

FIVE MINUTE SERMON

BY REV. F. FEPPERT
NIGHTBENTH SUNDAY AFTER
PENTECOST

"Christ will confirm you unto the end without
crisis, in the day of the coming of our Lord Jesus
Christ." (1 Cor. 13:12)

In addressing these words of com-
fort to the Corinthians and to us all,
St. Paul reminds us that it is our
duty throughout life to cooperate
with the grace given us. Solitude
and retirement help us very much in
this cooperation with grace, and, as
a rule, the object in view, when any
one chooses a solitary life for love of
God, is to be free to lift up his heart
to God, undisturbed by the distractions
and turmoil of the world, and by
means of prayer and meditation to
live in the presence of God, thus
cleansing his soul from the stain of
sin, and to remain safe from the
dangers that threaten those who live
in the world.

Solitude produces noble thoughts,
holy feelings and heroic resolutions.
In solitude minds that have suffered
in their conflict with the world re-
gain their health, and in solitude we
learn that true happiness consists in
quiet retirement and in humble as-
suetude, far from the clashing inter-
ests and pursuits of busy life. Soli-
tude prepares our hearts to appreciate
the pure joys of heaven and love
of God, and suggests to us thoughts
and opinions of true wisdom. The
Son of God frequently withdrew into
solitude, and it was on the gloomy
slopes of Quarantano, far from
human intercourse, that He prepared
Himself by fasting and prayer con-
tinued during forty days for His
public ministry. He fled into solitude
when the Jews, carried away by their
enthusiasm, wanted to make Him
their King; and it was from lonely
spots on the Mount of Olives that
our Saviour's prayer rose frequently
at night to His heavenly Father.
Even in the Old Testament we see
men of strong character chosen by
God to do great works, gaining in
solitude additional strength for the
accomplishment of the tasks imposed
upon them. We see, too, how, whilst
they were alone, the streams of
God's grace cleansed, strengthened
and enriched their hearts.

Abraham was alone, engaged in
prayer, when he received the promise
that the ardently desired Messias
should be born of his race; Jacob
was alone when he beheld the ladder
reaching to heaven, which was a
pledge of God's protection; with his
shepherd boy, who was called by God
to be anointed king. At the place where
the promontory of Mount Carmel juts
out into the Mediterranean Sea,
Elijah and Eliseus sojourned, com-
muning with God, and it was on the
seashore, amidst the murmur of the
waves, that they obtained power to
subdue and overcome the outbursts
of human passion. Ahab, Jezebel,
and others, accustomed to see their
people subservient to their arbitrary
and ruthless commands, trembled at
the words uttered by these solitary
prophets derived from solitude.

With courage derived from solitude
they boldly proclaimed what the
Lord had made known to them in
that solitude. At a much earlier
date, when the Hebrew nation was
still subject to the tyranny of the
Egyptian Pharaoh, what mighty king
would have dared even to attempt to
deliver the oppressed people from
their rulers? Yet spiritual power,
obtained in solitude, was by God's
grace able to accomplish what no ex-
ternal power would have attempted.
It was in the solitude of Mount
Horeb that Moses beheld the burn-
ing bush, and with regard to his own
calling he could encourage the men
of his race with hopes of future sal-
vation. The Old Testament abounds
in instances of the power possessed
by solitude, when consecrated to God
to raise, strengthen and sanctify the
mind of man; and, if we look at the
history of the Christian Church, we
shall find many examples of saints
that show us the advantages of soli-
tude. When persecutions broke out
in the early Church, many Christians
fled into the desert, learned to love
them and remained there, striving to
attain to the higher destiny of man,
and despising all earthly pleasures.

