







The Catholic Record

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LONDON, SATURDAY, MARCH 14, 1925

MAKING A FARCE OF DEMOCRACY

Commenting on Premier Ferguson's statement that the Government "did not consult private members" before deciding on its proposed amendments to the Ontario Temperance Act...

"If that sort of thing is to pass we might as well abandon our present system of government altogether and substitute an oligarchy composed of a dozen men on the ministerial benches in the legislature."

He has pursued his investigation in countries where democratic government has broken down, and he finds the reason for this breakdown was that democratic government had become feeble, flabby, impotent to govern."

"The multiplication of parties," writes Mr. Child, "is an attempt to represent everybody; it results in representing nobody."

"Democracy was a word to conjure with a few years ago. It was a bright and golden label, but today I find that the people of these new constitutional parliamentary governments of Europe and in the old ones of Italy, Spain and other countries, are undecided about their parliaments."

him the evil genius of Jugo-Slavia—Fashitch." Now what has all this to do with the question? It is quite pertinent. It points its own obvious moral for democracy everywhere.

No matter what its form the supreme duty, the only essential duty, of a government is to govern. We believe that the democratic form of government is the best safeguard against abuse of power, the surest guarantee of our liberties.

The people cannot govern themselves directly except where the unit is very small. The village meeting, as in Russia under the Czars, may be a satisfactory means of self-government directly by the people.

To reduce the status of representatives to that of mere delegates is to destroy representative government. And representative government is the only workable form of democratic government.

A Government must govern. It is that elemental truth that is being borne in on the peoples of Europe where government has become so democratic that it can no longer govern."

We believe that the same motive very largely influenced the electorate of Ontario to give an equally unmistakable mandate to Howard Ferguson; The people of Ontario had only the vaguest notions of what the Ferguson Government would do, but they were sick of the flabby incompetence of government by minority."

In the matter of Prohibition no one knew just where he stood. At least his opponents vociferously asserted that he did not make his

position clear. They even proclaimed that the O. T. A. was in danger. The people nevertheless chose Howard Ferguson and entrusted to him the government of Ontario. He did promise that his temperance policy would be so framed as to suit all the people.

To say, as the Sun says, that the government, because it took the responsibility of framing its own policy on the O. T. A., has made a farce of responsible government is to say what is patently absurd.

Let the Government govern; we are in far more danger from weak and flabby government than from abuse of power.

THE FEAST OF ST. JOSEPH

The Feast of Saint Joseph ought to be to Catholics an occasion for recalling the events of his life. What we know of him would give us matter for many a meditation. The Bible tells us that he was a just man, and these words, which do not always mean a great deal nowadays in the thoughts of men, mean a very great deal in Holy Scripture.

Saint Joseph must have been exceedingly holy to have been selected for a position of such intimacy and such responsibility in relation to our Blessed Lord and Saviour. Our Saviour spent the early part of His life on earth in tender and close intimacy with Saint Joseph. So he must have been what the Church says he was—an exceedingly holy man.

Saint Joseph was the foster father of Jesus and the husband of Mary who lived with him in a state of virginity. Mary was the holiest of God's creatures; yet she looked on Saint Joseph as her lord and master; another fact which proves how holy he must have been.

The Apostles called Jesus, "Master"; Joseph was privileged to call Him, "Son." Jesus said to His Apostles at the last that He would no longer call them servants but friends; but He called Saint Joseph, "Father."

He furnished by the sweat of His brow the necessities of life to God Himself when He was a child on earth. That is a wonderful thing; a part of God's great and marvellous design; that He the God of

Heaven and Earth, and the Creator of all things, should have become a little child and have had performed for Him the ordinary, everyday things that are done for a child by his father and mother. Those things were done for Him by Mary and by Joseph.

The duty of a father is to protect his child from harm, but Saint Joseph was the only father who had to protect such a Child. When His life was threatened by Herod, the infamous ruler who wished to put Him to death, Joseph protected Him. And this great saint was the protector also of Mary who was the spouse of the Holy Ghost. If Mary had not had a legal husband, she would probably have been stoned to death by those Jews who knew nothing of the mystery of the conception by the overshadowing of the Holy Spirit.

