

lication is peculiarly timely just now, when the excitement created by a much advertised book is in danger of sweeping many shallow and unthinking people into the menacing vortex of spiritualism. The Dean, who has studied the subject profoundly, and is well versed in its literature, has much to say on its dangers, particularly in this age of loosening religious ties and craze for the novel and mysterious. Well will it be for society if it give due heed to Dean Harris' solemn warning.

REV. DR. W. H. GRIFFITH THOMAS, whose capacity for giving vent to "rough stuff" in regard to Catholic faith and practice has received ample demonstration in the last decade has recently "batted in" on the "Irish Question." In light of his antecedents his qualifications for this new role may reasonably be called in question. They certainly do not come to the surface in a recent communication to the Toronto Globe. Unwittingly, however, and not in the sense intended, he does place his finger on the crux of the question. The Irish problem is fundamentally religious. Had Ireland been anything other than Catholic—Jew, Mahomedan or Pagan—the question would have been settled long ago. Ireland's Faith has always been a handle to her enemies and a stumbling block in the way of her attainment of the birthright of all free peoples. But a benighted and intolerant minority says "No," and in the case of Ireland, alone of all countries under heaven, to the minority it is given to rule.

THE WORLD has had numerous illustrations of the quality of French patriotism since that fatal August morning of 1914, but we have not met with one that breathes a purer or more selfless spirit than that of a youthful soldier of Pétain's Army who, lying in a hospital bed, had just had his shattered arm taken away. The surgeon looked down compassionately upon the white young face. "I'm sorry, my boy, that you had to lose your arm," he said. The eyes of the lad flashed. "No, no, doctor; I didn't lose it," he exclaimed in his weakness. "I gave it to France." His head sank back on his pillow, and he whispered, "My France."

BISHOP FALLON'S SERMON

CONTINUED FROM PAGE ONE

After this announcement of the angel of the glory in store for her as Mother of God, the Blessed Virgin Mary visited her cousin St. Elizabeth. I shall give you no words save those of sacred text. In the same first chapter of St. Luke, we read: "And Mary rising up in those days went into the hill country with haste into a city of Judea. And she entered into the house of Zachary and saluted Elizabeth. And came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: And she cried out with a loud voice, and said: 'Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For behold as soon the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour. Because he hath regarded the humility of his handmaid; for behold from hence forth all generations shall call me blessed.'"

These words, brethren, seem to call for no comment. And yet some comment I must make. Mary went to visit her cousin St. Elizabeth, the mother of St. John the Baptist, who was at that time within three months of his birth and of whom Christ Himself said that a greater than he hath not arisen among the children of men; St. Elizabeth spoke to her cousin inspired words. "She was filled with the Holy Ghost," her words were therefore prompted by the Holy Ghost; they were in a very special sense the words of God Himself. If the response the Blessed Virgin uttered to the salutation of her cousin at that time were not true, then it is a wonder God did not strike her dead; and if they are true, then all Catholic praises of the Virgin Mother fall short of the truth. Men sometimes wonder that we call Mary "Our Life, Our Sweetness and Our Hope," "Mother of Mercy," "Refuge of Sinners," "Queen of Heaven," but what are those titles to that one name, Mother of God? What homage, what dignity, what reverence in that title, Mary, Mother of God? And Mary is the Mother of God; the Bible tells us so. That child born of her and foretold in this chapter was the Second Person of the Blessed Trinity made man. He who does not believe this

is not a Christian; whatever he may be, he is not a Christian. For the fundamental doctrine of Christianity is that God the Son became man, that in Him were two natures; that He came down from heaven and took not a human personality, but a human nature, and raised it to consort with the divine nature, supported by the divine person. Mary is the woman who brought that person into the world. No woman is the mother of anything save a person. My mother is not the mother of my body, nor is she the mother of my soul; she is the mother of the person who is speaking to you. In the 4th century the fathers of the council of Nice, because the honour paid to Mary as Mother of God had been questioned, declared it to be a doctrine of Christian faith that Mary was the Mother of God.

