

though seven years younger, dates, his consecration back to 1860, still personally governs his diocese of Salerno without co-adjutor or auxiliary, and only a few weeks ago paid his *ad limina* visit to Rome.

It is, as the editor of Rome remarks, well to be reminded of these facts occasionally, and to reflect upon the futility of the efforts of evil or misguided men to thwart the Divine purpose which is behind it all. The perennial youth of the Church: her power of rising superior to every crisis in human affairs; and her gift of expansion has ever been the marvel of statesmen and historians. Beside these the puny efforts of hostile governments dwindle into the sheerest insignificance.

ALL THE excitement over the condemnation of an officer in the Spanish army for insubordination for refusal to attend Mass with his regiment, arose, as we suspected, far away from Spain. To a Presbyterian minister, the Rev. John A. Bain, of "The Manse, Westport, County Mayo," the English-speaking world is indebted for the diversion. This Rev. Bain is, it appears, convener of the "Continental Mission of the Presbyterian Church in Ireland." Very probably he is also a chaplain to one of Carson's Wooden rifle-regiments.

THE SPANISH officer referred to is said to have allied himself in some way with the "mission" maintained by these people in San Fernando, and we have in this an explanation of the Rev. Bain's zeal in his behalf. To join the Presbyterians in Spain, (we understand there are about one hundred of them there) would in the eyes of his compatriots seem very much like a man joining the Flying Rollers, or the Holy Jumpers in this country. It would not add to his reputation for either decency or good sense, and would certainly not be accepted as a legitimate excuse for shirking one's sworn duty as an officer in the army or in any other Governmental position. But it of course suits the Irish Presbyterians and the Canadian Christian Guardian to twist the affair into a grave assault upon the rights of conscience, and on that plea to endeavor to make capital out of it. But it has not so impressed public opinion either here or in Great Britain. The Edinburgh Scotsman, in whose columns Rev. Bain unbosomed himself, evidently did not treat the matter seriously, and the readers of that influential journal seem to have treated the appeal as a sort of joke, for it elicited not a single response. If it were what the Christian Guardian affects to consider it, it would, in the present inflamed state of public feeling, have stirred the country from end to end.

IMITATION IS SAID to be the sincerest form of flattery. If so, Protestants generally must be credited with a disposition to flatter their Catholic neighbors. Their clergy have, contrary to all former protestations, appropriated the Roman collar; they have adopted much of our terminology in regard to their deliberative assemblies; and, forgetting their former detestation of the name, even essay to call themselves "Catholics." The latest of these freaks is for the Methodists in England to give "retreats for the people." A certain enthusiastic minister who was called to task for this responded: "A good thing is none the less good for being practised by those from whom one differs in certain respects, and if we are to avoid everything the Catholics do, we should have to give up using the Lord's Prayer." He should have gone further and added that the Bible would have to go by the boards too. For, if he had had courage to look facts in the face he would acknowledge that not only do Catholics use the Bible, but that he is indebted to the Catholic Church for the Bible, for the Lord's Prayer, and for everything that is good and true in the religion that he professes. Unfortunately, however, such as he is content for the most part to slander and abuse the Church while in the very act of appropriating to themselves what belongs to her and to her alone.

IT IS SOMEWHAT diverting to note the floundering which results often when the average Protestant author or journalist comes to deal with things Catholic. Looking through a catalogue of a leading English bookseller and publisher the other day we noted the following: A book by the well known Archbishop Ireland of St. Paul, was listed as "An Archbishop in Ireland." Another "The

Eternal Priesthood," by Cardinal Manning, whose name appears on the title pages as "Henry Edward, Cardinal Archbishop of Westminster," was listed as by "Edward." Perhaps he had the eighteenth century Calvinist Jonathan Edwards in mind. Another, a Life of Saint John Francis Regis, of the Society of Jesus, was described as a "Life of Sir J. F. Regis," and so on, through fifty pages octavo. Comment would be superfluous.

FATHER VAUGHAN AND KIKUYU

Preaching recently before an overflowing congregation at the Church of the Holy Name, Manchester, Father Bernard Vaughan took for his text "If a house be divided against itself that house cannot stand." (Mark iii. 25).