We must be sure then that Saint Joseph has a mighty power of intercession in Heaven. Consider the graces he had on earth. The Apostles were with Jesus for three years; but Joseph was with Him daily for thirty years. Consider what that means as a continuous opportunity for attainment of perfection. Saint John leaned his head a few moments on the breast of Jesus and thereby became in a special manner the Apostle of the love of God and the love of our neighbor. But Saint Joseph held Jesus in his arms a thousand times. Must not his heart have been filled with the love of God and with love of all men in such a measure as perhaps no other heart ever held, save only the two which were there in that little home—the hearts of Jesus and of Mary? We need not be surprised that Saint Teresa had told us that she could not remember that she ever asked God anything through the intercession of Saint Joseph without obtaining it, and that she never knew anyone to invoke him assiduously without making progress in virtue.

We ought to regard Saint Joseph as having power to obtain for us a great love of Jesus and of Mary. No one ever loved them better than he did. Saint Joseph must have been the purest of men; else he would never have been glorified by the All-pure God to be the daily guardian and companion of His Divine Son. He cut no great figure before men—this humble carpenter of Nazareth. He despised all those things of which we think so much in this world; and in return the world thought but little of him. But he ought to have his full recognition at the hands of Catholics. It is somewhat surprising that so many Catholics are so little devoted to him; take so little interest in him; know so little, or else do not think of his peculiar claims on us on account of his special place in the eyes of God.

The devotions of the Catholic Church have inseparably associated the names of Jesus, Mary and Joseph; yet it is to be feared that Saint Joseph does not fill as much space in the thoughts and the prayers of the average Catholic as his special merits and his peculiar relations to our Blessed Saviour entitle him to. A very good resolution for Catholics to make during Lent would be, to practice for the future a greater devotion to this great Saint.

NOTES AND COMMENTS

WE REFERRED a week or two ago to the rapid development of the "Catholic" spirit in the Church of England and to the influence of Lord Halifax in that direction. We have lately met with a striking utterance by the late Dean Lake of Durham, occasioned by an address many years ago of the same Lord Halifax, which because of its tribute to the noble Earl, and through him to the pre-Reformation Church, seems well worth reproduction at the present time.

DEAN LAKE was one of the most influential of English churchmen during the last century, and throughout his long life was in constant communication with the most eminent of his contemporaries. Though a pronounced High-Churchman, he was not an extreme "Ritualist," and like Deans Church and Liddell occupied a position apart, his word carrying weight with men of all parties. He was intimate with the originators of the Oxford Movement and himself participated in that great revival which was to transform the Church of England, and direct so many of

its sons to the True Faith. Like Dr. Pusey, however, he never found his own way thither, notwithstanding his close friendship with and admiration for Newman and Ward, and many of the lesser lights who became Catholics. For Cardinal Newman he retained his love to the end, and though their paths lay so far apart the friendly relations of the two men were maintained. Dean Lake's high character and influential position give to his words a real value, and a tribute to the work of the Church from such a man cannot but subserve the cause of truth. No apology is made, therefore, for reproducing the following.

LORD HALIFAX, in the address referred to, to use his own words, "daring enough to desire that there might be once more a centre of unity for that Church of which our Lord prayed, that 'they all may be one.'" Pursuing the same thought Dean Lake said: "Here it is that I myself venture to urge that Lord Halifax's late address is timely and valuable to us, by his not having been afraid to express—what a false timidity sometimes prevents us from acknowledging—our debt both in past and present times to the Roman Church. In the past, this is as much a matter of history as of theology. It is supposed that Churchmen alone are ignorant, or are afraid to own, all that Christianity owed for at least a thousand years to the Church of Rome, as its centre of life and authority. Is it nothing that we owe so much of our highest worship, all our cathedrals, the maintenance of religion in the violence and ferocity of the Middle Ages, the great schoolmen, the great religious Orders, to say nothing of some of the greatest men that ever governed the Church—Gregory I., Gregory VII., and Innocent III.—to the central power of Rome? It may suit ignorant sectarians to assume that there has been no such thing as a history of Christ's Church, that Christianity disappeared somewhere in the third or fourth centuries, and revived in the numberless sects of the sixteenth; but such is not the view of any historian—of Guizot, of Milman, or even of Ranke. No! as long as polemical disputes do not wholly extinguish both knowledge and justice, no reader of history will doubt that our debt of gratitude to Rome is one which we of the English Church, who are unquestionably nearer to it than any other religious body, should be the last to deny."

