

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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THESE TIMES AND DAYS

Every one who has any power of historical imagination must at some time have thought how enthralling it must have been to have lived during some stirring and fateful period of the past. But do we realize that we have passed through and are now in a period of history wholly unparalleled throughout the long story of the human race? During the last five years we have lived in the midst of warlike convulsions far greater than the world had ever known before, calling on men for sacrifices great beyond all previous conception; and we are entering another five years of change and experiment that will be as trying and testing as the War has been. If we desire sensation, we have it all around us, and it now forms the very atmosphere of our social state. Yet it may be doubted if there are many seeing and feeling the realities around them as those realities will appeal to the imagination of their children's children, when the effects of what we see have been grouped on the stage of history by historians as yet unborn.

Whether we realize it or not, we have had such chances of watching a great panorama of contemporary history unroll as no previous generation had. The next nearest approach to a conscious living of history, and not merely hearing of it, came with the meteoric career of Napoleon. He shook many nations with the sound of his cannon. But the scale even of his wars was small compared with that of the Great War. The echoes of his strife did not reverberate hourly in the ears of all the people through the press, nor did the war of his day try the constancy of whole communities by swift dangers overshadowing them from the sky. His Waterloo, great though it proved in far-reaching consequences, was but a skirmish compared with the prolonged and daily battles of the immediate past.

Never before has there been such an assembling of men from the ends of the earth on behalf of causes which stirred in them a noble enthusiasm. We have seen a world unknown to the ancients and mightier far than Rome, though pledged to peace by long tradition, join voluntarily in the strife of the Old World, and send its sons across the ocean to redress evils which threatened the future of mankind. We have seen four of the six nations that might properly take the name of Empires broken up and cease to exist in the form with which they entered upon the War.

Suppose, at the dawn of the twentieth century, any one had foretold that before twenty years had passed China would be a republic; Turkey would be shorn of all her power and stand a suppliant before the Western world for consideration; that a British general would be in supreme command of British, French, Italian, and Greek forces occupying all the great sites of the storied East; that Russia would be dismembered into a dozen States; that Austria would have ceased utterly to exist as an Empire and be reduced to a minor State; that the Hohenzollern dynasty would have perished amid almost universal scorn; that Germany itself would be shorn of every colony, and be trimmed of territory nearly all around her borders; that the British Empire and its colonies would be welded into one by sanguinary sacrifices; that the great American republic would have come out of her isolation, and joined once for all the community of nations responsible for the attempted orderliness of the world; and that, by common consent, arrangements would be made, backed by two thirds of the power of the world, to govern international affairs by reason and justice supported by international force. How many would have refrained from branding the prophet as a visionary, teaching vain things? Can we not feel the scorn with which such intelligent anticipations of events would have been received?

And yet all this, and far more, has come to pass close under our eyes, "mid tears and blood and tribulation."

We have seen new States arise that were not thought of even as a name. Finland we all know as having a semi-independent existence that was grudgingly by Tsardom; but how few of us knew anything of Letland, or Esthonia, or Ukraina as possible European States? The Czechs were often in the newspapers as a vigorous minority in the Austrian parliament, but who expected the revival of the ancient State of Bohemia? How could there be Polish unity, since the Polish race was divided between the three powerful Empires, Russia, Germany, and Austria? Russia might indeed, in a moment of weakness, give the Poles the liberty she had long denied them, but Austria and Germany would never relinquish their hold on the territories their ancestors had received as "compensation" for Russia's former aggrandisement, in the days when a big theft by one Power was compensated for by allowing lesser thefts by other Powers from the same victim. Yet here is Poland emerging from the turmoil of war, a State with all her people practically intact, ready to start a new national life, let us hope, less ill-omened than the life she led when she was independent before.

Strange indeed have been the fallings apart and drawings together of peoples under the stress of universal war in Eastern Europe. No one, whatever his knowledge may have been of local divisions and racial leanings, could have foretold what would happen when an opportunity came for the consolidation of the Slavonic race. The cleavages that occurred under that stress were quite other than the most knowing had anticipated. For more than a generation the Russians had been calling upon the smaller nationalities bound to them by racial affinity to unite, and repeatedly had shown their devotion to a Slavonic ideal by going to war in protection of an oppressed portion of the race. They had helped to establish Rumania, and they had rescued Bulgaria from the clutches of the Turk. Yet now, when the opportunity for a wider unity was brought by far-spread war, it was Russia that became shattered into warring fragments, because her cleavage, over a large part of her area, occurred along social and economic, or non-economic, lines, and not according to racial aspirations. Meanwhile the scattered fragments of the Slavonic breed whom Russia claimed to have under her sympathetic guardianship, when it suited her imperial rulers to have friends in the camps of neighboring Powers such as Austria and Turkey—these scattered fragments have coalesced, without Russian assistance, and sometimes against Russian opposition, into new and apparently solid States, though with some natural jealousies along their frontier lines.

Thus Serbia has become almost one of the Great Powers, and may really attain that status if she can consolidate her new territories, keep the peace with her neighbors, and develop a trade with the world at large in place of purely local exchanges. Before her is the possibility of building up a strength that may keep steady the gusty political weather of the Balkan Peninsula. The sceptre of Slavdom has passed from Russia, and with it whatever menace there might be in a movement for a union on the largest lines of the race. Poland, Czechoslovakia, and Greater Slavia (including Jugo-Slavia) are all Slav in race, but their new interests as governments engaged in State organization divide rather than unite them.

Add to these changes in Europe the transformations that will take place throughout every part of Asiatic Turkey that is not occupied predominantly by Turks, and we have alterations in the government of the world great beyond the imaginations of the boldest minds; while through the operations of the League of Nations there seems to be at least a good prospect that disputes about the development of the backward parts of the earth inhabited by peoples in an earlier stage of progress will be avoided, and thus a constant source of friction in the past days when competing Empires were jostling each other will be removed.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManus THE PEOPLE'S ELECTED REPRESENTATIVES

Trusting that there was some truth in the repeated pronouncements from various English optimists, that Sinn Fein was losing its grip on the Irish people, the English Government eagerly awaited the results of the recent local elections. Its optimists had misled it once more. So it has once more proceeded to gather up by wholesale, and throw into jail, the elected representatives of the people—just as, shortly after the Parliamentary election, the Parliamentary representatives were gathered up and cast into jail—forty of them out of the seventy-three. The Government seems to rely upon the peculiar logic that by jailing their representatives they can so emphatically impress the people with their dislike of the people's line of thought, that the complaisant people will begin thinking in the way that the Government desires. The Irish people can have self-determination, but they must purchase it at the Government's store, designed in such patterns, and cut in such lengths, as the Government considers wisest for wayward Irish children.

MISGUIDED POLICY

The astonishing thing that comes home to thinking people as a result of the recent arresting and imprisoning of the people's representatives is how that the English will never learn a lesson from sad experience. Every outrageous measure that England has ever taken with Ireland has, by arousing the fighting qualities of the Irish people, achieved the very opposite of what the oppressive rulers intended. Most notably has this been the case during the Sinn Fein struggle—from the shooting of Padraic Pearse and his comrades, down to this latest casting into prison of numbers whose only crime is that they were chosen as representatives by the Irish people in the normal exercise of the limited constitutional powers given them. The result is the solidifying of the people of Ireland in opposition to their English ruler, the multiplying of the power of Sinn Fein, and the more complete paralyzing of the English power in the land. To impartial outsiders the baffling thing is how that though the English plainly see these disastrous results invariably follow each successive tyrannical effort at suppression of a nation's spirit, they still stolidly continue through each step sinks them deeper in the bog. Their latest astounding move which surely must have been taken upon the counsel of some madman, will make Sinn Fein bloom.

"HOME RULE" AND COERCION

Such tyrannical proceedings as this wholesale arresting and imprisoning of people's representatives—a proceeding that could not have been paralleled in Russia in its vilest days—will seem to a sane man to be rather a queer preparation for Home Rule—yet so absolutely illogical has been the English Government's line of action toward Ireland, during years past, that most people think such is the strange intention of the strange proceeding. Just now the English people are feverishly anxious to have Ireland accept something which they in their wisdom label "Home Rule." One big reason for the feverishness is illuminated by the Daily News' Special Correspondent in New York. The Daily News is far and away the fairest of English newspapers. Yet here is a sample of its sense of justice, prominently set forth in the views of Mr. P. W. Wilson, writing from New York: "If Parliaments are established in Ireland, any further coercion will more easily be defended here. It is coercion without Home Rule that Americans dislike." When the fairest of English journals, speaking through its own correspondent, will thus express itself, just think what must be the attitude of mind toward Ireland of the Jingo journals with which England is clamant. And there is very little doubt that Lloyd George's object in introducing his farcical Home Rule is identical with that recommended by the Daily News correspondent.

THE FRENCH PRESS ON IRELAND

The French newspapers are giving more and more attention to the Irish Question—and French sympathy is rapidly accumulating upon the Irish side. A sample of what the most eminent journalists are saying on the subject is here quoted from one of them. M. Paul Louis, writing in *Hamanite*, says: "England learns the idea of Freedom. The British Empire interested itself in the Czechs, the Poles, the Armenians, the Transylvanians, the German Colonial subjects, but it did not perceive that near at hand it was accomplishing the crimes with which it reproached Austria-Hungary, and the German and Turkish Empires. The Irish, like many other peoples who were promised the right of self-determination, are still enslaved. Home Rule is altogether an inadequate measure,

and if the Irish problem presents itself brutally today the English people have only their statesman and politicians to blame."

AUSTRALIAN SYMPATHY

Newspaper reports of the great Irish demonstration in Melbourne for purpose of approving of Sinn Fein have just come to hand. An Englishman, Archbishop Redwood of Wellington, N. Z., who at one time spent ten years in Ireland said: "I am an Englishman and in more than one respect I am proud of my birth and my country. But in regard to Ireland's inalienable right to national independence, I am as Irish as the best Irish themselves—because I know the history of Ireland, the lamentable story of her wrongs and woes, at the hands of England. Wasn't it the shrewdest mockery and hypocrisy on our part when we were proclaiming the object of war to be the utter destruction of Prussianism, and the saving of small nations, when I today, the small nation at England's feet, in the gilded victim of the most tyrannical and outrageous Prussianism." And it was Archbishop Redwood who proposed to the wonderful gathering of one hundred thousand people, the resolution that was received and passed with amazing enthusiasm: "We affirm the right of the people of Ireland to choose their own form of Government, and to govern their country without interference from any other nation. We endorse Ireland's appeal for international recognition, and we pledge our support to Ireland's chosen leader Eamonn De Valera."

IRISH PROSPERITY

A good index of the industrial and agricultural advance of Ireland is afforded by the bank reports of the half year ending Dec. 31st. The three Southern banks, the Bank of Ireland, the National Bank, and the Munster & Leinster Bank, show twelve and a half per cent. increase in deposits over the previous half year's statements. Those three banks show deposits of 84 million pounds—pretty equally divided between three, but with the National Bank leading. They also show an increase of nearly twenty-five per cent. in discounts and advances made for the promotion of trade, agriculture, industry and commerce. Those pleasing statements are made still more pleasing by last year's trade returns which have just come out. Up till and including the year 1918 the trade returns in Ireland showed a great excess of imports over exports, usually varying from three million pounds to six million pounds, balance on the wrong side. From 1914 onward the excess happily has been the other way—and has been increasing rapidly. The last returns show an excess of almost twenty-seven million pounds of exports over imports—which is double what the excess had been in the year before.

DEVELOPMENT OF IRISH COMMERCE

The direct line of Moore McCormack steamships from New York to Cork, Dublin and Belfast is now well and firmly established—and its success proved beyond all question. The same may be said of the direct line from Dublin to Bordeaux, which is breaking down the brass wall that had been erected around Ireland, to isolate it commercially from all the world except England. The New York sailings are bi-monthly. The advantages to be reaped by Irish merchants from this line, is apparent when we learn that, for instance, a Cork merchant desiring to ship goods to or from New York, formerly paid 35 shillings per ton freight to Liverpool, where they were reshipped to New York with Liverpool New York rates added. Now this Cork man ships direct from the pier in his own city, to New York for 50 shillings per ton, just a little more than previously carried the same goods to Liverpool, on the first leg of the journey.

SEUMAS MACMANUS OF Donegal

DEATH OF DISTINGUISHED SCHOLAR

Catholic News Service
One of the most distinguished Assyriologists in the world, Father John Nepomucene Strassmaier, S. J., died at the house of the Jesuit Fathers in Farm Street, a few days ago.

