

priest somewhat shyly. "You and all your brethren, Christians and pagans, are our children. The priest just like your former fathers must live in continence. When they heard this, they bent their forehead to the ground, exclaiming: "They are virgins! thanks be to God! thanks be to God!" This small incident vividly shows with what care the first missionaries had stamped on the hearts of their faithful three points of Catholic doctrine: devotion to the Virgin, the primacy of the Holy See and the priest's celibacy. These were the signs which enabled the Japanese Christians to recognize the true descendants of their ancient Fathers.

We left Japan with the conviction that we had acquired more knowledge in our few days in this land of marvellous beauty than any amount of reading could have given us. We met her heroic missionaries—men and women who rejoice to suffer all things to bring souls to Christ. We were told that the Empress would not reach Hong Kong on schedule time—around about Manila was the cause of the delay which gave us the advantage of visiting this old Spanish town where we arrived early one afternoon. Rather fatigued, we asked ourselves whether or not we should take a carriage by which to arrive at our destination in St. Paul's Hospital. Then the thought of our poverty and the good that could be done by the few dollars saved decided us to walk. Once again we experienced the bounty and delicacy of the God of the missionaries. A respectable old gentleman who seemed to read our thoughts approached us offering his carriage, refuting our objections by these words: "Take it Sisters, this is my own carriage and my pleasure." He then requested the driver to conduct us to our destination and in a few minutes we had passed through the new American boulevard and had entered the walled city. St. Paul's Hospital is under the direction of the Sisters of St. Paul de Chartres, who proved veritable Mothers to us during our sojourn at Manila. We had the honor of meeting His Excellency, the Apostolic Delegate of the Philippines, Mr. Petrelli, and on the 19th March, Feast of St. Joseph, we assisted at Holy Mass in his private chapel after which we breakfasted with His Excellency whose beautiful simplicity and paternal manner charmed and edified us. The Empress gave us time to visit the principal educational institutions and Churches. Many of the latter are very old and beautifully decorated. Once again, my notes, even of Manila, blind me and I am obliged to resist the temptation to tell you all and to give you, instead, those of China.

Hong Kong was our next port and we reached the harbor at the foot of this magnificent city in the late evening hours. The spectacle of illumination was truly ravishing. Sr. Marie de Loyola (now in Canada) and Sr. Aimee de Marie were there awaiting us. We took a vessel to Canton the same night hoping to arrive on Sunday morning in time for Mass in our own chapel. We slept very little and early in the morning we were on deck. Lights illumined the channel here and there and farther on we spied collections of miserable floating homes that manage to keep on the surface of the river. In these miserable sampans are born thousands of human beings whose lives are spent on the water. We could outline indistinctly on the dark sky—for we neared Canton in a downpour of rain—the twin towers of the great Cathedral of Canton which is considered to be the most beautiful Church in all China. At last the dock was reached; there as rich as the stars in the sky we hastened along the bank street that lines the river to a certain point where we were obliged to change our mode of travelling—we had arrived at the alley streets that are much too narrow for these carriages. A messy walk of about twenty minutes and we arrived at our convent where we took but time to make a short visit to Our Divine Host before going to the Cathedral for Mass. Then one of the happiest days of my convent life followed. We had not seen our Sisters for years. Somehow or other the news that sweets were hidden in our baggage pressed the opening of the same—event of particular interest to the orphans, big and little, as well as to the respectable old grandmothers who still wear the bonnets donated by the Lady Patronesses of the Sisters of the Immaculate Conception. The young ladies of Villa Maria would have felt one hundred fold recompensed for their generosity had they seen the little ones as they devoured the contents of the numerous boxes which they sent across the broad Pacific. Perhaps you would like to come closer in contact with these little orphans? Would you like to hear a few touching incidents which occurred since my arrival here? Of course, you remember that we purchase hundreds of these precious little things every month. At the last evening recreation, we asked the Sister in charge of the babies, since two weeks ago, if she had reached the hundred mark yet. Her reply was: "Better than that, Sister, 165."

One day in response to an old Chinese woman who came to tell us that on the streets not far from our door a baby lay dying, we hastened towards the group of curious bystanders. The child seemed quite dead. We asked the poor mother who sat tailor fashion beside her little one, why she did not bring the infant to us sooner. We hastened to baptize the little one in case that life was not quite extinct. Then, we



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assured our audience that if they brought their babies to us as soon as they noticed an illness that we would cure for and if possible cure them, and women who rejoice to suffer all things to bring souls to Christ. We were told that the Empress would not reach Hong Kong on schedule time—around about Manila was the cause of the delay which gave us the advantage of visiting this old Spanish town where we arrived early one afternoon. Rather fatigued, we asked ourselves whether or not we should take a carriage by which to arrive at our destination in St. Paul's Hospital. Then the thought of our poverty and the good that could be done by the few dollars saved decided us to walk. Once again we experienced the bounty and delicacy of the God of the missionaries. A respectable old gentleman who seemed to read our thoughts approached us offering his carriage, refuting our objections by these words: "Take it Sisters, this is my own carriage and my pleasure." He then requested the driver to conduct us to our destination and in a few minutes we had passed through the new American boulevard and had entered the walled city. St. Paul's Hospital is under the direction of the Sisters of St. Paul de Chartres, who proved veritable Mothers to us during our sojourn at Manila. We had the honor of meeting His Excellency, the Apostolic Delegate of the Philippines, Mr. Petrelli, and on the 19th March, Feast of St. Joseph, we assisted at Holy Mass in his private chapel after which we breakfasted with His Excellency whose beautiful simplicity and paternal manner charmed and edified us. The Empress gave us time to visit the principal educational institutions and Churches. Many of the latter are very old and beautifully decorated. Once again, my notes, even of Manila, blind me and I am obliged to resist the temptation to tell you all and to give you, instead, those of China.

Besides the babies that we receive in our orphanage at Canton and Tung Shan, are those baptized every day at Sy Quan by our Sisters. This is a pagan house, but we have the permission to visit the institution and its wards every day. The walk to Sy Quan is extremely fatiguing and our Sisters generally arrive soaked with perspiration. One day last week, the guardian remarked to one of us that we should not walk. We explained that we could not afford to pay one dollar every day for a chair (mode of travelling through the narrow streets. A sort of chair is suspended on two long bamboo bars, which are supported by the shoulders of two sturdy Chinamen.) With this explanation we told him that we were very happy to suffer the inconvenience of heat and fatigue in order to gain eternal happiness for so many little ones. An old lady listened with attention to the conversation and followed Sister St. Joseph from bed to bed in scrupulous silence. The next day, the same woman was at the orphanage and after having lent annoying attention to all that the Sister did and said, disappeared as the day before in silence. The third day, the same good woman was again at her post, greatly puzzling the Sister who could not imagine the reason of this strange conduct. She finished her daily and consoling task of baptizing dozens of poor little babies who seemed but waiting the cleansing water of the Sacrament of Baptism before winging their flight to the Infant Jesus. The mysterious old lady then approached the Sister and spoke to her for the first time: "Li nei see!" (Come with me). Sr. St. Joseph hesitated, then accompanied her guide through a number of the filthiest streets of Sy Quan. At the entrance of what can not otherwise be described than a dark cavern they entered and after some minutes, discovered in a corner a poor little baby apparently dead. "It is a long, long time since my little one smiled and it refuses all food. I beg you to pour the Holy Spirit on the forehead of my little boy that he may be happy. The virtue of this water must be extraordinary else you would not walk long distances in such exhausting heat and without receiving a "sapeck" (cent) for your services." As soon as the child was baptized a beautiful smile appeared on the tiny lips. Our dear Lord permitted thus to affirm by a visible sign that this precious water had procured eternal happiness for the little one, at the same time rewarding the maternal anxiety of the poor mother.