"My soul doth magnify the Lord," exclaimed Mary. Magnify means to make greater. What a startling expression on the lips of her who but a moment before had declared that the Lord had regarded the humility of his handmaid. But Mary did make the Lord greater. If the heavens are telling the glory of God, if all creatures proclaim the greatness of the Creator, then must she who was the masterpiece of God's creative power in a manner all her own magnify the Lord. She alone reaches the highest sanctity of created beings, she alone is the mother of the Saviour. And Mary adds, when speaking to her cousin—with unbearable forwardness if the words are true—"And behold, from henceforth all generations shall call me blessed." Do all generations call her blessed? asked the speaker. Was it calling her blessed to attack the position given her by the Catholic Church? To say that she has no place in the Word of God? We Catholics have always maintained her in that place which the Bible gives her; we have contended and will contend to the end of time, for the glory, the dignity and the divine maternity of Mary, and for all the truths connected therewith. Do those who assail these truths call her blessed? If not, how can they face the Bible? What right have they to appeal to the Bible? They belie the Bible. The man who dares to speak one word against the Mother of Jesus had better tear the Bible to pieces and burn it. The only generation that has always called her blessed, that has stood true to the prophecy of Mary concerning herself is the generation known as the Catholic Church. Our consistent cry has been "Blessed Mother of God."

Again quoting from the Holy Scriptures, His Lordship read from the first chapter of St. Matthew: "When as Mary was espoused to Joseph, before they came together she was found with child, of the Holy Ghost. Whereupon Joseph, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son: And thou shalt call his name Jesus. For he shall save his people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us. And Joseph, rising up from sleep did as the angel of the Lord had commanded him."

You see, commented Bishop Fallon, early in her life Mary barely escaped calumny. In her earliest years the voice of the evil one prompted men to slander. Who saved Mary? Even her own husband was minded to put her away privately. Showing the watchfulness that God exercised over the chosen Mother of His Son, the voice of God Himself spoke to Joseph in sleep through an angel, who told him that the child to be born of his wife was created in her womb by God himself, even as Eve had been created, and that that child was the hope of the people, the expected of nations, the redeemer of the world, for whose coming they had watched during four thousand years.

The next place we find them is in that pathetic scene in the second chapter of St. Luke. It is not necessary to read the words, let me recall the scene: A young girl, and Mary at that time was very young, she could not have been more than sixteen years old, is going with her husband, a man in middle age, much older than herself, from Nazareth to Bethlehem. And Mary's delicate condition called for shelter and rest; but no place could be found for her; there was no room for them in the inn. Ah, there are many places to-day where there is no room for Mary. There are hearts in which there is no room for her. There are churches in which she has no room. But this will never be true of the Catholic Church, for in the humblest chapel or in the most glorious Cathedral there will always be room for Mary. There were many that far-off night who, if they had known who she was, would have gladly made room for her though they themselves went shelterless and cold. Many now turn her out through a like ignorance.

Reading further in this same chapter from St. Luke: "And she brought forth her first born son and wrapped him up in swaddling clothes and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the

nightwatches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone about them and they feared with a great fear. And the angel said to them, Fear not, for behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord in the city of David. And this shall be a sign to you. You shall find the infant wrapped in swaddling clothes and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest and on earth peace to men of good will. And it came to pass that after the angels had departed from them into heaven, the shepherds said to one another, let us go over into Bethlehem and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste, and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart." Commenting on the words of the text, His Lordship called attention to the fact that as in the very first words of Genesis the Mother and child are prophesied, so here in the New Testament we find them united. As the Old Testament foreshadowed them together so the reality of the New Testament brings and keeps them together.