"Nor is this by any means all. No one can have studied the Roman Church, especially abroad, without being much impressed with its working. The large attendance of the poor at its numerous hours of worship—what Mr. Sibthorp, who knew both systems well, used to contrast with our own: 'We get few or none,' he said of some of the London churches; 'they have them in shoals'—the devotion of their missionaries, which made Gordon say that he would never hear the Roman Catholics abused; the beauty of their best works of devotion; the noble characters they produce, such as Dupanloup, Montalembert, Lacordaire—these are but a few of the instances which might make our narrow sectarian pause before they attack what is so far above them. Nor need I add that the immense improvement in the beauty of our services, which is making the Holy Eucharist once more the great service of our Church, though still too commonly ignored, is due in no small degree to an increased acquaintance with the worship of the Roman Church. Far be it from me to depreciate the value of our own services, cramped as they are by the Act of Uniformity. But we owe them to the spirit of the ancient Church; and an acute outsider, like Mr. Arnold, can see that in this matter of worship 'Catholicism has a great future before it and will endure while all the Protestant sects, amongst which,' he says, 'I do not include the Church of England, will dissolve and perish.'"

"I AM well aware that partly from the cause to which I have referred—the greater similarity of the Roman Church to ourselves than to any other body in Christendom—this subject is a delicate one to handle. There are some of our friends who will be disposed to say, as some have said of Lord Halifax's address, 'injudicious,' 'ill-timed,'

etc. But I have been always rather suspicious of such criticisms. If we are a real branch of the Church, what is the use of harsh criticism against another, and that the greatest, branch of the Catholic Church? We may have distinct differences on important points; we may criticize the want of wisdom which seems to us to have sometimes marked the proceedings of the Court of Rome; we may, above all, believe that our own branch of the Church is better adapted to do God's work in England than any other branch but I, for one, will never conceal my warm feelings towards that Church to which Christianity has owed so much, the Church in the past of Bishop Fisher and Sir Thomas More, and in the present of Lacordaire and of Newman."

It is a pleasure to note publication of the Saskatchewan Catholic Year Book for 1925, this being the initial issue. It is quite the best diocesan publication of the kind we have seen, and augurs well not only for future issues but for the future of the Church itself in Western Canada. It contains the usual diocesan information covering the Archdiocese of Regina, the united Dioceses of Prince Albert and Saskatoon, and the Abbatis Nullius of St. Peter, which latter, with headquarters at Muenster, is administered almost exclusively by the Benedictine Fathers. From this we learn that the Catholic population of the Province is 132,000, served by 235 priests, of whom 89 are members of religious orders. The book is also enriched by a number of portraits and views of ecclesiastical buildings. Another desirable feature is a series of short lives of Saints and a group of very interesting stories. We congratulate the editors on the results of their labors, and the Venerable Archbishop of Regina on this evidence of the spirit of progress in his diocese.

DISTRESS GREAT BUT NO FAMINE

"No famine, but much want in places." These words which Archbishop O'Donnell cabled to Cardinal Hayes in response to His Eminence's noble offer of help, correctly describe the position in Ireland. Along the Western seaboard, which is the poor region of Ireland, the peat fuel was utterly destroyed by the rainy year and the potatoes were greatly injured. The men of the West usually migrate to Great Britain for the summer and autumn, leaving their little farms to be worked by the women, while they earn a reserve for the winter months by gathering the British harvest. Last year it was not worth their while to leave home, a serious break having occurred in British agricultural wages, which are now far below the pay for other forms of labor. So the families had to face a terrible winter without the customary resources which the "harvest men" brought back. Formerly every harvester returned from Great Britain with savings that varied from \$150 to \$200. The withdrawal of this mainstay, just when it was most needed, brought the shadow of want into thousands of cottages. To add to the wretchedness of the situation, the fluke plague began to decimate the sheep. Measures, both voluntary and official, have been in active operation to combat these misfortunes. The local clergy made known the people's plight, and the whole country at once hastened to lend a hand. To provide the remedy entirely from within was the natural desire of the Irish public. It is right to say also that those who were suffering were not waiting. The inhabitants of Donegal, one of the most sorely tried districts of all, declined to allow any public subscription to be opened for their benefit. The peasantry, in a word, objected to pauperization. This legitimate pride was respected. Aid in the way of fuel, food, clothing, farm seeds, and medical treatment, was made widely available. But it was not taken on a gratis basis. The peasants paid something for whatever they got. Kindness and tact were shown by the social workers and special care was taken of the children. The scarcity and hard weather continue, but the difficulty is well in hand.