The deceased was born in Bavaria in 1846, as a school boy he showed a great aptitude for Hebrew and Oriental studies. After entering the Society of Jesus his studies were interrupted by his being compelled to undertake ambulance work in the Franco-Prussian War. Again his studies were broken into when in 1872 he fled to England under the stress of Bismarck's May Laws. After having taken his doctor's degree, Father Strassmaier studied at the British Museum in London in the Assyriological Department, where he made some important discoveries in research work, and established his name throughout Europe as a scholar of the highest attainments. Father Strassmaier had almost a passion for new or strange languages. He was equally familiar with a

Chinese newspaper, a Persian inscription, or some newly-discovered Indian dialect. He was much sought after by scholars from all parts of the world, and his opinions on matters of archaeology, especially Assyriology, were accepted as final. He was consulted by the Berlin Academy on matters of the highest importance connected with Assyriological discoveries.

THE IRISH QUESTION AND AMERICA

By Arthur Upham Pope in the Statesman
[Professor Arthur Upham Pope, educator, direct descendant of John Adams and John Quincy Adams, Presidents of the United States, was civilian member of the General Staff, U. S. Army, during the War.]

The Irish question is a world issue. It long ago ceased to be a private question between either the English or the Irish. What might have been merely a domestic problem has become an international scandal. As the world had to take notice of the German outrage on Belgium, the Austrian attack on Serbia, the oppression of the Armenians by the same token the world is concerned in the continued oppression of Ireland. The frustrations of their national life, the agitation, disorder, resentment and brutal waste which English tyranny is responsible for, now concern all of mankind—for freedom is not a private possession, it is no political, nor racial, nor religious, but it is universal. It is the essential right of humanity itself. Violation of the liberty of any people is an offence against all mankind.

The essence of Americanism is a passion for freedom. We fought five wars for freedom, and America has always been ready to extend a strong generous hand to people struggling to win their liberty. Let no American apologize for advocating the Irish cause. As George Washington himself said to an Irish delegation: "Your cause is one with this." Let us only explain or apologize if we are cold or indifferent to the most bitter, cruel and prolonged struggle for human freedom that the world has ever seen.

America is further bound by her profound debt to the Irish. We owe our separate existence as a nation more to the Irish than to any other people. From the beginning to the end they fought with enthusiasm and sacrifice. More than one English historian has said that the Irish element in the war of Revolution kept so keen and fierce our resolutions, and it was the British General Clinton who said: "The Irish are our chief opponents."

Thirteen Irishmen attained the rank of Generals. John Barry, born in Wexford, was the father of the American Navy. Washington's Secretary and two aides were from Ireland. Inconceivable figures show that approximately 40% of the continental army was Irish born, and the Irish people, both here and abroad, contributed money and supplies with superb generosity. Eight of the signers of the Declaration of Independence were born in Ireland. An Irishman was Secretary of the First Continental Congress. An Irishman fought in Washington across the Delaware. The White House is copied from the Lenox House in Dublin, and it was built on land owned by an Irishman. The original of Bunker Hill itself is in Ireland. No wonder Lafayette suggested that there should be a special stripe in the American flag for Ireland.

Moreover, in the late War we pledged ourselves to secure the liberty, self-government and undictated development of all peoples now oppressed, whether under the government of those we were fighting for or those we were fighting against. The many and repeated declarations of our President, which were unanimously and enthusiastically received by the American people and by the governments and peoples of Europe as a just statement of the War aim, commit us in honor to see that these aims are yet realized.

We fought for the freedom of Belgium, Serbia, Armenia and Czechoslovakia—why not for Ireland? Her claim to freedom is the equal of any.

Ireland was one of the original sovereign nations of Christendom. By unity of language, laws, religion, by common tradition and sentiments, by a common devotion to learning, poetry and art, by consciousness of a common ancestry, by an all consuming passion for liberty, by the clearest boundaries that mark any people, Ireland has existed as a nation and by a clear mandate from an unprecedented majority she has once more declared her will to be counted among the free nations of the world. The early history of Ireland shows her to be not merely a nation, but a very superior one. From the fifth to the tenth centuries Ireland was the seat of learning in Europe. In illumination, in carving, in gold and enamel work, in metal decoration as well as in philosophy and science, Ireland led all of Europe. She was the beneficent power that preserved

alive classical learning, that educated and tamed the hordes of barbarians that devastated Europe and threatened to submerge civilization.

The Irish mission, which spread all over Europe from Iceland to Syria, from Gibraltar to the Danube, was the greatest—civilizing force in Europe. Every person in Europe who spoke Greek in the seventh and eighth centuries was Irish taught; in 672 every Bishop in England was Irish consecrated except one, and he was educated in Ireland. Ireland was a great and growing nation, which had maintained itself intact while the world nations fell under the blight of Vandals, Goths and Visigoths and the Danes. Ireland was at the height of her power when the English blight fell upon her, and in a succession of cruel calamities, almost without precedent in history, her life was submerged, her people broken and scattered, and her great shrines desecrated, and her people reduced to a degradation and misery that passes anything the Western world has ever known.

The history of English rule in Ireland is a story of seven centuries of unrelenting brute force, of a great and growing nation frustrated and misused by an alien power. The oppression and spoliation of a small and weak nation by mighty imperialistic bullies is just the sort of thing we entered the War for, hoping to end it forever.

Ireland's history under British rule should be kept in mind—not merely for the sake of keeping alive bitterness and resentment, hatred is never an asset—only as we look at the long and consistent story of this wrong do we see how fatal and incurable it is by anything short of complete separation. Rather it is a small group of the governing class, whose irresponsible power, and for their own economic and political advantage, have brought such misery to the Irish—add shame and perplexity to the whole English nation. And now there is no cure for this old burning sore but complete freedom for the Irish, reparation and restitution to the British. No clever and intriguing scheme of Home Rule—that seeks to patch up the trouble by verbal plasters, but in essence defeats the people's hopes and rights—no such scheme can do more than prolong the friction and the waste.

THE PHOENIX PARK BUTCHERY

The revelations at the inquest on Laurence Kennedy and Lieutenant Boast have only confirmed what the general public thought on the morning after the murders. There was no attack on the Viceregal Lodge. There were no armed civilians. There was no cause whatever for a sortie by the guard and no excuse in the wide world for the murder of the two victims of the soldiery. But after all, in spite of the comments of a section of the press, it was neither the youth nor the state he was when the soldiers that was responsible. The soldiers did not turn out all on their own. Lieutenant Boast was not the captain of the guard. The question then is: who ordered the guard out for indiscriminate shooting and who was in charge of the guard? Before this question is answered there are some other features of the affair which must be noted. For one thing, Laurence Kennedy was quite obviously unarmed. He had every right to be where he was when he was foully and brutally murdered with out giving any cause of offence to his murderer. And, in fact, so we are informed, on the Saturday evening he was literally thrown out of the canteen at the Royal Barracks and had to get his head bandaged, as a consequence of the brutal treatment he had received there. Why, may we ask, was this not mentioned at the inquest? Again, what right had the armed military murders upon the public highway? What course of action is going to be taken with the soldiers who swore just anything that came into their heads at the inquest? And why was no superior officer of any kind present to give evidence? These are questions the press and party libellers of the people of Dublin and Ireland will have to answer—if not to an English tribunal now, then to an Irish one later.

How many murders of just this kind are to be laid at the doors of English militarism in Ireland? An officer of the Army of Occupation has given in the Daily Herald still another instance of a similar kind in Dublin. Since the Phoenix Park affair another murder by the military has been committed in Castlebar. Then there was the Murphy murder at Dundalk and the murder of the boy scout in Clare. These are only some of the murders which have been made public. How many have not been made public? We call them murders advisedly—not justifiable or excusable if regrettable homicide. For murder is murder whether the murderer be a sentry or a member of the guard, whether he be in the uniform of a military regiment or in that of the Cossacks of the R. I. C. and D. M. P.—The Watchword of Labour.

CATHOLIC NOTES

Cardinal Gasquet, O. S. B., has been appointed librarian and archivist of the Holy See.

In the Department of the Meuse, France, nine priests, eight of whom are curates, have been nominated as Municipal Councillors.

The value of the confessional was seen recently in Halifax, when a priest handed over to a business firm the sum of \$11,000, which a penitent had asked him to return to the proper owners.

Pope Benedict has conferred upon Admiral William S. Benton, chief of naval operations of the United States the Grand Cross of St. Gregory the Great, military class. The decoration of the order will be sent to Admiral Benson through Cardinal Gibbons.

While repairing the Church of St. Francis in Ravenna, Italy, the laborers discovered a portrait of Dante, the great poet of the Middle Ages. The portrait was found in an obscure corner of the frescoed wall and was covered by the dust of many centuries.

His Eminence, Cardinal Gustin, professor of the Franciscans, recently visited Jerusalem. His presence in the Holy City was for the purpose of presiding at the festival in honor of the seven hundredth anniversary of the coming of St. Francis to the Orient.

The authorities of the canton of Basle, Switzerland, propose to modify the scholastic law on religious teaching in a manner very favorable to Catholics. Having set aside a number of hours unnecessary for religious teaching, they have placed the scholastic buildings at the disposition of priests during those hours, gratuitously.

Archbishop Austin Dowling of St. Paul has announced that the joint pastoral letter of the American Hierarchy dealing with the various problems confronting the Church in this country, will not be ready until February. The letter will contain more than 25,000 words, but a summary of about 5,000 words will be made, which will be read from every pulpit in the country.

The newly elected president of the Swiss Confederated Republic, Monsieur Mota, is a Catholic. At the same election another Swiss Catholic, M. Musy, was returned as a member of the Swiss Federal Council. M. Musy belongs to the Canton of Fribourg, where for the first time since 1848 a Catholic has been elected to the Federal Council.

The recent pastoral letter against immodest dances issued by Cardinal Amette of Paris seems to have induced the dancing masters to modify several of the most objectionable dances. A few days after the pastoral letter was issued and read in all the churches of the city, they sent a delegation to Cardinal Amette to try to reach a compromise but the Cardinal remained firm in his attitude.

Kansas City, Mo.—Kansas City gave the cold shoulder to William Cullen Bryant and anti Catholic Ulster Protestant recently. Grand Avenue Temple will seat nearly a thousand people and there were exactly eighty-nine persons present at the noon meeting. Approximately the same number were at the evening meeting. At least four, or probably more, at the noon meeting were members of the Friends of Irish Freedom.

Cable advices from Paris to the Associated Press state that Marshal Foch was presented with a "golden book" by M. Kahn, French Minister to Siam, recently, as a token of the admiration of the Siamese and French citizens residing in Siam. The book offered under the patronage of the King of Siam, carried with it a check for 87,000 francs. Marshal Foch asked that this be donated to charitable organization designated by him.

The Librarian of the John Rylands Library, Manchester, England, announces that the appeal, made in December, 1914, for gifts of books for the restoration of the library of Louvain University, has resulted in the collection of 21,000 volumes. The Louvain authorities have expressed their gratitude for the gifts. Since the reopening of the University in January, 1919, 3,200 students have been in attendance. Temporary premises have been secured as a library, pending the erection of the new building.

Among the distinguished scholars appointed to a committee to enquire into the position assigned to the Latin and Greek classes in the university educational system of Great Britain, is Father Henry S. Browne, S. J. Father Browne is a member of the Irish Province of the Society of Jesus and professor of Greek in University College, Dublin. He is a distinguished classical scholar, and former vice-president of the Classical Association of Ireland. He is the author of several handbooks on Latin and Greek composition.

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HAWTHORNDEN

A STORY OF EVERY DAY LIFE

BY MRS. CLARA M. THOMPSON

CHAPTER IX.—CONTINUED

Marion condescended no reply, but went to kiss her mother before her departure. "You are willing, mamma?" she questioned.

"Certainly if your father thinks there is no danger; return in good season, my child."

Mr. Benton held the bridle of the pony while Marion mounted. "Come home in an hour," Mrs. Leighton said at his watch. "I make a start by five; certainly, that will bring you home an hour before sunset, don't disappoint us."

"I will remember," she replied, slowing taking up the reins. She had half a mind to give up the pleasure, when she saw in her father's anxious face a prognostication of evil, but her self-will and pride of opinion again conquered, and the pony left the door on a brisk trot.

She reached Mrs. Leighton's hospitable roof in the timber in safety, both Alice and her mother welcoming her with a surprised embrace. "How did she dare cross the prairie in such a fog? People were lost sometimes, and wandered about for days. Horatio himself had been out only the last summer with a party of hunters, and they were lost for three days, had to be put on short allowance, and found themselves the third day within a quarter of a mile of their starting point, they having travelled a circle."

