

offence should be given where none, as I need hardly protest, is so much as thought of. The mere statement of the case may, however, it is surely lawful to hope, in view of the recent Council, and of the Eucharistic Congress to be held this year in Montreal, put the whole matter in a clearer light, and help, if ever so little, to remove prejudices and misunderstandings.

Going back for the moment to the purely historical aspect of the question, it may be said without hesitation that the antagonism here referred to was, from the beginning of British Rule in Canada, as much a religious as a national one. Also, that the French Canadians, originally in a majority, but now a dwindling minority amid an alien population, have, from the Cession to the present day (since race and religion have always seemed to them inseparable if not identical interests) been forced into an attitude of not too hopeful defence, from which disloyalty to racial traditions, as they deem it, if not, indeed, to their most cherished spiritual heritage, has appeared the only and yet wholly impossible issue. The fact is worth noting carefully, as it accounts more than all else for a certain aggressiveness, "coming not all losing causes, of which the French Canadians have been, and still are, somewhat unreasonably and unjustly accused. The Conquest of New France, that is to say, while largely the outcome of New England's political jealousy of a formidable rival and fear of French and Indian aggression, was no less surely inspired by Puritan hatred and intolerance of Papists and Popery, a veritable Israelitish zeal for the utter destruction of the Canaanite and idolater who held the key to the fur trade of the North and West. The same hatred and intolerance it is safe to say, marked the attitude of the King's "old subjects" towards his "new subjects" for many years subsequent to 1760, and was a source of no little trouble and annoyance to the military governors, who, within their limitations as British churchmen, seemed to have striven honestly enough to interpret the terms of the Treaty of Paris with a reasonable amount of fairness, all things considered.

There can, at all events, be no doubt as to the existence in Quebec, no less than in Ireland, of a vehemently attempted, and not wholly unsuccessful Protestant ascendancy, tempered, in this instance at least, by the authority of a country which was about to show so generous a hospitality to the exiled Bishops, priests, and Religious of revolutionary France. It was an ascendancy, moreover, shaken, if not overturned, by the loyalty of the French Canadians to their new allegiance at the outbreak, and during the course of the American Revolution, a loyalty which must, unquestionably, be placed to the credit of their religion, and of their submission to their clergy. Nor was it unnatural, under the circumstances, that an ascendancy, so attempted, and so resisted, should breed a racial and religious antagonism between French Catholics and English Protestants which is only now, if at all, beginning to lose its bitterness.

But it is of the essence of this question, as it affects the Church in Canada, that Catholics of English speech, commonly spoken of as "English Catholics," have, for the most part, ranged themselves according to language, rather than according to creed, socially speaking, that is to say, and, to some extent, politically, although not in matters distinctly affecting religion or education. To the Irishman in Canada, his Saxon oppressor is so little obnoxious that he is not averse, as above indicated, to be classed as an "English" Catholic; much less so, apparently, than as a "Frenchman," when he is indeed, to judge by his speech and manner, he holds as in some sense a "foreigner." That the compliment is returned with interest goes without saying. The feeling, as the expression of an underlying antagonism, extends, in certain spheres, even to the clergy, and is most noticeable, perhaps, in matters relating to education. Hence one finds English and French churches in one and the same parish, as well as in the same city, each served by clergy of its own speech, accompanied, as might be expected, by a similar distinction between French and English schools.

These distinctions, it cannot be too often insisted on, do not extend to matters of faith. But if only, so to speak, surface irritations, they point unmistakably to real want of harmony and unity, and there can be no question, unfortunately as to their bearing on the welfare of the Church in Canada, of the Catholic population, concentrated, as statistics show, principally in Quebec and Ontario, and only there, perhaps only in Quebec, able or likely, in the future, to hold their own against a rapidly increasing, and not too tolerant non-Catholic majority.