When the Catholics of New York, speaking through their vigilant Cardinal, expressed their readiness to send \$25,000 to the Irish Primate "if needed and acceptable," the heart of the whole nation was deeply touched by such delicate and spontaneous generosity. Concurrently were poured in from other friends, notably the Irish in Manchester, London, and the Australian colonies. The spirit of fraternity, extending full circle round the earth, was never more tenderly exemplified. The Irish at home will not forget it.

POINCARÉ DEFENDS ALFONSO OF SPAIN

HE GIVES THE LIE DIRECT TO CHARGES BY IBANEZ

Raymond Poincaré, the War President of the French Republic, has undertaken to reply to Ibanez's book "Alfonso XIII. Unmasked," or, rather, those portions of the book in which the Spanish novelist accused the King of playing the role of a German spy toward France. M. Poincaré presents specific instances, hitherto unknown to the public, showing that the Madrid neutrality in the World War was, as far as His Majesty was concerned, most sympathetically applied in favor of France and her allies.

As an introduction to his personal defense of the King, the former President, in a few terse passages, sums up the whole subject of dictatorships as they exist in Italy and Spain today, and argues that for monarchs to surrender their constitutional rights to dictators, their fear for the safety of the State must be convincing, indeed. France, he believes, having had two dictators in the past, is free from them; still, he does not deny that they are needed in Italy and Spain.

Many people believe that the necessity for a dictatorship had actually arrived in France ten months ago, when, after the general elections, a union of the various radical forces swept M. Poincaré from the Premiership and President Millerand from the Elysée, undid the constructive administration of five years, caused a second break with the Vatican and the return to political life of Caillaux.

Still, when in May, 1924, a Millerand-Poincaré dictatorship, to be achieved by the calling of the National Assembly at Versailles, was proposed to M. Poincaré, he employed all his influence to discourage the idea. It is possible that some of the arguments he then used may be found in the introduction to his article in defense of Alfonso XIII.

TEXT OF POINCARÉ'S ARTICLE

In order to place himself above criticism, his article is not addressed to the Spaniards of Spain but to those of the South American Republics, from whom also he had received many pressing demands to write the truth. The following is a translation of the French original of his article, which is first to appear in Spanish in La Nacion of Buenos Aires.

"Surely liberty is passing through a bad quarter of an hour in Europe. Mocked at in certain countries and shackled in others, almost everywhere it appears to be in danger. However, we are not going to look upon its fate with exaggerated uneasiness. It will have its revenge. It is stronger than force, and you will see that with it remains the last word."

"Down to the time of the Great War the Parliamentary régime gave Europe long years of order, of liberty and of progress. It must not be denied, however, that in practice it had become somewhat perverted, particularly in the Latin countries. In England, where it was born, it has conserved its essential traits. In France it has little by little invited abuses which have many times signified and been interrupted as legislative encroachments upon the Executive. Just now the life of a French Premier has become almost impossible, with two Chambers which possess almost identical attributes and demand the same consideration, and with great commissions which transform themselves into permanent committees, not only of supervision but of action."

"Since the best of human institutions are not perfect, a part of the people is always moved to complain about those which it has, and to imagine that those which it has not are more preferable. How some people see the ideal in the unknown or in the mirage of distance! With all the more reason, since Parliamentary institutions are perverted, since vices efface the virtues in public opinion turns toward other constitutional conceptions."



FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

THIRD SUNDAY IN LENT

THE NEED OF A WELL-INFORMED LAYMAN

"But some of them said, He casteth out devils by Beelzebub the prince of devils. And others tempting, said of Him a sign from heaven. (Luke, XI, 15, 16.)"

A wicked mind and wise utterances scarcely ever go together. An evil conscience always will practically prevent a man from speaking wisely and true things.

Words of men ignorant of true Catholicity, though learned in many things. These latter, perhaps, are among the most dangerous enemies Catholics can meet.

We must be ever faithful to Christ's teachings, as they are handed down to us by the apostles whom He chose and sent over the world to preach His doctrine.

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the mission and the right to instruct the Irish in the true faith, and how in the year 432 he landed once more on the shores of Erin. What a day in the annals of the Church!