These reminiscences were not specially comforting to Marion, and they would intrude even upon the pleasures of the day. Young Leighton was engaged in a trial then pending at the court-house, and did not make his appearance at the cottage. Alice was rejoicing in a wheel-chair, the gift of her brother, ordered from the east without her knowledge. She was constantly drawing Marion's attention to this thought of her brother, as she wheeled herself about in it from room to room.

"You will be better now, dear Alice," said her friend; "if this fog would lift, I could wheel you about among the trees."

"I am a heap better," said the delicate invalid, shading her blue eyes as if the sun shone out, "already better; I think now I can get about, I shall be right smart. Horatio says it is your sweet company that has made me better; and last night, O! I wish he could have been here, his powerful lectures on manners; it was worthy of a judge. He told me I had learned to talk like a 'sucker'; to say 'a heap better,' 'piet,' 'doney,' and many western phrases; he did not believe I would ever find you using them. I reckon I will, after you've lived with 'hoosiers' and 'suckers' as long as I have."

"Your mother and your brother never speak in this way," replied Marion, blushing at the reported compliment; "they seem like eastern people altogether."

where she would be, her sister Rose would have probably succumbed and perhaps fainted on the spot, but Marion was made of sterner stuff. It is true, a thrill of horror ran through her frame as she realized that a moonless night was rapidly approaching, and that she had no hope of ever a star to guide her, but after deliberate consideration, she turned the horse's head, sure that her road was not across that brook. Albus very reluctantly obeyed the bit, started on a new track, and for another half hour she rode along, thinking of the surprise Mrs. Leighton had expressed when she saw her in the morning, and wondering if her father could have realized the danger when he so reluctantly parted from her.

It was past sunset when the pony came to a standstill on the border of the same brook he had before striven to cross. For a moment the perfect loneliness of her position, and the uselessness of all efforts, came upon Marion in their full force, and dropping the reins on the neck of the animal and dismounting, she clasped her hands with dreadful earnestness. She could see nothing through the fog and darkness but the faint glimmer of the water. For an instant she threw herself on the ground in terror, thinking of the doomed man, whose body grew daily narrower till it crushed him in its dire embrace; another moment and she aroused herself to action; taking off her hat, she bathed her forehead and hands in the water that crept lazily along the bed of the brook. The sharp bark of the prairie wolves made her heart beat more violently, though she knew there was no real danger from them. The pony whinnied and pawed impatiently, he certainly seemed to have a purpose in other way in which he planted his feet on the brink of the water; she had tried guiding him, she would now give up, and let him go his own way, anything was better than standing still. It was now dark, few can realize how dark. In that dreadful hour it may be suppressed memory was active, and the past brought vividly before her mind, more especially the injustice which he had done her father when he thwarted her wishes the previous day; this, with the reproof of the money and the reluctant farewell, were painted in glowing colors all over that Cimarran atmosphere. She leaned over the neck of her pony in as despairing a condition as one of her nature could well be; she mounted again but did not offer to take the reins, and the animal went on his way seemingly rejoicing in his freedom. It seemed to her a whole night that she had rode over the long tangled grass, her bodily strength was becoming exhausted, her dress was saturated with the condensation of moisture, and her whole frame chilled by the night air. At length Albus came to a sudden halt, and she sunk from her saddle completely prostrated. "Here I may die," was her last conscious thought.

As the twilight came on and his daughter did not appear, Mr. Benton grew anxious. "It is time Marion was here," he said at length, after he had walked out in the direction of the village many times, and held his breath to listen for the sound of the pony's feet. Mrs. Benton observed a slight trembling in his voice, as he spoke and came near to her.

"Do you think there is real danger?" she inquired.

"I hope not," he replied hastily. "I have felt all day that I was foolish to let my tenderness for my child get the better of my judgment, I hoped she would yield the point herself."

Mrs. Benton said nothing, but turned away to watch her slumbering infant, and to pray for her loved one, "set in the midst of so many and great dangers."

It was the first time Philip Benton had put foot in a neighbor's house, when he crossed the threshold of Mrs. Leighton's cottage to inquire for Marion. The girls were Mrs. Leighton and Alice by the inquiry; she had been gone from there two hours.

"Then she is lost!" exclaimed Mr. Benton, in a tone of dismay. Horatio Leighton entered at a side door, as this conversation passed at the front entrance. The young man comprehended the whole matter at once, though he had not till then he had thought that Marion had been at the cottage. He waited for nothing, but going to the stable he saddled a fresh horse, and appeared at the door, before Mrs. Leighton and Alice had finished their inquiries of Mr. Benton.

"Pears like you've been lost yourself some of these ere days! What'll you gin me now to find the pooy gal for ye?" Mr. Benton drew himself up on his horse and bit his lip in silence.

"No joking, Cap," replied Leighton; "this is a serious business, and we want your help; shall we get out on our hands and feet? It's dark as Egypt, you see, and Miss Marion will be frightened to death."

"Now, don't take it so nigh to heart, my young chap," replied Rice, hallooing in the next breath to his boys to bring round the shebits. "I know the prairie all over," he continued; "why, I've been lost, let me see—once, twice, three times—and I found the trail back. But tell us the best of the gal rode?" he said addressing Mr. Benton.

"The white pony," replied the father, laconically.

"Raised at McGarity's, up to Panther Creek, he?"

"Yes," replied Mr. Benton as before. "The gal's over there by this time," he said, taking out his tobacco-box, and passing it first to Mr. Benton, and then to young Leighton, saying, "Have some? It's powerful good for the gripes."

The gentlemen refused, Mr. Benton quite ungraciously.

"Waal," said Rice, replacing the box, and mounting his horse, "the bacca is as good, if not better'n your eastern truck. Come on, Zeb," he added, as if addressing the animal, "there's no need in routin the neighbors, it's plain enough whar the gal's gone; the beast would naturally go whar it's raised if it got the chance. I don't blame the little cob for cutting with such a gal on his back," he added, giving a wink to Leighton.

Mr. Benton gave his own horse a smart cut, evidently intending the blow for his loquacious neighbor, while Leighton uttered an exclamation of impatient anger.

"Come here, Bob-o-link," said Rice, whistling to a large wolfish looking dog, "may be you'll be of use; any way I want you on my side, for there be two of the party 'pears like will bite."

"How do you expect to find McGarity?" inquired Mr. Benton, when they were fairly started.

"Old Zeb'll bring us thar in no time," he replied. "Why, he was foaled thar, and we naturally like whar we's raised—'brug up,' you call it at the east. I've took track after old Zeb, why nigh a dozen times, clean over to Panther Creek, a right smart piece of twenty mile."

CHAPTER X. THE ANGEL COMES, AND THE FOG LIFTS. Being left with the care of her sick child, and with the thoughts of the unknown perils to which her husband and daughter might be exposed, to Mrs. Benton the hours "crept with weary foot."

The dull, deep pain, and constant anguish of patience, filled up each moment as it passed. Jeannie had been unusually drowsy all day; about an hour after Mr. Benton's departure she partially aroused herself.

"Denny tired," she whispered, as her mother attempted to waken her to take her nourishment; "too tired," she added, as she sank back on the pillow. Her breath seemed to come shorter and more feebly, and Mrs. Benton touched the feet of the child; they were icy cold. Eagerly she watched the slumberer at these words, as if in her mother's arms she would be safe, but the chilled brow and lips touched hers, as she pressed the dear one to her heart. She tried to call sobriety, but the sound sleep of the healthy child was not easily disturbed.

"Must I meet this alone?" whispered the mother, in the agony of her heart. Tears fell like rain, but they stirred not the slumberer so near the spirit land. No human eye save the mother's, witnessed the last leaving of that little breast. Death, the conqueror, laying his hand upon that heart, healed it forever. An ear never heavy to the cry of His stricken ones, heeded that mother's sobs as she laid her dead back on the couch, and sunk on her knees beside it. After a time of grief, into which "a stranger intermeddled not," she arose, calmed and quieted; the Angel had left his impress on her brow. She parted those yellow curls over the fair forehead, closed those parted lips, arranged those lifeless limbs in the garments of the grave, and seated herself, one little hand in hers, to watch the coming day. Nearer than ever came to her the great mystery of death, in those lone hours of watching; sweeter to her seemed the grave and its peaceful rest. Before morn, she could from her heart thank the dear Shepherd that he had safely folded one of her lambs where no sin nor suffering could reach her. Courage came back to her heart, courage still to labor, courage to meet and to comfort the worn, and heart of her husband; courage to hope, courage to do. If any doubt the power of the Christian faith, let him place himself where Mrs. Benton was, and tell us what but the hope it brings, could give peace to her overcharged heart. A severe thunder shower came on towards morning, and as she listened to the pealing roar, she could only feel the nervous restlessness which she felt, by resolving not to think of the dear absent one, but only of the happy spirit so lately born into Paradise. Sobriety appeared with the first dawn of day, and Mrs. Benton led her to the couch where lay the little sleeper.

"Well, boys, how goes it? Had a good night all of you?"

"Today he merely greeted the platoon with a comprehensive nod; then he ran his eye from face to face."

"Private Leroy?"

"Present sir!"

One heap of mud detached itself from its fellows, and, moving a step nearer the officer, showed itself to be a white-faced boy—of nineteen perhaps, though looking younger—on whom the captain's eye rested for a moment.

"Well, Private Leroy, I congratulate you!"

He glanced around him; and at the same moment a shell flew over their heads with a venomous, hissing sound.

"The streets in Paris will be nice and dry after this. Besides, you have a good chance there of saving your skin. You're by no means a fool in your choice—sir!"

"I will come home—when I can. No, the car need not wait for me, either."

"No, I won't fail, mother!" he repeated; but there was no reassurance, only a menacing meaning in his voice. And as he spoke he vanished under the heavy portal.

An hour later a taxicab deposited the boy at Gare du Nord. The authorities in the barracks had understood, and had given permission for the return, which they saw he was determined upon.

The driver looked a second time at the piece of money he had received as his fare. There are times when even the driver of a Paris taxi has a conscience, and this boy who had overpaid him was a soldier.

"Look here, lad," he said, holding out his hand again. "Haven't you made a mistake?"

"No," replied the boy, "I've made no mistake?"

And he walked proudly towards the entrance he had slunk out through an hour before.

Next morning, on the Belgian frontier, a soldier, still mud-stained, but dry and warm, reported himself to the captain of the troop.

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TO BE CONTINUED

MOTHER'S BOY

It was raining—for a change; grey sky, grey earth, grey trenches and mud everywhere. Down between two grey walls some thirty soldiers were trying to balance themselves upon a long, grey plank, which was their only hope of protection against sinking into the mud—here diluted to the consistency of pea soup—that would otherwise have given them uncertain, sticky and miserably wet foothold.

"So Monsieur has come home!" That was all; but at the curt words the grey trench suddenly loomed before the boy's eyes.

"Not home!" he said, sharply. "Drive straight to the barrack!"

Why even the servants at home had sons or brothers or husbands at the front!

adopted child, in supernatural adoption the physiognomy of Christ is stamped upon the soul. Legal adoption among men is something exterior and might possibly coexist with an interior estrangement between adopted child and adopted father. Supernatural adoption, on the contrary, is essentially something interior, a transformation of the soul into a special Divine likeness, a new birth by which a Divine life is begotten in the soul, a state that always involves the existence of love and inward harmony between the child and its heavenly Father.

This new life of conformity with the Divine type as primarily expressed in Christ consists in sanctifying grace by which the soul becomes a participant, in a certain sense, of the Divine nature. Sanctifying grace is, as it were, the substance of the supernatural life, though strictly speaking it is not a substance but a quality transfiguring the soul and raising it to a higher order of being. For grace is grafted on nature, as faith on reason. But in this sense sanctifying grace is the substance of the supernatural life that from it result all the faculties by which the supernatural life goes out into action, as from the substance of the soul result those natural powers by which the earthly life evolves itself. In particular a child inherits from its parents with its very nature the instincts of believing in, trusting, and loving its parents. Likewise in the new birth we inherit from our heavenly Father, together with sanctifying grace, the virtues of faith, hope and love by which we are primarily enabled to perform a child's part toward our Heavenly Father.

However an important observation is here in point. No matter how well our earthly nature is equipped with powers for its natural activity, we depend in all our actions on a continuous and immediate succor of God the Creator. This is what philosophers call the concursus physicus. It results from the condition of a creature, which is one of the absolute dependance on the Creator. An electric piano though equipped with the complete mechanism for producing sound, cannot play unless the stream of electricity is turned on. Thus—while reckoning with the inadequacy of the illustration—our soul cannot apply its powers to action unless moved thereto by the stream of creative electricity. Our free will determines the what of the actions, the Creator's influence their that. Pursue the above illustration: the electric stream sets the hammers of the piano in motion, but whether it plays in tune or out of tune, fine or wretched melodies—that depends on the piano and the records put into it.