I have been careful, in the last paragraph but one, to make special reference to the Catholic school, since education has in Canada not only the importance it has for the Church everywhere but is also closely allied to that race antagonism which so seriously complicates all Canadian problems. It may be said, indeed, to lie at the very root of them, since it is on this point, more than on any other, that the Church's claims and those of the State are most hopelessly and irreconcilably at variance. And this, on the matter, on which it may be truly said, all else depends, consists, humanly speaking, in the racial conservatism, the traditional distrust of English Protestantism—of English influences generally—which characterize the French Canadians, which make an apparent over-zeal concerning race, speech, and customs as excusable as it is natural.

It is for this reason, if for no other, that the Catholic from the Old Country, resident in Canada, has cause to regret the sharp and, as it seems to him, unnecessary, distinctions maintained between French and English Church schools, as complicating a problem already more than sufficiently involved, because political, and as tending to weaken a position of ever increasing difficulty of tenure, even in Quebec, still more so where the Catholic minorities are small to insignificant and widely scattered, and in face of the gradual, but inevitable, "Americanization"—"nationalization," if you prefer it,—of the West, in this matter of "one people, one school."



spread on brown bread makes the most delicious sandwiches. A teaspoonful of OXO to a cup of hot water makes an appetizing, nourishing drink. Children love OXO.

Why this division of Catholics on lines of race and speech in respect of this vital issue should be cause for regret is plain from the fact that it engenders rivalries that are not merely disfiguring but fruitful sources of still greater weakness. A division which leads to discussions as to methods of management; to comparisons as to the generosity, or otherwise, of the financial support given to the schools of one speech or the other; which makes race and literary attainments, apparently, of more importance than a sound training, as Catholics understand it, is surely something to be regretted, even if it be, as many claim, unavoidable under the conditions actually existing. It has at least caused, so far as the observer is in a position to judge, an all too general forgetfulness of the axiom that it is the teaching that matters, not the teacher's nationality. "Search not who spoke this or that, but mark what is spoken."

Here again, I write with the utmost diffidence, weighing to the best of my ability, every word, and rather seeking to give the personal impressions of a writer connected by the closest of ties with both parties concerned, than attempting to draw any conclusions. But in this vital matter of education, this struggle, as between the Church and the State, for possession of the child, this question on which, in the newer provinces especially, the whole future of the Church, again humanly speaking, seems to depend, a racial antagonism of this sort, for that is what it comes to between French and English Catholics must be taken into most serious account. And this, just because it tends inevitably to weaken the Church's position, if it be not rather a symptom of a weakness already existing. The mere statistics of Catholics and non-Catholics, in Ontario and the West, are sufficient proof of the seriousness of the situation, and give better than all else, an estimate to the probable security of any agreement in favor of Catholic schools to which the New Provinces have been constrained by Federal legislation to give an unwilling and reluctant consent. The question, where such conditions exist, is not or so it seems to me: Shall the Church schools be French or English? but, rather: Shall the Church retain or lose the children whom God has given into her charge to keep for Him?

In a matter of this kind, and without, of course, attempting to apportion the blame where both sides are in fault, it is evidently better, though by no means so easy, to cite concrete instances, than merely to refer to general principles and circumstances. This division, then or antagonism, between French and English Catholics, does exist, not only in respect of primary, but also of secondary and of University education. Herein, manifestly, any weakening of the Church's divinely-inspired claim to secure and promote the religious education of all her children without exception, and therefore to have a voice in determining how, where, and in what manner they shall be educated, becomes of more, rather than of less vital import, and for sufficiently obvious reasons. Now, the conditions which make the presence of Catholic students at Oxford and Cambridge possible and tolerable, literally do not exist in Canada. Outside of certain distinctively and aggressively sectarian "Universities," there is a marked absence, in such institutions, of even that formal profession of Christianity which still lingers at the two first-mentioned seats of learning. The provincial Universities are, that is to say, as distinctly anti-Catholic, indeed, as distinctly anti-Christian, understanding Christianity in any real, dogmatic sense, as they are, professedly, non-sectarian. Except in very rare instances, therefore, and under stress of very urgent necessity, these institutions are wholly unsuited to Catholics.