"To-day," he said, many earnest churchmen are perusing with painful interest a very instructive chapter in the history of the Church of England at home and in her overseas missions. This interest has been awakened by an occurrence at Kikuyu, in British East Africa, where in June last there was held a great conference of Protestant missions. Presbyterians, Methodists, Friends with Low and Broad Church Protestants attended the conference. Two Anglican Bishops, those of Mombasa and Uganda, were also present, but the Anglican Bishop of Zanzibar kept away from the conference. He would take no part in it. The fact of the matter was that Zanzibar, representing Anglo-Catholicism, would not spiritually associate with Mombasa and Uganda, as they stood for Anglo-Protestantism. Zanzibar was too High for Mombasa and Uganda, while they were much too Low for Zanzibar. In fact, they were poles apart. But we must not forget that though in doctrine and in practice High Churchmen and Low Churchmen differ from one another as much as members of the present Cabinet are reported to differ, they still belong to one and the same Church—the Church of England. The note clearly by which you may know her is comprehensiveness. In most tenets her members agree to differ. In one point only you may be sure of unity among them—in their united rejection of the claims of blessed Peter and his successors. By way of illustrating what I mean, let me call your attention to views held among Anglicans with regard to the Holy Eucharist. Some of them believe in the Real Presence, some in the real absence; others again believe in the subjective presence, others in the objective; some hold the doctrine of Consubstantiation and quite a few believe in Transubstantiation. I submit that a Church that can tolerate so many conflicting views about a central dogma of Christianity has proved up to the hilt her claim to a comprehensiveness unequalled since the day of Noah's Ark.

You will naturally enough ask me, if comprehensiveness is the recognized label of the Church of England, why, in the name of common sense, do not its bishops recognize this principle in practice? If Zanzibar and Uganda are appointed by one and the same authority, and are recognized both to be bishops of one and the same comprehensive Church, they surely ought to be able to meet on terms in a great Protestant conference. Often enough churchmen have done so before. Why has the Kikuyu conference been an exception?

Why could not the Bishop of Zanzibar calm his conscience, solve his difficulties, keep his views to himself, and associate with his brother bishops in the Conference which has given Kikuyu a name in Anglican church history? Why, in spite of his Catholic tendencies in doctrine, the Bishop of Zanzibar could not at the same time tolerate the Protestant views of his brother bishops has been a question repeatedly asked in letters recently in the press. The Bishops of Hereford, Newcastle, and Durham are recognized and met by their brothers of London, Oxford, and Worcester; why, then, this singular aloofness on the part of Zanzibar from Mombasa and Uganda?

WHY THE BISHOP OF ZANZIBAR COULD NOT BE SILENT

The fact of the matter is this. The Bishop of Zanzibar could not calm his conscience, could not solve his difficulties. He found himself in a Church in which people do not know what to believe because in it there is no one with authority to teach. Hence for relief to his burdened soul he writes, not a private, but an open letter, that all the world may know what a torture to mind and heart it is to be a bishop in a Church whose only definite note it is to be comprehensive, to live and let live, and to tolerate any opinion provided it does not involve or imply the authority and jurisdiction of the Holy See. If you ask me what has been the special points of doctrine that have stirred Bishop Weston to write his open letter challenging the Anglican Church through the Archbishop of Canterbury to speak her mind, and to declare herself definitely, my answer is this: First, the heretical views about Episcopacy propagated at the Kikuyu Conference, and clearly accepted by Bishop Peel of Mombasa who, on the last night of the Conference, in a Presbyterian Church, celebrated Holy Communion, at which delegates of all creeds, with the exception of the friends, partook of the Lord's Supper; secondly, the

heresies formulated by Anglican churchmen in a recent work entitled "Foundations," in which Mr. Streeter among other things denies Our Lord's Resurrection and His Sacraments; thirdly, the action of the Bishop of St. Albans, who inhibited an Anglican clergyman because he had invoked "Our Lady and two other Saints" in one of his churches and declared he would refuse ordination and jurisdiction to any minister who ventured to practise in his diocese any such invocations.