Referring to the presentation of the Child Jesus in the temple according to the Law of Moses, His Lordship said that Simeon, the holy prophet who was waiting for the consolation of Israel, and who had received an answer from the Holy Ghost that he should not see death until he had seen Christ the Lord, Simeon, the devout man, blessed them, mother and child. Holding the Messiah in his arms, He said to Mary, his mother, "This child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce." What a sword of grief pierced the Blessed Mother's soul in the passion and death of her Divine Son! And who can not see that some of the bitterness of that soul-piercing sword of grief came from the knowledge of the ingratitude of men, yea, even of those who would put asunder what God had joined together, who would honor the Son by dishonoring the Mother, who would deny to her the place which was given her by God Himself, both in his inspired word and in His divine plan of redemption.

Commenting upon the visit of the three wise men from the east as recorded in St. Matthew's gospel, His Lordship emphasized the words, "and entering in they found the child with Mary, his mother; and falling down they adored him," and the speaker added: Always they found Mother and Son, Jesus and Mary together. We Catholics, like the shepherds and the Magi find Mother and Son together, and like them we adore the Son, but we also honor the Mother. We fall down to adore Him, but we do not fall so low that we fail to see that Mary is also there.

Taking up next the relation by St. Matthew of the flight into Egypt as another instance where Mother and Divine Son are found in closest human bonds, where the angel appears in sleep to Joseph and admonishes him "to take the child and his mother and fly into Egypt, and be there until I shall tell you. For it will come to pass that Herod will seek the child to destroy him. Who arose and took the child and his mother, by night and retired into Egypt, and he was there until the death of Herod." Bishop Fallon asked: Who would divorce these, Mother and Son? Do men think they will walk more readily into the presence of the Divine Son by disregarding His Mother? Is it not true that the higher you place the Mother the more respect you show the Son. And the speaker referred to the evidence that had been given throughout all the Christian ages, in art, in music, in sculpture and in architecture, of the reverence felt for Mary the Mother of God: the highest forms in which human genius expressed itself had been inspired by the glories of Mary.

What was Mary's power over her Divine Son? Answering his question, His Lordship read from the second chapter of St. John the story of the first recorded miracle of our Lord, the water made wine at the marriage feast of Cana: "And the third day there was a marriage in Cana of Galilee, and the Mother of Jesus was there. And Jesus also was invited, and His disciples to the marriage. And the wine failing the Mother of Jesus said to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? My hour is not yet come. His mother saith to the waiters: Whatever he shall say to you, do ye. . . . Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine and knew not whence it came, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom and saith to him: Every man at first setteth forth good wine, and

when men have well drunk, then taketh the worse. But thou hast the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and manifested His glory, and His Disciples believed in Him." Mary realized that what she was asking was outside His province, as it were, at the time, since His public life had not begun, and Jesus clearly proves that this miracle was not in the order of the divine economy when he said to her, "My hour is not yet come," yet to show that He could not refuse her any request He yields to the suggestion she makes. He supplies the needed wine. The one startling fact about the miracle of the marriage feast, is that Jesus performed it before the opening of His public life, and only at the request of His Mother.

There are places, added His Lordship, where Mary's silent presence is as tangible as if the real figure were before us, for instance at the foot of the Cross, as recorded in the 19th chapter of St. John: "There stood by the Cross of Jesus, his mother, his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore had seen his mother and the disciple whom he loved, he saith to His Mother: Woman, behold thy son. After that, he saith to the disciple: behold thy mother. And from that hour the disciple took her to his own."

At that last moment, said the speaker, as the Blessed Saviour hung in agony on the Cross, His divine Heart overflowing with love for all mankind, He looked down and saw His Mother, and standing beside her, the beloved St. John. And he gave her, through St. John, to be a mother to the whole human race. Hence, have we taken her as our mother, and neither height nor depth, length nor breadth, slender or truth, praise nor insult, shall ever separate us from her.

Reading from the last book of the New Testament, the Apocalypse or Revelation: "And a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And being with child she cried, travelling in birth, and was in pain to be delivered. And there was seen another sign in heaven; and behold a great red dragon having seven heads, and ten horns, and on his head seven diadems. And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her child. And she brought forth a man-child, who was to rule all nations with an iron rod; and her son was taken up to God and to his throne."