It follows, evidently, that it is to the Church's interest, and, consequently, to the interest of all Churchmen, to provide the best possible secondary and University education obtainable anywhere, if only to remove even an apparent justification of Catholic attendance at provincial universities. This provision, moreover, would seem, to an impartial observer, most easy of attainment by means of concentration and harmony of effort rather than by disintegration, certainly not by rivalries and jealousies

such as, unfortunately, exist at present. There appears to be, that is to say, a certain "localism" of spirit in respect of Catholic university education in Ontario, especially, a tendency to put diocesan, and still more, racial interests before wider and more general ones. The following statistics will show, with sufficient clearness, to what extent this spirit of localism prevails, and, at the same time, what provision is made, first, in Ontario and Quebec, and then throughout Canada generally, for the secondary and university education of Catholics.

To begin with Quebec, where, as already indicated, the French Canadians form an overwhelming majority, both of the population, and of the Catholic community. The province is divided into two universities, Laval at Quebec, and its autonomous "succursale" at Montreal, both, as is natural, distinctively French. In addition, there are forty-two colleges and "academies," classical and commercial, under the management, for the most part, of various religious orders. There is, of course, very little room for racial rivalries in a province where those of one speech number 1,322,110, as compared with 107,150 of all other races, chiefly Irish.

Coming to Ontario, we have, in the city of Ottawa, one University, in the archdiocese, one classical college, and nine academies. In Toronto, one college, St. Michael's, affiliated to Toronto University. In Kingston, one college, possessing a university charter; for the rest of the province according to Le Canada Ecclesiastique, two colleges, one in Hamilton, and one in London. The Catholic population, it may be as well to repeat here, number 390,304, of whom 153,870 are French Canadians, living especially in Eastern Ontario. There is a university at Antigonish, Nova Scotia, and a college at St. Boniface, Manitoba, affiliated to the provincial University, and four other colleges complete the list given.

As the race antagonism is unquestionably more acute in Ontario than in any other part of Canada, it may be well to confine our attention to the conditions affecting the influential Catholic minority there, fairly evenly divided, so far as numbers go, between English and French. We note first, then, that as compared with the primary, secondary, and University education provided by the Province of Ontario, forming inseparable parts of one system with the advantage of lavish State support, Catholic education, even though enjoying a most favourable status, secured to it by legislation, labours from the outset under a most serious disadvantage. How serious, the contrasted positions of Ottawa University and of Toronto University are more than sufficient to show. The latter has all the prestige and glory that wealth and State support can give it; the former, built up by the labour and devotion of the Oblates of Mary Immaculate, is entirely dependent on the voluntary support of the Catholics of Ontario.

That, one would imagine, is a sufficiently serious handicap for any Catholic place of education to be burdened with, and one calling for the loyal and chivalrous support of all the Catholics of the Province, at the very least. They are not, one may venture to suggest, numerous enough or wealthy enough to support three Universities, when two suffice in the Province of Quebec for the needs of more than three times their number, members of what is practically a State Church. The situation calls for such support, irrespective of theories as to the advantage of affiliation to the provincial University, a question concerning which there may be diversity of opinion. Still more, it calls for support that shall rise above racial jealousies and merely local interests; most of all above any question of control by secular or religious, whether by "a close corporation"—the Oblates,—or by any other form of government. Yet it is in this, of all instances, that not only the localism referred to, but in even greater measure the race friction and misunderstanding which so vitally affect the welfare of the Church in Canada, make themselves most plainly and most hurtfully felt. The situation of the Capital, at the meeting point of two provinces, of two races, and many creeds, of conflicting interests, and keenest

rivalries and jealousies, is one of peculiar difficulty, even politically speaking. If, in addition to what may be termed their political and social activity, these rivalries and jealousies are found to exist in the ecclesiastical and educational spheres as well, it needs no very close study of them in order to estimate their evil effects in both.

