

RETRIBUTION.

It is the law of all nations that where the rights of any of its parts are outraged proportionate retribution must follow, and this we see is the rule of God as applied to individuals in their dealings with one another, for our divine Lord said: "As we mete it out to others, it will be meted out to us." The law of charity or love of man for his fellow men was enjoined from the beginning and was well observed by the first Christians. It was the distinctive sign of their character, the virtue by which they were known, and marked them as distinct from the Jews and pagans of the time, who were wont to exclaim, "Behold, how these Christians love one another!" It was the lesson our Lord Himself had inculcated on the apostles and which He taught them to practice one toward another, and in turn to extend to all men. It is recorded that, taking a little child one day, our Lord placed it in the midst of the apostles and, filled with an admiration for its simplicity and innocence, or its trust and confidence, He exclaimed: "O, such is the kingdom of heaven," and he said to the apostles, "Unless ye be as little children ye shall not enter into the kingdom of heaven."

What a lesson in those words! what a rebuke for proud, haughty, overbearing men who are so domineering and cruel to one another; who are so harsh in their dealings and so revengeful in their feelings and so unmerciful towards those offending them! The guileless and forgiving ways of children must be men's ways, who are only children of older growth. Children have their little misunderstandings, their spats and their quarrels; but how quick the reconciliations and how complete the forgiveness! Are men's misunderstandings and offenses toward one another of any more moment for the most part, and yet how long a time it takes to settle them and to have them forgiven and forgotten! We see how the generous and forgiving spirit of childhood passes away with its years, and how our stay in this cold and selfish world changes us and infuses us with its hard heartedness and cruelty, and to bring us back to first principles and to the ways of innocent and generous youth, God's grace is ever at our service.

We should set up to that nobler and better nature which we can have in Christ our Lord by uniting our heart and soul to His perfect spirit and that law will animate and direct us if we will, and become the principle and rule of our conduct. We recall how our Lord taught mercy and forgiveness and how He exemplified His teaching by His practice, since He forgave His executioners and said of those crucifying Him, "Father, forgive them, for they know not what they do." And His example was imitated by St. Stephen, the first to shed his blood for Christ, who said of those stoning him unto death, "Father, lay not this sin to their charge." "Forgive that ye may be forgiven," is the divine injunction and mercy is promised to those who will show mercy. To err is human, to forgive, divine, says the poet. We are all sinners in the sight of God and must needs throw ourselves on His mercy. He has forgiven us much and often, let us in return forgive one another. Let us forgive these little faults and offenses we commit one against the other more through frailty than malice, forgive and forget them and let them pass out of our minds altogether and God will forgive us our greater offenses. It is thus that the bond of love and union will prevail among us as our Lord would have it, and this union here will be the fitting preparation for the life of union with God and with one another, which the blessed enjoy in heaven.

It may be that our wish to be reconciled with others will sometimes be opposed and resisted, but in this case our good will and good intentions will be accepted just the same by an all-just and all-seeing God. We must only bide our time and wait and hope for a better feeling, which may or may not come from those who once were friendly, or at least not inimical, to us. It is not equally easy to all natures to forgive, though grace will be given towards supplying the difference, if that needing it stand ready to avail themselves of it. As St. Paul says, God's grace is sufficient. It is ever the same for all. God is no distinguisher of persons. He is all in all to each and every one, and ready to hear and help all who call upon Him. He will not ask us only to remember to strive to do our part and He will do His. He punished the unmerciful one by casting him into exterior darkness and our Lord declared, "such would His heavenly Father do to each and every one unless he forgive his brother from his heart." It is easy to forgive. Yes, it is easy never to have anything in our hearts against any one when we think of the help God's grace can be to us if we only seek it and apply it to our souls. It is thus God imparts to us His own spirit, as exemplified in the life and teachings of His own Divine Son, our Lord and Saviour, who bade us learn of Him, to be meek and humble of heart. Nor does God wait always and the next life to punish the infractions of His law in this. Terrible have been the examples wherein He has visited His wrath upon those offending against the law of charity or brotherly love by refusal to be reconciled and reunited with their offending brethren. It is on such that He sometimes pours out the floods of His wrath in this life in the hope that, forewarned, they may be brought to the true spirit of charity and escape His wrath in eternity.—Bishop Colton in Catholic Union and Times.