Something similar obtains in the supernatural life. Sanctifying grace, with its virtues infused together with it, is not enough for holy living. A stream of actual grace is, besides, required to set the supernatural mechanism of the soul in motion, if salutary and meritorious works are to be produced. Here again the illustration of the electric piano is in order: only have we here an instrument of a higher order and the current that sets it in motion originates not from God the Creator, but from God the Saviour. This current is turned on by a good intention, such as the morning offering of the Sacred Heart League, flows stronger when we are actually praying, and reaches its largest volume when we receive the sacraments.

Thus our Catholic belief concerning salvation beautifully harmonizes with the teaching of the Bible. In some passages the Scriptures say that we are saved by grace, in others that we are saved also by our works. The works by which we are saved are the product of both sanctifying and actual grace, and these latter are the gifts of God. Whatever salutary and meritorious works we do, we do as sharers in the life of Christ by sanctifying grace, and as receiving a continual current of actual grace from our Saviour. Therefore it is Christ that saves us, but He saves us as His living members through whom He performs deeds of salvation. The vine is fruitful in His branches.—S. in The Guardian.

THRIFT, THRIFT!

The director of the savings division of the Federal reserve districts, has presented the public with what he designates "a creed and a resolution." Many of its clauses are very salutary. "I will work hard and live simply," so runs the director's wisdom, "and I will spend less than I earn. I will save consistently, and I will invest thoughtfully." The director is not trying to raise the ethical standards of the country; his purpose is to bring about a reduction in the cost of living. This cannot be done, he believes, unless every citizen makes a most determined effort to live a simple and economical life.

There is the point of the argument. Apart from all considerations of economics, one dominating cause of the present "hard times," is the surprisingly widespread desire of apparently sensible men and women to live beyond their means. Wife must be one thrill after another. The revenue reports show that articles of luxury were never so much sought after in New York, as during the last six months. Theater tickets of a face-value of \$2.50, are readily disposed of by brokers for four times that amount. Restaurants which charge what is practically an admission-fee,

ranging from \$2 to \$10, cannot accommodate the crowds. Automobiles are no longer the luxury of the rich, but the playthings of men who must pay for them in weekly or monthly instalments. There seems to be plenty of money for everything which ministers to pleasure, but not so much as in former days, relatively speaking, for the teacher, the physician or the clergyman. What is true of New York is apparently true of the whole country. The manager of a wholesale tailoring company, with offices in all the large cities, complains that he must charge a high price for his product, because the public insists upon the finest grade of materials. The president of a shoe factory, producing footwear which retails from \$25 to \$50 per pair, says that his difficulty does not lie in inducing the public to wear his shoes but in manufacturing enough to supply the demand. "The public," concludes Mr. Arthur Williams, a regional food administrator, "virtually ignores prices." The simple and the economical life is as out of fashion as Mr. Pickwick's pea-green waistcoat, slashed with scarlet.

One need not be an expert in economics to know that the practice of spending useful money on unnecessary objects, and in particular, the habit of going into debt for luxuries, is demoralizing in more than a scientific sense. It is an old yet ever new truth that no one ever did anything great for God or man, who had not schooled himself in self-denial. Frugality is not in itself a virtue, but it is always a help to virtuous living. In following the advice of the savings director to be hardworking and frugal, the man who has time for the things of God, can add a higher motive, and reap treasures in Heaven while securing for himself a decent competence on earth.—America.

ALLEGED DISCLOSURES OF SPIRITISM

It is refreshing to see the common sense view with which most of our American writers are regarding the alleged disclosures of Spiritism. For instance, Mr. Harry Leon Wilson in the Saturday Evening Post after a searching analysis of the claims of Sir Oliver Lodge, Conan Doyle, Basil King, and other leaders of the spiritistic literature, finds that the apostles of the "new revelation" have not succeeded in giving convincing proofs of the value of their new evangel.

Starting from Conan Doyle's complaint that in considering the messages from spirit land men have paid too much attention to the telephone bell and not enough to the message, Mr. Wilson proceeds to examine the message and concludes that Sir Arthur is right. If men would pay more attention to the message they would see the folly of spiritistic utterances.

"I think," Mr. Wilson says, "that if a band of explorers came back from some remote region of this present earth, faintly contradicting each other as to the most obvious aspects of the people and customs that even Sir Oliver Lodge and his fellow scientists would hesitate to yield any of them implicit belief. I think if these reports from the other plane had come by any less dubious channels than the medium's darkened room, the voice from a floating trumpet or the automatic pencil, that our scientists would have submitted them to a more drastic analysis. I do not believe they would have heralded the reports as a new revelation."

Summing up his conclusion he declares that "although the words 'spiritual' and 'spirituality' are constantly in the mouths of these spirits and their mediums they are all nevertheless a grossly and inveterately material lot. Their talk—and I have lately plowed through a couple of hundred thousand words of it—is invariably of material things. They insist that they have only spiritual bodies, but they rest, sleep and eat; nor have I found a single utterance from any of them that by any stretching of the word could be called spiritual. Further, they are a vain, windy, lying, bombastic lot, with their shoppy patter, and their ecstasies of flubdub and yapwhoodle. A gospel indeed! The old fashioned meeting house gospel has something in it you can bite on, but searching for substance in this windy wordy mistiness of the Conan Doyles and the Sir Oliver Lodges is like trying to find the bones in a cup custard. And no matter what impressive physical phenomena attend the manifestations of these spirits, no matter how definitely they seem to stand aside the known laws of matter, their very contradictions show that they cannot be those they pretend to be."

Divine Revelation has taught us something about the unseen world. Theologians by the laws of inference have shown us the limits of our knowledge in regard to the angels and demons, and the disembodied and incarnate souls as Spiritists like to call the souls of the departed. But the protagonists of the "new revelation" are unlearned is scholastic lore. They happen upon some weird manifestations of the spirit world and in their ignorance of the fact that the Church has been conversant for ages with such phenomena and has given the true explanation of them, they rush to proclaim their new "discovery." It would be a new revelation to Sir Oliver Lodge to learn that St. Thomas of Aquin plumbed the

depths of his so-called modern scientific theories centuries ago.—The Pilot.



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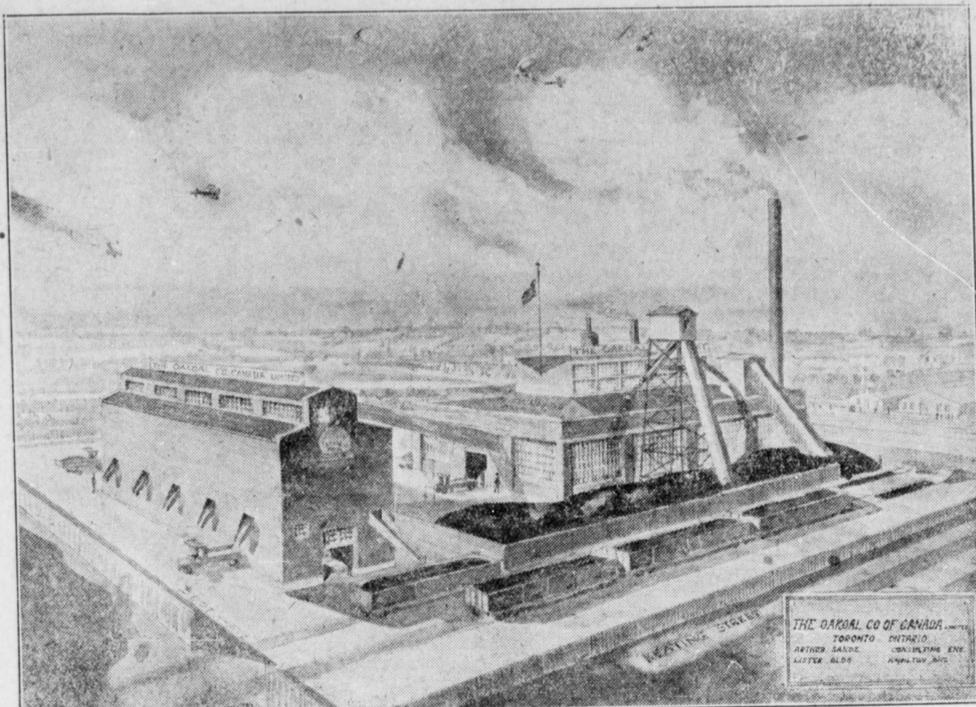
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LONDON, SATURDAY, FEB. 14, 1920

OUR RURAL SCHOOLS

IV

If we eliminate the assumption—and in our study of the question we have already shown that it is a purely gratuitous assumption—that the graded school is necessarily superior to the ungraded, there is not a single educational advantage claimed for Consolidated Schools that the Rural High School will not provide more effectively and for less expense.

Elementary education, at any rate during the first few years, cannot vary materially from what it is at present. It is the same in urban as in rural schools; it is not claimed that there would be any essential or material difference in the lower forms of the Consolidated School.

It must not be inferred that we are in the least opposed to modifications of the present curriculum to meet the general requirements of an agricultural community or even the special needs of different localities or any other changes that may be proposed.

Our thesis is that by retaining the Home School for the first years of elementary work and establishing a regular Rural High School system that every advantage claimed by the advocates of Consolidated Schools will be more effectively and less expensively provided.

We have called the elementary rural school the Home School, and we think there is something in the name. Everybody knows everybody else in the rural school section; some families are life-long friends; by intermarriage the children are blood relatives; the home atmosphere and influence extends to and pervades the school; and that the home influence is a factor in education will hardly be denied.

The advocates of the Consolidated School unanimously concede that it involves the transportation of pupils to and from school. The cost of such transportation would obviously be much less for 60 High School pupils than it would if 200 Elementary School pupils had to be carried in addition to the 50. And we hold that not only would the 200 elementary pupils be educationally better off in their Home Schools, but the Rural High School—or the Consolidated School that does High School work—would be much better off unembarrassed by elementary work.

Indeed, Dr. Putnam in his series of interesting and forceful articles in the Globe on this subject seems to admit our contention in this matter though he inveighs against "our present anomalous, undemocratic, and unnecessary division between elementary and rural high schools," and exhorts us "to rid ourselves of this relic of caste education."

ments of reading, writing, and arithmetic. The very fact that this division exists has deprived thousands of children of a thorough education by allowing them to assume and their parents to assume, that the Public School education was sufficient for ordinary purposes.

And he adds: "Every Ontario child should have, as part of his birth-right, as liberal an education as his natural ability fits him to receive up to at least seventeen or eighteen years of age."

With this last statement we are in hearty agreement. Equality of opportunity should be the watchword of true democracy in this as in other things.

Indiscriminate compulsory education up to seventeen or eighteen years of age without regard to natural ability or anything else, as suggested by Mr. Drury, is quite another matter. But as we have already pointed out the Ontario High School system being exclusively urban the farmers' children have not equal opportunity for secondary education with that so generously provided for the children of the cities and towns.

The fact that the urban High School system is very unsatisfactory, that the whole course of studies is subordinated to the requirements of the comparative few who enter the university or the professions, is something outside the scope of this discussion.

The present elementary school course given in the average rural school cannot be made attractive to boys and girls from fourteen to seventeen years of age. During these years the young people wish to be with others of like age and interests and not kept with little children. They hunger for a broad program of study, especially for literature, geography, history, civics and natural science.

There is little or no difference from an educational point of view between us and those who regard Consolidated Schools as the only solution of the rural school problem. The difference is one of ways and means; the end is the same. And yet we consider the difference of vital importance inasmuch as it affects fundamentally the method of solving the problem.

As a community centre there is no reason in the world why the Rural High School should not serve equally as well as, if not considerably better, than the Consolidated School. We might add that while any rural school system should be entirely free to adapt itself to rural needs, still it must not deprive the country-bred boy or girl of any educational advantage enjoyed by others. The course of studies must be cultural as well as agricultural. It may be desirable that farm-bred boys stay on the farm—and when educational inequalities are removed it will be a more desirable place to stay—but every walk of life must be open to those who do not wish to stay on the farm.

The Rural High School course, therefore, however it may be modified by rural needs, must be recognized—and deserve recognition—as the equivalent of the course of secondary education in urban communities. This condition fulfilled, the rural school system should be entirely free to adapt itself to rural requirements, and not, as are the Consolidated Schools at present, compelled slavishly to follow the exact lines of study which are considered suitable for the urban High Schools.

