

go down to meet him and that's the reason we're so late," Marion was saying breathlessly.

"And mother says if we go now we'll be in time for Benediction and that will be better than missing it altogether—"

"So, come on, let's hurry," Anne said, taking the old lady's hand. Then in a mysterious whisper as they went out to the car: "And you're to come over to our house for a little while after Benediction, 'cause we're going to have—guess what?"

"I'm sure I don't know," "The Littlest Lady" replied, rather tremulously.

"Ice cream!" Anne announced triumphantly.

"Father brought a friend," Marion told her as they seated themselves in the car. "At least he came up with him on the train and is coming out later. They can stay till Monday. Isn't that fine?"

"Yes, indeed," Mrs. Stewart murmured. "How happy your dear mother must be!"

And all the time she was in a flutter of happiness herself that these dear people had not forgotten her. For prayers at Benediction rose more fervently than ever. God had been so good to her, had blessed her more than she deserved; for had He not through long and desolate years kept alive in her heart the clear spark of hope which made the lonely life—the hope once again to see her youngest son who had gone away in his youth and had never returned?

Not in twenty years had she had a line from him. When her other children were alive she was happily and prosperously situated. But changes had come. Death, financial troubles and again and yet again death, until she was alone in the world and found herself at seventy an inmate of the Old Ladies' Home.

All these years she had hoped and prayed for Hugh's return with a faith that never faltered and a firm belief that in God's own good time she would see her son again. And her belief had been strengthened all during May with the happy opportunity of attending May devotions, when her petitions went up passionately to the tender Mother whose heart beats in sympathy with all mother's hearts.

The prayer, "Send Hughie back to me!" was over on her lips, and she murmured it to-night with her eyes on the Tabernacle. She was repeating the services over, she followed the children down the aisle, when something in the turn of a man's head at the rear of the church set her old heart to beating quickly. He had arisen, a broad, sturdy figure in khaki, but in an instant was hidden from her by the crowd.

"Ah, well," she reminded herself with a patient sigh, "I don't suppose it could be Hughie!"

But she was shaken by the vague resemblance and was very quiet on the way home, a quiet unnoticed by the children in their excitement over father's arrival. They were in a fever to get back to him.

"Here we are!" James exclaimed, jumping out before the car came to a stop. "Now for the treat! Hurry!" rushing toward the house.

Proper Marion was disgusted. "You'd think he'd never had ice cream before!"

"Never mind, dear," soothed "The Littlest Lady," "all youngsters are the same way. Don't you know little boys are hollow from their heels up?"

Father's friend had evidently arrived and Major and Mrs. Zettler were chatting with him in the living room. They stood up as the children came in with Mrs. Stewart.

"Here she comes, father," James was saying, "The Littlest Lady" you know—"

"I'm so glad to see you, Mrs. Stewart," Mrs. Zettler came forward cordially. "I want you to meet my soldier husband."

"I'm happy to know Major Zettler," Mrs. Stewart said, with her gentle smile.

Then she turned, as her hostess led, to the stranger at the Major's left.

The man was staring at "The Littlest Lady" in ghastly, stupefied amazement. As her eyes met his she gasped and began to tremble.

"Hughie!" she cried.

"Mother! Is it mother?" the man uttered hoarsely. "I—I thought you were dead."

The Zettlers stole quietly from the room, tears frankly running down Mrs. Zettler's cheeks, while the children stared at each other, round-eyed and whispering in their amazement. Here was in truth a thrilling development. "The Littlest Lady's" son come back, and they never knew she had a son!

"I wonder how it happened, father," Marion said softly, "that he thought she was dead, I mean."

Mr. Zettler shook his head. "I don't know, dear," he replied, "He's been a great wanderer. He has told me about his travels all over the world, and I dare say he became careless about writing and a little forgetful, maybe, of those he left behind. That might be one explanation," smiling gravely.

"When I grow up and go away if I won't forget my mother," James announced importantly. "Say, mother, in a wedding tone, 'don't you think, unless we eat it pretty soon, the ice cream will be all melted?'"

"And haven't you one word of respect for me, mother?" Hugh Stewart was saying, brokenly.

"Oh, no, Hughie!" she answered quickly. "We have no time for reproaches, you and I—only for thanking God and His Blessed Mother for sending you back to me."



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THE IDEAL OF WOMANHOOD

The old order is passing away and will soon be replaced by the new. Old methods have become obsolete old words antiquated, old ideals thrown aside. Hence it is deemed a reproach to be a dreamer about the past, a dour upon the dead and gone, an admirer of classic antiquity. Is truth, then, something relative or absolute, subjective or objective, transient or permanent, changing or immutable? Is it a matter of taste or feeling, of temperament or temperature, of prejudice or education, of local custom or national ambition? Does it depend on time or place, on persons or things, so that what is true today may be false tomorrow, and what is right for one generation may be wrong for the next? Or, on the other hand, are not truth and goodness, right and beauty based on the essential nature of things, and therefore permanent and immutable? In mechanical invention and in material efficiency, doubtless the world has advanced; but in spiritual ideals it has gone, and is still going, backward. One of these vanishing ideals is the ideal of Christian womanhood.