The new year offers the opportunity to make good the neglected resolutions of past years. Try anew. New chances of success present themselves. Penelon says: "It is better to wait and open the door with a key, than to break the lock through impatience."

MENACES TO THE CHRISTIAN SOCIAL ORDER.

The New York Journal and its annex are two publications that are pretty well known to most of our readers. Under other names they are only too well known to Catholic readers in many cities of the country.

For it is stating simple truth to assert that Catholics are very largely their patrons. People of our faith buy these papers in New York, in Boston, in Chicago and in San Francisco. Why, we have never able to understand unless it is due to the fact that they are cheap.

However cheap they may be, it has long been our deliberate opinion that they are dangerous. They are slowly but insidiously poisoning the mind of the American mind, making unquenchably for irreligion, immorality and anarchy. Doubtless they are sowing the seed of destruction.

That they are anti-Catholic cannot be denied. A few Sundays ago the Sunday American contained an article on "Woman's Proper Sphere" by Ella Wheeler Wilcox. It would appear harmless, judging from the title, but in reality it was not. Its illustration was startling. A woman was tied to a stake and a big, fat monk was standing near, reading out of a book. Another monk was mercilessly setting fire to the fagots surrounding her, a look of horrible fanaticism writhing his countenance. Dore might have drawn such cruelty in depicting the devil in hell, but certainly no Christian artist would care to stand responsible before God for portraying human beings—and those human beings clergymen of the great Catholic Church—after the manner described.

The text that accompanied this astounding picture was equally amazing. In the language of Father Yorke of the San Francisco Leader "the picture was nothing to the information conveyed in the article itself. We found that the Catholic Church ground woman into the dust, counted her very flesh unclean, and burned her alive by the thousands—all on account of original sin. We are also told that 'Pope John XXII, was flayed alive on suspicion of heresy.' The life and times of Pope John XXII are well known, but his extraordinary end has been kept secret from historians till revealed to the world by the wonderful Ella Wheeler Wilcox." Continuing, the same fearless writer truthfully says:

"For a long while a steady campaign against Christianity has been conducted in that paper's editorials and special articles. Religion has been mocked and misrepresented, and atheism of the rankest sort has been set forward as the true answer to the riddle of existence. The effect of such a campaign on young and immature minds must be disastrous. They do not see the evil they are taking into their system. In a short time the poison has done its work. The faith is dead. A grave responsibility rests on parents who allow that paper into their homes. They are sending their children to school and church to bring them up Christians; that paper is tearing down what they are trying to build up. We often wonder what kind of self-respect such parents have. The paper ridicules them and all they believe in, and they have not spunk enough to kick it out of doors."

And yet one may ask any number of his Catholic friends—especially women—how these journals are liked and receive in reply the statement that "They are all right." If there is anything that makes one shudder for the future of Christian civilization it is this alarming attitude of so many of our people. These journals reek with false philosophy, false history, false theology, and are full to the brim with shameful scandals, divorces and sensations; yet people who should be the purest of the pure devote themselves as if they were sweets, and men who pride themselves on their fidelity to the Catholic faith allow them into their homes to corrupt the minds of their children. How deeply the noses of some good people secretly stick into the cesspools of rottenness, has always been a mystery to us.—Catholic Sun.

SIR E. H. CARSON FOR IRISH HOME RULE.

Justin McCarthy, in The Independent, forecasts "The Approaching Political Crisis in England" at the next session of Parliament. This experienced publicist declares that the determination of the Liberals is "to deprive the hereditary chamber once for all of its autocratic and absolute power over the decisions of the chamber which represents the great majority of the people of these islands."