Fearing to be denounced as a
Christian by his brother-in-law, St.
Paul, the first hermit, left his home,
and, after wandering about in the
mountains for a long time, found a
cave which at first seemed to afford
convenient shelter, but subsequently
became his permanent abode. Quite
apart, however, from any persecu-
tions, a great impulse was given to
the eremitical life by St. Anthony the
Hermit, who was a solitary about 352
A. D., at Cana, in Upper Egypt, and
interpreting the Gospel teaching
literally, gave all his goods to the
poor, and then visited various pious
recesses in the desert, striving to
imitate the cheerfulness of one, the
zeal of another, the faith of a third,
and the mortification of a fourth.
After spending fifteen years in retire-
ment, striving to acquire Christian
virtues and overcoming grievous
temptations, he went still further in-
to the desert, to the mountains near
the Red Sea, and there he lived for
twenty years, visited occasionally by
his friends, until at length the fame
of his sanctity attracted thither a
number of Christians eager to save
their souls. They lived in isolated
dwellings under his rule, and by
God's will they became the origin of
an association destined to follow
closely our Saviour's example, and to
counteract the moral laxity of the
age. Strengthened at last by God's
grace, which he obtained by his
prayers in the wilderness, St.

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Anthony left his solitary retreat
when it was necessary for him to
labor for the salvation of his fellow
men. He did this in 311, to console
and encourage the persecuted Chris-
tians, and in 328, to defend the doc-
trine of the divinity of Christ against
the heretical teaching of the Arians.
He died in January 856, by which
time similar settlements of recluses
had been founded by his friend Aron
in Lower Egypt, and his pupil Hillar-
ion in the desert between Gaza and
Egypt. His sister presided over the
first community of virgins, who with-
drew into the desert in order to
strive after greater perfection with
hearts unsoiled by the world and
aiming at God alone.

Apart from these instances of per-
fect and perpetual solitude, we may
regard the glorious purity of heart
and true piety of all the saints as
the outcome of solitary prayer and
silent meditation. Some lived out in
the world and withdrew only for an
hour now and then into the solitude
of their own room, some were sur-
rounded by royal splendor and by
the noisy amusements of the world,
from which their position forbade
them to retire, but still in their
hearts they conversed with God,
maintaining an inward solitude.
These minutes and hours of holy
solitude, during which they received
and stored up graces, gave them
strength to persevere to the end,
when, according to St. Paul's promise
they will appear not only blameless,
but worthy of the greatest reward at
our Lord's coming.

Let us imitate these saints to
help us to follow their example, and
so to live that we too may appear
without crime and blameless before
our Lord Jesus Christ, when He
comes to judge the world. Amen.

TEMPERANCE

TEETOTALISM IN KANSAS

"In Kansas the prohibition law is
enforced," says Julian Street of Col-
lier's Weekly. "Blind pigs hardly
exist, and bootleggers are rare birds,
who, if they persist in bootlegging,
are rapidly converted into jailbirds.
The New York Tribune printed re-
cently a letter stating that prohibi-
tion is a signal failure in Kansas,
that there is more drinking there
than ever before, and that 'under the
seats of all the automobiles in Kansas
there is a good-sized canteen.'
Whether there is more drinking in
Kansas than ever before, I can not
say. I do know, however, both from
personal observation and from reli-
able testimony, that there is prac-
tically no drinking in the portions of
the state I visited. As I am not a
prohibitionist, this statement is non-
partisan. But I may add that, after
having seen the results of prohibi-
tion in Kansas, I look upon it with
more favor. Indeed, I am a partial
convert; that is, I believe in it for
you. And whatever are your views
on prohibition, I think you will
admit that it is a pretty temperate
state in which a girl can grow to
womanhood and say that she never
drank a drop of alcohol. The Kansas
girl said to me, that she never saw a
drunken man until she moved away
from Kansas."

UNDOING THE WORK OF THE
LABOR UNIONS

The brewer, distiller and saloon-
keeper pretend that they are the
workingman's friend. The labor
leaders know that they are his worst
enemy, since they thwart the chief
purpose of the labor movement.
Unionism aims at an increasingly
high standard of work by its adher-
ents. How can this be maintained
if conditions like those in a certain
mill town exist? Here, when saloons
were open, a steel mill with a cap-
acity for rolling 175,000 tons of plate
city per night was accustomed to lose
from 30 to 40 tons because of spoiled
work on nights following payday.
The report says, "But with the closing
of the saloons that's all history
now."