There is something, there is a great deal, in Inspector Putnam's contention that the division of high school from elementary education is responsible for the assumption that the elementary school is sufficient

for all ordinary people. But if we make the Third Form in rural schools the limit of the Home School course, it will go far to destroy that illusion. For the pupils will be compelled by law to take at least two years of the High School course and will be almost compelled by inducement to complete the course. And the same compulsion by inducement that has made the urban High School system universal should be extended by similar generous Government subsidies to the establishment of a Rural High School system.

We should be glad to hear from those interested in rural education what they may have to say on this question. No letter will be published unless the writer desires it. Our experience with farmers, and it is a pretty large experience, is that those with sound, practical, common-sense views, are often the most diffident in giving them public expression. So, while we shall gladly give space to those who wish to write for publication, those who have any views at all to express will be gratefully welcome to express them in private letters to the editor.

THE MIRACLE OF CATHOLIC POLAND

There is a wealth of significance in the fact that of the seven prelates whom the Holy Father last week consecrated cardinals three were allotted to Poland. Poland is an everlasting epic of Catholicity.

Out of the rock of war, after a thousand years of romantic martial chivalry, after over a century of intensive religious oppression from Prussia, Kulturkampf and Russian knout, Poland today, fearless and undismayed, rises in a quasi-millennic grandeur of Catholicity, the only extant bulwark against the nefarious forces of Muscovite and Teuton Bolshevism. Truly it has been an inspiring thing to witness this 30,000,000 of people of one race and creed and language emerge from 150 years of foreign military dictatorship into a free country.

During the War Poland was ravaged by four separate invasions and a part of it by seven invasions. The destruction of property and civilian life was greater than on all the western front. Between three and four millions of Poles died of starvation or disease during the War. The Russians ruthlessly destroyed thousands of square miles, and drove the entire population from home in an endeavor to create a desert that might retard the advance of the German armies. The Germans also systematically abstracted every food resource, destroyed the farms and looted every bit of agricultural machinery. The Armistice found the country in the hands of the German and Austrian armies and in the throes of starvation. The Armistice called for the evacuation of the Teuton force, but on their withdrawal the armies of the Bolsheviks invaded a large part of Poland, perpetrating indescribable crimes on every village and city. Moreover, the Armistice left Poland surrounded by enemy territory. She could not send a letter or telegram except through enemy hands. The story is well told by Mr. Herbert Hoover:

"I do not know of a more appalling situation," he declares, "than that of the great soldier, Pilsudski, when after escaping from a German prison, he laid the great stone of the Government at Warsaw. Here was a country of 30,000,000 of people in a state of total anarchy; the children had ceased to play in the streets; thousands were dying daily from typhus and other diseases; a large part of the country was in the grip of the Bolshevik invasion; the people were absolutely without means of preserving order or repelling invasion; a people without even rudimentary machinery on which to build an administrative Government; the railroad and telegraph lines had ceased to function and the rolling stock had been carried away and removed from the country."

And yet, eight months after the arrival of Pilsudski in Warsaw, Mr. Hoover found in Poland a vigorous Government functioning, with Ministers of Foreign Affairs, of War, Finance, Railways, Labor, Education, Agriculture, and Public Health; an Army of 500,000 well-dressed, well-equipped and spirited troops. Order had been established throughout the entire area; the Bolsheviks had been driven out of Poland. A general election had taken place under universal franchise. A Congress had been set up, and from the moment that it convened, the Government of Poland ruled, responsible to this assembly. Local Government had been established in every quarter. Land reform had been inaugurated by law. A public school system had

been established and a National University with a Papal charter from Benedict XV. and a five million dollar endowment.

"Poland, after ten months," says Mr. Hoover, "was a democracy with a Government for the people and by the people, in a country that had no Government for 150 years but Government of foreign oppression. Railways had been rebuilt. Abandoned cars and locomotive had been repaired and brought into use and regular, though deficient train service was being maintained over every mile of the 30,000 miles of Polish railways. Canals were opened and in operation. Coal mines were running. Fields abandoned for years were being suddenly replanted. Post and telegraph services were being re-established, and typhus being brought under control. The fundamental finances of Government was being suddenly extended. Poland had gained at the Peace Conference her critically necessary boundaries and her outlet to the sea. The people had been fed and children were again playing in streets."

In the midst of her efforts at recovery from economic misery, Poland is not only building up her institutions, but maintaining an army of 500,000 men, fighting on a front of 1,500 miles, constituting the out-post rampart of civilization. What is the secret of this extraordinary drama of devastation overcome? The achievement invites comparison with the collapse of the Tower of Babel of the "Big Four." Poland opened her first Parliament with an official solemn High Mass, sung in the Cathedral of Warsaw in the presence of Pilsudski and all the deputies of Congress. The League of Nations was inaugurated by a document—a document which accidentally happened to close with the words "nihil sine Deo"—nothing without God!

OUR SISTER

BY THE OBSERVER

The press of Canada has not, and never had, any views of its own on English politics or on Anglo-Irish politics. There is no reason for this, except that Canadian editors and proprietors have never got over the solemn awe of English greatness and English infallibility which they acquired in their school days.

If patriotism means ardent attachment to one's own country, then, as our very own country is Canada, there is no much genuine patriotism in the editorial offices of Toronto and Montreal and Winnipeg, where percolated overseas opinion is still made to serve the curiosity and the prejudice of Canadian readers. Genuine enthusiasm for Canada exists, of course, but it is very well moderated and restrained. The depth and spirit of Canadian journalistic enthusiasm is reserved for "the mother country," for "John Bull," for "the Empire."

We were once a colony; or, rather, a detached group of colonies. There are acts of Parliament which seem to indicate that we are not now colonial. Some of our public men have commenced to roll under their tongue the word "nation." The word "mother" has come to be replaced, once in a while, with the word "sister," when England is spoken of. We say "England," we regret that we cannot say "The United Kingdom of Great Britain and Ireland," but in this connection "England" is the term that is most accurate; for Canadian editors speak of the United Kingdom as "England," and Scottish Canadians seem willing to let them get by with it.

And as for Ireland, (with apologies for even mentioning the name) why every well instructed (Downing Street-instructed) Canadian editor knows that Ireland is no sister to Canada, but a little old woman that the bad fairies wished on us.

No. No. Do not expect Canadian editors to include Ireland in the sisterhood. When mothers were talked of they never admitted that Canada was in any sense her child; and you must not suppose that they are going to talk of her now as a blood relation merely because they have exchanged "mother-country" for "sister nation."

Our Canadian editors, then, are coming to talk of England as a "sister-nation," and by the name of "England" only. Oh, if you absolutely insist on it, they will include Scotland, but please don't mention Ireland.

Some Nova Scotia boys were once going home from Ottawa College and were on an English steamer going down the Gulf. Their youthful imagination was aroused by the suggestion the ship gave them of voyages to far places; and they approached the Captain, a typical English tar.

"Captain, you've seen a great deal of the world?" "Yes, I've been in a

good many parts of it." "In Africa?" "Yes, and in India, and in China, and in South America." "And you've been in all the European countries?" "Yes, most of 'em." "You must have seen many wonderful things." "Oh, well, not so many. There ain't so much to see in them countries. London's the place to see things."

"But," protested an astonished student, "there are many marvellous things to see in other countries." The Captain laughed: "The best of what there is," said he, "they bring to London."

If "England" is going to be a sister to us now; gives up her claims to a mother's rights; and resigns forever the authority to spank us when we are bad, could our Canadian press be induced to act up to our new national role in just one little particular. Could our largest and wealthiest daily papers be induced to employ a real correspondent in England; and someone who should not be a mere hang-on of the Northcliffe press; and who might, once in a while at least, find it possible to form an opinion of his own; or to look at an English event, or an Anglo-Irish event, through his own spectacles instead of through a pair supplied to him by English politicians.

No doubt it may have been considered unbecoming to question at any time or in any case the doings of our mother; but now, since the Prince of Wales, our future King, assures us that we are "Sister-nations," might the journalists of Canada be bold enough to entertain the idea, once in a while, that it is possible for their sister to do something that is—well, we were going to say "wrong," but let us not be too abrupt—that is, let us say, imperfect?

We fear such an unbecoming temerity will take time. Not in any brief period will Toronto and Montreal and Winnipeg be able to associate with the magic word "England" any thought of the possibility of a political imperfection.

Can they conceive that there may be somewhere in the world things worth knowing that are not brought to London? Or, that the truth as told in London may sometimes lack something of complete perfection?

Will they ever, in the future, be able to criticize their sister?

NOTES AND COMMENTS

THE APPOINTMENT of a new Archbishop of Bombay in the person of Father Albano Goodier, S. J., is a reminder that the Hierarchy of India is almost or altogether composed of Fathers of the Society of Jesus. Ordinarily Jesuits are supposed to be exempt from the episcopate, and by the constitution of the Society are not privileged to accept that office save at the express command of the Holy See or for other urgent reasons. In India such reasons exist. The missions of that vast country are almost exclusively under Jesuit control, and it is fitting, therefore, that because of their knowledge of the native races and the needs of the missions the bishops should be selected from the ranks of the Society.

THE NEW Archbishop of Bombay is an Englishman. Born at Preston, in Lancashire, in 1869, and educated at Stonyhurst, he entered the Society of Jesus in 1887, and in due time was ordained priest and professed. He also during the course of his studies graduated at Oxford. He was sent to India in 1914, and has occupied several important offices there, notably that of Rector of Bombay College, and a member of the Bombay University Syndicate. While in Europe last year he was summoned to Rome and informed of his selection as Archbishop. It is expected that he will be consecrated in Westminster Cathedral and return to India immediately. Bombay has had a succession of distinguished prelates and by reason of his spiritual and intellectual qualities Archbishop Goodier may be depended upon to carry on the tradition.

IT IS to a Jesuit, the great St. Francis Xavier, that India owes the present flourishing state of its missions, just as it is to St. Thomas the Apostle, that it owes the first planting of the seed of faith within its borders. St. Thomas and St. Francis are indeed its co-apostles. In his encyclical, *Humanae Salutis Auctor*, Pope Leo XIII. thus referred to the work of the former:

"He (St. Thomas) indeed it was, an ancient literary monuments testify, who after Christ's Ascension into Heaven . . . having finally travelled to the Peninsula beyond the

Indus . . . first enlightened those nations with the light of Christian truth. . . . From that time forward India never altogether ceased to revere the apostle who had deserved so well of that country."

The success of St. Thomas' apostolate is testified to by the effects which have endured through twenty centuries. The memory of St. Francis, too, is as fresh today as in the years immediately succeeding the conclusion of his earthly labors. The proposal, then, to associate the two in one great national feast-day as Apostles and Patrons of the Indies is in entire harmony with history tradition and Christian sentiment.

AS A supplementary measure to the monetary reforms which have distinguished the resuscitation of Poland as a sovereign nation has been submitted to the Polish Diet the bill of a new Bank of Issue, which shall have the exclusive privilege of issuing what in effect will be a national currency. The establishment of such an institution under the name of the Bank of Poland, under the direct control of the State, will go far to eliminate the Teutonic influence which up to and during the War tended to make of Poland in fact as well as in name a mere German appendage. It will at the same time go far to place Polish national finances upon a solid and enduring basis.

THE NEW Bank will issue the note called the "Zloty," and such notes will be legal tender throughout all Poland. The Bank is to be of the type of the National Treasury, and will be constituted: (1) from all the real property formerly belonging to the Bank of Russia in Poland; (2) from the balances and realizable property of the Polish Loan Bank, established in 1917 by the Government of Occupation; (3) from the gifts received by the National Treasury; (4) from the 50% of net profits resulting from the Bank's operations; and (5) from the balances resulting from the liquidation of the Austro-Hungarian Bank, and the amounts owing by the German Reichsbank.

THESE DETAILS are extracted from the Polish Economic Bulletin, as translated by the Department of Trade and Commerce, Ottawa, and are repeated here because of the interest which must attach in the minds of Canadian Catholics to everything that concerns the resuscitation of the old Catholic Kingdom of Poland which before the days of German and Russian aggression occupied so influential a position in the councils of Europe. Poland has had her long night of sorrow, and throughout it clung with admirable tenacity to the hope of one day being restored to her own. That day has now come, and while perils still surround her, she will meet them, we cannot doubt, with the old undying spirit of faith and fortitude which has ever characterized her people. Five hundred years ago Poland was already an old state, and one of the greatest in Europe. Her possessions which made her uncontestedly the dominant power in Eastern Europe, were won and held by the valor of her sons. Shall her new day usher in a new reign of glory based on a sure foundation of faith and freedom? That is the problem the working out of which will be watched with interest by all.