Mr. McCarthy then touches on the Irish cause and on a new and distinguished English advocate of Home Rule: "My countrymen in the United States, and, indeed, all sympathizers thereof with the Irish national cause, must feel deeply interested in the speech delivered a few days, at a public meeting in one of the counties, by Sir Edward H. Carson, a distinguished member of the bar, King's Counsel, and representative in the House of Commons of that ancient fortress of Conservatism, Dublin University. Sir Edward Carson appears to have opened his eyes at last to the fact that Conservatism must no longer hope to effect any good result by endeavoring to resist the Home Rule movement in Ireland. In the most direct and emphatic language he told his audience that England must abandon the idea of enforcing on Ireland her system of government by a majority of votes in the British House of Commons, that she must sooner or later give to Ireland a system which will enable her to manage her national affairs for herself, and that the sooner she makes up her mind to adopt such a course the better it will be for the peace, the prosperity, and the progress of the whole kingdom. Such a declaration coming from such a man cannot but have an influence even over some of the most antiquated Tories, and it is one of the most remarkable evidences we have had for a

long time of the manner in which the justice and the reasonableness of Ireland's claim for Home Rule are making themselves recognized among all classes in these countries. After the struggle with the Lords the Home Rule question will come again before Parliament.

NEED OF RELIGION.

History and experience combined teach the necessity of religion for individual happiness, the welfare of society and the perpetuation of national existence. From the cradle to the grave pain and sorrow are inseparable from man's existence. They give the best knowledge of this world, for they show clearly that this life is but the sojourn of eternity. The young, building castles in the air, dream of future happiness; pain and sorrow come and all their pleasant anticipations are marred. Only heaven, that is revealed beyond the grave, brings joy.

Society, which is knit together by law and order, needs religion. With religion, which has for its basis obedience to the will of God, there is no foundation for morality. What are termed right and wrong are eternal verities emanating from the divine will of God, and without God would be meaningless. Atheism is not compatible with morality. Hence to preserve law and order religion is needed. As society so with national existences. Remove all knowledge of God and religious restraint and the downward tendency to barbarism will soon be manifest. Such was the sad fate of some of the most renowned nations of antiquity after their separation from the synagogue.

Our age is now beginning to realize the full import of the disciples' wall of woe when their ship in the stormy ocean was about to sink and they cried out, "Lord save us or we perish." This cry has gone up from the heart of humanity in every age; goes up to-day and will go up till the end of time. The cry is universal in space and in time. All need supernatural aid to save them from perishing. Like the timid disciples in the boat when a great storm came on, all live in the ordinary span of life have similar experiences when they are forced to exclaim, "Lord save us else we perish." That woe-filled exclamation is not confined to the hungry poor whose flour and coal bins are empty at the commencement of winter, but it extends to the palatial mansions of the rich. The rich, not the poor, the employer, not the employee, have been appealing to heaven for the past two months, since the financial crisis began, with the cry, "Lord save us or we perish." The cry is inseparable from human existence. The very rich feel its absolute necessity more than the poor washerwoman who saves from her scanty earnings sufficient to pay her annual taxes. But in the midst of pain and sorrow which affects humanity is there no redress or consolation?

The answer of our Lord to the disciples' wall of woe is the only one to be given: "Why are you fearful, O ye of little faith? Faith is the remedy, the only solace in the stormy ocean of life. What is faith? It is the theological virtue which consists in believing, without doubting, all the truths Almighty God has revealed. Faith rests on the veracity of God. Who could neither deceive nor be deceived.—Intermountain Catholic.

DEATH OF OLDEST PRINCE OF THE CHURCH.

CARDINAL RICHARD, ARCHBISHOP OF PARIS WHO BROKE DOWN UNDER THE STRAIN OF PERSECUTION.

Cardinal Richard, Archbishop of Paris, died on January 28, at the home of Denys Cochin, Conservative Deputy, in the French capital, where he had his residence since his expulsion from his place under the separation law on December 17, 1906.

The immediate cause of death was congestion of the lungs. Although he had been seriously ill only a few days, the venerable prince of the Church, vigorous and active down to the time of the enforcement of the separation law, broke down under the strain of persecution, having been perceptibly failing in health for many months.

When Cardinal Merry del Val, the Papal Secretary of State, imparted the news of Cardinal Richard's death to the Pope, His Holiness knelt in prayer, and when he arose from his knees he exclaimed: "He was not even allowed to close his eyes in his own house."