Again, according to the teaching of
the labor leaders, the aim of the
trade union movement is to elevate
the working class. "The labor move-
ment is essentially a moral move-
ment," says John B. Lennon. It is
organized—"to educate the people,
to drive out ignorance, to elevate the
people, to give them a better educa-
tion," says Thomas J. Lewis. "It
believes that it should be made more
easily possible for women to become
home-makers," says Lennon, "but
who can deny that the liquor traffic

is driving women to work in factories,
in workshops and at workbenches who
ought not to be there? Because
their husbands are drinking, and are
not taking home the money they
might, the women are at work.
"The trades union movement is
opposed to child labor, yet who can
deny," says Lennon, "that the liquor
traffic is driving into industrial life,
boys and girls who should be in
school or on the playground?"
"Nothing has done more to bring
misery upon innocent women and
children than the money spent in
drink," says Mitchell.—Sacred Heart
Review.

A PUBLIC AGENCY FOR
DEGRADATION

"The drink traffic is a public, per-
manent and ubiquitous agency of
degradation to the people of these
realms. For thirty years I have
been Priest and Bishop in London; I
have learned some lessons and the
first thing is this: The chief bar to
the working of the Holy Spirit of
God in the souls of men and women
is intoxicating drink."—Cardinal
Manning.

WHAT IS REVELATION?

(By W. T. Kane, S. J., in The Queen's Work)
At the very root of Faith lies the
fact of God's revelation. We believe
the teachings of the Catholic Church,
because they are God's teachings,
because He has revealed them to
men. And that idea, revelation, is a
stumbling block for many men who
have not the gift of Faith. The
word itself, revelation, has for many
a vague, troubling atmosphere about
it. They do not know just what it
means. It gives them simply an un-
comfortable feeling of something re-
mote, intangible, mysterious. They
are inclined to resent it—though they
do not know just why.

Yet, after all, it is a very simple
matter. Revelation merely means
the act by which Almighty God
makes known certain truths to men.
In the nature of the idea there is
nothing more mysterious than in
that of conversation between men.
We talk to one another every day,
and through speech make known to
others our inner thoughts and desires
otherwise known. And we see nothing
strange in the fact; though it
really is a most astonishing perform-
ance if we think about it a little. It
too is a revelation, an "unveiling"
of truths. It is carried on by a very
complex process. We have to trans-
late our thoughts into words and
speak the words, and another must
hear the words and translate them
back into ideas, in order that we may
reveal our thoughts to that other.

God's revelation to men is precisely
the same act, only done in a simpler
way. As God is the Creator of all,
and He formed all men's faculties and
continually supports them in exist-
ence and in action, He has no need
of an elaborate machinery in order
to reveal truths to men. Merely by
the act of His will, He can give men
the knowledge which He wishes them
to have.

Of course, He can also make use of
intervening means to give men know-
ledge, if He so wishes. He can speak
to men through the voice of His
conscience, or through the material
world about them. When, in some
quiet moment, we look up to the
stars and the whirling planets in
space, and the sight of them strikes
in upon us the thought of the majesty
and power of God who made these
tremendous, cycling worlds, it is God
who speaks to us through His crea-
tures. When remorse over sin lays
hold upon us, and a "still, small
voice" within accuses us, urges us
to repentance and amendment, it is
God who speaks to us through that
wordless voice.

This sort of revelation is only an
indirect communication. We say
that God speaks to us through these
means, but we use the word "speak"
in a loose manner. In reality, God
does no more than put before us
facts from which we can, by our own
reasoning, learn certain truths about
Him. It is as if, when I did not wish
directly to tell my friend some fact—
for instance, that I had lately gone
into his office—I left my gloves or
book there, from which he might
readily gather the fact of my pres-
ence. I have not really told him
anything. I have merely put him in
the way of finding out something for
himself. We call this indirect sort
of revelation natural revelation. It
is quite due to man. Since he is
bound by his nature to worship God,
he has a right to the natural means
of knowing God.

It is not this revelation which
founds Faith. Our belief is based upon
a direct communication or revelation
of God with man. And by a direct
communication or revelation we
mean an act which has for its proper
and immediate end to impart know-
ledge. Thus it is direct revelation
when God produces certain ideas of
Himself, of His attributes, of His
actions, in my mind, say, of one of
the prophets. He may do so by
writing, as when He wrote on the
wall at Balthasar's feast; or by pro-
ducing the sounds of a human voice,
as He did at the baptism of Christ;
or by immediately impressing His
knowledge upon some person's mind.
He may also reveal Himself by ap-
pointing some man as His legate or
representative, giving him credentials
to prove his office (such as miracles,
great holiness in life, the gift of pro-
phesy), and empowering him to tell
to other men the truths he has re-
ceived immediately from God. In
that case God also reveals Himself to
those other men to whom His legate

speaks. And that is a true revela-
tion, though indirect, not immediate.
That also corresponds with what we
ourselves may do. Instead of speak-
ing immediately to another person,
we may send him a messenger, whom
we accredit by some proof that he
comes from us. His message then
will really be our communication
with that other, and will readily be
accepted as such.

