

62 men in 100 picked this over-size pen

Resembles Chinese-red lacquer - 25-year point Holds a surplus of ink

FROM a tray of assorted pens 62 men in 100 selected the new Parker Duofold first of all when we asked them to pick out the most appealing pen.

"Handsome than gold!" was the verdict of many who saw this large, graceful barrel in Chinese-red with smart black-tipped ends, and neat gold pocket-clip.

This classic Pen was created by Geo. S. Parker, inventor of the leak-proof "Lucky Curve." It took him 30 years to perfect it, but it has taken Canada about 8 months to make the Duofold the leading seller at hundreds of prominent counters.

Its select Iridium point is as smooth and life-enduring as a hard jewel bearing, and if not abused, is guaranteed 25 years for wear and mechanical perfection. Step up to the first pen counter and give your hand the pleasant sensation of the Duofold's business-like feel. Buy one for 30 days' approval.

If your dealer's supply is not in, give him your order subject to your approval on arrival. Or please write us, giving your dealer's name.



Press the button, release and count 10, while Duofold drinks its big fill. Try this and other pens, points to see how superior smooth the Duofold is.

THE PARKER FOUNTAIN PEN CO., Limited Toronto, Ontario Ask also for Parker Duofold Pencils to match the Pen. \$3.50

Made in Canada—Same Price as in the States

Parker Duofolds

With The 25 Year Point Duofold Jr. \$5.50 Same price for size. Lucky Curve Duofold \$5.50 With ring for chatelaine



Victor: "No! I shall never beat you!" Layman: "Well, cheer up, you'll win at the finish—you'll bury me some day." Victor: "But even then it will be your hole!" —Passing Show.



The above is entirely new in Ladies Overshoes. We have sold for years the same quality of Cloth and Rubber, and we must say they have been the very best on the market. Never a complaint.

The fastening this year is different from any other make, and much neater.

\$4.50 and \$5.00 a Pair



Here is another one, fastens like a tobacco pouch. Just pull the tag and the Overshoe is on or off as the case may be.

\$6.00 a Pair

ALLEY & CO LIMITED

FASHIONABLE FOOTWEAR

THE CENTRAL GUARDIAN

SHOP from Holman's Catalog. TWO MORE DAYS of our big 20% discount sale of men's and boys' clothing, gents' furnishings. Prowse Bros., Ltd. 1165-12-5-M21

RADIO SUPPLIES — Peanut Tubes, Radiations, Aerials and a full stock of Radio parts.—Palmer Watson Electric Co. 1109 12 3 m31

RADIO SETS are away down in price this year and are made better than ever. Let us show you and demonstrate our full line.—Palmer Watson Electric Co. 1109 12 3 m31

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RADIO AND XMAS WILL come together this year. Time to make your plans now. Let us help you make your selection.—Palmer Watson Electric Co. 1109 12 3 m31

DO YOU CARE FOR RADIO? Come in for a chat and look over our sets. DeForest-Crosley, National Electric, Radiolas, Demonstrations in evenings.—Palmer Watson Electric Co. 1109 12 3 m31

AN ANNUAL VISITOR.—Yesterday Mr. W. K. Rogers, manager of the W. K. Rogers Co., Ltd., was distributing his firm's handsome calendars for 1925. He had with him a lovely panel picture of a "Lane through the Trees," a charming bit of color from a painting by "Corot." This calendar with its big figures is not only ornamental, but decidedly useful as it can be seen from any part of the room.

For the home calendar Mr. Rogers has chosen two charming subjects, one of a "Flower Girl in Holland" and the other a lovely flower basket stream entitled "Out of the Dust Shall Beauty Grow." These are hand-painted water colors after the originals by C.P. Rising and are consistently mounted to bring out the rich tints in the picture. Many thanks!

S.D.U. JUNIOR DEBATE. — On Wednesday, Nov. 26, a meeting of the Junior Years of St. Dunstan's University was held for the purpose of reorganizing the St. John Literary and Debating Society. The constitution and by-laws were read by the Moderator, Rev. Michael Francis, who presided. The election of officers was carried out by the following: Messrs. Allan Murphy, Cecil Sturdy, Earl Dalton and Preston Noonan acting as scrutineers. The result of the election is as follows: President, Thomas Cullen; vice-president, Ronald McKenna; secretary, Desmond O'Leary; councilors, Donald F. Campbell and Earl Dalton. The first debate of the society was held on Dec. 3rd, the President presiding. "Resolved that the service of the automobile and motor-truck is more beneficial to the farmer than that of the horse." The debaters were: Pro—Eugene Murray, Marcellus McGuigan, Fred Lynch, Ben Gallant, Ralph Shea, Edward Trembley; Con—Cecil Sturdy, Frank Rooney, Ernest Duffy, Ray Sheenan, Wilfred Callaghan, Leo Morin, Judges Arthur Hogan, Allan Murphy and William Rooney. The question was ably discussed by both sides many effective arguments being brought out. At the close of the debate the judges rendered their decision in favor of the affirmative side, and congratulatory speeches were made by many of the members. Mr. Roy Phillips, upon request delighted his audience with a vocal solo, and was heartily cheered. After a few remarks by the Moderator, Rev. Father Francis, the meeting adjourned.