The general services took place at Notre Dame Cathedral. A message of condolence from President Fallieres had been received at the house of Deputy Cochin.

François Marie Benjamin Richard was born at Nantes on March 9, 1819. He came of a family of the old nobility of France, and spent his childhood in the chateau of Laverny. He entered the Seminary of St. Sulpice in 1839, and several years later general of Nantes, and in 1871 was appointed Bishop of Belley. He became coadjutor to Archbishop Guibert, of Paris, in 1875, and succeeded the latter in 1886. He was made a Cardinal May 24, 1889.

Approaching his eighty-ninth year, Cardinal Richard was the oldest member of the Sacred College, a fact which lent additional pathos to his forcible expulsion from his palace in the closing days of 1906. The expulsion was made the occasion of an imposing manifestation on the part of the Catholics of Paris, including many of the priests of the city, members of the nobility and thousands of men, women and children. The assembly completely blocked the street in front of the palace. The present sang hymns as the Archbishop was assisted into a carriage by the Coadjutor Archbishop, Mgr. Amette, and the two vicar generals. When the Cardinal seated himself the crowd knelt and chanted, and the venerable prelate, who was much moved, stood up and blessed the multitude.

As the prelate repeated himself a number of young Catholics detached the horses from the carriage, and with

difficulty dragged it through the masses lining the streets, amid cries of "Long live the Cardinal! Long live Pius X!" It took about three-quarters of an hour to pull the carriage to the residence of Denys Cochin, a distance of about one mile, and a much longer time would have been consumed had it not been for the fact that it was preceded and followed by a detachment of Republican Guards.

One of the last public acts of the Cardinal was on January 15 last, when, at the Church of Notre Dame du Bon Secours, he received the Augustinian Sisters of Charity, who had that day been expelled from the Hotel Dieu under the separation law, after the order had acted as nurses in that municipal hospital for centuries. The Cardinal held a service in behalf of the expelled Sisters, after which he bestowed his benediction on all present.—Philadelphia Catholic Standard and Times.

AN ENGLISH PROTESTANT INDEX.

The Catholic Herald (England) referring to English press strictures on the Catholic Church Index, Ex-purgatorius points to the fact of the (Protestant) Archbishop of Canterbury having "placed publications of a Protestant minister on the Protestant Index by prohibiting their further publication," and noting the prosecution in London of a street orator on a charge of blasphemy it remarks upon it as "additional evidence that England has nothing to learn from the Pope in the matter of suppressing mischievous or unpalatable opinion."

Further proof in the same direction is quoted from a London daily, which, commenting on the prosecution referred to, gives some English law on the subject: "Prosecutions for blasphemy, such as are now going on in London (the paper says), are so rare nowadays that it is generally forgotten that it is an offence against both common and statute law. By an Act of William III a person was declared a blasphemer who should deny any of the Persons of the Trinity to be God, or assert that there are more Gods than one, or deny the truth of Christianity or the Scriptures, or to defend to the opinions of Unitarians and others the first clause was afterwards omitted. In 1811 Mr. Moxon, the publisher, was successfully prosecuted for having published Shelley's 'Queen Mab'."

On such English enactment and practice the Herald observes that "so long as this law stands in the Statute Book of England it is not consistent in English critics to assail the Vatican for the existence of an Index which does not send men to jail for writing distasteful matter, but simply declares that such matter ought not to be read."

So we see that there is an English Protestant "Index," and much more penal than that of the Catholic Church.—N. Y. Freeman's Journal.

THE CHURCH AND THE BIBLE.

The charge that the Catholic Church "keeps the Bible from her adherents," as asserted last week by a Michigan Baptist preacher, is of course absurd, but strange to say anyone who mingles much with a certain class of Protestants often finds the ghost of the amiable Sargon, and the claim that Latin America is priest-ridden somewhat it will not deny.