The Son of God was the only One in all this world who had the privilege of choosing His own mother, and the power of making her what He would have her to be. Hence we conclude that the Immaculate Virgin must have been the highest type of womanhood. And if she was so then, she is so today, and will remain so till the end of time. She had all the graces of womanhood, all the virtues which we admire and reverence in woman. Apart from her utter sinlessness, which other women cannot hope to imitate, she had purity and modesty, gentleness and sweetness, grace and comeliness, thoughtful sympathy and patient endurance. Now contrast her with the modern type of woman, and note the difference. We could never picture the Blessed Virgin with an axe in her hand chopping down a saloon, like the late Carrie Nation. We could never, even by the wildest stretch of the imagination, picture her as tied to a seat at a political meeting so that the police could not remove her when she began to scream in order to drown the speaker's voice for his lack of interest in the feminist cause.

We of our not fancy her hacking works of art to pieces with a carving knife in order to make an impression on parliament, nor throwing herself under the feet of a winning horse at the Derby races so as to take vengeance on the King for his apathy towards the female movement. We cannot imagine her at the head of a parade waving the red flag of anarchy and cheered by the rabble of the town. Nor again can we picture her on a public platform advocating free love and the degradation of her sex, and cheered by foreign socialists and godless anarchists. All these extravagances are utterly foreign to our idea of Christian womanhood.

The modern champion of female rights demands a fair field and no favor. If she wants no favors, then our code of chivalry must be repealed and replaced by a code of equity. If she wants no favors, then all those men—and their name is legion—who sacrificed their lives in wreck or conflagration to rescue a woman, who was oftentimes a stranger to them, were fools for their sacrifice and, on feminist principles, they did doubtful honor to the female sex. If suffragettes want no favors, what will become of all those graces and reverences that cluster about the name of woman? If they persist in thrusting themselves into competition with their brother man, he will at length cast them aside in disgust, and bid them go back to their old inferiority, to the inferior rank which they occupied before the advent of Christianity.

Another modern shibboleth is: "Emancipate woman. Get her away from the home. Rescue her from the domination of man." Emancipate woman! Why, she was emancipated centuries ago by Christ Himself. He found her a slave and He left her free. Before the coming of Christ, woman was regarded merely as an instrument to give man pleasure, or as a nuisance to be tolerated for the propagation of the race. Christ in elevating and honoring His own mother, elevated all women by the dignity of matrimony to the dignity of woman by the hand, lifted her up, placed her by the side of man, and made him regard her as a companion and an equal not as a servant, much less as a slave. Woman was

emancipated centuries ago, and she owes her emancipation to Christ and His Church; she will retain her elevation and emancipation in the degree that she cleaves to the preaching of Christ and the teaching of His Church.

If woman owes all to the Church, we hasten to add, and we are proud to say, that the Church owes much to her. The history of the Church shows what woman has done at untold sacrifices to relieve the sufferings of mankind. Contemplate her on the battlefield breathing hope into the ear of the dying soldier; or stay at home who are often exacting, critical and thankless; behold her waiting upon the helplessness of infancy and the decrepitude of old age; see her growing prematurely worn in the drudgery of the class room, follow her into the hovels of the poor and see her introducing a reproach where a ray of sunshine had none entered; and when you have contemplated her ministering to the wants of humanity in her various vocations, then tell us if Christian woman, who is modelled on the Mother of God, be not in very truth the salt of the earth and the light of the world.—Catholic Union and Times.

CONTROL OF THE IMAGINATION

Of certain people whose condition is bordering on craziness we say that they have "fixed ideas." Now their ideas are fixed because they have lost, either through illness or other cause, control of their imagination. This is even more the case with those who are entirely insane. But any mental preoccupation is to be charged to a faulty working of the imagination. From this it appears how important a role the imagination plays in our mental or moral life.

Waiving the case when the imagination is vitiated through disease of the brain, that faculty is susceptible of good or bad habits which give it a certain fixity or way or another. We have heard of boys who became criminals through frequent reading of dime novels. Their imagination had got under the spell of the bloody stories with which it was saturated. Even more lively than of stories is the impression of the moving pictures. If they are unwholesome they poison the fancy, and the poison is bound to show itself in vicious actions.

This is why it is so dangerous to frequent unhealthy movies, or to read improper stories, or to give full sway to the morbid curiosity of the senses. By all these means the imagination is corrupted. The corruption then first engages the sensual appetite, and the latter exercises a pressure on the will to reduce it to illicit actions. There are laws which govern the working of our faculties, as there are laws which govern the movements of the earth and the stars. If you do not guard your senses and your imagination from evil, you will be carried to evil deeds by an inexorable law. "Sow a thought and you will reap a deed; sow a deed and you will reap a habit; sow a habit and you will reap character; sow a character and you will reap a destiny."

That for which the imagination is won appeals to our heart and our will. Therefore, God has given us a religion which has much in it to move the imagination. The splendor of the house of God, the beautiful ceremonies of the Mass and the Sacraments, the fragrant incense, the dim light of the sanctuary lamp, the dim light of God's presence—all these and a hundred other things are adapted to the nature of man whose soul movements are in such close dependence on the imagination and, inasmuch as it is our life's task to rise above the earthly things that intrude upon us with a certain importunity, we must use the antidote of reading God's word and meditating on it, so as to counteract the vivid impressions made by the dazzling scenes of this material world.—S. in The Guardian.