The zealous Bishop of Zanzibar is altogether bewildered. He finds himself in a maze with no directions where to turn, what to teach, or how to act. In the far-off missionary fields he sees his brother bishops light heartedly steeped in heresy, and when he turns for comfort to his brother bishops at home, he finds them complacently enough tolerating the rejection of the Divinity, the Sacraments, and the Resurrection; while they formulate anathemas against any clergyman who ventures to express gratitude to the gentle Mother who gave us our Saviour. Well may the distracted Bishop Weston lift up his hands exclaiming his position is intolerable. "It is quite intolerable," he writes, "that you should send us out . . . to create a living Catholic Church in missionary fields while you yourselves are at no evident pains to defend the traditions of the Catholic Church from erroneous speculations and interpretations." And he goes on to charge the Anglican Church with being "innocent alike of narrow-mindedness and broad-mindedness, but proven guilty of double-mindedness." And he utters the warning that "until she recovers her single mind, and knows it, and learns to express it, she will be of no use either in the sphere of re-union, or in the mission field." Finally, Dr. Weston declares that "if to Protestantize the world and modernize the faith be the works officially undertaken by the Anglican Church, I for my part, have no longer place or lot within her borders. Let the Ecclesia Anglicana declare herself that we may know our fate."

ANGLICANISM'S OPEN DOOR

"Declare herself!" exclaimed the preacher. Why, for three hundred years and more the Protestant Church by law established has been declaring herself, and to day through the press in language as unmistakable as ever, she is declaring that hers is the open door, and that on her benches and in her pulpits and at her Communion rails must be found room for all shades of belief from that of the Unitarian to the High Churchman. The Established Church, the Saturday Review reminds us, is a human institution, a national institution, and a State Church. She is, I may add, a Parliamentary institution like the Education Department, and nearly as badly managed, and almost as cringing to Nonconformists. The Established Church of England, as all the world knows, was created by an Act of Parliament, it lives on the breath of an Act of Parliament, and as we are reminded by the Press, its death warrant will be an Act of Parliament. As a Parliamentary Church, as a department, like the Post Office, of the State, it has been set up to satisfy the spiritual wants of both the Anglo-Protestant and the Anglo-Catholic, of the Modernist as well as the Medievalist, of the Low Church as well as of the High Church party, and in the present dispute it bows before the two great sections, save-ly saying to either side "We hope you may win, provided our friends opposite do not lose."

The English Church, says a writer in the Press, is a debating society which cannot exist without two sides. It is, he claims, a churchman, a great orchestra in which must be found every kind of vocal instrument. To my thinking, the preacher went on to say, the Church of England is more like a restaurant à la carte, in which you must readily allow any one to have what he likes at his table provided you have what you like at your own. It is for the Bishops of Zanzibar and Uganda to choose their company and not to interfere with anyone else. The only dish which neither may have is one that savours of Popery.

Some contributors to the Kikuyu, controversy have insisted that it is the Bible and Bible only which is England's rule of Faith, and that they must measure all their teaching by the Bible. Posing, Father Vaughan drew himself up and said: My observation of the Church of England during the past half century leads me to think that the Protestant rule of Faith is less like the teaching of the Bible, with its ruling rigid, clear, and definite, than like an accordion which when drawn up is high, when pressed down is low, and when swung out is broad. On it may be played whatever tune you like except "God bless the Pope."

THE OUTCOME

What, then, you will ask me, will be the outcome of the present controversy among the conflicting parties in the Anglican Church? Will she declare herself? I repeat it, she can declare herself in one sense only by saying there is much to be said for either side, that she is sure they are all agreed on fundamentals, and that they are all equally good members of that historic Church which throughout the ages has rejected the jurisdiction of Rome in this land of freedom.

In spite of surmises to the contrary she will never declare herself definitely. She never has done so in the past, and she cannot do so in the future, without at the same time dis-establishing herself. To take the

side of one party against another would spell disruption and denationalization, and the Archbishop of Canterbury, as the official mediator and arbiter between them, would be acting contrary to the traditions of his high official position. If his judgment is to lean to one side rather than the other, then, like the Press, he will of course incline to the popular side, which is not the Catholic, but the Protestant wing. The Spectator goes even further than I do, and says that the High Church party, "who are indignant with the Bishop of Mombasa, are either ignorant of the law, or else, unfortunately, are governed by motives of conscience which places them in direct opposition to the law of the land, and the law of the Establishment." It suggests that the best way to solve the present controversy is not by referring it to the Archbishop of Canterbury, but by asking the Crown to appoint a Commission of three judges or ex-judges to report as to the exact legal position of the question in dispute. It would seem that the Church of England's position depends less upon the teaching of Christ than upon the law of the land. Her fate may be decided by three judges—one a Jew, another a Unitarian, and the third an Agnostic! But, as a matter of fact, no such thing as a matter of fact, they may condemn, but they cannot despise these; they may threaten, but cannot silence these; for thy mission is to all men, and for all time.