PROPHECY OF PIUS IX. FULFILLED

When Pius IX. was enthroned he bade that the candle presented to him by the Polish Cardinal be placed in the Church of St. Joseph and there preserved until such time as it could be taken back in triumph to a free Poland. The Holy Father reminded the two new Polish Cardinals of this at the Consistory and it is probable that one or other of Their Eminences, Cardinal Dalbos or Cardinal Kakowski, will now take this beautiful candle back in triumph to Warsaw. Few thought at the time that the Pope spoke prophetically, and that the Kingdom of Poland was to rise again reconstructed less than a hundred years after his words were uttered.

The two Polish cardinals are the youngest of those created at the last Consistory, both being born in the sixties. Perhaps the most distinguished of all those created is Mgr. Valter di Bonzo. He is a great favorite in Italy, where he had a notable reception on his return from Austria, and where he is well known, having been Archbishop of Verceili for ten years, and afterwards Archbishop of Como. While at Verceili, he discovered Mgr. Casimiri, the distinguished Maestro and apostle of Sacred Music who is at present in the States with the Papal singers. It was the archbishop who encour-

aged the young priest to continue his work for the restoration of plain chant and the appropriate music of the Church. He also discovered Mgr. Piamu, who was consecrated Archbishop on the same day that Mgr. Valter received the Red Hat. The new Italian Cardinal was a fellow pupil with the present Holy Father at the Academy for Noble Ecclesiastics in Rome, and himself comes of one of the oldest and most illustrious Piedmontese families.—Michigan Catholic.

VISCOUNT GREY'S LETTER

FULL TEXT OF FAMOUS DOCUMENT

The deadlock in the U. S. Senate over the Peace Treaty was caused by President Wilson and the Democrats refusing to accept ratification with the Lodge reservations, which they denounced as a "nullification of the Treaty." The British Ambassador now states that these reservations "would not be felt in practice."

The Letter which has caused a sensation in Washington and may materially affect the national and international political situation is one which many of our readers will be interested in reading in full. Premier Lloyd George says the Letter is in the nature of a report to the English people.—E. C. R.

London, Jan. 31.—Viscount Grey of Falloden, who has just returned from the United States, where he spent four months as British Ambassador at Washington, had addressed to The London Times the following letter, which, by permission of the editor, is called in full:

"Sir: Nothing, it seems to me, is more desirable in international politics than a good understanding between the democracy of the United States, on the one hand, and the democracies of Great Britain and the self-governing dominions, and, I hope, we may add Ireland, on the other. Nothing would be more disastrous than a misunderstanding and estrangement.

There are some aspects of the position in the United States with regard to the League of Nations which are not wholly understood in Great Britain. In the hope that as a result of my recent stay in Washington I may be able to make that position better understood, I venture to offer the following observations. They represent only my own personal opinion and nothing more, and they are given simply as those of a private individual.

In Great Britain and the allied countries there is naturally impatience and disappointment at the delay of the United States in ratifying the Peace Treaty and the covenant of the League of Nations. It is perhaps not so generally recognized here that there is also great impatience and disappointment in the United States. Nowhere is the impasse caused by the deadlock between the President and the Senate more keenly regretted than in the United States, where there is a strong and even urgent desire in the public opinion to see a way out of that impasse found which will be both honorable to the United States and helpful to the world. It would be well to understand the real difficulties with which the people of the United States have been confronted. In the clear light of right understanding what seemed the disagreeable features of the situation will assume a more favorable and intelligent aspect.

"NO CHARGE OF BAD FAITH" Let us first get rid of one possible misunderstanding. No charge of bad faith or repudiating signatures can be brought against the action of the United States Senate. By the American Constitution it is an independent body, an independent element in the treaty-making power. Its refusal to ratify the treaty cannot expose either itself or the country to a charge of bad faith or repudiation.

"Nor is it fair to represent the United States as holding up the treaty solely from motives of party politics and thereby sacrificing the interests of the other nations for this petty consideration. It is true that there are party politics and personal animosities in the United States. An American who saw much of England between 1880 and 1890 said that the present conditions of politics in the United States reminded him of what he had observed in London when Gladstone first advocated Home Rule for Ireland. Party politics and personal animosities arising out of them operate in every democratic country. They are factors varying from time to time in degree, but always more or less active, and they operate upon every public question which is at all controversial. They are, however, not the sole or even the prime cause of the difficulty in the United States about the League of Nations.

"Nor is it true to say that the United States is moved solely by self-interest to the disregard of higher ideals. In the United States, as in other countries, there are cross-currents and backwaters in the national life and motives. When the nation was roused by the War these cross-currents and backwaters were swept into the main stream of action and obliterated, as they were in other

countries. With the reaction to peace and more normal conditions they are again apparent as they are in other countries. But an American might fairly reply that whereas the self-interest of other countries who have conquered in the War is now apparent in the desire to secure special territorial advantages, the self-interest of the United States takes the less aggressive form of desiring to keep itself free from undesirable entanglements, and that it does not lie with other countries to reproach the United States.

"It would be well, therefore, for the reason both of truth and expediency, to concentrate our attention on the real underlying causes of the Senate's insistence upon reservations in ratifying the Covenant of the League of Nations.

FORCE OF AMERICAN TRADITION
1. There is in the United States a real conservative feeling for the traditional policy, and one of those traditions consecrated by the advice of Washington is to abstain from foreign and particularly from European entanglements. Even for nations which have been used to European alliances the League of Nations is felt to be something of a new departure.

"This is still more true for the United States, which has hitherto held aloof from all outside alliances. For the League of Nations is not merely a plunge into the unknown, but a plunge into something of which historical advice and traditions have hitherto positively disapproved. It does not say that it will not make this new departure. It recognizes that world conditions have changed, but it desires time to consider, to feel its way and to act with caution. Hence this desire for some qualification and reservation.

(2) The American Constitution not only makes possible, but under certain conditions renders inevitable, a conflict between Executive and Legislatures. It would be possible, as the covenant of the League of Nations stands, for a President in some future years to commit the United States through the American representative on the Council of the League of Nations to a policy of which the Legislature at that time might disapprove.

"The contingency is one which cannot arise in Great Britain where the government is daily responsible to the representative authority of the House of Commons and where in case of a conflict between the House of Commons and the Government the latter must either immediately give way or public opinion must decide between them and assert itself by immediate general elections.

"This contingency is therefore not present to our minds, and in ratifying the League of Nations we have no need to make any reservations to provide for a contingency which cannot arise in Great Britain.

"But in the United States it is otherwise. The contingency is within the region of practical politics. They have reason, and, if they so desire, the right to provide against it. Reservations with this object are therefore an illustration not only of party politics, but of a great constitutional question which constantly arises between the President and the Senate, and it would be no more fair to label this with the name of party politics than it would be to apply that name to some of the great constitutional struggles which arose between the House of Commons and the executive authority in Great Britain in the days before the question had finally been settled in favor of the House of Commons.

CALLS OUR HELP ESSENTIAL

"What then, may we fairly expect from the United States in this great crisis of world policy, for a crisis, indeed, it is? If the participation of the United States was enormously helpful in securing the victory in the critical months of 1918, its help will be even more essential to secure stability in peace. Without the United States the present League of Nations may become little better than a league of the Allies for armed self-defense against a revival of Prussian militarism or against a sinister sequel to Bolshevism in Russia. Bolshevism is despotism, and despotisms have a tendency to become militaristic, as the great French Revolution proved. The great object of the League of Nations is to prevent future wars and to discourage from the beginning the growth of aggressive arguments which would lead to war.

"For this purpose it should operate at once and begin here and now, in the first years of peace, to establish a reputation for justice, moderation, and strength. Without the United States it will have neither the overwhelming physical nor moral force behind it that it should have, or if it has the physical force it will not have the same degree of moral force, for it will be predominately European, and not a world organization, and it will be tainted with all the inter-racial jealousies of Europe. With the United States in the League of Nations war may be prevented and armaments discouraged, and it will not be in the power of the fretful nations of the world to disturb genuine peace. Without the League of Nations the old order of things will revive, the old consequences will recur, there will again be some great catastrophe of war in which the United States will again find itself compelled to intervene for the same reason and at no less or even greater cost than in 1917.

"It would be a mistake to suppose that the American people are prepared or wish to withdraw their

influence in world affairs. Americans differ among themselves as to whether they could or ought to have entered the War sooner than they did. It is neither necessary nor profitable for foreigners to discuss this point now. What is common to all Americans and to all foreigners who know the facts is the unselfish, whole-hearted spirit in which the American nation acted when it came into the War. The immediate adoption of compulsory military service and, even more, the rationing of food and fuel in those millions and millions of households over such a vast area, not by compulsion but by purely voluntary action in response to an appeal which had no compulsion behind it, is a remarkable and even astonishing example of national spirit and idealism.

"That spirit is still there. It is as much a part of the nature and possibilities of the American people as any other characteristic. It is not possible for such a spirit to play such a part as it did in the War and then to relapse and be extinguished altogether. It would be a great mistake to suppose that because the citizens of the United States wish to limit their obligations they therefore propose to themselves to play a small part in the League of Nations. If they enter the League as willing partner with limited obligations, it may well be that American opinion and American action inside the League will be much more fruitful than if they entered as a reluctant partner, who felt that he had been forced. It is in this spirit, in this hope, and in this expectation that I think we should approach, and are justified in approaching consideration of American reservations.

"MATERIAL QUALIFICATIONS" ADMITTED

"I do not deny that some of them are material qualifications of the League of Nations as drawn up at Paris or that they must be disappointing to those who are wily and proud of it, but those who have had the longest experience of political affairs and especially of treaties know best how often it happens that difficulties which seem most formidable in anticipation and on paper never arise in practice. I think this is likely to be particularly true in the working of the League of Nations. The difficulties or dangers which the Americans foresee in it will probably never arise or be felt by them when they are once in the League. And in the same way the weakening and injury to the League which some of its best friends apprehend from the American reservations would not be felt in practice.

"If the outcome of the long controversy in the Senate has been to offer co-operation in the League of Nations it would be the greatest mistake to refuse that co-operation because conditions are attached to it, and when that co-operation is accepted let it not be accepted in a spirit of pessimism.

"The most vital considerations are that representatives should be appointed to the Council of the

League of Nations by all the nations that are members of the Council, that these representatives should be men who are inspired by the ideals for which we entered the War, and that these representatives should be instructed and supported in that same spirit of equity and freedom by the Governments and public opinion of the countries who are now partners in peace. If that be the spirit in which the Council of the League of Nations deals with the business that comes before it there need be no fear that the representative of the United States on that Council will not take part in realizing the hopes with which the League has been founded.

DOMINIONS' RIGHT TO VOTES

"There is one particular reservation which must give rise to some difficulty in Great Britain and self-governing dominions. It is that which has reference to the six British votes in the Assembly of the League of Nations. The self-governing dominions are full members of the League. They will admit, and Great Britain can admit no qualification whatever of that right. Whatever the self-governing dominions may be in the theory and the letter of the constitution, they have in effect ceased to be colonies in the old sense of the word. They are free communities, independent as regards all their own affairs, and partners in those which concern the empire at large.

"It is a special status and there can be no derogation from it. To any provision which makes it clear that none of the British votes can be used in a dispute, likely to lead to rupture in which any part of the British Empire is involved, no exception can be taken. That is only a reasonable interpretation of the covenant as it now stands. If any part of the British Empire is involved in a dispute with the United States, the United States will be unable to vote and all parts of the British Empire precisely because they are partners will be parties to that dispute and equally unable to vote. But as regards this right to vote where they are not parties to the dispute there can be no qualification and there is very general admission that the votes of the self-governing dominions would in most cases be found on the same side as that of the United States.

"It must not be supposed that in the United States there is any tendency to grudge the fact that Canada and the other self-governing dominions of the British Empire have votes, but any person with the smallest understanding of public affairs must realize the feeling created by the statement that the United States with several million more English-speaking citizens than there are in the whole of the British Empire has only one to six votes. I am not concerned to discuss here how this problem of equality of voting may be adjusted in practice, it will not be important. In sentiment and political feeling it is a very powerful factor. We can neither give way about the votes for the self-governing dominions nor can we

ignore the real political difficulty in the United States. "It may be sufficient to observe that the reservation of the United States, as far as known at the time of writing, does not in any way challenge the right of self-governing dominions to exercise their votes, nor does it state that the United States will necessarily reject the decision to which those votes have been cast. It is therefore possible, I think it is even more than probable, that in practice no dispute will ever arise. Our object is to maintain the status of the self-governing dominions, not to secure a greater British than American vote, and we have no objection in principle to increase of the American vote.