We call this direct revelation of
God supernatural, because it is some-
thing not due to our nature. We
have of ourselves no claim to this
special sort of knowledge about God.
It is a favor which He must grant
freely, if at all; which only His own
love and goodness induce Him to
give.

So that God's revelation resolves
itself into an easy matter as talk
between men: even into an easier
matter, because of God's infinite
power, to use means for giving men
knowledge of Himself. And the
revelation upon which Faith rests is
an act of God which has for its
proper and direct aim the communi-
cation of knowledge about Himself,
whether that communication be made
immediately or through the medium
of a divinely appointed representa-
tive.

CATHOLIC MEMORANDA

In a current publication entitled
"WHAT THINK YOU OF CHRIST?"
the work of Francis Cabusac, M.A.,
and published in London by Washburn,
there is an excellent summary of
facts which all Catholics should re-
member, but which most Catholics
are prone to forget, in connection
with the Scriptures. The author tells
us, for example, that conscientious
objectors to Catholic teaching often
declare that the personality of Christ,
as it appears in the teaching of the
Church, seems to differ very much,
if not entirely, from that which the
Protestant has imagined to himself
from out of the pages of the New
Testament.

In considering this proposition,
says Mr. Cabusac, it is necessary first
to understand and remember that the
Catholic Church does not depend on
the Gospels for the truth of all her
teaching; nor does she say that all
she teaches must be proved from the
Bible, since she herself gave us the
Bible. Before the New Testament
was compiled and edited, the Church
was already in existence, and she it
really is a most astonishing perform-
ance if we think about it a little. It
too is a revelation, an "unveiling"
of truths. It is carried on by a very
complex process. We have to trans-
late our thoughts into words and
speak the words, and another must
hear the words and translate them
back into ideas, in order that we may
reveal our thoughts to that other.

Even supposing that anyone proved
to his own satisfaction that the
Christ of the Catholic Church acted
in different principles from the
Christ of the Gospels, it would not
affect the truth of her teaching, for
this person's views of Christ would
be based on his own interpretation
of the Gospels, and he would have no
guarantee that he had obtained a
right idea of the principles on which
Christ acted. It is well, therefore,
to remember what the real plan of
the Gospels is and what their scope.

Their plan, says Mr. Cabusac, is
to set before each one of us the per-
sonality of Christ—"that thou mayst
know the truth of those words in
which thou hast been instructed"
(St. Luke). All four Evangelists an-
nounce, then, that the Gospel they
give is concerned with the earthly
life of the Son of God, the whole of
each record being an account of the
life, teaching, death, resurrection and
ascension of Christ.

In regard again to the Sermon on
the Mount—there are many non-
Catholic objectors to Catholicity who
declare that doctrines or dogmas
do not amount to a necessary part
of us, provided we allow them the
simplest of the Sermon on the
Mount. It has to be remembered
here, says the author, that a large
part of that teaching is based on a
very startling dogma which is the
authority of the Preacher: for Christ
teaches as no one had dared to teach
before, as no mere man could ever
presume to teach. He simply
assumes His own authority to explain,
to amplify, or to modify the old laws
hitherto believed to be binding.
Effect His teaching and acts
believe in Me as a Divine Person
and those you will accept My teach-
ing." No wonder (says Mr. Cabusac)
that at the end of the Sermon we are
told "that the people were astonished at
His doctrine, for He taught them as
one having authority and not as the
scribes."