One day, as Sr. M. Celina returned from Sy Quan, a man carrying on his back a tiny parcel of humanity, exchanged some words with a policeman. On seeing the latter raise his arm in the direction of Sy Quan, there passed through her mind the idea that this man was looking for an orphanage. She wondered if the baby would be alive when they returned the next day for it was too late to accompany the porter to his destination and administer the saving waters that same evening. It was nevertheless very embarrassing to risk insulting this stranger by asking if he were looking for a refuge for his baby. But who bargains with human respect when there is question of saving a soul? Then to the policeman: "Was this man looking for an orphanage?" "Yes, Sister." "Then I know where there is one. Call him quickly and tell him to follow me. Hurry for he will disappear in the crowd." The policeman shouted at full voice: "Hey, the man that carries the baby, come here." No sign of reply. "Scream louder," insisted the Sister, fearing that all was lost. This time a little boy had lent his aid and succeeded in reaching. The man that carries the baby. Follow me and I shall lead you directly to an orphanage," and this time Sister took the direction of our convent at Canton. She hurried her step fearing that her new friend would find the way too long, requesting the

young Chinese girl who accompanied her to look back from time to time, to assure if their prize followed. On arriving at the last street, he seemed exhausted and inquired: "Is it still far?" "We are at the door" was the reply. The brave man placed the tiny package—which anyone could have mistaken for a bundle of newspapers—on the table and received with joy the price of his baby. The poor little being could not live more than a few minutes. The consolation of baptizing it came by right to Sr. M. Celina who gave it the name of her mother: "Mary Eliza," baptize you in the name of the Father and of the Son and of the Holy Ghost," hoping that in Heaven this little one would intercede for her to whom after God, she owes all. What inexpressible happiness is enjoyed by those Christian parents who have a missionary in the field afar!

And now, would you enjoy a short visit to our leper colony at Shek Lung. Follow me again through the dark alley streets of Canton to railway station. You must keep out of the way of rickshaws, chairs, and coolies—great medley of beings and things. The voyage, once the train is boarded, is most delightful—the rural scenery constantly changing. The well watered rice fields are particularly interesting. You remember that rice is the principal food of China's millions. The mountains are not quite so attractive as the Rockies of our country for their slopes are dotted, so to speak, with mounds of the dead. In China, every family has its own cemetery; the civil authorities never intervene in the question and the result is that there are tombs scattered here and there, and everywhere along the highways, in the fields, on the slopes of the hills and about the outskirts of the towns. I shall give you, in details, the Chinese burial customs in another letter. In a few hours, we are at Shek Lung station. Then what we could call in Canada "a portage walk or trail" of thirty minutes and we find a clumsy sampan awaiting us at the river side and after a quiet row of about one hour on a surface of calm water, we catch our first glimpses of the Lazaretto; the inmates, as soon as they perceive our sampan, welcome us with demonstrations as we approach, saluting us with a continual: "Tin Thu po yow" (May God bless you). The little convent is today decorated with gay banners, flowers, and inscriptions: "All for God's greater Glory," "Magnificat anima mea Dominum," etc. We hastened to visit Our Divine Host where we knelt in humble supplication for a particular blessing for each and every member of the Holy Childhood—for every tiny soldier of the Infant Jesus.

The poor lepers were rejoicing in the return of the Month of Mary—Our Lady's Month, the Month of a Mother's special blessing, when our gardens are emptied on our altars, and the beautiful things of nature, from a superb flower to a child's heart are gathered round our Blessed Mother to wish her joy and to ask her assistance. Surely the May devotions in the late evening, and bear well in mind, on a leper colony, in far off China, have a particular charm. The leper's chapel is situated a few yards from our convent. Those of our patients who were able to walk were already grouped around a magnificent statue, natural size, of the Immaculate Conception, gift of the Reverend Father Bray, Director of the Congregation of the Children of Mary of Notre Dame. This beautiful Virgin is the consolation of our poor exiles, and that day, her altar was decorated with rusty yellow roses fashioned by the fingers of the suffering ones around her.

The devotions began by a Chinese translation of "It is the month of Mary" sung by a little girl of seven years. The choir composed of a group of fifteen leper children joined the chorus which was followed by the Rosary and the Magnificat. The "Good Night" hymn in French to our Lady was particularly touching. The voice of the same child was this time plaintive and almost supplicative: "O voix de Mere nous appelle pour nous sourire et nous béatir." We felt the heart of the child pass in the words which she sang. Surely, Mary's children of predilection were kneeling round her to receive her smiles, her benedictions, her encouragements, needed indeed in their cruel sufferings. I shall never forget this visit to Shek Lung. All are gay, calm and resigned while awaiting the call of a happy passage to the joys of eternity.

And so you see that despite the privations of the mission field there are great consolations. Think of the thousands of babies baptized each year in the orphanage of Canton, Tung Shan and Sy Quan! And then not a single leper dies without reconciliation with her God. How often the Sisters retire with happy hearts conscious of having registered fifty baptisms in one single day. Fifty little ones who thanks to the pennies and sacrifices of the soldiers of the Infant Jesus in Canada and elsewhere, have been gained for Heaven. They are not excluded from the life of a missionary; he enjoys delights that far surpass all happiness in this world. And pray, what can gladden the heart of an apostle in a country strange entirely to him? First of all, the very fact that a mission exists there and that its success, however small is assured. Any master will reap joy and satisfaction, when he sees that his work is going bravely on: how much more so the missionary, who sees God's work making progress and who feels that

his labor is not in vain. Let us take a glance at the past. Only a few Christian families scattered throughout the neighborhood, this was the beginning of the mission. And now? The Catholic Faith has gone into hundreds of villages. Although the true apostle does not and will not attribute this wonderful progress to his own merits, still he is happy, and deserves to be so, when thinking that God condescends to make use of him as an able, though unworthy instrument to save so many souls that would otherwise be lost. Then there is no delight compared with that of saving souls single handed, baptizing them with one's own hand, and personally leading them to their Father's house. His journeys, though arduous