AN INTELLIGENT INSECT

When Mark Twain was editing a weekly journal in a small Western town a subscriber wrote to him to remark that he had discovered a spider concealed in the folds of a recently delivered paper. The writer wanted to know whether such an occurrence was a sign of good or bad luck. The young editor replied in the next issue as follows: "Constant Reader—The appearance of a spider in a recent copy was a sign of neither good nor bad luck; that intelligent insect was merely studying our columns in order to ascertain whether any store in the neighborhood had failed to advertise in our paper, in order that he might make for that establishment and there weave a web across the doorway, where he might dwell in undisturbed peace."—The Argonaut.

Thomas a Kempis adopted as a motto: "I sought for rest, but found it not, save in a little corner with a little book." What he found he gave forth. His own "little book" was the New Testament, and reading it in a quiet cell, or within a shady nook among the trees, he learned how to write his imitation. Many an hour of heavenly rest has he furnished us by that "little book." A daily custom of good reading is like prayer. It may be left in God's hands for a future—often a very near future—of advancement in virtue.—Rev. Walter Elliott, C. S. P.

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Actual Experience
The Ontario Temperance Act is Emptying Ontario's Jails

Jail Commitments Before and After Passage of the Act.	
ALL CRIMES	DRUNKENNESS
1915—20,357	1915—6,235
1918—13,242	1918—2,595

From Annual Reports of Inspectors of Prisons 1915 and 1918, and Schedule H, Report of the Board of License Commissioners for Ontario for the year 1918.

ONTARIO'S experience with prohibition under the Ontario Temperance Act since September 16, 1916, has been all the argument any fair-minded man or woman wants, to prove that the Act should neither be repealed nor weakened by Amendments.

Jail Commitments for crimes and offences of all kinds have decreased more than one-third since 1915.

Jail Commitments for drunkenness alone decreased from 6,235 in 1915, the year preceding the Act, to 2,595 in 1918.

Jail Commitments for drunkenness decreased despite the fact that the Act makes drunkenness in public places a "prima facie" offence, punishable by fine or imprisonment, whether accompanied by "disorderliness" or not. A drunken man on the street has become a rare sight.

The number of commitments for drunkenness in Ontario in 1918 was the lowest in seventeen years, although the population of the Province increased by over 500,000.

Some jails received no drunkards in 1918 at all. Others show well nigh unbelievable decreases, notably in the cities and larger towns.

Do you want to see the taste for alcoholic beverages revived, and the population of Ontario's prisons, jails and lock-ups restored?

If you are convinced that drunkenness is undesirable in this Province mark X in the "No" column after each question.

"No!"—Four Times—"No!"

Each and every one of the four questions on the ballot paper in this Referendum must be answered or your ballot is "spoiled." And unless you mark X after each question in the "No" column, the Ontario Temperance Act will be spoiled, and years of Temperance progress lost.

Ontario Referendum Committee
JOHN MACDONALD, Chairman
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ANDREW S. GRANT, Vice Chairman and Secretary
(1001 Excelsior Life Bldg., Toronto)

FIVE MINUTE SERMON

BY REV. M. BOSSART

FIFTEENTH SUNDAY AFTER PENTECOST

WE KNOW NOT WHEN, HOW AND WHERE DEATH WILL OVERTAKE US

The thought of the young man on his bier, of whom we read in today's Gospel, arouses very serious and profitable considerations in our minds. We are reminded of the solemn truth that each of us, sooner or later, will die, as he did, on a bier ready for burial. Yes, the hour will come, when the Angel of Death will lay his hand upon us, when our hearts will cease to beat, and our limbs will stiffen; the hour will come for the bell to toll, and for our bodies to be carried to the grave. We know not when this hour will be; our own experience and Holy Scripture both teach us that it is hidden from us, but no reasonable person can possibly doubt that one day he will have to die.

1. We know not when we shall die. No man knoweth when his end shall be; he is aware that he will die, and that every step brings him nearer to the grave, but he cannot tell when death will overtake him, whether by day or by night, whether soon or at some distant date. Our Divine Saviour often told His disciples that they would not know at what hour the Lord would come, and bade them be vigilant. No position and no age affords security against death. You will be convinced of this truth if you go to the churchyard and read the inscriptions over the graves; every age is liable to death.

2. We know not how we shall die.—what will be the manner of our death. Death presents itself in many different forms; some die after a long illness, others suddenly; some receive the Sacraments of the Church, others are deprived of all spiritual assistance; some linger on for years, in constant expectation of death, others pass away without a moment's warning; some die an easy death, others suffer a terrible agony. Yes; death comes in many different forms, and we know not how it will come to us.

Where we shall die is equally uncertain; but there is no place in the world where death cannot find us out. "If I take my wings early in the morning, and dwell in the uttermost parts of the sea," even there he will discover me; nowhere can I be safe from him, neither in town nor country, neither on mountain nor in valley; neither in a palace nor in a cottage; everywhere I am within reach of his powerful hand and of his shaft. One man dies at home, another abroad; one in his bed, another amidst the wayfarers. The fact is that Protestantism has from the beginning been uncertain and by its very nature cannot define the Sacraments, give their origin or explain their effects.