This, briefly, is the situation of the Church in the capital of the Dominion in that which relates to the most vital of all her interests, the right and efficient education of her growing sons, their being made fit, whether as priests or as laymen, to take their due place in the life and energies of the nation at large. The race question, if it arises no where else, arises here; not merely in respect of English and French primary schools but in respect of English and French parties in connection with the University. Again, it is impossible to apportion the responsibility where all are in fault, but the fact remains that there are rivalries and contentions and even unseemly recriminations, as to what may be called the "race complexion" of an institution intended, so it is claimed—and the distribution of population bears out the claim—from its very inception, and by the very terms of its charter, to meet the peculiar local conditions; to be bi-racial and bi-lingual; to favour neither French nor English but to give equal opportunities to both.

The claim is, of course, denied as strenuously and as persistently as it is made, to the manifest detriment of the University itself. It would not, it is true, be in human nature, clerical or lay, to carry out such an ideal in an atmosphere tainted by political, and social and racial rivalries, without some apparent lapse to one side or the other. The mere neighborhood of the Province of Quebec, the concentration of a large French population in and around Ottawa and the numerical preponderance of French Canadian Catholics over all others in the Dominion, tends inevitably to a marked disproportion—though a perfectly natural one—between French and English speech. The facts, however, must be taken into account, and to say that the French should go to Laval and leave Ottawa to the English Catholics of Ontario is as little reasonable as would be a counter claim on the part of the French Canadians. Yet, notwithstanding the transparently honest endeavour of the University to give the widest and fairest interpretation possible to their Charter, as it appears to them, a large, prominent, and wealthy section of English Catholics, both in Ottawa itself and throughout the Province of Ontario, characterize the University as "French," than which no more serious mark of disapproval can in their minds be passed upon it. It is a charge, moreover, which by a parallel, and possibly more "social" line of reasoning, justifies not only their unwillingness to send their sons to be taught by Frenchmen, but what is obviously of vastly more importance, a total abstention on their part from all financial assistance except on their own unreasonable and impossible terms.

The secular clergy of the Province, so far as I have been able to learn, justify their non-support of the University on the grounds that it is "controlled by a close corporation," meaning, as above stated, the Oblates of Mary Immaculate; and further, by "a corporation which is to all intents and purposes French," meaning European. The localism, amounting, one might almost venture to say, to parochialism, which inspires such an attitude towards existing facts and crying necessities, is too evident to require pointing out.

Into the accuracy, or otherwise, of these statements, there is no apparent need to enter here, since any decision one way or the other must evidently be a mere *ipse dixit* on the part of a writer situated as I am. My aim, as I have already explained, has been to set down certain impressions of the situation which it seems to me, confronts the Church in Canada, in Ontario especially. The most vital point of that situation as exemplified in the conditions obtaining at Ottawa is, I am convinced, the existence of certain racial rivalries, jealousies and misunderstandings which appear to divide even those who possess a common faith as well as the closest of common interests. These causes of disunion and friction, moreover, while not extending to matters strictly religious, do affect matters educational, which are only of lesser importance because they are not of the first. These conditions, it must be further observed, as they obtain in greater or lesser intensity, between French and English come into contact, eventually affect the Church in Canada as a whole. They are caused, not by evidences, of weakness and disunion where strength and unity are most needed, in a country not as yet actively hostile to the Church, but yearly with the increased American immigration less and less in sympathy with her, least of all, as Manitoba and the New Provinces have clearly shown, with her system and methods of education; a system and methods looked upon as "unpatriotic," as "tending to keep up unnecessary divisions," and as "retarding the growth and unification of the Canadian nation."

It is a situation which affects first, and most seriously, that element in the Catholic population which, as the largest and most homogeneous, has been and must always be the mainstay of Catholic education, as it is of conservatism in the wider and better sense, the French Canadians, whose very loyalty to race and speech, intimately interwoven as both are with their loyalty to their faith, has unquestionably been to their serious detriment in worldly prosperity and advancement, and has underlain the antagonism they have endured and still endure, from their English fellow-citizens, even those of their own creed. But it affects still more seriously the English Catholic minority, to an extent, indeed, of which they seem to be by no means aware, their position being, in fact, very similar to that of British Catholics in relation to Irish. Their strength, would they only see it, lies in unity with the French element, not in jealousy, recrimination, and charges of aggression.