enough, are not without their pleasures. The toilsome climbs up the hillsides are always followed by pleasant views from the tops: the beautiful valleys, the villages nestling among the trees, the babbling brooks meandering through verdant fields—nature is beautiful everywhere; wherever she lives she mirrors the greatness of God, elevating and inciting the soul of man to glory and thank the Almighty Artist. The high hills themselves carry the mind beyond this earth, up to those of eternity, from which we may view for all time the ever new beauties of the King of Glory. And what enables the missionary to bear up amid the storms and the tempest and various dangers of his travels in a wild and unknown country? What keeps alive his courage, his strength, and gladness? It is the thought of the sublime mission which he must fulfill; he knows that he is sent into the whole world by Christ Himself to teach the nations and conscious of this divine calling, he minds neither the heat nor cold, neither hunger nor thirst, He remembers the consoling words of Scripture: "Euntes ibant et febant, etc."—Going, they went and wept, casting their seeds; But coming, they shall come with joyfulness carrying their sheaves."

When our bodies are left in the tomb our character lies in two worlds, both the one we have left and the world to which we go.

\$5,000.00 Challenge

THE CANADA PERMANENT TRUST COMPANY
402
Toronto, September 16th, 1919.
Receipt is hereby acknowledged from the ONTARIO BREWERS' ASSOCIATION of the sum of FIVE THOUSAND DOLLARS deposited with us under a Challenge agreement made this day to the ONTARIO REFERENDUM COMMITTEE to prove that beer containing 2.51% alcohol by weight is intoxicating.
A. G. Hessin
Manager, Ontario Branch.

TO THE REFERENDUM COMMITTEE

The Ontario Brewers' Association can no longer disregard the attempts of the Ontario Referendum Committee to mislead the people of this Province in the forthcoming Referendum. In its campaign literature the Referendum Committee has corrupted the statutory ballot as set out below, and its advertising positively asserts that the light beer to be voted on is intoxicating. The Referendum Committee is either misinformed or is deliberately misleading the people for a purpose. The purpose is to make the voters believe that they are voting for or against intoxicating beer. Examine carefully the two ballots reproduced below.

Government Statutory Ballot Paper	Referendum Committee's Distortion
Question 2. ARE you in favor of the sale of light beer containing not more than two and fifty-one one hundredths per cent. alcohol weight measure through Government Agencies and amendments to the Ontario Temperance Act to permit such sale?	2. ARE you in favor of the SALE OF INTOXICATING BEER in Government Agencies?
Question 3. ARE you in favor of the sale of light beer containing not more than two and fifty-one one hundredths per cent. alcohol weight measure in Standard Hotels in local municipalities that by a majority vote favor such sale and amendments to the Ontario Temperance Act to permit such sale?	3. ARE you in favor of the SALE OF INTOXICATING BEER in Standard Hotels?
Question 4. ARE you in favor of the sale of spirituous and malt liquors through Government Agencies and amendments to the Ontario Temperance Act to permit such sale?	4. ARE you in favor of the sale of all kinds of spirituous and malt liquor in Government Agencies?

The Government Ballot clearly shows that the public is only to vote for or against the sale of beer containing not more than 2.51 per cent. alcohol by weight.

BEER CONTAINING 2.51 PER CENT. ALCOHOL BY WEIGHT IS NON-INTOXICATING

To establish that the 2.51 per cent. beer to be voted on is not intoxicating, the Ontario Brewers' Association have deposited \$5,000 with the Canada Permanent Trust Company, and they hereby challenge the Ontario Referendum Committee to deposit an equal amount with the same Trust Company to prove that beer containing 2.51 per cent. alcohol by weight is intoxicating, or admit that their literature is deceiving the electorate.

Upon the investigation, the losers are to forfeit their deposit to a charity or charities to be named by the Investigating Board. The investigation is to take place before a nominee of the Ontario Referendum Committee, a nominee of the Ontario Brewers' Association, and the third nominee to be agreed on by the two persons so chosen—and if they fail to agree, to be named by the Lieutenant-Governor of Ontario.

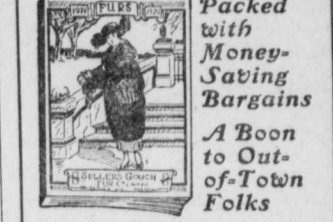
This Challenge to be answered immediately by the Ontario Referendum Committee.

Ontario Brewers' Association

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exists in the Catholic Church shows that the courage of the strong and the brave is the support of the weak and the faithful, and so it comes to follow that when Jesus Christ desired to be crucified to save men's souls, every time He planted a thorn in that soul, the thorn is only the name for the intense love of the soul.

LETTER FROM FATHER FRASER

China Mission College, Almonte, Ont., Sept. 16, 1919.

Dear Readers,—Our work here in Almonte is progressing nicely. Two more students have arrived, one of them a Subdeacon, and a third is due in a few days.

Father Sammon, a well-known priest of Pembroke diocese has also joined the work and another priest is expected to arrive today. God is evidently blessing this work, which has no other end in view but His glory and the salvation of souls.

The saintly Maiden already knew the lines of her vocation, the lines on which she was to be expended in the salvation of men's souls, but she knew not how God's will had to be made more manifest.

In those days the devotion to the Precious Blood was growing steadily in the Church. It is not the time to consider how God makes stand out in bold relief some dogmas, it is not the time to say why the devotion to the Sacred Heart of Jesus has taken on such prodigious increase since the Seventeenth Century, but it is enough to say they are drawn from the Catholic deposit of faith, and so in the Nineteenth Century under the sanction of the Church devotion to the Precious Blood of Jesus began to grow, and to take on tremendous expansion.

A number of Parish Priests are inviting us to preach and collect funds in their churches. Since I returned from Rome I received from the congregation at Arrprior over \$200; Gloucester, \$85.00; Osgoode, \$102 and yesterday Douglas, \$380 towards the upkeep of the College, for all of which we are very grateful.

Along the pathway of the Saint there came holy men and wise, whom by prayer and the exercise of holy prudence, began the guidance under the Holy Ghost, of the singularly gifted Catherine Caquette. In these days it is most meet to give their names.—Bishop Prince, Bishop LaRocque, and the old and respected friend of the Community in the early days, Mgr. Raymond. They yielded to evidence. God's will became plain to them, in so far as it can be made plain to a mortal man.

This good news from China will be both interesting and consoling to those who contributed through the CATHOLIC RECORD to my mission and your missionaries will be especially remembered in prayer.

