are classed as not belonging to any denomination. In America proper I think there are 15,000,000 of Roman Catholics and the remainder are divided among the numerous sects. In the colleges are used different text books, but the text book of both Catholics and Protestants is the Bible. They both believe it to be inspired—the Catholic in toto; the Protestant not in all parts. The Catholic and Protestant together believe certain texts are inspired, but explain them differently. The Catholic sticks to the text and what is above his comprehension believes because it is inspired. The Protestant selects an interpretation that suits him better because more within the bounds of his mentality.

Now the Bible states that before the world was made, before man had fallen, God selected a young Jewish maid to be the mother of His Son. Consequently, she must be next in importance to the triune Godhead. This was the person who prophesied in the hymn called the Magnificat that all generations would call her blessed. That was more than nineteen hundred years ago. Our country, like all other Protestant countries, denies this statement by not so calling her and by not giving her suitable honor. The excuse given is that such honor would rob God. Whoever heard of a good son that did not like his mother honored, even among us poor mortals, and fancy the Son of God, the model of all virtues dis-

approving of it in the case of His mother. This is the terrible ignorance that my arrows are shot against, and the smallest child who honors the Mother of God and obeys her statement is really more learned in essential knowledge of what is good than Edison and all the scientists of the world who have not this knowledge. And the Magnificat which the Roman Catholic Church believes and teaches is a more crucially important utterance than any dictum of science, so far as the moral elevation of the world is concerned, and never more necessary to be believed than now—for, taken as a model by all the women of America, the great unwaver of divorce and shocking immorality here—more than rivaling that in any other Christian country—would cease. Shutting out the light of the truth as to the Immaculate Mother of God helps to destroy souls and bodies that science can never save. A. L. T.

THE ORIGIN OF THE FORTY HOURS' DEVOTION

The adoration of Quarantore or Forty Hours' Exposition of the Blessed Sacrament, in commemoration of the forty hours during which Our Lord's body lay in the tomb, was first instituted in Milan about the year 1554. Some time later, it happened that a troupe of actors came to Loretto at the carnival time, with the purpose of performing a highly objectionable play. A pious Jesuit Father who was there did his utmost to prevent the acting of this play, but he failed in his object. He then determined to offer a counter attraction to the people, to present them with a spectacle of a very fine character, one calculated to raise the heart and soul to God. Having obtained permission from the Bishop, he caused the church of his college to be most beautifully decorated, the high altar lighted up with countless tapers, and the Blessed Sacrament exposed during forty hours. Meanwhile at intervals, hymns and anthems were sung; there were spiritual discourses and two or three short sermons each day. The people were moreover exhorted to approach the Sacraments.

This plan proved most successful; the sacred entertainment, if it may be so called, found more favor with the inhabitants of Loretto than the performance of the comedians. Almost the whole population repaired to the church, and the gain to souls was immense. From Loretto this devotion spread to the whole Church; it was approved by the Holy See, and enriched with indulgences by several Popes.—The Sentinel of the Blessed Sacrament.

MORAL ILLITERACY AND ILLITERACY

In a recent speech, Mr. Thomas R. Marshall, a man who by his wise and humane utterances kept that obscure official, the Vice-President, in the public's heart as well as in the public's eye, spoke some plain truths on the necessity of religion for the children of this country. "If I had my way," he declared, "I would make every child in the United States attend church regularly." If all parents would make Mr. Marshall's way their way, an improvement in the public's morals would be the result. For, as Mr. Marshall has more than once quoted as the twig is bent the tree is inclined. Our young twigs, it must be sadly confessed, are not bent toward religion. Possibly 90% of them are in schools from which religion is excluded. Less than half of them attend a Sunday-school, and very many of these schools leave much to be desired in permanency of staff and effectiveness in teaching. Finally, as a notable majority of Americans own no religious affiliation with any religious organization, it is safe to conclude that of every 100 American children, nearly 70 are growing apart from all religious influences.