Educated Protestants, however, are not without knowledge of the truth that if it were not for the care of the Church there would have been no Bible. About two years ago the Scientific American published a very good account of the Bible Pamphlet, or Bible of the Poor used in the early Middle Ages by those who could not read. The sacred story was told by means of pictures and there fore clear to all. The other day in looking over a collection of clippings we came upon the following from the Protestant Episcopal Living Church:

"In the days of the apostles the Old Testament had been translated into Greek and the New Testament was written in Greek, the language of the people. In the middle of the second century the Bible was translated into Latin and Syriac that it might be understood by the people. At the end of the fourth century the Pope had St. Jerome revise the Latin version in common use and later the saint prepared the Vulgate version of the Scripture in Latin when Latin was the universal language of the Western world. During the Middle Ages whoever could read at all could read Latin and the Scripture was at his command. It was translated into Gothic about 350, into Armenian in 411. When the modern languages began to take shape, the first works were translations or paraphrases of the Bible. St. Bede was engaged on his death-bed in translating the Gospel of St. John into Anglo-Saxon. There were two versions of the Gospels current in the tenth century in England, six hundred years before Protestantism. After the Norman conquests the language of the higher classes was French and they had the Bible in their tongue. There is still preserved a complete French Bible written in the thirteenth century."

"Sir Thomas More tells us," says a later and Catholic authority, "that the whole Bible was long before Wikliff's day by virtuous and well-learned men translated into the English tongue, and they gave it gladly people with devotion and soberness well and reverently read." What is true of England is true also of the other countries of Europe. During the three centuries before the Reformation the Scriptures were to be had in Italian, Spanish, German, Danish and Flemish. Immediately after the invention of printing, Bibles were printed in these languages before Luther was born or Henry VIII. broke away from the Church. The Italian Bible was printed in 1471, the French Bible in 1477 and eighteen editions of the Bible in German appeared before Luther's."

During the last few months the Living Church has contained another article which made practically the same statements. The fact that the Bible was translated into Latin and Syriac in the second century; into Gothic in 350, into

Armenian in 411, in part into Anglo-Saxon by St. Bede in 735, with two versions current in the tenth century, and one in French in the thirteenth, all these, including the German Bible existed before the time of Luther, certainly do not indicate that the Church did much keeping, as charged. Their very existence really proves that those persons who bring such charges have small scholarship. Presumably as culture advances and as Christian prejudice dies, shall see few assertions of the kind.—Catholic Sun.

A STORY OF DR. STAFFORD.

Many stories are being told in the Washington papers of the late Dr. Stafford. One of the best relates the manner in which he came into possession of a cherished edition of Shakespeare.

Several years ago a man visited St. Patrick's rectory, having with him a Bayard edition of Shakespeare.

"I am in great want," he said, "and I have come to beg you to buy this book for a hundred dollars."

The priest looked at the book and answered: "My friend, do you not know that this edition is worth several thousand dollars?"

The man admitted that he knew its value, but that he was in such immediate need that he would be glad to sell it for even half the sum he had asked, if only the doctor would want it.

"Oh, yes, I want it. I want it as a starving man wants food. I have for many years longed for just this Bayard, and I expect to long for it until I die, but I should be a thief to take it at your terms. If I were rich I would buy it, but it is utterly beyond my means."

The man insisted that he must sell his book that night, no matter who was the purchaser.

"In which case," the priest said, I should be a mean thief, indeed, to take advantage of your stress of mind."

Dr. Stafford loaned the man the money for his immediate wants, and told him to take his book to two friends of his, one a bishop of the Episcopal Church, and the other a Senator from the West. Both, he explained, were wealthy men, and each loved the hard well enough to want to rare an edition of his works.

It happened that the man took his book first to the Senator—Cashman K. Davis—and told him of Dr. Stafford's refusal to buy the book at the offered terms.

The Senator considered it a good story, and that night at a large dinner party he repeated it to a group of fellow Senators and a Justice of the Supreme Court. They, too, considered it a good story, and, as a result a few nights afterward Dr. Stafford was amazed to receive the book, bearing the names of the Senators and the Justice, all of whom had subscribed and made him a gift of his long-looked-for "Bayard."

SO-CALLED "CATHOLIC" ROGUES IN PUBLIC LIFE.

MAYOR DUNNE OF CHICAGO PAYS HIS RESPECTS TO THEM.

Chicago Inter-Ocean Jan. 29.