A number of letters from Bishops and priests have been received approving and praising the work. His Lordship Rt. Rev. Henry J. O'Leary, Bishop of Charlottetown, writes: "I sympathize very deeply with your project to educate missionaries for China, and I earnestly beg God bless those good people and may other congregations be inspired by their example to do the same for this noble cause."

Nothing gives us more encouragement than to know that the nuns are praying for us. The following from the good Sisters of the Precious Blood is refreshing: "Wishing you every success in your blessed work and assuring you that within the walls of our silent little cloister you and your missionaries will be especially remembered in prayer."

I have spoken too long about dear Mother Foundress and have left myself little time to speak of dear Mother St. Joseph and of the little band who first came, but in speaking of Mother Foundress and of her character and her aims I think I have delineated the mind and character of every member of the Institute.

Asking God to bless your institution, I am, Yours faithfully in Jesus Christ."

My recollections of the Community go back beyond forty years, to their going to the old house at the corner of St. Joseph and St. Vincent Streets. I came to know them more and more during these years. Some I know better because of meeting them more frequently and others not so well. During the last four years I have been brought into closer contact with them and I have this to say, that if the Monastery is a hard place to live in, it is certainly a glorious place to die in. It is hard to die well and the process is to spend time well in prayer and expectation. They who save the souls of others save their own.

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

I have become more intimately acquainted with them and their spirit of sacrifice and it must be said holy souls who during the hours of the day and of the night stand with hearts and hands uplifted before the face of God, holding before His eyes the Precious Blood of Jesus which purchased our souls, and in its name obtaining mercy, grace and blessings for the souls for whom they pray.

"I sympathize very deeply with your project to educate missionaries for China, and I earnestly beg God bless those good people and may other congregations be inspired by their example to do the same for this noble cause."

I wanted to say something about dear Mother St. Joseph, Sister Incarnation and Sister Jane. Sister Jane you would blush if I were to tell all I know of how you went by the highways and the byways of those days. Of Mother St. Joseph I might say she was a true follower of Mother Catherine. A holy man of keen judgment and revered memory said, "Mother Catherine is a holy woman but to my mind Mother St. Joseph is holier than before God." I never know such a soul. It was as transparent and simple and clear as a child. She was a woman of wisdom and a charming letter writer. She lived for years at the head of the community but when the time came for her to take an inferior place, there she was the same model as she was when seated in the Superior's chair obedient to those who directed her, a wonderful example of simple obedience as an inferior.

What is there wrong about all this? Why, it is a most magnificent social and philanthropic work! Humanitarianism, in its very best up-to-date form!

Mother Incarnation during her life time was the Assistant of Mother St. Joseph. They had grown up together in childhood and they lived together in the Monastery, winning Mistress of their subjects, guiding them in the ways they had learned so well. Their hearts were united in love and prayer for the souls of men.

Yet this is a Protestant Extension, active in Canada, and working particularly among the children of Light. We condemn it because it has for its primary object the perversion of Catholics. We fight it throughout the land because as a Church militant it is our duty to do so; as pastors of the Church we must at the very cost of our lives guard the sheep of Jesus Christ.

And now, this is our Blessed Lady's Birthday. This day was the birthday of your Institute in Toronto. This day (The Golden Jubilee) witnesses in this Institute the memory of that birth. Dear Sisters, may the dear Mother who stood by the cradle of your birth and watched over it so well, may she still continue to keep watch, intensifying the usefulness in our midst, intensifying the zeal of each member for the spirit of their Community. This is what Mother Foundress would have, what Mother St. Joseph would have, what your departed Sisters would have it,—so you will win the goal of your heart's desires to walk one day in the white robes of paradise.

For examples of this process of "Extension" at the expense and detriment of the Catholic Church, we need not go to the West, Middle West, or North. Any city or town of fair size will give us a multitude of examples.

What conclusions are you to draw from this knowledge? It is our object to convince you: First, that at our very doors there is a perfect machine at work to undermine the Catholic Church and to pervert her children, especially those coming to our country from foreign lands. If this is taking place, where the flock is guarded so diligently by priests and religious communities, how deplorably must the battle rage where conditions most unfavourable to the Catholic Church exist. How many are lost to the Church of God in the West because of the death of priests and churches? How many thousands of Canadians in the future will no longer hold the hand of their Mother because their poor foreign parents were not given the means of safeguarding the Catholic Faith?

Secondly, that this perfect machine of proselytism costs money, and a great amount of money each year. To secure this, the members of the non-Catholic sects give liberally of their means. Well paid missionaries are sent among our people. They build missions and chapels in the West, and attract by generous material assistance many poverty-stricken Catholics to these places of

heretical worship and social intercourse. In order to counteract this propaganda, and to bring the necessary forces into the field to fight it, you must, in your charity, give more generously in the future to God's work. You must supply the means by which the Catholic Church Extension Society of Canada will combat successfully the work of proselytism and the other destructive influences bearing upon the Western Church at the present time.

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

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

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

Previously acknowledged \$2,131 75

MASS INTENTIONS: Rev. R. McNeil, Georgeville..... 80 00; A Reader, Ottawa..... 3 00; A Friend, Paris..... 1 00

MORE SPEED: We were speaking of the high rents, high food prices, high everything the other day and a visiting cousin from Kentucky said, "Come live in M—." We buy our eggs from a farmer for twenty-five cents a dozen, we pay thirty cents for butter from another farmer and our fresh meats are not expensive at all. Living is no worry at all in our little town, and while wages are low everything else is, too, so we do not worry. I would love to live in M—, sighed the hostess. I remember the old gardens and beautiful yards and flowers. They seem like dream pictures. But how could we live there?"

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE FORCES IN OPPOSITION

There is not, to our knowledge, any non-Catholic body known as the Catholic Church Extension Society of Canada. But there are a number of non-Catholic and anti-Catholic agencies in our midst having in view the perversion of Catholics, and of the foreign Catholics in particular. The propagandists of this Extension Society are not going about with a brass band to call attention to their work, but on the contrary, quietly, actively, systematically, and even successfully they effect the desired end. To this we must not close our eyes.

John Brown, on invitation, pays a visit of inspection to one of the social uplift institutions, and is deeply impressed with the efforts being made to develop the best in the poor foreigners who have been driven to our shores. The little foreign children are having a glorious time in a well-equipped kindergarten, presided over by a well-trained teacher. The young boys have a gymnasium and are encouraged to go to the class rooms and take up some useful study. The adults, ignorant of the English (the sine qua non of righteousness and material progress) are instructed how to speak and write the language. The foreign young women are taught how to sew and cook. The married women are even visited by real ladies and are given an uplift and taught how to regulate their families and households according to the most approved economic methods.

What is there wrong about all this? Why, it is a most magnificent social and philanthropic work! Humanitarianism, in its very best up-to-date form!