O Holy Mother Church! who hast nursed us on Thy lap, and in Thy bosom fed us, and within thy sheltering arms folded and taught us: O Thou, who art our light in darkness, repose in certitude, comfort in sorrow, and strength in weakness, rise up, we beseech Thee, in the majesty of thy strength, and come forth with Thy pitying eyes, and on thy brow the sweat of toil, but in thine eyes the fire of youth, in thy step the spring of hope, and in thy voice the note of truth and the song of triumph. Princes and peoples may rise up to assail and slay Thee, but they can but inflict wounds, and utter vain things; they may check, but they cannot stay Thy progress; they may condemn, but they cannot despise thee; they may threaten, but cannot silence Thee; for thy mission is to all men, and for all time.

To sum up the situation in one word, let me say that what is really wrong with the Church of England is this: it does not know what to believe, and there is no living person to tell it. There is no ultimate Court of Appeal to bind the conscience, because there is no power behind any court invested with divine authority. A Church without authority must lapse sooner or later into what Bishop Weston says it has already lapsed into "a state of mental chaos." The Church of England may reign, but it cannot rule. Every time you look into it you get a new view of the situation as though it were a kaleidoscope. A Church without its tenets clearly defined and authority to rule has no claim to be called a Church at all. As an Englishman, brought up on the Old Tradition, I can say of the Anglican Church this only: It is a parody of history, a conspiracy against truth, and a libel on the character of Christ, or, as Bishop Weston says in language yet more emphatic, it is "a Society for shirking vital issues."

CATHOLIC CERTAINTY

And now let me remind you that one of the chief characteristics of the Catholic Church is this, that even its poor school children know just as well as the College of Cardinals what they as Catholics have to believe in matters of faith and morals. They all believe exactly the same doctrines; and no matter into what Catholic school, in any part of the world, you were to enter, you would find that every child in it, come to the use of reason, believed in the Divinity of Jesus Christ, and in the Catholic Church as His one and only divinely appointed Witness and Teacher of the truths of His revealed word. I know it will be urged by some here present that to accept without question the teachings of the Catholic Church is to rivet for oneself the chains of mental slavery, and to that as Englishmen, born to freedom, they would never submit. To submit to the authority of a Church without well established claims to be Christ's unerring witness to truth, would be, I readily admit, to subject oneself to the yoke of a slave; but, on the other hand to refuse to accept the ruling of a Church with those claims divinely sanctioned would be to invest oneself with the cap and bells of a fool. We are Catholics because we believe in the divine authority of our Church. To this Church founded upon Peter, the Rock-man, and to none other Christ has said: "He that heareth you, heareth Me; and he that despises you despises Me." That one word coming from the lips of the Master is enough. It makes Christ Himself responsible for our allegiance, our loyalty, and our love to the Church set up upon the Rock-man, defying the gates of hell. If the Church in union with blessed Peter be not Christ's Church, then He is without witness on earth. There is no Church.

In conclusion, let me say that to the members of the Church of England we offer our truest sympathy, pity, and love, but for the Church of Henry, Edward, and Elizabeth, we cannot pretend to express much respect. To ask us to call a Church, which arrogates to itself the title of Catholic, as being in a state of "mental chaos," as an integral part of the unerring Church of Christ, would be asking us to become not only knaves, but traitors to the Cause.

After pointing to the notes of Christ's Church, Father Vaughan concluded: O Holy Church, O Bride of Christ, O Mother of Men! how can I adequately express my unstinted gratitude for all thou art in thyself and for all thou art to me. In thyself all glorious, without spot or wrinkle, altogether holy and without blemish, Thou hast come down the ages trampling error under Thy feet and lifting the torch of truth and the mirror of justice in Thy spotless hands. True, on thy garments I see the blood of battle, and on thy brow the sweat of toil, but in thine eyes the fire of youth, in thy step the spring of hope, and in thy voice the note of truth and the song of triumph. Princes and peoples may rise up to assail and slay Thee, but they can but inflict wounds, and utter vain things; they may check, but they cannot stay Thy progress; they may condemn, but they cannot despise thee; they may threaten, but cannot silence Thee; for thy mission is to all men, and for all time.