Private interpretation of the Scripture and justification by faith alone logically lead to a rejection of the Catholic doctrine of the Sacraments. Martin Luther would gladly have swept away all the Sacraments, but the words of Scripture were too convincing. Henry VIII. received the title Defender of the Faith as a reward for his defence of the seven Sacraments. His followers, the Anglicans and Episcopalians reject five of these Sacraments, admitting at the most that they may be tolerated as "lesser Sacraments." The Catholic Church clearly points out the origin of the Sacraments as well as their number, and gives us the matter and form that have been determined by Christ. The Council of Trent declares that the Seven Sacraments of the New Law were instituted by Christ. The question of fact is thus settled for all Catholics. It is often asked by unbelievers how can one reasonably believe that the pouring of a little water, with the pronouncement of a few words, will produce an effect on a human soul? Our answer is that God has given us His external will the power of conferring grace, it is evident that all Sacraments must originate in Divine appointment. Saint Thomas says, "Since the sanctification of man is the power of God Who sanctifies, it is not in the competency of man to choose the things by which he is to be sanctified, but this must be determined by Divine institution." No one but God can decree that external ceremonies shall make men partakers of His nature. It is God alone Who can authoritatively and by innate power give to external, material rites the power to confer grace on man. Saint Thomas thus explains the origin of the Sacraments: "Christ produced the interior effects of the Sacraments by meriting them and by effecting them. The Passion of Christ is the cause of our justification, meritoriously and effectively, not as the principal agent and authoritatively, but as an instrument, inasmuch as His humanity was the instrument of His divinity." The old maxim is theological truth as well as piety: "From the Side of Christ dying on the Cross flowed the Sacraments by which the Church was saved."

A MYSTERY MADONNA

SIXTEENTH CENTURY MASTER-PIECE FOUND IN A BARN

Much interest is being taken in the recent discovery of an unknown painting of the Madonna, found in a barn in Batraduzza. To keep the picture in Spain the well known Bilbao millionaire, Senor Echevarria, advanced the considerable sum demanded by the possessor, and the painting is at present deposited in the Spanish-Italian room of the Prado Museum, pending the decision of the Government to acquire it or not, says the Madrid correspondent of the times.

The newly discovered picture has been seen by a number of critics, who all hail it as a masterpiece, and there is general agreement that the work belongs to the 16th century. But there is great diversity of opinion as to the personality and even the nationality of the artist.

CONSTANT PAIN AFTER EATING

The Tortures of Dyspepsia Corrected by "Fruit-a-tives"

St. MARTIN'S, N.B. "For two years, I suffered tortures from Severe Dyspepsia. I had constant pains after eating; pains down the sides and back; and horrible bitter stuff often came up in my mouth. I tried doctors, but they did not help me. But as soon as I started taking 'Fruit-a-tives', I began to improve and this medicine, made of fruit juices, relieved me when everything else failed." MRS. HUDSON MARSHBANK, 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

The painting is on wood, less than 4ft. square, and represents Our Lady seated on a throne with the Child on her lap. A monk and a friar are believed to represent St. Benedict and St. Bernard, and at the feet of St. Bernard kneels the diminutive figure of a man wearing a cloak, on which the red cross of the Knights Order of Montesa is prominent.

The composition and many of the details, as well as the delicate colour scheme, are distinctly Italian; other points recall the Flemish Primitives; while the white tones and strong play of light and, above all, the burning fervour of spirit that emanates from the figure of the Knight and pervades the whole work, are decidedly Spanish.

The two most authorised opinions expressed so far attribute this picture to an unknown Spaniard, Don Manuel B. Cassio sees in it a work of transcendent importance for the history of Spanish art, precursor of the ecstatic figures immortalised at a later period by El Greco and Zurbaran.

A closer examination of several interesting details noticeable, in particular an Arabic inscription in the design of the carpet, and research as to the personality of the Knight, may yet throw valuable light on the origin of the picture.—London, Eng., Universe.

POWER OF SACRAMENTS IS FROM CHRIST

When Bishop Kinsman resigned from his position in the Episcopal Church he assigned as the principal cause that the church did not give a definite opinion on the Sacraments. The fact is that Protestantism has from the beginning been uncertain and by its very nature cannot define the Sacraments, give their origin or explain their effects.

Private interpretation of the Scripture and justification by faith alone logically lead to a rejection of the Catholic doctrine of the Sacraments. Martin Luther would gladly have swept away all the Sacraments, but the words of Scripture were too convincing. Henry VIII. received the title Defender of the Faith as a reward for his defence of the seven Sacraments. His followers, the Anglicans and Episcopalians reject five of these Sacraments, admitting at the most that they may be tolerated as "lesser Sacraments."

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The Catholic doctrine is contained in these facts and realizing them one will understand why Catholics have such great reverence for the Sacraments. They have their efficacy from the merits and sufferings of Christ. They are sanctified and they sanctify in His Name. He

could and He did institute the Sacraments, although He could produce the effects of the Sacraments without external ceremony. While it is not absolutely impossible for Christ to communicate this power of excellence to men, had He done so they could not have possessed it with the same perfection of Christ, for as Saint Thomas puts it, "He would have remained the Head of the Church principally, others secondarily." It is a fact that Christ did not communicate this power. He did not communicate it because He wished that men might place their hope in God and not in men and He did not wish to permit the possibility of different Sacraments giving rise to divisions in the Church.