Yet this is a Protestant Extension, active in Canada, and working particularly among the children of Light. We condemn it because it has for its primary object the perversion of Catholics. We fight it throughout the land because as a Church militant it is our duty to do so; as pastors of the Church we must at the very cost of our lives guard the sheep of Jesus Christ.

For examples of this process of "Extension" at the expense and detriment of the Catholic Church, we need not go to the West, Middle West, or North. Any city or town of fair size will give us a multitude of examples.

What conclusions are you to draw from this knowledge? It is our object to convince you: First, that at our very doors there is a perfect machine at work to undermine the Catholic Church and to pervert her children, especially those coming to our country from foreign lands. If this is taking place, where the flock is guarded so diligently by priests and religious communities, how deplorably must the battle rage where conditions most unfavourable to the Catholic Church exist. How many are lost to the Church of God in the West because of the death of priests and churches? How many thousands of Canadians in the future will no longer hold the hand of their Mother because their poor foreign parents were not given the means of safeguarding the Catholic Faith?

Secondly, that this perfect machine of proselytism costs money, and a great amount of money each year. To secure this, the members of the non-Catholic sects give liberally of their means. Well paid missionaries are sent among our people. They build missions and chapels in the West, and attract by generous material assistance many poverty-stricken Catholics to these places of

heretical worship and social intercourse. In order to counteract this propaganda, and to bring the necessary forces into the field to fight it, you must, in your charity, give more generously in the future to God's work. You must supply the means by which the Catholic Church Extension Society of Canada will combat successfully the work of proselytism and the other destructive influences bearing upon the Western Church at the present time.

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

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto. Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. Previously acknowledged \$2,131 75

MASS INTENTIONS: Rev. R. McNeil, Georgeville..... 80 00; A Reader, Ottawa..... 3 00; A Friend, Paris..... 1 00

MORE SPEED: We were speaking of the high rents, high food prices, high everything the other day and a visiting cousin from Kentucky said, "Come live in M—." We buy our eggs from a farmer for twenty-five cents a dozen, we pay thirty cents for butter from another farmer and our fresh meats are not expensive at all. Living is no worry at all in our little town, and while wages are low everything else is, too, so we do not worry. I would love to live in M—, sighed the hostess. I remember the old gardens and beautiful yards and flowers. They seem like dream pictures. But how could we live there?"

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

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 burses for the education of these and others 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 burses for subscription: SACRED HEART BURSE. Previously acknowledged... \$3,861 74; Mrs. E. Lalonde, Redcliff... 1 00; E. C. Doyle... 10 00; Mrs. M. J. Quinn, Sulphide... 2 00

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ST. ANTHONY'S BURSE. Previously acknowledged... \$566 45; Thanksgiving... 50; West Monkton... 90 00; Mrs. N. J. N. Cobal... 1 00

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FIRE PREVENTION DAY, OCTOBER 9th

Prevent Fires

In Your Home and Barn: By removing all Rubbish and Litter. Have your furnace and stove pipes in proper condition. Lightning Rods properly installed are more than 99% efficient.

In Your Church: Have chimneys properly cleaned out before starting your furnace. Never put on an extra fire except when someone is on hand to attend to it.

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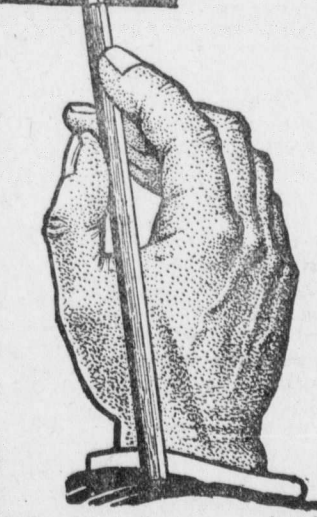
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How to say "No!"

Mark Your Ballot with an X after Each Question under the word "No"

Table with 4 questions about Ontario Temperance Act repeal and alcohol sales, with columns for YES and NO and X marks.



Above is an exact reproduction of the Referendum ballot, showing the correct way to Vote in order to sustain the Ontario Temperance Act as it stands.

Everybody should study the four questions and realize exactly what they mean. Do not be misled by the insidious demand for "light" beer.

The beer of the ballot is 118% stronger than the Ontario Temperance Act now allows, and over five times as strong as the limit allowed for beer defined as non-intoxicating in Great Britain and the United States.

Answer Each Question: 1. Unless you vote on every question your ballot is spoiled. 2. You must mark your answer to each question with an "X" only. Anything else would spoil your ballot.

"No!—Four Times—No!" No repeal; No government beer shops; No beer saloons; No government whiskey shops.—Four X's, each under the word "No."

Ontario Referendum Committee. JOHN MACDONALD, Chairman; D. A. DUNLAP, Treasurer; ANDREW S. GRANT, Vice-Chairman and Secretary (100' Excelsior Life Bldg., Toronto)

FIVE MINUTE SERMON

By Rev. M. Bossart

SEVENTEENTH SUNDAY AFTER PENTECOST

GOD IS LOVE AND DESIRES NOTHING BUT LOVE

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself." These two commandments are the essence and sum of the contents of the law and the prophets. According to our Lord's teaching in today's gospel all religion consists in genuine, childlike love of God, our Father, and brotherly love of all men, as being children of the same heavenly Father. In fact, God is love, and desires nothing but love.

1. God is love, all the doctrines of Christianity proclaim this fact; He is love, and for this reason He created the world and peopled it with human beings, giving them immortal souls, equipping them with many glorious privileges and powers and destined them for eternal happiness. God is love, and His love caused Him to give us the commandments as our guide on the way to heaven, and to send His holy angels to be our companions and protectors along our difficult path. Even the numerous afflictions with which God chastises the wicked and tries the righteous—even hell, created to deter men from evil by the prospect of terrible punishment—proclaim to us God's love.

God is love, and therefore He had mercy upon our fallen race, and sent His only-begotten Son to seek and to save that which was lost. All Christ's life on earth, all His actions and sufferings, and especially His death on the Cross, teach us the same lesson: God is love! We learn it again from the holy Sacraments, those precious sources of grace that supply strength to the weak and weary traveller on his journey through life—especially from the holy Sacrament of Penance, in which God so tenderly welcomes the penitent sinner, and still more from the most holy Sacrament of the Altar, where Jesus gives Himself to be our food. We learn it also from the holy Sacrifice of the Mass, when in an unbloody manner our Lord Himself renews His death on the Cross, and offers Himself daily, as once on the Cross, to make atonement to His heavenly Father for the sins of men. We might survey all the doctrines and institutions of Christianity, and everywhere we should find them to be proofs and manifestations of God's love.

2. But God, being love, desires love. All the teaching of Christianity on this subject of morals may be summed up shortly thus: "Love God with thy whole heart, and love thy neighbor as thyself."