Even to those who look upon religion as little more than an extension of the police-force, effective in keeping people within bounds, but in no sense a revelation from on high or a need of the human heart, this is a serious matter. In plain statements as yet unchallenged, Mr. Raymond F. Fosdick has shown the growth of crime of every variety in the United States, and the unenviable position which we occupy compared with France, Italy and Great Britain. Nor has this disorder been confined to the adult population. A writer in the Chicago Tribune for October 10, calls attention to the increase of juvenile delinquency during the last three years.

Juvenile courts in all big cities are crowded with offenders. In several cities, additional judges have been assigned to clear up the dockets. Reformatories, detention homes, and houses of refuge, to which the police send boys and girls of tender years to await court action are crowded in all sections of the country. In the campaign for the Federalization of the local schools through the Sterling-Towner bill, the argument that illiteracy is a national peril, was worn threadbare. The simple fact is that illiteracy is steadily increasing, and that this increase is accompanied by a steady increase in crime. Divorce, race-suicide, lynching, oppression of the poor by the rich, and contempt for

legitimate authority, are fast making us a scandal before the civilized world. Illiteracy, in the technical sense, is bad, but moral illiteracy is far worse, and it is from moral illiteracy that the country is suffering. There is no cure save in a return to the principles of Jesus Christ. That reform must begin in the heart of every man, manifest its influence in the family, and from the family imbued with religious principles and feeling, spread throughout the community. And as for the child, if we wish to save the next generation for religion, and assure the survival of genuine Americanism, he must be taught in a school which gives him a knowledge of the claims of Almighty God, as well as some insight into the mysteries of profane science.—America.

TRANSFIGURATION

Only once in His thirty-three years of mortal life did Our Divine Lord openly manifest His Divinity to His Apostles. This was on Mount Thabor, when before Peter and James and John, His face did shine as the sun, His garments became white as snow, and a Heavenly effulgence surrounded Him. Stunned at the sight of such glory the Apostles fell on their faces to the earth and could only exclaim in rapturous ecstasy, "Lord it is good for us to be here." The Feast of the Transfiguration commemorates this unusual event in the life of Christ, and teaches us a needed lesson. The Apostles were saintly men, who lived in close association with Our Divine Lord. They were His chosen friends and very dear to Him. They had sacrificed everything of a worldly nature to follow Him. Yet their lives were spent in arduous toil, in long journeyings, in incessant hardship, in penury and almost in want.

The riches, pleasures, and honors of the world were denied them. They were doubtless frowned upon by the select groups of Jewish society, pitied by some and openly derided by others. Their little world offered them few comforts, but many hardships. Disappointment, discouragement, disillusionment shattered many of their dreams. They were called upon to face their greatest trial in the crucifixion of their Master. Yet through it all they preserved a remarkable faith and showed themselves content to take whatever sufferings their Master deemed to send upon them. Their hope of an earthly kingdom was gone, yet they fastened their hopes on His promise of an Eternal Kingdom where suffering and trial should be no more, and happiness complete and unalloyed would reign forever.

What heartened and sustained them in all this? It was the glimpse they had received of Our Lord on the Mount of Transfiguration. That brief moment of bliss was a foretaste of Heaven on earth, a fleeting glimpse of the Beatific Vision, which is the ultimate end and happiness of mankind. Through many years, through ceaseless toil, through incredible sufferings, and through death itself this vision remained with them urging them onward and upward to the eternal participation in the Light of God's countenance.

What sustained the Apostles sustained us also. We have to suffer many trials, to undergo hardships, to live lives of toil, to be misunderstood, ridiculed and derided, yet through it all we see clearly shining the vision of happiness for which God has destined us. The difference between the true Christian and the worldly is simply the difference of objective; the one sees his ultimate end and happiness in the Vision of God in the next world, the worldly sees it in the enjoyment of the riches and pleasures and honors of this world. To the world of today obsessed with the worldly ideal of temporal happiness, the Feast of the Transfiguration comes with its message of light and hope to bid us forget the things that are of earth, and to strive for the higher things, the things unseen, the enjoyment of God in Heaven for all eternity.—The Pilot.