While the Church through the council of Trent has defined that Christ is the Author of the Sacraments it does not define as a matter of faith that the Sacraments were immediately instituted by Christ. A few theologians hold that some of the Sacraments were instituted by the Apostles, using power that had been given to them by Christ. While the council did not define as a matter of faith that the Sacraments were immediately instituted by Christ, most theologians contend that it is theologically certain that Christ immediately instituted all the Sacraments of the New Law. In the decree condemning modernism, Pius X. condemned this proposition: "The Sacraments had their origin in this that the Apostles persuaded and moved by circumstances and events interpreted some idea and intention of Christ." It then continues and condemned eleven propositions which would deny that Christ immediately instituted the Sacraments.

It does not necessarily follow that Christ determined all the details of the sacred ceremonial or prescribed minutely all those things that relate to the matter and form that is to be used. Immediate institution by Christ requires only that Christ determine what special graces were to be conferred by means of external rite. It is true that in both Baptism and Eucharist Christ determined minutely the matter and form, but is not so certain that he determined so precisely the form to be observed in the other Sacraments. He ordained that there should be an external ceremony by which special graces were to be conferred, but left to the Apostles or to the Church the power to prescribe and determine what He had not the power to change—the substance of the Sacraments. This would not mean that the Church could not use her divine authority to determine more precisely the matter and form in so far as they had not been determined by Christ. This is not a new theory and is not only perfectly consistent with the decrees of the Council of Trent but will help to solve many difficulties relating to the Sacraments, and particularly to the Sacraments of Confirmation and Holy Orders. It must not be understood that Christ instituted some of the Sacraments in an implicit state. The Church does not admit that Christ personally only instituted the two Sacraments, Baptism and Eucharist, and left the institution of the other five to the Church. To accept the Catholic definition of a Sacrament it must mean that the rite which confers grace was instituted immediately by Christ Himself.—B. X. O'R.

WORLD FAMOUS LECTURER AND WIFE ARE CONVERTS

MR. AND MRS. JOHN L. STODDARD SOUGHT AND FOUND THE TRUE FAITH

It will be of the greatest interest to the readers of the Pilot and in fact to the whole public of the United States interested in literature, lectureship and travel to know that the eminent lecturer John L. Stoddard and his wife have been received into the Catholic Church. For many years the Stoddards lectures were attended by thousands in all parts of the country. He probably was the pioneer in the matter of beautifully illustrating his travel talks.

No one who has been fortunate enough to have heard Mr. Stoddard lecture can deny his power of mind, his command of language, and his appealing personality. How he would glow when describing some wonderful piece of God's handiwork in nature, although he did not then clearly see the Master's hand.

Finally came the War, the battle cries of Europe's struggling armies almost at the door of his beautiful villa in the Tyrol. Then the Stoddards saw the healing, saving hands of Mother Church stretched forth to comfort the departing souls of men whose bodies were in torment, but whose hearts were firmly fixed on God and the future life. After about two years of life in the inner war zone, where the not very distant growl of the heavy guns kept Mr. Stoddard and his wife constantly reminded that each hour of the day and night countless souls were passing out, going into the great beyond, the horror and misery around them made them see their hearts as well as their minds in arriving at a decision as to where these souls were going.—Boston Pilot.

If hope and fear go hand in hand, much more do hope and charity. But perfect charity, it must not dwell merely on what benefits we may look to obtain from God. It must put before us a higher object. It must point us to the happiness of loving God for His own sake.—Fr. R. F. Clarke, S. J.



HOTEL TULLER PARK, ADAMS AND BAGLEY DETROIT, MICHIGAN EUROPEAN PLAN 600 ROOMS CAFETERIA PAR EXCELLENCE \$2.00 UP ROSE AND CASCADE ROOMS MEN'S GILL Japanese Waiters MANDARIN ROOM Japanese Waiters We have reorganized our entire food service and are making an enviable record for modest charges and courteous and efficient service. TRY US FOR LUNCHES AND BANQUETS

Matchless Ammonia advertisement. Includes image of a matchbox and text: "NO HOME COMPLETE WITHOUT Matchless Ammonia IT HAS NO EQUAL Refuse Inferior Substitutes KEENLEYSIDE COMPANY LONDON, CANADA"

Large advertisement for Kellogg's Toasted Corn Flakes. Includes image of a box and text: "ON TOP London Kellogg's For the past twelve years the Genuine Original Kellogg's TOASTED CORN FLAKES The Big Package MADE only in London, Ontario, have climbed continually higher and higher in the estimation of the Canadian public. They are on top, and will continue to be on top because their delightful flavour can not be equalled. The package has been imitated but the high quality of the GENUINE ORIGINAL crisp, tasty flakes has never been equalled. Be sure the words, 'Made in Canada,' and 'London, Ont.' are printed in red ink on the face of the red, white and green package. All others are imitations. Prepared and toasted in the finest and most sanitary food factory on the continent. The Battle Creek Toasted Corn Flake Company, Limited HEAD OFFICE AND PLANT LONDON, ONT."

VOL-PEEK advertisement: "Mends Pots & Pans. Cooking utensils, Enamelware, Aluminum, Enameledware, Tin, Copper, Brass, Iron, etc. Easy to use, no tools required, ready for use in 3 minutes. Leaves a pot for 24 hours. Sold by your Dealer, or postpaid by Vol-Peek, Inc., Box 201, Montreal."