"Your obedient servant, "GREY OF FALLODEN."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

VALUE OF CHRISTIAN PREACHING IN FORMING PUBLIC OPINION

He would be little practical indeed who did not recognize the great power for good or evil of the spirit of the society in which we live. Consciously or unconsciously we are trained by its influence. It forms our style of living, our habits, our relations to one another; it gives an atmosphere even to our home life. We cannot escape from it. When that atmosphere is filled with a spirit of Christian faith and a wholesome respect for Christian standards of morality then indeed the lot of the young is cast in fortunate surroundings.

But how seldom do we find any community so thoroughly imbued with the divine influence of God's holy teachings that these circumstances exist and even then the source must constantly be pouring forth the treasures of divine truth that they be not squandered by those who often little appreciate how terrible is their loss. Where this source scarcely exists, gives forth its gifts intermittently or so mixed with dross that their value is little, the corruption and weakness of the human heart is soon seen to prevail and create such an opinion in the public mind that both faith and morality suffer enormously.

In our own country we know and realize the full effect of these truths. No opinion however faulty but is put out at times with a seriousness that would gladden the angels. The public press catering for its life to the desires of its purchasers places in its columns opinions, and frequently defends them, when for the general good it is often apparent they should never have been announced. True, it is generally maintained that this practice will and can have no ultimate harm since the wisdom of the many and the trials of many in practical life will teach them to throw out the poison. This would justify the publication were it so certain that the poison is real and unmixd. But good and evil are so

often blended that the evil is absorbed to leave deteriorating effects when the good alone would have sufficed and would too have had none but elevating influences. This general laxity towards error however, is very faulty and to be at all effective presupposes the existence of a source of truth that is and cannot be polluted. No such human source exists. God alone can give that final announcement and that necessary sanction to truth which will make it effective in the minds of men. The Son of God had to appear on earth that truth might be announced to us and might prevail. To render the world impotent God Himself proclaimed His abiding presence among us as the spirit of truth and promising His Apostles the ever needed help, ordered that in His Name they go forth to preach the Gospel to every creature.

The effect of that teaching would be to bring about a healthy tone in all society. The whole world would hear, the whole world would understand and all opinion would then bear the influence of divine truth. In this way a constant right judgment would exist to prevent the corruption of the world from degrading all mankind.

The voice of the Church then must everywhere be heard and the divine truths proclaimed. This is God's Providence to the world and God's orders to us. If we fulfill them not the less for us cannot be measured. We, through the labors of others, and our own, have those facilities about us. But we are called to do our share in spreading the spirit of the Gospel of truth against the errors and corruption of the opinions of the world. We cannot therefore neglect our missionary works. They are all important. In Canada the Catholic Church Extension Society, by its literature, by the missionaries it sends forth is doing that great work where there is no other agency, where the fields are ripe for the harvest and the laborers all too few. Contribute your share therefore to extend that great work. Where hereby abunds the missionaries go to plant the cross of Christ to teach His love, to bind up the wounds of mankind, to comfort his sorrows and be an ever abiding source of divine truth for the erring multitudes.

Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society 67 Bond St., Toronto.

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

Table with columns for DONATIONS and MASS INTENTIONS, listing names and amounts.

NATHANIEL HAWTHORNE'S DAUGHTER

Little nuggets of pure gold are unearthed in unexpected places. Last week someone wrote to the New York Times as follows: "Can you give me a poem entitled 'Christ and the Infidel' published some years ago in a Catholic periodical, and tell who was the author?" The Literary Editor rose to the occasion and here is his answer to the rather unusual query.

The author of the poem is Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, a Mother Superior in the Order of St. Dominic and head of the Rosary Hill Home for Incurable Cancer, at Hawthorne, N. Y. The poem in question was published about twenty-five years ago in Dominicans. The words are as follows:

CHRIST AND THE INFIDEL

By Mother Mary Alphonsa Lathrop, O. S. D. O King! I loved Thee not; I bade defiance to Thee, bold With brazen armor, hot As August suns, and banners where the fold But half concealed the serpent. I longed to win for law Not Thine, the world; to mar the mead Of fragrant peace with war, The heights with castles, and Thy holy creed Use for my song and pastime.

I come to tell my hate, I stand before Thee, one who fought To kill Thee, knowing fate Had, that sure weapon in fierce forges wrought That should end Thee, or stab me.

O King! I bring my love! O Friend, Thy face before me shone Through battle, like a dove Circling in sunlight, till it hovers prone Over its long-hoped haven.

Friend, take my sword and crown! Before Thy love I humbly bow, My ancient courage grown Gentle as Thine; my banner sinking low; Thy name my army's glory.

Send through my heart this sword; And I a spirit shall spring up, Thy servant, solemn; lord Of self denial only; with the cup Of tears drained to Thine honor.

Could an interpretation of the world's revolt against God and of the final triumph of His love be more beautiful? Here is a wistful vision truly—and prophetic enough of the world's remorse today, though written twenty-five years ago by the Catholic daughter of Nathaniel Hawthorne!

THE REAL TROUBLE

Selfishness and greed are the causes of the troubles, which afflict the country today. There is not a single sane man who would deny the truth of this statement; and yet, we venture to assert it would be

extremely difficult if not impossible, to find even one individual, who would admit that he is either culpably selfish or avaricious. Selfishness and greed are such despicable human qualities, that any man, with a proper amount of decent self-respect, would resent, as insulting, the imputation that his character might be sullied by those traits.—The Telegraph, Cincinnati.

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 bursaries for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursary. 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 bursaries for subscription.

Table listing various bursaries and their amounts, including SACRED HEART BURSE, QUEEN OF APOSTLES BURSE, ST. ANTHONY'S BURSE, etc.

CAPITAL LIFE ASSURANCE CO.

Record Results 1919

Table showing business statistics for 1919: Business in Force Dec. 31, 1919 - \$5,723,261.00; New Business Written in 1919 - 1,701,110.00; Increase in Business in Force 1919 - 1,226,000.00; Profits Earned in the Year 1919 - 21,760.00; Premiums Increased in 1919 - 35,000.00.

In the issue of the "Canadian Insurance" for Feb. 6, 1920, the following article concerning the Capital Life Assurance Co. appears:

SPLENDID 1919 RESULTS FOR THE CAPITAL LIFE BIG INCREASE IN NEW BUSINESS AND SURPLUS

The Capital Life has always been well managed and the results for the year 1919 show that it is now commencing to reap the inevitable rewards of its sound administration. The 1919 business was seventy per cent. more than that of 1918, the exact amount being \$1,701,110. Evidently the quality of the business written is excellent for we notice that the business in force at the end of 1919 (viz: \$5,723,261) exceeds that of the year 1918 by \$1,226,000, or 72 per cent. of the new business written in 1918. As our readers are aware, this is a percentage of which few companies have hitherto been able to boast, and it proves that the business on the books is exceptionally persistent.

The net income from premiums in 1919 was \$175,396, or roughly, 25 per cent. more than in 1918. Probably the best feature is that the surplus over all liabilities and capital increased by \$21,760 in the year. The assets increased to \$603,000 from \$487,448 at the end of 1918.

As usual with this Company the expenses of administration are moderate and the ratio has been lessened this year. We congratulate the management upon its 1919 results.

The Company has now reached a point from which both the policyholders and shareholders may look forward to most promising returns. The outlook for the latter is particularly good. We imagine that there is no sounder investment in this world than a stock of a well established life insurance company.

Capital Life Assurance Company

Head Office - Ottawa

Full particulars regarding premiums and policies will be forwarded to anyone upon request. Kindly state age and address.

Good position open for right man as District Manager. When applying, state former experience in business.

FIVE MINUTE SERMON

BY REV. M. BOSSAERT

QUINGUAGESIMA SUNDAY

THE REVELERIES ON THE LAST DAYS BEFORE LENT

A genuine, honest friend shows his friendship especially in times of trouble and poverty, and it is when a father or mother is in distress that a devoted child can best display his filial affection.

1. Now, my brethren, let us not forget that we are God's friends; "I have called you friends," said our Divine Saviour; we are Christ's brethren, for He declared: "Whosoever shall do the will of God, He is My brother and My sister."

2. Can you really bring yourselves to act thus? Is there no compassion for our Divine Lord in your hearts? What harm has He ever done you, that you should treat Him so shamefully, and nail Him so cruelly to the Cross?

3. It is incredible that any of you, my brethren, can deserve such a reproach—I cannot believe that you will be so hard-hearted as to plunge recklessly into the sins and follies of the Carnival. I cannot believe that your conscience will allow you to tolerate any sinful actions on the part of those under your control, and I trust that you have enough real love of God in your hearts to make you ready to follow my advice.

I would have you all, but especially the young people among you, remember that a day may come when you will regret having endangered your virtue and innocence, the fairest and most precious possessions in life.

TURNING TO GOD

The toll of death demanded by the earthquake in Mexico will run into the thousands. Other hundreds of thousands have been made homeless and penniless.

When man fight their own kind they meet on equal terms. When the forces of nature are let loose against him, man shrinks into the insignificance of complete humility.

self before the omnipotent power of God. The earthquake in Mexico repeated the old story. Hundreds of thousands fell upon their knees and with one accord prayed to Him Who rules the world.

CHRIST ALONE BEFORE PILATE

Lent is upon us and it will be well for us if we can catch something of its spirit. Mere abstinence from food will not necessarily imbue us with a penitential spirit.

Nothing is more profitable than mortification and nothing is more necessary. If the Incarnate Son of God went out into the desert and fasted for forty days and forty nights, none of the sons of man can think it needless for them to enter into a Lenten Season in memory of the fast of our Great Exemplar.

No season in the ecclesiastical calendar is so eloquent in its appeal to the heavy burdened or so persuasive in its winsomeness with the lovers of Christ as is Holy Week. Its story of Christ's immolation of Himself for the salvation of sinners makes the worst of us to pause.

The loneliness of Christ in the Garden of Gethsemane and in the house of Pilate and on the cross when John had to lead away His afflicted mother must touch our hearts if we have hearts that can feel. The loneliness of Divine Goodness and Love in the vast desert of worldly pomp and hollow pretense must stir hidden depths in souls that can but comprehend. Such loneliness the saints understood best and in it they abided while they were in the world, being not of it.

Moral courage is the supreme need of humanity. In the piping days of peace sensual indulgence of every sort enervates the race, and men dare nothing that disturbs their comfort. War with all its horrors may be less of a curse than such peace.

FATHER VAUGHAN ON FASHIONS

Commenting upon Cardinal Amette's recent appeal to women to rebel against fashions which were opposed to decency, Father Bernard Vaughan, the well-known English Jesuit, says: "Modern fashions are as injurious to a woman's body as to her soul."

health, they might live to see a second and third generation." Father Vaughan spoke of the lure to sin, and added a word of sterling advice: "Dress modestly. Bear yourself modestly. Create in a man a respect and reverence for you, and have nothing to do with animal dances or animal dancers. The great mistake is to forget that false love is ephemeral, while pure love is everlasting. In the long run vice cannot compete with virtue. It is too heavily handicapped."—The Echo.

Sanctity consists in the right performance of everyday duties.—Father Farrell.

TEA SET GIVEN



Not a toy set but full size dishes with beautiful blue bird decorations, including 3 tea plates, 3 cups, 3 saucers, teapot with cover, cream pitcher and sugar bowl with cover—14 pieces in all that would cost a lot of money to buy.

Beautiful and Useful! Not a toy set but full size dishes with beautiful blue bird decorations, including 3 tea plates, 3 cups, 3 saucers, teapot with cover, cream pitcher and sugar bowl with cover—14 pieces in all that would cost a lot of money to buy.

COOKERY COLUMN

- COCOA BISCUIT
2 cups flour
1/2 teaspoon baking powder
1/2 teaspoon salt
2 tablespoons flour
4 tablespoons Cowan Cocoa
3 tablespoons butter
2/3 cup milk



BOYS! REAL RIFLE GIVEN



Boys! Go hunting! Plenty of small game in field and wood—rabbits, ground hogs, partridge, prairie chickens, gophers, etc. Finest sport in the world.

ABSORBINE

Reduces Bursal Enlargements, Thickened, Swollen Tissues, Curbs, Filled Tendons, Soreness from Bruises or Strains; stops Spavin Lameness, allay pain.

Pure, Clean, Economical Preserved & sold only in Sealed air-tight packets to preserve its native goodness.

"SALADA"

Used in Millions of Tea-Pots Daily

This Lovely Rosary Free To Boys and Girls

So many boys and girls want a new Rosary for themselves, or to give as a present, that we secured some of the nicest possible to give to our agents who will sell St. Patrick, Birthday and Easter Post-cards for us.