Whoever loves God with his whole heart is doing all his duty to his Lord and Master. He delights in thinking of God, and does his best to live so as to please Him. He thinks, speaks and acts only in accordance with the will of God. He obeys those in authority, because it is God's will; he keeps grand in his heart, encourages his household to do right, trains his children in the fear of the Lord, and watches over his subordinate, that they may not stray from the straight path. He assists devoutly at public worship, because God desires us to pray together and to edify one another. A man who truly loves God, bears with patience whatever suffering God sees fit to send him, knowing well that God can do no wrong; his confidence in Him is firm as a rock, and never wavers. In short, whoever truly loves God is careful to avoid all that might displease his heavenly Father, even in the least degree, and says, like Joseph the patriarch, "How could I do evil in the sight of my God?"

Yet God's commandment of charity is fulfilled perfectly only by one who at the same time loves his neighbor as himself, for thus he discharges all his duties towards his fellow man. He who loves his neighbor as himself allows no angry or revengeful thoughts to rise up in his heart; he hates no one, and never returns evil for evil; he grieves over the sin committed by one who injures him, far more than over the wrong that he suffers. He is unjust to no one, but gives to each his due, treating others as he would wish to be treated by them. He never begrudges another his good fortune, and rejoices not in the losses and failures of others, but shares their happiness when they are prosperous, and their sorrows when they are in trouble.

He who loves his neighbor as himself always thinks and speaks well of others, for he would wish them to think and speak well of him. He never talks scandal, nor does he repeat any evil that he may have heard, but does his best to conceal his neighbor's faults and to put the best interpretation upon their actions. He who loves his neighbor as himself exerts himself to do all the good that lies in his power, and to help others to the utmost of his ability. He is particularly zealous for the salvation of souls, desiring all to be good and happy. Hence he warns those who go astray, he instructs the ignorant, sets a good example to everyone, and prays that all men may be saved.

The man, therefore, who truly loves God does all these things. Let us, too, always strive to act thus, and then we shall be able truthfully to assert that we love God, and do our duty perfectly to our fellowmen, and then we may venture to hope that God will some day take us to Himself in His grace and love. Amen.

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Quickly Relieved By "Fruit-a-tives"

ROCHON, P. Q.

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I consider that I owe my life to 'Fruit-a-tives' and I want to say to those who suffer from Indigestion, Constipation or Headaches—try 'Fruit-a-tives' and you will get well!"

CORINE GAUDREAU.

50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE RECRUITING OF CATECHISTS

Although every age of the Church has its peculiar difficulties and dangers, which have to be faced and overcome by means of spiritual arms, it seems to the thoughtful observer that the dangers of today outweigh those of any preceding age and call for entirely exceptional alertness and activity on the part of the watchmen of Israel.

If there was formerly looseness of morals to be lamented and combated, it was called looseness of morals, whereas the modern tendency is to dignify a very hateful thing with a respectable name and to indulge in evil, while calling it, if not good, at least endurable. What was once bewailed as decay of religious spirit is now dubbed by many 'broadmindedness' and tolerance. Restiveness under authority, whether civil or parental, used to be viewed as a mark of waywardness deserving reprobation, whereas in these latter days it is not seldom very mistakenly looked upon as commendable self-assertiveness. Add to all these disturbing elements the unsettled state of public affairs and one is bound to see with many misgivings that a deadly blow is aimed at parental control, at public authority, and at the very foundations of religious faith and practice.

The greatest safeguard of the body politic is religious instruction, especially that received at the knee of a devoted and self-sacrificing mother; but changes, almost radical in their nature, have made such mother's right sparse, with consequent injury to family piety and to the spirit of religion in general.

How to supply what is wanting? The young must have a teacher; that teacher must have a certain fitness for the work, must have prudence and perseverance, and must follow some system. The catechist needs time for the work, must secure the attention of the children, must maintain order if the children's attention is to be held, and must repeat and repeat until the lesson has been grasped. Who is the catechist? Whence to be summoned? How to be attracted to the work? How to be endowed with the blessed quality of constancy?

Where our religious are in charge of primary and grammar school education we are mercifully delivered from all concern about duly qualified catechists, since it is a part of their vocation to train their little charges in the way of God's commandments and counsels. The question, therefore, is how to secure those who, although in the world, possess in no small degree the zeal, the love for souls, and the devotedness of those who have been called to the religious life.

Our opinion is, in the first place, that girls, or 'youngish' young ladies seldom show the requisite qualities; for, whatever else they possess, they are very often lacking in constancy. Social attractions, for example, may be suffered to outweigh their zeal for regularity in teaching the catechism. To illustrate by an example: In a certain parish where the catechism was taught by four young misses, all four failed to put in an appearance on a particular Sunday, though not one of the four was ill, and thus the whole catechism class was badly demoralized. Similar reasons militate against building our hopes on 'youngish' young men.

Without stopping to rule out all uncertain or unreliable classes of prospective catechists, we may say off-hand that the most promising and most fruitful source from which to expect candidates for the apostolic work of teaching the catechism would be the teaching profession; for it offers educated and enlightened men and women who have embraced a laborious and trying lifework which gives them a knowledge of children, and for that reason, if for no other, ought to develop in them a sympathetic love for their young charges and an intelligent zeal for promoting their welfare. To the writer's personal knowledge, such devoted friends of children have been found and utilized in the United States where confessional schools are the exception and so-called public 'non-sectarian' schools are the common rule. After

having coped with the difficulties which are bound to crop out in a class of fifty or more youngsters, these teachers have remained after school hours and have taught their children the catechism or have accompanied them to some nearby church and have there supplemented their classroom work by imparting the Christian doctrine to children who otherwise might never know enough about their holy religion to respect it, not to speak of living up to the spirit of its laws.

Where Catholic teachers are not available, there is hardly a parish that cannot point with pride and thankfulness to two or more ladies, with few domestic calls upon their time and strength, who are ready for any good work that the pastor may recommend to them; and surely 'instructing others to justice' is not only a good work but is even one of the most commendable of good works. Nobody, we take it, will fail to recall the golden counsel of the late Pope Pius X, of holy memory, who, when asked by a committee of ladies how they might employ themselves in the cause of the Church, promptly answered, 'Teach the catechism.' That illustrious Pontiff who had risen from the post of assistant in an unimportant parish to the exalted dignity of the Papedom, knew from personal experience with the young and ignorant the vital importance of training their early steps in the way of God's commandments.

L'union fait la force, the great seal of heroic Belgium tells us. It is this union of effort which must make a success of catechizing, and this union to be successful, demands some kind of organization, either as a distinct parish society or as a distinct department of a parish society, under the general direction of the pastor. This is requisite if the number of the pupils is at all considerable.

We know of a city parish covering a relatively large area in which the zealous and untiring pastor has established a dozen centers where the catechism is taught on certain appointed week days; and he keeps up the interest of both catechists and children by frequent visits which are never of a perfunctory character. His parishioners are generally speaking, poor, unlettered working people, with no leisure for properly instructing their children. Young women engaged in home duties are the pastor's main dependence for catechists.