ST. PATRICK

In the fifth century, St. Patrick, the son of noble parents, lived in Northern Gaul. There all were Christians, all lived contentedly and happily, enjoying "the peace of Christ in the reign of Christ."

Often and again through the weary days did the mother's mind wander after her exiled son!

And Patrick, where was he? He who was used to the comforts of a Christian home; he to whom life was opening up its golden gates of fortune; he, of noble stock, unused to menial labors; where was he?

But even amid these rejoicings, even before the first flush of welcome had worn off, Patrick was dreaming dreams. We can picture him when alone, resting his chin on his hand and looking into space.

Catholics know the truth, they are convinced of it, they have felt its results since they became conscious of their state. Why should they allow the liar and the slanderer openly to assail their most sacred convictions?

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There is but one view of things which is true, and that is God's view of them.

The habit of cheerfulness enables one to change apparent misfortune into real blessings.

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SOGGARTH AROON

"O soggarth aroon! Sure I know life is fleeting: Soon, soon in the strange earth my poor bones will lie: I have said my last prayer and received my last blessing, And if the Lord's willing I'm ready to die."

IRELAND

Beside your bitter waters rise The Mystic Rose, the Holy tree, Immortal courage in your eyes, And pain and liberty.

CHATS WITH YOUNG MEN

ERIN, OH ERIN

Like the bright lamp that shone in Kildare's holy fane, And burned thro' long ages of darkness and storm...

LENTEEN SUGGESTIONS

Go to Mass every morning. Go to Holy Communion every morning. At least go to Holy Communion every week.

ST. PATRICK'S DAY

On the 17th of this month the whole land will be green, not with the coming of spring, but with the coming of a feast dear to the heart of every Irishman.

their faith cannot fail to move it. This, their faith, was the great benefit St. Patrick conferred on the Irish.

OUR BOYS AND GIRLS

WHEN MARCH IS SEVENTEEN Now, Miss March is an Irish maid, And faith! but she's contrary!

For when she's seventeen to us, She's such a bright colleen to us, She brings the world green to us,

ST. PATRICK'S DAY

The figure of St. Patrick looms up from the past on his glorious feast day with a greatness that distinguishes him above most human heroes.

ST. PATRICK'S DAY From Erin converted by St. Patrick, saintly messengers bore the torch kindled on Easter morning at Tara to Iona to Lindisfarne, to St. Gaul and Fulda, to Fiesole and to Southern Italy and the forests of France and Germany.

Twice, at least, when Western civilization was falling asunder, that is to say, in the sixth and in the sixteenth century the sons of Ireland came to its rescue with the teachings they had received from God through St. Patrick.

On the occasion of the thirteenth centenary of St. Columbanus, our Holy Father, Pope Pius XI., referred to this first saving of civilization by Irish Saints and scholars in these remarkable words, "Christian civilization has almost collapsed, and the glory of the arts which are the glory of civil life seemed to be gone forever."

I think the main reason can be found in the fact that the Irish are a distinct asset to every country they inhabit. Now don't about the old objection, "The Irish are good only at digging ditches."

Another reason is the constant cheerfulness of the Irish, a cheerfulness so genuine and spontaneous as to have become proverbial. And the world loves cheerfulness.

On his feast day let us not forget St. Patrick's own prayer, called his "breastplate," which St. Paul before him described as the shield of faith.

No better or more fitting prayer can ascend from Irish lips on St. Patrick's Day than the age-old cry of her sons and daughters for centuries, "St. Patrick pray for us, and God save Ireland."—The Pilot.

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ST. PATRICK'S DAY DREAMS

I wonder today in old Ireland If someone is thinking of me. I wonder if thoughts are a-turning To a wanderer over the sea?

WHAT AN IRISHMAN MEANS BY "MACHREE"

Pray come and interpret this Gaelic for me, And tell what an Irishman means by "Machree."

KEEP STRONG AND HEALTHY

People who are suffering from Constipation, Biliousness or Sick Headache are sometimes in doubt what preparations to take to relieve these ailments.

STUDYING IRISH METHODS

Dublin, Ireland.—American officials have recently been devoting considerable attention to the investigation of Irish economic affairs.

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turning to Irish precedents for the solution of difficulties. The Reclamation Bureau of the United States Department of the Interior, in connection with the settlement of idle lands in the desert regions of Western America, is at present inquiring into Irish land methods, as well as those of other European countries.

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