In the same way He taught the
people of the Synagogue at Nazareth,
first reading the prophecy of Isaiah
beginning "the Spirit of the Lord is
upon Me" and then adds, "this day
is fulfilled in Me as it is written in
your ears." He also tells His disciples
that they shall be hated by all men
for His Name's sake. In St. John's
Gospel the references made to the
Personality of Christ are particularly
striking. The Baptist refers to Him
as the "Lamb of God," and tells the
multitude that "the Scriptures give
testimony of Me." He describes
Himself as the Light of the world,
and utters the memorable words:
"Before Abraham was, I am," a state-
ment on which the Jews based their
charge that He claimed Divine origin.
It is in reflecting His complete Per-
sonality rather than laboring certain
doctrines that the Church appeals to
the Catholic. Christ Himself is
exalted above all else, and in so far
reflects the true Christ of the Gospel
records.

The objector says at this point that
the case of our Church breaks down.
It is common knowledge, the objec-
tion goes, that the Catholic religion
is made up of "forms and ceremon-
ies," so much so as to obscure the
Person of Christ; again, it is objected

that to the Blessed Virgin is given
divine worship. This, of course, is
bigotry in the extreme, due to real
ignorance. Ignorance of the logic of
the Church's position, which places, in
its reading of the Gospels, the Person-
ality of Christ above all other things
as the sole object of our faith, hope
and love.

The Church (says Mr. Cabusac) is
not some human invention which has
grown up and evolved a Christ of its
own, partly from the Gospels and
partly from other sources; it is the
society which Christ founded, into
which were to be incorporated all
who should believe in Him. It is not
to be denied that the story of the first
beginnings of the Church or Society
is plainly told in the Gospels. The
fact of a spiritual body with Christ
as its Head and spiritual officers act-
ing under Him—this runs all through
the Gospels. Can it be denied that
the Church taught exactly what He
taught—at all times in her story.
Are we to be asked to believe that
for several centuries the true faith
was lost sight of—until the days of
the Reformation, and that the Church
had for long ages gone wrong and
misrepresented Christ and His teach-
ing? If this were true, then Christ's
promises to His Church would have
fallen for Protestants as much as
Catholics—and the Society which He
established for His followers would
have collapsed. On the contrary,
says Mr. Cabusac, the Church has
through all ages borne witness to the
faith delivered to her, although often
heresies have sprung up and mem-
bers have cut themselves from the
main body. Her enemies point to the
Bible from which the Church is ac-
cused of "dissociating" itself—but
where did they get it from? Where,
if not in the Church records, was
found that marvelous exaltation of
the Personality of Christ which could
make a man like Napoleon say: "No
man ever spoke like this Man. I
knew men, and I tell you Christ was
no man."—N. Y. Freeman's Journal.

ST. PATRICK'S CANTICLE
TRADITION SAYS IT WAS COMPOSED
ON EVE OF BATTLE OF TARA
St. Patrick's day awakens interest
in the famous Irish canticle, the
Brennplate of St. Patrick, or the
Feth-fida as it is sometimes called.
Tradition has it that the Apostle of
Ireland composed a canticle on the
eve of the battle of Tara, 433. Usher
says that the manuscript of the hymn
belongs to the seventh century, and
Dr. Petri styles it the "oldest un-
doubted monument of the Irish
language remaining." In substance
modern critics liken it to that hymn
of St. Francis Assisi, the Sun Song.
St. Patrick bore on his shoulder the
book of the Holy Scriptures as he
passed through the island on his way
to Tara, and the sacred word had
protected him as a shield from all dan-
gers. In his canticle he speaks of
"binding" to him the virtues and acts
of the elect of God, of "binding" to
himself the sublime essence of good-
ness as exemplified in the Holy Trin-
ity. These he uses as an inviolable
breastplate through which no evil can
penetrate.—Catholic Union and
Times.

They are never alone that are ac-
companied with noble thoughts.—
Sir Philip Sydney.

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Actress Tells Secret

A Well Known Actress Tells How She
Darkened Her Gray Hair and
Promoted Its Growth With a
Simple Home Made Mixture

Miss Blanche Rose, a well-known
actress, who darkened her gray hair with
a simple preparation which she mixed at
home, in a recent interview at Chicago,
Ill., made the following statement:
"Any lady or gentleman can darken
their gray hair and make it soft and
glossy with this simple recipe, which
they can mix at home. To a half pint of
water add 1 oz. of bay rum, a small box
of Orlex Compound, and 1 oz. of glycerine.
These ingredients can be bought
at any drug store at very little cost.
Apply to the hair twice a week until it
becomes the required shade. This will
make a gray haired person look 20 years
younger. It is also fine to promote the
growth of hair, relieves itching and scalp
humors and is excellent for dandruff and
falling hair."