A similar course ought to be followed when the parish includes a number of outlying missions and stations which are visited at more or less frequent intervals; for if in a closely built up parish the need of a catechetical instruction is very great, it is greater by far in the missions where the allurements of non-Catholic religious services, social, 'pound parties,' Christmas trees, and the like, are an ever-present danger to the faith and to the practice of the faith.

For our part we are in favor of a distinct organization with its medals or badges; we think it should be one of the most esteemed of parish societies and that its members should have their days for religious celebrations as well as for social relaxation, with a picnic or a dinner. In all these details distinctiveness and not empty show should be the aim. There should be, moreover, an annual outing for all the catechists and all the children. The outing has many advantages for all concerned. Among such advantages may be mentioned the esprit de corps which is thereby fostered and strengthened and the encouragement given to the individual catechists and pupils alike.

After all has been said and done, the one prime factor to be kept in view at all times, is constancy or perseverance on the part of catechists and children. A personal inspection of the catechism class or classes will be stimulating the catechists to continued effort and of inducing the little ones to be prompt and regular in their attendance at what ought to be impressed upon them as a class of vast importance and far reaching consequences.

"Far and from the uttermost coasts is the price" of an efficient catechist; for he truly co-operates in saving souls. To be invited to act as a catechist is to be afforded an opportunity to carry on the very work which brought our Divine Lord from the bosom of His Eternal Father, namely, to train man's vision for Heaven and to guide man's feet toward the realization and fulfillment of that petition of the Lord's Prayer, "Thy Kingdom come."

HENRY J. SWIFT, S. J.

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CHATS WITH YOUNG MEN

LIFT HIM UP

Lying so low in the gutter, Degraded and black with sin, With garments tattered and filthy— More shattered and foul within.

anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

OUR BOYS AND GIRLS

AT DEAD O' THE NIGHT, ALANNA

At dead o' the night, alanna, I wake and see you there, Your little head on the pillow, with tossed and tangled hair,

JEALOUSY

Jealousy spoils pleasures and destroys friendships; therefore it is most necessary to overcome a jealous temperament.

HE WAS A MAN

He thought, he planned—he worked. He never believed that anything was too unimportant not to do right and well.

THOSE PUNCTUATION MARKS

"Oh, dear!" sighed Warren as he came in from school one day, "I wish we didn't have to learn so much about periods and commas and semi colons, and such things. I hate them!"

SOUND ADVICE TO GIRLS

No better advice was ever bestowed upon a girl than that given by a worldly-wise matron to her daughter on the subject of male acquaintances.

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once upon the happiness and success of life. Recognize no man to whom you have not been properly introduced by a mutual friend who will give some information about him.

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Victory Loan, 1919

The man who has practised saving is the man who will be able to profit by this opportunity for sound investment, and at the same time show his patriotism in a practical way.

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before fled away from the scene in horror. Angelo leaves a wife and two children in Italy, and it can be safely stated that he was the first Italian ever buried in this country without a single countryman to attend his funeral.—Exchange.

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OBITUARY

MRS. PATRICK GAFFEY
The funeral of the late Mrs. Patrick Gaffney, a highly respected resident of Logan Township, near Mitchell, was held in St. Bridget's Church, Saturday, Sept. 20th, 1919. She was born in Elice Township about fifty-seven years ago, and is survived by her husband and a family of ten.

DIED

CHOKEN.—At Kinkora, P. E. I., on Sept. 9, 1919, Francis Choken, aged sixty-two years. May his soul rest in peace.
MOHAN.—At Emerald Jct., P. E. I., on Sept. 13, 1919, Hilda May, daughter of John and Mrs. Mohan, aged nineteen years. May her soul rest in peace.

What is experience? A poor little hut constructed from the ruins of the palace of gold and marble, called our illusions.—Abbe Roux.
A kind man is a man who is never self occupied. He is genial, he is sympathetic, he is brave.—Father Faber.

TEACHERS WANTED

WANTED A SECOND CLASS TEACHER for S. S. No. 13, Westmeath, Ont. Salary \$200 per annum. Duties to commence at once. Apply to Robert Spattwood, Sec. 2188-2 Westmeath, Ont.
WANTED A CATHOLIC TEACHER, HOLDING a 2nd class professional certificate, for the English Parochial school, Little Current, Manitowish Island, Ont. Apply stating salary and experience to Laurent Lesage, Sec., Little Current, Ont.
WANTED FIRST CLASS SHOE REPAIR man. Catholic preferred. Must be steady, good recommendations; must be willing to commission. Apply Box 145, CATHOLIC RECORD, London, Ont.
WANTED A FIRST CLASS SHOE REPAIR man. Catholic preferred. Must be steady; good recommendations; good wages. State whether married or single. Apply Box 1144, Smith's Falls, Ont.
WANTED FOR BISHOP'S HOUSE, TWO reliable women experienced in domestic service; one to do the cooking; other to have charge of rooms; two need relatives or intimate friends of each other preferred. Comfortable home and good salary. Apply to Box 181, CATHOLIC RECORD, London, Ont.
WANTED A GOOD GENERAL HOUSE-KEEPER, a woman about forty years. This is a good position for a capable woman. Two adults in family; plain cooking; small hours. Duties to commence 1st Sept. Apply stating age, experience and wages expected to Mrs. M. P. Byrnes, Collingwood, Ont.

CHILDREN FOR ADOPTION
CATHOLIC HOMES WANTED FOR THE following children: Sister and brother, six and three years; Sister and brother, twelve and five years; Three brothers, nine, five and four years. We would like, if possible, in these instances, to place children of one family in the same home. The girl twelve and boy five years of age are especially nice children and it is particularly desirable that they be placed together. Applications received by William O'Connor, Children's Branch, 123 University Ave., Toronto, Ont.