STAMMERING advertisement: "For stuttering overcome positively. Our natural methods permanently restore natural speech. Graduate pupils everywhere. Free advice and literature. THE ARNOTT INSTITUTE KITCHENER, CANADA"

The Woodstock advertisement: "Is a Step in Advance of All Typewriter Science and will sell on its merits. Dealers wanted for every large town, city and county in Ontario, Quebec and the Maritime Provinces; also Newfoundland. Will assign over Canadian right. Apply Eastern Typewriter Exchange, Limited P. O. Box 49 21 Victoria St. AMHERST, N. S."

Make Good Money advertisement: "INTRODUCING Good Catholic Pictures into Good Catholic Homes. EASY and profitable spare time work for boys and girls or adults at only 25c each—pictures that every Christian home in your neighborhood will buy for the dollar's worth! Splendidly printed on fine Art paper in rich, garish colors with a brilliant enameled finish that can be washed like glass. Beautiful inspired religious subjects, including Guardian Angel, Madonna of Carmo, Good Shepherd, these exquisite pictures like giving them away. Little Gertrude, Sacred Heart of Jesus, Sacred Heart of Mary, etc., etc. You can sell Gwynn, age 10, 479 Beakville St., Toronto, sold \$9.00 worth in eight weeks another \$9.00 worth, making \$27.00 worth in 17 days in spare time only. Everybody buys them! The entrancing colors and glossy, every sale you make \$3.13 per cent. profit. Send no money—we trust you. We will supply you with the pictures. When you have sold them you return two-thirds of the money to us and keep one-third yourself. Send your order NOW! The Gold Medal Company, Catholic Picture Dept. C. R. 311 Jarvis Street, Toronto "22nd Year in this Business."

CHATS WITH YOUNG MEN

TO CALVARY
Lord, from the Valley of Despair
I lift mine eyes to Thee!

LIKE ATTRACTS LIKE
Did you ever think that the thing
you are looking for is looking
for you?

OUR BOYS AND GIRLS
THE SCHOOL REPORT
In reading I am "good," it says,
in spelling "excellent,"

PROMOTION OF CITIZENSHIP
To be American means, in the first
place, to be patriotic, to love our
country, and to be loyal to its ideals.

THE LITTLE COURTESIES OF LIFE
More people fall in life through a
neglect of the little courtesies than
we ever imagine, or if they do not

HIS ONE CONVERT
Mr. Durham, formerly a clergyman
of the Anglican Church, occupied the
Catholic Evidence Guild's platform
in Hyde Park on Sunday, says Lon-

TO LOVE, TO HOLD YOUR TONGUE,
TO SUFFER, TO NOT AGAINST THE GRAIN,
IN ORDER TO ACCOMPLISH THE WILL OF GOD.

TO LOVE, TO HOLD YOUR TONGUE,
TO SUFFER, TO NOT AGAINST THE GRAIN,
IN ORDER TO ACCOMPLISH THE WILL OF GOD.

TO LOVE, TO HOLD YOUR TONGUE,
TO SUFFER, TO NOT AGAINST THE GRAIN,
IN ORDER TO ACCOMPLISH THE WILL OF GOD.

chine? Who does not remember the
agonizing struggles of the Wright
brothers? And who can stand today
and look up at the great airships

under-estimate the fact that it is the
little things that count in the build-
ing up of individuality and in the
perfection of character.

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Gu-Solve quickly removes it
WRITE FOR FREE BOOKLET—IT TELLS HOW

OUR CHIEF WORK
is in acting as Executor under Wills and as Administrator of Estates.

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how last year we advised, even urged, every-
body to buy their furs then, as the market
conditions indicated higher prices coming?

HALLAM'S FURS
FROM TRAPPER TO WEARER
It is cheaper, easier & more pleasant

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every one of which is backed by this
GUARANTEE

Please send me a Free Copy of Hallam's Fur
Fashion Book, 1920 Edition.

Life is so full of a number of
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glorious with achievement, so buoy-

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GOITRE
Gu-Solve quickly removes it
WRITE FOR FREE BOOKLET—IT TELLS HOW

Prospective Settlers
The Sinnett District
In Central Saskatchewan

SAVING HOUSEHOLD EXPENSES
Peerless STEAM COOKER

OUR CHIEF WORK
is in acting as Executor under Wills and as Administrator of Estates.

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MEMORIAL WINDOWS
AND LEADED LIGHTS

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DO YOU REMEMBER
25% to 50% LOWER PRICES
HALLAM'S FUR GARMENTS
FREE TO YOU ALL LATEST STYLES

CHRISTIAN DEMOCRACY

In 1901 Pope Leo XIII. in the beginning of his Encyclical on Christian Democracy issued this solemn warning: "The grave discussions on economic questions which for some time past have disturbed the peace of several countries of the world are growing in frequency and intensity to such a degree that the minds of thoughtful men are filled with worry and alarm."

"These discussions take their rise in the bad philosophical and ethical teachings which are now widespread among the people. The changes also which the mechanical inventions of the age have introduced, the rapidity of communication between places, and the devices of every kind for diminishing labor and increasing gain, all add bitterness to the strife; and lastly matters have been brought to such a pass by the struggle between capital and labor, fomented as it is by professional agitators, that the countries where these disturbances most frequently occur find themselves confronted with ruin and disaster."