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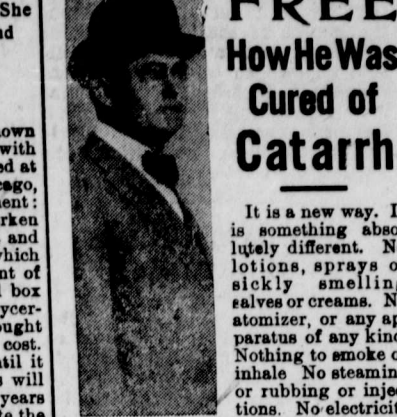
To have seen one you love, going
down this road to ruin, and to have
heard him try to laugh and joke
away your fears, while you watched
the drink habit fasten on him; is to
have known suffering and to have borne
a sorrow to which physical pain is nothing.
And when at last he comes to that
turn in the road that, sooner or later
must come, and that he wakes to the
fact that he is a slave to the drink who
fact every-
thing will come right. He will fight the
habit and you will help him escape it;
but he can not do it. Drink has under-
mined his constitution, inflamed his
stomach and nerves until the craving
must be satisfied. And after you have
hoped and then despaired more times
than you can count you realize that he
must be helped. The diseased condition
of the stomach and nerves must be cured
by something that will soothe the in-
flamed stomach and quiet the shaking
nerves, removing all taste for liquor.

My marvellous remedy—Samaria Pre-
scription—has done this for hundreds of
cases in Canada. It can be given with-
out the patient's knowledge as it is
tasteless and odorless and quickly dis-
solves in liquid or food. Read what it
did for Mrs. G. of Vancouver:

"I was so anxious to get my husband
cured that I went up to Harrison's Drug
Store and got your Remedy there. I had
no trouble giving it without his knowledge. I greatly
thank you for all the peace and happiness that it has
brought already into my home. The cost was
nothing according to what he would spend in drink-
ing. The cure of drink was putting me into my
grave, but now I feel happy. May the Lord be with
you and help you in curing the evil. I don't want
my name published."

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wishes to help. Write to-day. Plain
sealed package. Correspondence sacredly
confidential.
E. R. HERD, Samaria Remedy Co.
1421 Mutual Street, Toronto, Canada

This Man Tells
FREE
How He Was
Cured of
Catarrh



It is a new way. It
is something abso-
lutely different. No
lotions, sprays or
sickly smelling
salves or creams. No
atomizer, or any ap-
paratus of any kind.
Nothing to smoke or
inhale. No steaming
or rubbing or injec-
tions. No electricity
or vibration or mas-
sage. No powder; no plasters; no keeping
in the house. Nothing of that kind at all.
Something new and different, something delightful
and beautiful, something instantly successful. You
do not have to wait, and linger and pay out a lot of
money. You can stop it over night and I am glad-
ly tell you how—FREE. I am not a doctor, and this
is not a so-called doctor's prescription—but I am
cured and my friends are cured, and you can be
cured. Your suffering will stop at once like magic.

I Am Free—You Can Be Free

My catarrh was filthy and loathsome. It made
me ill. It dulled my mind. It undermined my
health and was weakening my will. The hacking,
coughing, spitting made me obnoxious to all, and
my foul breath and disgusting habits made even my
loved ones avoid me secretly. My delight in life was
dimmed and my faculties impaired. I knew that in
time it would bring me to an untimely grave, because
every moment of the day and night it was slowly yet
surely sapping my vitality.
But I found a cure, and I am ready to tell you
about it FREE. Write me promptly.

RISK JUST ONE CENT

Send no money. Just your name and address on a
postal card. Say "Dear Sam Katz: Please tell me
how you cured your catarrh, and how I can cure
mine." That's all you need to say. I will under-
stand, and I will write to you with complete infor-
mation, FREE, at once. Do not delay. Send postal
card or write me a letter today. Don't think of
turning this page until you have asked for this
wonderful treatment that can do for you what it has
done for me.

SAM KATZ, Room L 2527
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