FARM FOR SALE
VANCOUVER ISLAND, FARM FOR SALE. 125 acres; 50 cleared. Small orchard; lake frontage; mile from beautiful sea beach on Gulf of Georgia; sea and lake fishing; hunting grove, a pleasant, etc. Frame house; drilled well; splendid water supply; large new barn and out-houses. Good stock of sheep, Churches and schools. Railway station and steamer pier 3 miles. Excellent market. Rural mail. Splendid location for beautiful home: \$250 per acre. Apply Box 150 CATHOLIC RECORD, London, Ont.
2186-11

FARM FOR SALE
ONE HUNDRED ACRES, IN THE COUNTY of Wellington, Lot 3, Concession 4, Township of Arthur, 1/2 of a mile from school and 3 miles from the village of Kenilworth—a good business village and C. P. R. Station with Catholic Church. On the farm is a two story red brick house, modernly equipped with furnace and bath; hot and cold water. Bank barn 42x56ft., with convenient water tanks supplied by windmill on a never failing spring well; a large stock shed 20x40 ft., with comfortable hen house; a driving shed 30x40 ft. The farm is all clear, a first class state of cultivation and fenced mostly into 10 acre fields with lane all through and gates into all the fields. There is also 1 acre of good bearing orchard and 1 acre of young orchard. This is a most desirable property and can be had on very easy terms. For further particulars apply to Edward J. Brennan, R. R. No. 2, Kenilworth, Ont.
2186-4

WANTED A PERSON TO ACT AS ORGAN-ist and housekeeper in a country parish in Ontario. State salary and references. Box 149, CATHOLIC RECORD, London, Ont.
2186-11

TRAINING SCHOOL FOR NURSES
HOTEL DIEU, ST. JOSEPH, WINDSOR, Ont. There are vacancies in our Training School. Young women desiring to enter as pupil-nurses. Address Sister Superintendent, Hotel Dieu, St. Joseph, Windsor, Ont.
2185-5

MERCY HOSPITAL TRAINING SCHOOL for Nurses, offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age and have one year of High school or its equivalent. Pupils may enter at the present time. Applications to be sent to the Directress of Nurses, Mercy Hospital, Toledo, Ohio.
2185-11

ST. JOSEPH'S HOSPITAL, REGISTERED School of Nursing, Far Rockaway, New York. Conducted by Sisters of St. Joseph, affiliated with Long Island College Hospital. Offers a two and one half year course in general nursing. Must have one year High school or equivalent. Allowance fifteen dollars per month. Separate Nurses home. Class is formed in October.
2185-8

FREE TO GIRLS
Big Doll and Doll Carriage
This Big Doll is 15 in. tall, has jointed legs and arms and natural head hands and feet. The Doll Carriage has steel frame and wheels and the seat, back and hood are made of leatherette. It is 24 inches high and is just the right size for the Big Doll.
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Address: HOMER-WARREN CO., Dept. C. R., Toronto



AN ENEMY OF MANKIND
A Subtle Foe to Deal With
The subtle, unsuspected enemy, which, taking hold on the kidneys, saps them of their strength and vitality, rendering them inactive and unable to remove the poisons and waste substances from the blood, should immediately be dealt with. All who suffer from backache, pains in the sides, sciatica, rheumatism, neuralgia, constant headaches, constipation, that helpless feeling of lassitude, stiff, swollen joints, hands and ankles, sore muscles, sleeplessness, floating specks before the eyes, irritability, should at once begin treating the kidneys with Gin Pills, which are by far the most effective remedy for diseases of this vital organ.
The first sign of pain in the back or side is warning enough. Do not delay. Once the kidneys and bladder get out of order, most serious, and often fatal consequences are likely to follow in quick succession. Get a box of Gin Pills today, and correct the derangement before it is too late. At all druggists or dealers, 50c. Money refunded if not satisfied. Free sample on request.
The National Drug & Chemical Co. of Canada, Limited, Toronto, United States Address, Na-Dru-Co., Inc., 202 Main St., Buffalo, N.Y.
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Wanted at Once Two Catholic Teachers for the High School Department of St. Jerome's College, Kitchener, Ont. Apply to Rev. W. A. Beninger, C. R.

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FARM FOR SALE
One hundred acres, in the County of Middlesex, Lot 3, Concession 14, Township of Middlesex, 11 miles from Mt. Carmel Church and two story brick house with basement and attic, modernly equipped with furnace and bath. Bank barn 42x56ft., with stone basement equipped with Driving house and hog pen 24x30ft. On the good road, Rural Mail Delivery. The soil is the choicest clay loam thoroughly underdrained, good orchard, having 90 acres cleared, 3 acres of choice hardwood timber. For further particulars apply to Lewis Rowland, Alton Craig, Ont., R. R. No. 3,
2183-6

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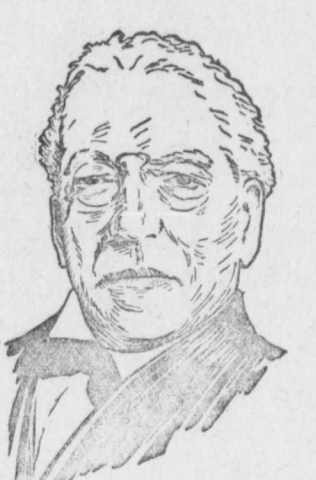
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Send us your name and we will send you the cards to sell. When sold send us the money and we will send you the Rosary by mail, with all charges prepaid. Address:
Homer-Warren Co., Dept. C. R., 56 King St. W., Toronto

Wanted at Once Two Catholic Teachers for the High School Department of St. Jerome's College, Kitchener, Ont. Apply to Rev. W. A. Beninger, C. R.

Comradeship
ADMIRAL Sir David Beatty, when speaking at Leicester a few days ago, said:—
"We have been through four and a half years of a great struggle. We have all learned something—the true value of comradeship. Comradeship has enabled us to win the war."
Realizing the significance and truth of this statement the Citizens' Liberty League appeals to the people of this Province to develop the spirit of comradeship, mutual forbearance, toleration and sympathy. Let us be fair-minded, less rigid, more reasonable, and more willing to give and take.
The workingmen of Ontario appeal for better beer—non-intoxicating beer—beer containing 2.51% alcohol by weight—THE BEER OF THE BALLOT.
Samuel Gompers, the world's greatest labor leader, stated the workman's position clearly when he said:—
"The normal men, the men of Labor who work eight hours a day and no more, the workmen who earn decent pay, the workmen who have comparatively comfortable homes, they do not want the artificial spirit. The man of normal spirit finds comfort in pleasant surroundings; he does not need, and, as a rule, will not partake of intoxicating drinks; he shuns the effects of intoxicants. What we now ask is that the men of Labor, the masses of our people, shall have the opportunity to drink a glass of beer of not more than 2 1/2% by weight of alcohol in that beer, and I am told you cannot drink enough of that character of beer to get drunk even if you tried."
Scientific tests, practical experiments and thorough research prove that beer of even greater strength than 2.51% of alcohol by weight, is absolutely non-intoxicating. (The results of these tests have been filed with the United States Circuit Court of Appeals.)
As no harmful results can possibly come from drinking beer of this quality—is there any fair or logical reason why the working men should not have the more palatable beer for which they are asking—THE BEER OF THE BALLOT?
Support the working men and the Citizens' Liberty League in the endeavor to obtain a fair, just and reasonable compromise on the present too drastic prohibitory legislation.
Vote "YES" to all Four Questions
Mark your ballot with an X. Any other markings will spoil it. Remember, also—every voter must vote on every question or his ballot will be spoiled.
Citizens' Liberty League
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Admiral Sir David Beatty



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