That there are faults on the side of the French majority as well goes without saying; a certain restless assertion of indisputable, but not always attainable rights; a certain suspicion of encroachment and of unworthy motives on

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the part of our Irish; a tendency to aloofness and to ultra conservatism; a possible unreadiness to concede to minorities that which they demand for themselves when the situation happens to be reversed. Yet, even admitting these short comings, which are, I think, not to be denied, the French Canadian side of the matter has, I venture to think, hardly received fair consideration. It was they who for a century and a half under the lilies of France, made Canada a Catholic country; who for many years after the Cession, bore the brunt of Protestant assaults against the Church's faith, against her claim to educate her children in her own schools. If, finding themselves slowly but surely outnumbered by "aliens" in race and speech in all domains except the ecclesiastical, they cling in that sphere especially all the more closely and tenaciously to their old religious traditions, claims, and the natural privileges of a majority and of priority of tenure, it is certainly not becoming that their fellow-Catholics of English speech, who owe them so great a debt, should judge them harshly, still less uncharitably.

Whatever of shortcomings, therefore, may exist, or be supposed to exist, in the educational facilities afforded by the Church in Ontario, whether in primary school or university, the remedy lies obviously in harmony of effort on the part of all the Catholics of the province. If objection is taken to a supposed predominance of French influence in education, it may fairly be pointed out that the numbers in Ontario being so nearly even, a like zeal in the matter of vocations (information as to the relative numbers of French and English clergy in Canada is, I regret to say, not obtainable, but it may safely be said that the numbers correspond approximately to those of the two elements, two and one half to one. Indeed, the proportion of French clergy is unquestionably larger, if anything, than such a comparison would seem to indicate) on the part of English Catholics to that shown by the French Canadians would speedily redress the inequality complained of. Again, if it be said that the rank and file of the clergy do not receive the mental training called for by present day conditions, it is once more no less easy to urge that the rule enforced by the Irish Bishops requiring a secular degree as a preliminary to entrance at Maynooth, would, if applied in Canada, and especially in Ontario, raise both the standard and efficiency of priesthood and universities alike. Such a rule would also, incidentally, banish effectually that narrow localism to which allusion has been made.

In the meantime, however, while devoutly hoping for some such solution of present difficulties, whether as the result of Canada's first Plenary Council or as the fruit of this year's Eucharistic Congress in Montreal, the immediate duty of Canadian Catholics, is, if one may presume to say so, clear enough, the ultimate issue resting, of course, as it must do, with the hierarchy. If it is not possible to have things as we would wish them to be, it is possible to better those that exist, not necessarily by our own efforts or by our own methods, but by rendering the task of those in charge of Catholic education as little difficult as may be, remembering always that the teaching is of infinitely more importance than the teacher. This can be still less by any means by criticism and jealousies for which both sides must be held responsible in a matter of vital import not merely to the welfare of the Church in Canada as a whole, that of Christian education, but of equal import, as I honestly believe, to her very existence in the future.

It is in the hope of making this situation, lying as it does between the two great events above referred to, in some measure plain to Catholics in England, that these notes, faulty and inadequate as I know them to be, have been here set down.

CONVERSIONS

It is interesting to read the story of a conversion to the Catholic Church. The things that influence the minds and hearts of people are naturally of interest to others, especially when membership in a body of importance is concerned; and then there is such an infinite variety in the ways of approach to the Catholic Church. But it is more than all else our own loyalty to the Church that excites a sense of satisfaction when we read of the reasoning of converts and their success in overcoming obstacles. Of course the great majority of converts never take the world into their confidence. They cannot put into it words or they see nothing to be gained by publishing accounts of their conversions. A few feel obliged by the positions they occupy to justify publicly the step they have taken. One of the latest is Professor Albert von Ruville of Halle University, Germany. One of the things that first influenced Professor von Ruville is what we call the note of holiness in the Church. There is something in Catholic churches that touches many people in a mysterious way. If you never feel it you may be lacking in spiritual vitality. It is told of a company of sight seers who were doing a certain city that one day, after visiting some large Protestant churches, they went to see what was to be seen in a Catholic church. When they came out of this church one of the company remarked: "Did you notice the difference? In the other churches we talked and chatted as we do in the street; but in this church we talked in whispers when we talked at all." Professor von Ruville expresses this in a striking way. Dead things effect us in various ways. A dead tree does not excite a feeling of awe, but a dead man does. In the case of the tree it is only vegetable life that has departed; in the other case it is a human soul. Similarly, the ancient Catholic churches which were taken from us in the sixteenth century are felt to be the remains of some holy departed life. The Professor says:

"There is something funeral about these churches. Even long before I had an idea of the nature of Catholic worship I could not shake off this impression when I found myself in some ancient, formerly Catholic, cathedral. Perhaps I instinctively felt that something sublime, something holy, had once dwelt within these halls, with whose passing their souls had, so to speak, passed away."

Another recent account is that of a lady in London who wrote at the request of a friend without any idea of publication. What first influenced her was the note of Catholicity. She says:

"From the first I realized that Catholicism was quite different from any other religion with which I had ever come in close contact—different not only in degree but in kind. . . . There was in Catholicism a strange, unearthly something that both attracted and repelled me, and I determined to learn the mystery. And the more I learned concerning it, the more wonderful it seemed. Remember, I had wandered through many systems, and had seen how powerless they were to maintain their hold on the mind of man, or to maintain in unity of thought a single family. When, therefore, I saw the vast, world-wide unity of the Catholic Church, I realized that He Who founded it could not have been as other men are,

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and that some power will be at work which was more than human."
Go back in thought nearly two thousand years. Think of Him kneeling and praying:

"Father, I pray for the apostles whom I send into the world, and for all those who through their word shall believe in Me, that they may all be one, as we are one, that the world may believe that Thou hast sent Me."

Then think of people to-day, like this London lady, coming to Him in the very way He prayed for, believing Him to be the Father in heaven because we are one, because we could not of ourselves be one in faith all over the earth, and because this gift of world-wide unity implies the presence of something more than human. We safely place our hopes in One Who thus reaches across the ages with prayer and prophecy and divine provision for mental and spiritual needs.—Casket.

TOO MUCH LIBERTY

"Some parents give too much liberty to their children," said a priest recently. "For instance, when a son has reached the wage-earning years a mother often believes that he should be allowed a great amount of freedom. As a result he goes out into the world, is attracted by sin and drifts with the tide of the night until sometimes he becomes a libertine and a drunkard."
"Not long ago I walked down the street at night and, passing two immoral theatres, found a group of boys and young men around the gallery entrances waiting to pay their dime for admission to the places where the elemental inclinations so strong in them at this period of life would doubtless be increased."

"The same principle of parental supervision holds good with girls. Too much liberty is often given them, with the consequence that shame and ruin descend upon some. A good way of keeping your children away from dangerous ways is to make home happy and comfortable. A taciturn, grim, tyrannical father at home and an unthinking mother often force their sons and daughters to seek amusement outside that is detrimental to their advancement in virtue. Mothers should also watch the company their daughters keep and find out what kind of men it is with whom their girls associate. In this way danger will be averted."—Sacred Heart Review.

Emporia Editor's Soliloquy

William Allen White of Emporia, Kan., on his return from Europe, presented in the paper that he publishes this thought concerning the Catholic Church, for the consideration of his fellow Protestants that should be useful to them all:

"The Holy Roman Catholic Church whether we like or dislike it, still must be admitted by serious-minded persons of every faith to be the cement that is holding civilization together. For if the influence of the Catholic Church were removed, barbarism and anarchy would arise rampant in the world. . . . The debt of civilization to the Catholic Church is the greatest single debt in the world. . . . Reverence is due to this great fundamental force in modern civilization working toward the common coming of the kingdom for which every earnest man and woman is striving, each in his own way, and by striving, becomes the brother of all men."

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