Ignoring the principles of justice and charity has brought about the estrangement between labor and capital. A return to Christian principles is the only means that will ever bring them together. Social justice demands that the laborer shall have a decent return for his labor, a living wage, proper housing, and a share in the luxuries as well as the necessities of life; and that capital shall have a fair return on its investment. Christian charity demands that the workingman be treated as a man, not as a slave, a hand, a number or a machine.

The one lesson that should be patent to all is that no rapprochement can ever come between capital and labor without the aid of religion. As Pope Leo XIII. has well said: "It is a common error that the social question is merely an economic one, whereas in point of fact it is above all a moral and religious one, and for that reason must be settled by the principles of morality and the dictates of religion. For even though wages are doubled and the hours of labor are shortened and food is cheapened, yet if the workingman harkens to the doctrines that are taught on this subject, as he is prone to, and is prompted by the examples set before him to throw off respect for God and to enter upon a life of immorality, his labors and gains will avail him naught."—The Pilot.

OBITUARY

DEATH OF CHIEF SUPERIOR OF LORETTO ABBEY

The Community of Loretto is plunged in deepest grief at the loss of their Chief Superior, Reverend Mother Stanislaus Liddy, Superior General of the Institute of The Blessed Virgin Mary in America, who passed away on Saturday morning, September 26th. Reverend Mother Stanislaus crossed the Atlantic about six weeks ago, in company with M. M. Evangelista of Loretto, Brunswick Ave., Toronto, and three Sisters of the Institute from Australia. The passage was a most pleasant one, and it was hoped that the change of climate and rest from the duties of office would restore her failing health, and enable her to attend to the interests of the Institute there. But after a short stay at Loretto Abbey, Rathfarnham, Dublin, she was attacked by a brief, sharp illness which ended in death.

The Community has received, so far, no particulars of their deceased superior's last days, other than those contained in cable messages. In accordance with her own wish, her remains will receive burial in Ireland, the country in which she was born, and towards which she ever held most loyal and devoted sentiments. Reverend Mother Stanislaus leaves but two members of her immediate family to mourn her loss.—Mrs. Maloney of Buffalo, her sister, and Miss Maudie Maloney, her niece of the same city. But in spite of her life of seclusion from the world, she leaves a host of devoted and life-long friends who ever looked to her for guidance and sympathy. Her sound judgment and her sympathetic self-effacing nature, made a friend of everyone who knew her. A Requiem High Mass was celebrated in the Abbey Chapel on Tuesday morning at 9 o'clock. May her soul rest in peace.

DIED

LAWLOR.—At Jaquet River, N. B., on Friday, August 22, 1910, Mr. John Lawlor, Sr., aged eighty-two years. May his soul rest in peace.

MARRIED

HARRISON-COWICK.—On Sept. 1, at St. Patrick's Church, Fallowfield, by Rev. Father McQuay, Kathleen Mary, (Katie) only daughter of Mr. and Mrs. Jan. Cowick, of Bell's Corners, Ont., to Claude Leslie Harrison, son of Mr. and Mrs. Chas. Arthur Harrison, of Ottawa.

Afflictions pass away with prayer made well, as snow melts before the sun, says the Venerable Cure of Ars.

Political whirlwinds of bigotry are no unmixt evil; they serve some useful purpose. They purify the moral atmosphere and clear the spiritual skies; they give observant men a better insight into the uncreated world.—Cardinal Gibbons.

FARM FOR SALE

VANCOUVER ISLAND FARM FOR SALE. 185 acres; 60 cleared. Small orchard; lake frontage; mile from beautiful sea beach on Gulf of Georgia; sea and lake fishing; hunting grove, pheasant, 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 \$190 per acre. Apply Box 150 CATHOLIC RECORD, London, Ont. 2135-41

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Quarterly dividend declared payable to shareholders on record Sept. 20th. Write us.

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If, on receipt, you find the furs for any reason are unsatisfactory, write your name and address on the outside of the package, and return them within ten days in good condition. State why the goods are returned and we will pay transportation charges both ways and exchange your or refund money in full.

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In order to effectively spread this devotion we have designed a handsome paper card, size 2 1/4 x 4 inches. In exclusive blue black tone, handsome die-cut edges, showing a portrait of St. Rita on one side and a prayer of request for favors on the reverse side.

If you sell 100 of these cards you will give you a Statue of St. Rita 12 inches high. If you sell 200 cards we will give you a Statue 21 inches high.

We also sell a beautiful Booklet of the Life and Miracles of St. Rita for 3c. in stamps. Aluminum Scapular Medal for 5c. each. Large Pictures of St. Rita, in size 2 1/2 x 3 1/2 inches \$1.00. Size 1 1/2 x 2 inches, 50c. By this method of spreading this devotion you can reach every family in your parish.

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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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WANTED FOR S. S. NO. 6 HUNTLEY A 2nd class professional certificate. Salary according to experience. Duties to commence at once. Apply at once to W. J. Egan, Sec. Treas., Carleton Place, Ont. 2135-41

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Write for a FREE trial package. Just let us have your name and address—no postcard will do. And you will receive the FREE trial package and booklet with full particulars by return, in a plain, sealed envelope. It means Victory, do not delay. E. R. HERD, Samaritan Remedy Co. 1421 Mutual Street, Toronto, Can.