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In a life of one of our greatest countrywomen in modern times, yesterday I read some such words as these which have been echoing in my mind ever since: "The saddest thing in this sad world is not to know what to believe; to be forced to say: 'I don't know.' Beloved Brethren and Friends, before you can exchange the cry 'I don't know' for 'I do know,' you must accept the teaching of that Church which speaks, not like the Scribes and Pharisees, but as one having authority. There is one such Church only. She alone is Catholic, and I tell you that in true philosophy there is no foothold between Catholicism and Agnosticism. Between the two positions I see nothing but one prolonged inclined plane. Before it is too late let High Churchmen learn that they cannot pretend to be Catholics in a Protestant Church. They must choose between Catholicism and Agnosticism, or else slip down between the two. A slipdowner needing employment knocked at a Presbytery door. The priest answered it, and asked the caller if he were a member of the One and only True Church. "No, Sir," replied the man. "I am a Protestant." He was, at any rate, an honest man.—London Tablet.

THEY LIBELED THE KNIGHTS OF COLUMBUS

Though declared guilty of malicious libel by a Philadelphia grand jury, Charles Magonigal and C. H. Stage have been discharged by the court under a suspension of sentence. These men had been indicted on charges of libel and conspiracy to libel the Knights of Columbus in printing and distributing what purported to be an oath taken by members of that organization.

James A. Flaherty, Supreme Knight of the Order, told the court the Knights of Columbus felt they had been vindicated by the plea entered and that the order would be satisfied with the kindly decision as given above, as there was no desire on part of the Knights to in any way persecute the defendants.

Thousands of copies of this bogus oath have been distributed in this city. We have it on good authority that typewritten copies of it recently were circulated among the students in Lafayette high school. Buffalo libelers should learn a lesson from the Philadelphia case. The local contingent may not be treated with such leniency.—Buffalo Catholic Union and Times.

THE LAMP THAT WILL LIVE

The Lamp (Graymorn) says that since it reprinted the following stanzas from the St. Xavier's Journal many subscribers in arrears have paid up. The Sacred Heart Review has the best subscribers in the world but there are a few who forget when renewal time comes round, and who do not therefore help us to experience the joy depicted in these lines. We have used them before, but it will not hurt to bring them to the attention of forgetful readers again:

How dear to our heart is the steady subscriber, Who pays in advance the birth of each year, Who lays down the money and does it quietly And casts round the office a halo of cheer.

He never says "Stop it; I can't afford it," "I'm getting no more magazines now than I read," "But always say, 'Send it; our people all like it—in fact we all think it a help and a need.'"

How welcome his check when it reaches our sanctum!

How it makes our pulse throbb; how it makes our hearts dance!

We outwardly thank him; we inwardly bless him!

The steady subscriber who pays in advance.

These are the lines, by the way which although not the highest kind of poetry, the editors of this country will not willingly let die. So long as they have the reputation of inducing subscribers to pay up, they will live in the hearts and in the types of the editorial fraternity. The name of the writer has been lost in the many reprintings of the lines, but he may be comforted by the thought that he has written a set of verses as nearly immortal as verses can be.

A BISHOP'S WELCOME TO THE CHRISTIAN BROTHERS

The town of Cootamundra, Australia, was recently the scene of the arrival of the Brothers of the Christian Schools to take charge of a school there. Under the Southern Cross as everywhere throughout the world, our Catholic people realize the value of a thorough Catholic education and especially of the Brothers' training for the boys and young men. This is evident in the great reception accorded to the Brothers at Cootamundra. His Lordship Mgr. Gallagher, Bishop of Goulburn, who welcomed them on behalf of the town and diocese, spoke in part as follows:

"This seems to me to be a day of historic moment, not only for Cootamundra, but for the whole diocese of Goulburn. For to day we introduce into the diocese the first community of the great order whose works and fame are spread throughout the world—the Institute of the Brothers of the Christian Schools. To day Cootamundra has the honor of presenting their first school and residence within the Goulburn Diocese to the spiritual sons of that saint to whom we owe so much—St. John Baptist De La Salle. The Institute of the Brothers of the Christian Schools is a society of male religious (not taking holy orders, approved by the Church, having for its object the sanctification of their own souls, and the Christian education of youth. Its rule and constitution does not exclude the direction of any school or institution wherein boys may be trained for the efficient discharge of the duties of any sphere of life. But its principal object is the direction and management of elementary schools. The spirit of the Institute is faith and zeal. The spirit of faith induces a Brother to see God in all things, to suffer everything for God, and above all to sanctify himself that he may be the means of sanctification of a higher and nobler life to others. What he does highly, that he should do holily. Again, animated by the spirit of zeal his heart goes out to children—to instruct them, not merely in secular knowledge, but in the truths of religion and in the maxims of the gospel that it may be their rule of conduct in after life; that, to use the words of Milton, 'they may be inflamed with the study of learn

ing and the admiration of virtue, stirred up with high hopes of living to be brave men and worthy citizens, dear to God and helpful to their fellowmen.' The spirit of zeal is called into action by three principal means—vigilance, good example and instruction. By vigilance, the Brother of the Christian Schools removes from the children all great many occasions of offending God. Good example places before them models for imitation. The lives of the great, the good, the holy, present high ideals to aspire to, while secular instruction, blended with religious principles and consecrated by elevating motives, prepares their pupils for the worthy and efficient discharge of the duties of their station in life and for the possession of the better kingdom which most Australians still hope shall be theirs beyond the grave. Thoroughness in whatever they do has been the motto of the Order since its institution. Thorough, solid grounding in the elements of the work of education, reading, writing, arithmetic, and religious instruction has ever been a leading principle of the Institute and procured for it that popularity throughout the world which it has never ceased to enjoy."

A SISTER'S DEVOTION

SAVES BROTHER FROM DRINK

Science has shown that drink is a disease, not a crime. A disease too that ruins not alone the life of the sufferer but that of his wife and children who are robbed by it of their rightful inheritance of health both in body and mind.

Some drinkers wish to save themselves, others have to be saved whether they wish it or not. Whisky has inflamed the delicate membranes and nerves of the stomach into a terrible torturing craving for drink, and their wills have lost the power to resist.

Read how Miss K— of Belledune River, N. B., saved her brother from this curse.

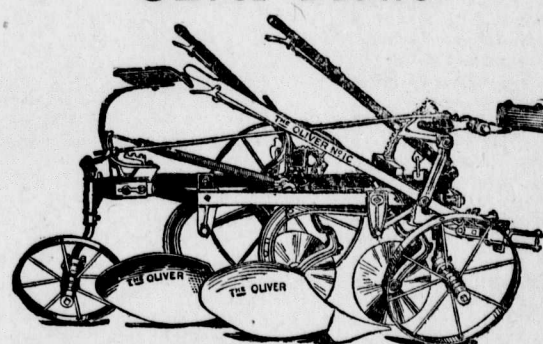
"I began using Samaria Prescription in March and it is helping the patient wonderfully. I am sending my brother secretly, dissolving it in his tea and he never detects it. I take great pleasure in testifying to the merits of your wonderful Remedy and hope you will do for thousands of others what you have done for me."

Samaria prescription stops that awful craving for drink, restores the shaking nerves, builds up the health and appetite, rendering all alcoholic liquors distasteful, even nauseous. It is tasteless and odorless and can be given either with or without the patient's knowledge in tea, coffee or food. If you know of any family needing Samaria Prescription, tell them about it. If you have a husband, father or friend who is threatened with this awful curse, help him save himself. Used regularly by hospitals and physicians. Has restored happiness to hundreds of homes.

A FREE TRIAL PACKAGE with booklet, giving full particulars, directions, testimonials, price, etc., will be sent in a plain sealed package to anyone mentioning this paper. Correspondence sacredly confidential. Write to day. The Samaria Remedy Company, Dept. 11, 142 Mutual Street, Toronto, Canada.

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You can see any plow in the Oliver line at the place of business of the I. H. C. local agent. If you will tell him what kind of plowing you want to do, he can show you an Oliver plow that will do your work best. See him for catalogues and full information, or write the nearest branch house.

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