HOTEL DEWEY WASHINGTON, D.C.

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Within 5 minutes walk of the White House. A hotel of distinction. The home of Senators and others prominent in the official life of the Capital.

\$500.00 in Cash Prizes Given Away

1st Prize \$100.00 in Cash; 4th Prize \$20.00 in Cash; 7th-10th Four Prizes of \$5.00 each; 2nd Prize \$50.00 in Cash; 5th Prize \$15.00 in Cash; 11th-15th Four Prizes of \$10.00 each; 3rd Prize \$25.00 in Cash; 6th Prize \$10.00 in Cash; 16th-20th Four Prizes of \$2.00 each; and 240 Prizes of \$1.00 each.

Free to Girls! Our Lovely New "Victory Red" PERSIAN IVORY NECK CHAINS

These chains are beautifully made and are just like the picture. They measure twenty-eight inches around and are the very latest fad in jewelry.

THE DOMINION BANK

At the Forty-Ninth Annual General Meeting of the Shareholders of The Dominion Bank, held at the Head Office, in Toronto, on 28th January, 1920, the following statement of the affairs of the Bank as on the 31st December, 1919, was submitted:

Table with financial data: Balance of Profit and Loss Account, 31st December, 1918, \$446,503.22; Profits for the year, after deducting charges of management and making full provision for bad and doubtful debts, \$1,250,053.83; Making net profits of, \$1,697,557.05; Total Public Liabilities, \$129,705,123.77.

GENERAL STATEMENT LIABILITIES

Table with financial data: Capital Stock paid in, \$6,000,000.00; Reserve Fund, \$7,000,000.00; Balance of Profit and Loss Account carried forward, \$495,707.05; Dividend No. 149, payable 2nd January, 1920, \$180,000.00; Bonus, one per cent., payable 2nd January, 1920, \$60,000.00; Former Dividends unclaimed, \$4,089.00; Total Liabilities to the Shareholders, \$13,739,796.05.

ASSETS

Table with financial data: Gold and Silver Coin, \$1,980,842.69; Dominion Government Notes, \$5,843,726.00; Deposit with Central Gold Reserves, \$4,100,000.00; Notes of other Banks, \$1,170,382.64; Cheques on other Banks, \$6,816,287.08; Balances due by other Banks in Canada, \$3,857.96; Balances due by Banks and Banking Correspondents elsewhere than in Canada, \$1,988,043.33; Dominion and Provincial Government Securities, not exceeding market value, \$7,990,080.39; Canadian Municipal Securities, and British, Foreign and Colonial Public Securities other than Canadian, not exceeding market value, \$13,334,525.62; Railway and other Bonds, Debentures and Stocks, not exceeding market value, \$1,996,115.44; Call and Short (not exceeding thirty days) Loans in Canada on Bonds, Debentures and Stocks, \$9,352,534.25; Call and Short (not exceeding thirty days) Loans elsewhere than in Canada, \$4,698,984.25; Other Current Loans and Discounts in Canada (less rebate of interest), \$6,396,248.68; Other Current Loans and Discounts elsewhere than in Canada (less rebate of interest), \$1,050,488.62; Liabilities of Customers under Letters of Credit, as per contra, \$1,168,405.41; Real Estate other than Bank Premises Overdue Debts, (estimated loss provided for), \$74,566.85; Bank Premises, at not more than cost, less amounts written off, \$5,407,180.30; Deposit with the Minister of Finance for the purposes of the Circulation Fund, \$304,500.00; Mortgages on Real Estate sold, \$22,680.84; Total Assets, \$143,504,919.82.

E. B. OSLER, President. C. A. BOGERT, General Manager.

AUDITORS' REPORT TO SHAREHOLDERS

We have compared the above Balance Sheet with the books and accounts at the Chief Office of The Dominion Bank, and the certified returns received from its Branches, and after checking the cash and verifying the securities at the Chief Office and certain of the principal Branches on December 31st, 1919, we certify that, in our opinion, such Balance Sheet exhibits a true and correct view of the state of the Bank's affairs, according to the best of our information, the explanations given to us and as shown by the books of the Bank.

FEBRUARY 14, 1920

CHATS WITH YOUNG MEN

BROTHER MAN

O Brother man, told to thy heart thy brother: Where ply dwells, the peace of God is there; To worship rightly is to love each other.

ON RE-RESOLVING ONCE MORE

How long should a New Year's resolution, to be worthy of the name, thrive and flourish? Though some modern authorities maintain that the high purposes formed on January 1 need be kept only till the octave day of the Epiphany in order to win the pardon that constancy merits, the older authors hold that a New Year's resolution that does not remain substantially intact until at least Candlemas Day, February 2, is no better than a mere velleity.

Full many a flower is born to blush unseen And waste its sweetness on the desert air.

Some of us are continually on the hunt for acquaintance with celebrities; we seem to think that what is best and noblest must be vain and distant.

OUR BOYS AND GIRLS

A WOMAN'S PRAYER

O Lord, who knowest every need of mine, Help me to bear each cross and not repine; Grant me fresh courage every day, Help me to do Thy work every day Without complaint.

ARE BOYS RUDE BY NATURE?

There is a popular belief that boys are crude and rather vulgar by nature. This tradition has become established because girls, after the age of three or four at any rate, seem to be more refined than boys in speech and in manners.

THE GREAT AND THE LOWLY

It may happen now and then, that some of us will delight in being on speaking terms with an acquaintance with some so-called superior being. This superiority, however, very often depends on something quite ordinary, and occasionally the claim of superiority rests on merely outward appearances.

FREE OF TERRIBLE KIDNEY TROUBLE

After Three Years of Suffering, "FRUIT-A-TIVES" Brought Relief



MADAME HORMIDAS FOISY

624 Champlain St., Montreal.

"For three years, I was ill and exhausted and I suffered constantly from Kidney Trouble and Liver Disease. My health was miserable and nothing in the way of medicine did me any good. Then I started to use 'Fruit-a-tives' and the effect was remarkable.

I began to improve immediately and this wonderful fruit medicine entirely restored me to health. All the old pains, headaches, indigestion and constipation were relieved and once more I was well.

To all who suffer from Indigestion, Constipation, Rheumatic Pains of great Fatigue, I advise the use of 'Fruit-a-tives'.

Madame HORMIDAS FOISY.

60c a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.

WONDER WHY HE IS NOT SO PARTICULAR AS SHE IS ABOUT HIS APPEARANCE.

The result of this general indifference to a boy's esthetic nature is, of course, that the boy, as a rule, is coarser in his thought, speech, and action than the girl. But is the difference due to sex or to the fact that we neglect the boy and permit him to look out for himself with the result that he is often subjected to vicious suggestions?

ERNESTINE'S PROMISE

A group of schoolgirls, talking and laughing in the delightful schoolgirl way, swung briskly along the shaded walk. They paused at a gate where one of their number left them, inviting them all to "come in awhile and we'll see if there's anything in the pantry."

TRIED TO GET THERE, AFTER ALL.

"Why, I didn't get there, after all," Ernestine said. "Oh, Ernestine!" said Ida, reproachfully. "You promised to go. I would have gone myself, but just two together we are so much more intimate, you know. I'm so sorry. I wish you would go when you promised."

MAYBE IT WAS ONLY HALF A PROMISE.

"Maybe it was only half a promise," said Ida, reproachfully. "but I counted on it just the same. Ah, but if some one is counting on it, that promise holds! And if we fail to keep it, it goes into the day's store of ugly things and hurts us when we remember. Thinking back on a broken promise is like looking at a loathsome object—it makes us writhe inwardly.—True Voice.

Make Your Will Today

and appoint the Capital Trust Corporation your Executor. You can then rest assured that your wishes will be carried out, faithfully and efficiently, with profit and protection to your heirs. Correspondence invited.

Capital Trust Corporation

Authorized Capital, \$2,000,000

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Head Office: 10 Metcalfe Street, Ottawa



LUX and Your Sweater

There is a delightful way of washing it—so easy you can do it yourself—so pure that your sweater may be washed again and again and each time look like new.

It is with the rich creamy lather that the wonderful LUX flakes make. No rubbing or twisting necessary. Just dipping and rinsing. So pure is LUX that it has the uttermost cleansing power. So gentle that it harms nothing that pure water itself may touch. There is no substitute for LUX.

LUX is sold at grocers, departmental stores, etc

Recipe booklet, "The Care of Dainty Clothes" sent on request.

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HOTEL TULLER

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EUROPEAN PLAN

600 ROOMS \$2.00 UP

CAFETERIA PAR EXCELLENCE ROSE AND CASCADE ROOMS

Self Service Colored Waiters

MEN'S GRIFF 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 LUNCHEONS AND BANQUETS

Every Day in the Week

SUN. MON. TUE. WED. THU. FRI. SAT.

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Standard Sleeping, Dining, Tourist and Colonist Cars. First-class Day Coaches. Parlor Car through the Rockies.

Sunday, Monday, Wednesday, Friday Canadian National all the way.

Tuesday, Thursday, Saturday Via O.T.R., North Bay, Cochrane and Canadian Northern.

Further information from Canadian National Ticket Agents, or GENERAL PASSENGER DEPARTMENT, TORONTO

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20,000 Poultry Raisers

are making big money the Peerless Way. You can do the same. Let Us Start You

in a home plant of your own, either as a business or as a side line.

Our Co-Operative Plan, the big factor in building up the poultry industry of Canada, will make it easy for you to start and get your share of the profits.

Write To-Day - Show - Ask Us to Show You

THOMAS W. LEE CO.

Cobden Ontario Canada



STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS

B. LEONARD

QUEBEC: P. Q.

We Make a Specialty of Catholic Church Windows

The Sacred Heart's Calendar

For 1920 Size 11" x 14"

Worthy of occupying a place of honor in each home. De Luxe impression in Brown and Gold. Contains Promises of the Sacred Heart to the Blessed Margaret Mary, good thoughts, invocations and several Engravings, Etc.

By Mail 40c. Special Price in Quantity

Address J. P. LAURIN

95 George Street, Ottawa, Ont.

Use a Wash for Skin Diseases

Skin sufferers should use great care in the choice of a remedy. They should know the facts to guard against those preparations that are without merit—some, indeed, positively injurious. There is only one logical remedy for skin disease—only one way to reach the poisonous disease germs in the skin. That is by means of a

Penetrating Liquid Wash

Skin disease is due to various deeply buried, malignant germs in the tender tissues of the skin. They cause that terrible biting pain and itching. Unless these germs are destroyed and eliminated, there can be no relief nor cure. This cannot be done with salves. Salves do not penetrate to the germs beneath the skin. They merely clog the pores and form a hot bed for the rapid increase of these germs. Blood remedies also cannot cure the skin, because the germs are not in the blood. A liquid wash only has any permanent effect in skin disease.

D.D.D. Prescription Gives Instant Relief

D. D. D. Prescription sinks through the pores the moment it is applied. The first cool touch of this soothing skin wash soothes all biting pain as if by magic. Just a touch of this marvelous remedy will give you relief.

D. D. D. is a scientific compound of oil of wintergreen and thymol, etc., and a powerful and costly element, eucalyptol. This element is known to skin specialists to be uniquely successful in the treatment of skin disease. However, it has heretofore required such expert mixing and handling that only physicians could use it. Now that only physicians could use it. Now that only physicians could use it. Now that only physicians could use it.

Eczeema, bad leg, Psoriasis, ringworm, pimples, scales or rashes, all skin diseases, mild or violent, yield to the soothing, healing effect of D. D. D. If it is used through the pores, kills all the deadly disease germs; throws them off. Then the inflamed, itchy, burning, itching parasites, the pores left open to receive nature's healing aid, are soothed by the cooling oils compounded in the D. D. D. Prescription. All druggists handle D. D. D. Ask your druggist about it today. Ask also about D. D. D. Soap. Its steady use keeps the skin always pure and healthy.

Read What Grateful People Say

Brookline, N. B., Canada. I used one sample bottle of D.D.D. and one dollar bottle and it cured my face of salt rheum. I spent a good many dollars with doctors and other medicines. I was bothered every winter and last winter I had no trouble. My skin was perfectly free from an itchy rash thanks to D.D.D. MRS. JAMES H. NYDEBER.

1412 Rae St., Regina, Sask. Last winter I sent for one of your free samples of D.D.D. Prescription. I tried it on my face and it cured my face of salt rheum. I spent a good many dollars with doctors and other medicines. I was bothered every winter and last winter I had no trouble. My skin was perfectly free from an itchy rash thanks to D.D.D. MRS. JAMES H. NYDEBER.

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