CONVERTED BY A SMILE

Now as many are visiting Lourdes the following story, told by the Count de Brissard, is interesting: "I happened to be staying at Canterets at the time when the apparitions at Lourdes were attracting much attention. I must acknowledge that I was at that period a stray sheep—indeed, I was something worse: I was an Atheist. I had read in a newspaper that Bernadette had been favoured on the 16th of July by an apparition of the Blessed Virgin, and that Our Blessed Lady had smiled upon her. I therefore decided from curiosity to go to Lourdes to try to catch the little girl in an untruth. I visited the residence of the Soubirous family, where I found Bernadette darning stockings. I spoke a few words to her about the apparitions, then I said: 'Show me, child, how this beautiful lady smiled at you.' The little girl looked at me in surprise. Then, after a moment's silence, she answered: 'One should be in heaven, sir, to copy that smile.' 'Could you not copy it for me?' I pressed. 'I am an unbeliever, I don't believe in these apparitions.' The little girl looked very serious and then said: 'You think, sir, that I am telling

SO EASY TO BE WELL AND STRONG

Take "Fruit-a-lives" The Wonderful Fruit Medicine

805 CARTIER ST., MONTREAL. "I suffered terribly from Constipation and Dyspepsia for many years. I felt pains after eating and had gas, constant headaches and was unable to sleep at night. I was getting so thin that I was frightened. At last, a friend advised me to take 'Fruit-a-lives' and in a short time the Constipation was banished, I felt no more pain, headaches or dyspepsia, and now I am vigorous, strong and well." Madam ARTHUR BEAUCHER. 60c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-lives Limited, Ottawa.

you untruths? Somehow I felt disarmed. Bernadette was not a liar. I was on the point of kneeling down to ask forgiveness when she said: 'Since you are a sinner, sir, I shall copy the Blessed Virgin's smile for you.' The child drew herself up slowly, joined her hands, and then a heavenly smile came over her countenance such as I have never seen on any mortal before. She smiled again with her eyes raised towards heaven. I stood motionless before her, persuaded that I had seen the smile of the Blessed Virgin reflected on Bernadette's face. I have never forgotten it. Since that day I have lost my wife and my two children, but I do not feel alone in this world. I live with the Blessed Virgin's smile before me.—Exchange.

POPE'S REPLY TO GERMAN BISHOPS

Cologne, Germany, Dec. 5.—Pope Benedict, replying to the collective letter which the German Bishops sent to him during their meeting in Fulda, last summer, thanks them for their loyalty to the Holy See, speaks of the reconciliation of nations, and approves and encourages their efforts in behalf of German youth. The Holy Father declares that religion must be the foundation of the family, the community and the State, and he urges them not to relax their work of defending the Church and of protecting the Christian family. The more they are attacked the stronger should be the defense. God will help and guide, the Holy Father says. The prayers of the Christian people will be heard in Heaven; and the Bishops' labors and sacrifices are sure to have a happy issue.

LONDON OPTICAL CO

Have Your Eyes Examined Dominion Savings Building Richmond St. Phone 6180

Backache

Backache is the outstanding symptom of kidney disease. Women often make the mistake of attributing other causes and overlook the derangement of the kidneys until serious developments have made it difficult to obtain permanent relief. This letter points to a treatment which has been so thoroughly tried and proven so effective in the great majority of cases that you cannot afford to overlook it when cause arises for its use. Mrs. Albert Brunet, R.R. No. 1, Ottawa, Ont., writes: "I have used Dr. Chase's Kidney-Liver Pills for the past two months, having been afflicted with kidney trouble. I used two doctors' medicine previous to this, without any good results. A friend told me to use Dr. Chase's Kidney-Liver Pills, and the second box made me feel a good deal better. I have now used about six or eight boxes, and am completely relieved."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, all dealers, or Edmundson, Bates & Co., Limited, Toronto.