Commenting on these words from scripture, the Bishop pointed out that here in the last book of the New Testament we have the mother, son and the dragon, as in the first book of the Old Testament, we found the serpent, and her offspring and the serpent. In the briefest way, he continued, in which it could be done in keeping with the subject, and based solely on the words of holy writ I have outlined the position of the Catholic Church concerning the doctrine of belief in the Blessed Virgin. To the Bible did they appeal when they attacked the Church on this question? Dare they appeal to the Bible again? Do they know their Bible? If they do appeal to the Bible, there is not a non-Catholic who hears the charge, who has been present tonight, and I see several whom I know, who has not laid upon him the duty of refuting the charge; who is not bound to say; wait a moment. I have heard this matter explained from a Catholic pulpit, and I have heard read from the Bible the very words upon which Catholics base their claim for this belief, and I think it well to examine it a little more closely before contemptuously condemning it.

In conclusion His Lordship said: I have placed before you briefly and imperfectly the Bible picture of the Blessed Virgin Mary; permit me to draw therefore a few conclusions: if the Incarnation of Jesus Christ is the sole fountain of blessings for all God's rational creatures does it not seem reasonable that she in whom this stupendous mystery was actually accomplished should also receive a fuller measure of these blessings than others who are far removed from it?

If the Incarnation of Jesus is the sole hope of mankind for salvation, and that is the foundation of Christianity,—does it not follow that she who was to be the mother of God made man must have been superior to other women? If to touch the hem of the garment of Jesus was sufficient to cure the sick would she who held him in her arms and caressed him with her lips, not have been transfused by so intimate a union.

If at the sound of the voice of Jesus the winds were hushed, the waves were stilled, the dead arose, and the demons fled away is it with in the bounds of common sense that Mary could have listened to that voice for more than thirty years and not have thence derived spiritual blessings beyond the power of human thought to conceive? If to look into the face of Jesus for one brief instant means salvation,—and that is what salvation is, and what each one of us is working for,—what shall we say of her who lovingly gazed for years upon that sacred countenance of Him who was at once her Saviour and her Son. If the precious blood of Jesus shed

on the Cross satisfied the justice of God and blotted out the handwriting of the decree that was against us, is it not a sublime reason for our love and reverence that this saving blood had its source in the heart of Mary, His Mother.

If Jesus was subject to Mary while on earth, and the Bible tells us that He was, does it not follow that He grants the requests she presents to Him in heaven as readily as He obeyed those which she addressed to Him on earth?

If to be a servant of God will bring us glory such as eye hath not seen nor ear heard, nor hath the heart of man conceived, what must be the glory of her, who was not His servant, but His mother?

The Bible picture takes us from the first book of the Old Testament, through the prophecies, through the psalms, to the New Testament, where we read of her time after time, and see her always with her Divine Son. In the beginning, in the first pages of Genesis, there was a man, a woman and the serpent, and in the final book of the New Testament, there is a man, a woman and a dragon. The man is the Son of God, the woman is Mary and the dragon is the devil. Always the Bible places Mary in this intimate association with Jesus in the divine scheme of the Redemption of the human race. Immeasurable the distance which separates them inasmuch as He is the Creator, she the creature; He the Redeemer, she the redeemed. But impossible to conceive of a more intimate union since she is the Mother, He the Son.

We Catholics love and reverence the Blessed Virgin Mary. For she is supremely beautiful, the Queen of angels and of men, standing next to her Divine Son in the Kingdom of His glory and sympathizing with Him in the great work of the Redemption. Her very name a source in our hearts the tenderest memories. I was she who showed us in childhood's years the little Jesus in the manger of Bethlehem. Almost the first prayer that we learned at our mother's knees was couched in the words the Angel and St. Elizabeth spoke to her: 'Hail Mary full of grace the Lord is with thee, blessed art thou among women and blessed is the fruit of thy womb, Jesus.'"