WANTED A CATHOLIC TEACHER. Hold a 2nd class professional certificate, for the English Parochial school, Little Current, Manitowish Lake, Ont. Apply stating salary and experience to Laurent Leaze, Sec., Little Current, Ont. 2135-41

WANTED A FIRST OR SECOND CLASS professional teacher for St. John's school, Ellice, Separate \$200 per annum. Apply to Joe, Guinlan, R. R. No. 6, Stratford, Ont. 2135-41

WANTED A PERSON TO ACT AS ORGAN- 1st and housekeeper in a country parish in Ontario State salary and references. Box 149, CATHOLIC RECORD, London, Ont. 2135-41

WANTED FIRST CLASS SHOE REPAIR- man. Catholic preferred. Must be steady, good recommendations. Highest wages with commission. Apply Box 146, CATHOLIC RECORD, London, Ont. 2135-41

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GIRL OR WOMAN TO ASSIST WITH housework, good home, highest wages paid. Apply to Mrs. E. J. Murphy, 24 Selma St., St. Catharines, Ont. 2135-41

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TRAINING SCHOOL FOR NURSES HOTEL DIEM, ST. JOSEPH, WINDSOR, Ont. These are vacancies in our Training School. Young women desiring to enter as pupil-nurses. Address Sister Superintendant, Hotel Diem, St. Joseph Windsor, Ont. 2110-52

CATHOLIC ENCYCLOPEDIA WANTED WANTED TO PURCHASE ONE SET OF THE Catholic Encyclopedia. When writing state name of book, condition of books and price. Address Box 144, CATHOLIC RECORD, London, Ont. 2135-41

FARM FOR SALE One hundred acres. In the County of Middlesex, Lot 3, Concession 14, Township of McGillin. 11 miles from Mt. Carmel Church and Convent. Modern brick house with basement and attic, modern equipped with furnace and bath. Bank barn 40 x 74; driving shed 30 x 40; and other outbuildings, a good frame house with kitchen good spring well for house and barn. School 120 rods from farm; rural mail and telephone. Two business villages and C. P. E. station, with Catholic Church and Separate School. This is one of the best farms on the Township, there is no income from the farm and easy terms can be given to purchaser. For further particulars apply to Thomas Evans, R. R. No. 5, Mount Forest, Ont. 2135-41

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FARM FOR SALE ONE HUNDRED ACRES, IN THE COUNTY of Wellington, Lot 3, Concession 4, Township of Arthur, 1 of a mile from school and 3 miles from the village of Kenilworth—a good business village and C. P. E. Station with Catholic Church. On the farm is a two storey red brick house, modern equipped with furnace and bath and hot and cold water. Bank barn 54x66ft., with convenient water tanks supplied by windmill on a never failing spring well; a large stock shed 30x40 ft., with comfortable hen house; a driving shed 30x40 ft. The farm is all clear, in 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 a large of good bearing orchard and a acre of young orchard. This is a most desirable property and can be had on very easy terms. For further particulars apply to Edwards J. Brennan, R. R. No. 2, Kenilworth, Ont. 2135-41

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FARM FOR SALE 200 ACRES, LOT 18, CON. 8 Arthur, County of Wellington, all cleared, all well fenced and fit for cultivation, never failing spring creek at the rear of Lot, a large bearing orchard, Bank barn 40 x 74; Driving shed 30 x 40; and other outbuildings, a good frame house with kitchen good spring well for house and barn. School 120 rods from farm; rural mail and telephone. Two business villages and C. P. E. station, with Catholic Church and Separate School. This is one of the best farms on the Township, there is no income from the farm and easy terms can be given to purchaser. For further particulars apply to Thomas Evans, R. R. No. 5, Mount Forest, Ont. 2135-41

FARMS FOR SALE TWO HUNDRED ACRES BEING LOT 11 ON the 3rd con. of Arthur Tp. One hundred acres cleared and in good state of cultivation, balance timber and pasture. On the premises are bank barn, 40 x 80 feet, frame house, kitchen, and woodshed, driving shed, sheep pen, and other outbuildings, 2 wells and living spring. This is a first class grain and stock farm, conveniently situated being a half mile from school, four and a half miles from church and market on R. R., and telephone line.

ONE hundred acres being north half of lot 11 on the 3rd con. of Arthur Tp. Bank barn 62 x 60 feet, log house, frame kitchen, frame implement shed, 2 wells, and living spring. This is a first class grain and stock farm, conveniently situated being a half mile from school, four and a half miles from church and market, on R. R. and telephone line. This is a first class farm and will be sold reasonably.

ONE hundred acres north half of lot 10 on the 3rd con. Arthur, all cleared, frame barn 56 x 60 feet, log house, kitchen and wood shed, 2 good wells and creek on corner of farm. This is a first class grain and stock farm, conveniently situated being a half mile from school, four and a half miles from church and market. For further particulars apply to Mrs. Margaret Purcell, R. R. No. 2, Kenilworth, Ont. 2135-41

INFORMATION WANTED ANYONE KNOWING THE WHEREABOUTS of Miss Julia or Miss Rose O'Reily who taught school at Nairn Centre some years ago please address Mrs. J. J. J. Brennan, London, Ont. R. R. No. 2, Kenilworth, Ont. 2135-41

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