Newfoundland Representative: Gerald S. Doyle, St. John's.

sore muscles Whether they come from bruises or overwork, sore muscles will quickly yield to the soothing effect of Absorbine, Jr. Rub briskly into the muscles a few drops of Absorbine, Jr., and the inflammation which caused the pain will quickly disappear—and with it the pain. Keep a bottle on hand and be prepared for emergencies. \$1.25 a bottle at most druggists. W. F. YOUNG, Inc., 344 St. Paul St., Montreal. Absorbine, Jr. THE ABSORBINE COMPANY

CUTICURA HEALS SKIN TROUBLE In Pimples On Face, Itched So Had To Rub Them. Burned and Hurt. "My face was a mass of pimples and I had an unusual amount on my forehead and chin. They were hard and red and later they came to white heads. They itched so I would rub them, and then they started to burn and hurt. "I saw an advertisement for Cuticura Soap and Ointment and tried them and found they helped me. I purchased more and when I had used three cakes of Cuticura Soap and one and a half boxes of Cuticura Ointment I was completely healed." (Signed) Miss Anna Fyalka, Carroll, Wash., Dec. 6, 1919. Give Cuticura Soap, Ointment and Talcum the care of your skin. Soap 25c, Ointment 25c and 50c, Talcum 25c. Sold throughout the Dominion. Canadian Agent: Leonard, Limited, 344 St. Paul St., Montreal. Cuticura Soap shaves without lather.

Vapo-Cresoleine A Vapor Treatment for Coughs and Colds easy to use and effective You just light the little lamp that vaporizes the Cresoleine and place it near the bed at night. The soothing antiseptic vapor makes breathing easy, relieves the cough, soothes sore throat and congestion, and protects in epidemic. Recommended for: Whooping Cough, Croup, Bronchitis, Sore Throat, Influenza, Bronchitis, Croup, Asthma, Hay Fever, Nasal Catarrh. Cresoleine has been used for the past 30 years. The Vapo-Cresoleine is non-toxic, non-inflammable. Send for literature. Sold by druggists. VAPOR-CRESOLEINE CO., Leamington, N. B., Montreal.

The Cross-Bearers Of The Saguenay

By Very Rev. W. R. Harris, D. D., LL. D., Litt. D. Author of "Pioneers of the Cross," "Days and Nights in the Tropics," "The Faith and Trail," "Pres. Publications" Nov. 18, 1920. READERS of Parkman's vivid pages know something of the heroic labors of the early Roman Catholic Missionaries among the Indian savages of Canada. In the book before us, as in several previous works, Dr. Harris continues the study of that fascinating story. His present volume tells particularly of the work carried on among the Abniquians of the Saguenay region. Here the name of the heroic Jesuit, Paul Le Jeune, shines out resplendent. His hardships and sufferings as he shared the cold and solitude of the Montagnais lodges and followed the wanderings of the Indians through the winter forest, constitute a record of Christian devotion that has rarely been surpassed. Dr. Harris has given us much more than missionary narratives. His chapters on the Saguenay country and on the Indian Tribes who inhabit the region, give us a full information and of absorbing interest to students of Canadian history.

Price \$1.25 Post Paid The Catholic Record LONDON, CANADA

Raw Furs

Highest Market Prices Paid for Raw Furs I Pay Express Charges. SEND FOR PRICE LIST S. ROBERTS 531 C Manning Ave. Toronto

Gu-Solvo Dissolves GOITRE

Write for free Booklet 2, which tells how a Monk's Famous Medicine will dissolve your goitre at home. Taken inwardly acts through the blood and is unnecessary. One bottle has shown remarkable results. Ltd. THE MONK CHEMICAL CO., Ltd. Suite 24, 43 Scott Street, Toronto, Canada. Phone Main 548