"A good Catholic must be a good citizen; a bad Catholic is sometimes an indignant citizen and sometimes a bad citizen," said Mayor Edward F. Dunne in an address to the Catholic Order of Foresters, delivered last night at the Grand Pacific hotel on "The Catholic Citizen."

"In every one of the 125 large cities in the United States Catholics exceed in membership all the Protestant churches combined. More than one-half of the population of 14 of the great states of the Union are Catholics. More than 75 per cent of the actual church-going population of Chicago is Catholic."

"I cite these figures to you for the purpose of calling your attention to the great responsibility which rests upon the Catholic population of this country. You are able in many communities and in many states, to be powerful factors in the formation of the laws and in placing men in public office."

"KEEP ROGUES OUT OF OFFICE." "For this reason it becomes your duty as good citizens to study the needs of your city, of your state, and of your country. In a country where every man's vote counts he should make that vote count for the best interests of the community, no matter to what church he belongs. Every citizen should pay attention to the questions that arise from day to day in the body politic and make up his mind intelligently thereon. And every citizen should do his own thinking."

"In considering public questions and in casting your ballots put patriotism before party, principle before man, and man before Mammon. Vote for no man who is repulsive or untrustworthy. But if you must vote for either of two rogues, vote for the non-Catholic rogue. The Catholic rogue will not thus bring upon you discredit and disgrace."

"The Catholic Church has always taught, 'Thou shalt not steal, thou shalt not covet, thou shalt not covet thy neighbor's wife. The sanctity of life, the sacredness of property and the purity of the home have ever been inculcated by the Catholic Church. Therefore work for the enactment and enforcement of laws that preserve life, property and the sacredness of the family ties; for the placing of men in public office who will be loyal to these principles.'"

"STICK TO REPUBLICAN IDEALS." "Exert yourself at all times to preserve these great safeguards of human liberty—trial by jury, writ of habeas corpus and a free ballot. These are the mainstays of republican liberty, and assaults on them are attacks upon the principles of republican liberty."

"By standing for the preservation of these great fundamentals of liberty, by standing for the equal enforcement of the laws, by securing the enactment and enforcement of laws which secure equal rights to all, and by placing men in office who can be trusted to be

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There is, however, a quicker way to get better results. This is to take one or two "Fruit-a-tives" tablets at bedtime in addition to the juice of an orange before breakfast the next morning. "Fruit-a-tives" are the juices of oranges, apples, figs and prunes, in which the medicinal action is many times intensified by the special way of combining them. Valuable tonics are then added.

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loyal to the public interests the Catholic citizenship will grow powerful for public good and powerful in the estimation and regard of its fellow citizens."

THE BEST WAY TO FIGHT SOCIALISM.

Discussing the socialistic theories of Joseph Medill Patterson, of Chicago, the editor of Collier's expresses himself with sanity and justice:

"Socialism, to us, is a mistake which the world has often made, and by which it has as often been set back; the effort to have government create an essentially new world; the belief that universal virtue can be enforced and administered by a bureaucracy. Two principles must forever be true: humanity, brotherhood, sympathy on the one hand, growing now, and needing to grow far more; and on the other hand personal initiative and self reliance and individual variation, virtues which need to be restrained but never killed. We must not, for the sake of the weak, check the opportunities of the strong. If, then, we sympathize with many of the ideals of socialism, but smile sadly at its faith in government machinery, the best we can do is to work steadily, patiently, hopefully to equalize burdens and opportunities; to invent and apply a fairer distribution of taxation; to favor always a greater proportionate reward to ordinary labor; to end the ill influence of the rich; not to force fashion, and to keep our hearts open and our minds alive. Unhappily many persons make a virtue of impatience and treat with scorn a steady progress. The Kingdom of Heaven approaches, but it can be reached by no sudden jump. 'Is this Jerusalem?' asked the children, with every new town, in Peter the Hermit's crusade. 'No, poor children,' Matthew Arnold answered, 'not this town, nor the next, nor yet the next, is Jerusalem. Jerusalem is far off, and it needs time and strength and much endurance to reach it. Seas and mountains, labor and peril, hunger and thirst, disease and death, are between you and Jerusalem.'"

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