And when the shadows lengthen and the night comes on may that same blessed Jesus enable us, if not with failing lips at least with faithful hearts, to utter, "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE REWARD OF MISSIONARY HELPERS

The Great West is calling for aid for the scattered Catholic Missions there. It cannot expect aid sufficient for its needs from the Western Provinces. The Catholic population there is sparse and scattered. Parishes are only just being organized in most places. It is almost as virgin a missionary field as the Chinese provinces. The astonishingly abundant, the opportunities are golden, but the labourers and the means are few. When our Divine Lord sent out His Apostles upon their arduous task of conquering a hostile world to His Cause, He did not leave them to their own individual resources. He knew that those would be inadequate. He associated with them in the great work, a chosen body of helpers and workers. Helpers who had money and means at their command, and who gave freely and ungrudgingly to the individual missionaries.

They were to see that the Apostles had the means of travelling, and of eating and sleeping. They were in fact the commissariat department of the army of Salvation. How do we know this? We know it from the words of thanks addressed to the helpers by St. Paul himself, when he sends his gratitude to Evodia and Syntyche, and to the other chosen ones who were associated with him in the glorious work of the salvation of souls. He added the tremendous words of everlasting reward, and said that the names of these unselfish helpers would be "written in the Book of Life."

What wonderful words are these! To whom else have such great words, pregnant with divine promise, been uttered?

The Apostle means to say that because these people, who had some worldly cause of helping and aiding his missionaries in the business of the salvation of souls, they would assuredly enter into the Kingdom of Heaven.

Remember—That St. Paul was not sure of entering that Kingdom. He said he had to work out his salvation in fear and trembling. He said that he had to chastise his body and bring it under subjection lest he himself become a castaway. For him the issue was uncertain as yet. But the great Apostle of the Gentiles had no such hesitation when speaking of those who had aided him generously in his missionary work. He said of them, without any qualifying phrase whatever, "Their names are written in the Book of Life." Those whose names are written in the Book of Life are absolutely sure of Heaven. Like a hotel guest who has signed the register and has received the key of his room, all they have to do is to enter into possession. Wonderful and happy privilege was surely this! Because they had been faithful over few things God had placed them over



THE REMAINS OF A CHURCH NEAR THE FRONT

many. Souls are just as valuable to God today as they were in those early Christian days. The work of the missionary is just as necessary and as dear to the heart of Jesus. His Kingdom must ever be extending. His apostles must go forth into strange and dangerous lands. All the world must be evangelized. To-day His Promises hold good to those that help His missionaries in the West of Canada as well as in the West of Greece.

Let us work then for this reward. The Western Missionaries need our generosity as badly as the Apostles needed the generosity of Evodia and Syntyche. Let us seek for this great reward of having our names written in the Book of Life, and give generously to the cause of the Catholic Extension Society.

Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

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HIERARCHY COUNSELS AGAINST SOCIALISM

The Catholic Bishops of Holland have issued a warning against the ever-spreading menace of Socialism, and a Pastoral Letter from the Archbishop of Utrecht, and the four Bishops of his Province, was read in all the churches, denouncing Socialist doctrines in regard to ownership of property, marriage, family authority, and human society, as "taking into no account the eternal and unchangeable laws of God."

The Pastoral Letter of the Bishops declares that "Socialism is in conflict with the Catholic religion. It is therefore forbidden to Catholics to be members of, or to support, Atheist or Socialist associations, and the Sacraments must be refused to any Catholic so long as he remains an adherent of Anarchism or Socialism."

FATHER FRASER'S CHINA MISSION FUND

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding bursaries for the education of these and other who desire to become missionaries in China. Five thousand dollars will

found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth, will I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary, J. M. FRASER.

I propose the following bursar subscription:

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The Church of the Holy Comforter of Charlottesville, Va., has just been favored with a munificent gift of \$80,000. The donor of the money is Mr. Thomas Fortune Ryan of New York. The only condition attaching to the gift is that the parish itself raise \$8,000.



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