S.D.U. DEBATE. — On Wednesday, Dec. 3rd, a meeting of the St. Thomas Literary and Debating Society of St. Dunstan's University was duly called to order by the president, Mr. F. J. McMillan, who announced that the following question would be debated: "Resolved, that Prohibition as at present established in the majority of the provinces of Canada is beneficial." The speakers were: Pro: Thomas Henderson, Cornelius Campbell, Clarence Shea, Robert MacDonal and David Surette; Con: Joseph Campbell, Roy Grant, Frank Doin, Donald MacDonal and Charles Tingley. The speeches were well delivered, and showed evidence of careful and diligent preparation, both as to matter and to form. Both sides quoted from the speeches of eminent men to substantiate their respective arguments. The pro side contended that since the passing of the open bar, crime is on the decline, that the very existence of the law in most of our provinces is ample proof of its necessity and efficiency. They also claimed that an unbiased comparison of the morals of the people in prohibition provinces with those of the people in provinces where government control is in force, must result in a decision in favor of the former. The Con side maintained that the enforcement of prohibition has been a decided failure, that it is as useless to try to prevent men from indulging their appetites as to try to prevent stealing and other crimes; and that legislation is in vain unless the appetite is controlled. They held that self-control must be taught the youth in the home, the school and the church, and can never be enforced by acts of Parliament. A standing vote taken at the close of the debate showed a substantial majority for the negative side. The Moderator, Rev. J. A. Murphy, then congratulated the speakers, and expressed hope that interest in the debates would be continued, after which the meeting adjourned.

EXPECTATION VS. REALIZATION. — An amusing episode was enacted in the vicinity of Brookfield a short time ago. Seeing in the woods on several occasions what they took to be a black fox, two young men of that locality made long and elaborate preparations for the capture of same. After setting a number of traps with infinite precaution and skill, they retired one evening to their respective dwellings with great expectations of the morning. That arrived they sallied forth to inspect their traps and reap the fruits of their toil. And sure enough, in the distance they descried a glossy black object imprisoned in one of the snares. It is not told that they fell to congratulating one another on their luck, nor has any one attempted to describe the ensuing scene in which, on a close and more critical inspection, these two sons of Nimrod found their prisoner to be not Reynard, as they expected, but a well-developed, sleek-coated representative of the ordinary house-cat.

UNSOLICITED TESTIMONIAL. Miss Mildred Vinton, of Boston, the brilliant pianist of the "Henry Newcombe Recital" of Monday last, stated to Professor Fletcher of the Heintzman piano supplied by Miller Bros., was the finest upright piano she had ever played. This testimonial coming wholly unsolicited, is but another tribute to the excellence of the Heintzman piano. 1166-12-5-M21

Rev. Doctor Croken Addresses Members of C. W. L. Rev. Dr. D. P. Croken, Rector of St. Dunstan's University delivered a very interesting and instructive address to a large and appreciative audience at Rosary Hall, on Tuesday evening. For his subject he chose to answer some of the questions on morality which had been proposed to him for solution at different times. The speaker said that if we are independent of God, then there is not, nor can there be such a thing as morality, or such a thing as a good action or an evil one. Man, the noblest of the things of earth, can do many wonderful things, but cannot add one cubit to his stature, much less give himself existence. He must therefore, depend for everything that he is and has on the great uncreated Eternal Cause of all things, God Himself. He having freely created all things, must have had some purpose or end in view. Nothing short of God Himself could be a worthy and sufficient reason to elicit the creative act. He therefore created everything for Himself, and having once created them, must necessarily conserve them in the existence He has given them, for if he should cease to do so for a moment, they would fall back into their original nothingness. For this reason He cannot cut them off and leave them to themselves. So long as they exist they are His creatures—and bound to serve Him as their Creator, their beginning and end. How well the irrational creatures serve God is attested by Holy Scripture. "The Heavens show forth the glory of God and the firmament declareth the work of His hands." But with man it is quite different. To him has been given the great gift of free will with all its responsibilities. It is true that reason has been given to direct him in all his actions, but reason is not infallible, and its judgments are not infrequently influenced by passions which are moved by the presence of some material object, and so man is from time to time induced to satisfy some sensitive appetite to the detriment of himself as a whole. An example of this would be the eating of food which the cook might call delicious, and which would be found to be very palatable, but which would bring on an attack of indigestion.

Man has, therefore, need of another rule, something that will be a guide to reason itself, and which has generously supplied this guide to man by inscribing in his heart His law revealing it to him by the light of reason or as we usually say by conscience. God is the ultimate end of man and man is bound to direct all his actions to Him, and is of prime importance in the solution of these questions. In every man there is a desire—a longing for happiness. The child sees a beautiful doll and longs to have it. She thinks that in its possession her cup of happiness will be filled. An indulgent parent buys the doll, and the child is satisfied, yet for a time, but only for a time. She soon tires of this and longs for something else. In this respect we are all children, longing for that which we imagine will make us supremely happy, but when we possess it, perhaps after much toil, we find the realization that we are still unsatisfied. Neither wealth nor honor can completely satisfy us, not even the fleeting pleasures which allure so many and there is still a void in the human heart, unfiled. Only full and permanent possession of the Infinite Good can completely satisfy every human desire. We have freedom of choice in all things except this one, and the reason is evident. God has made us for Himself, and has given us a capacity to know and love Him and consequently nothing but the possession of Him can satisfy us. St. Augustine very tersely expressed this great truth when he said "Thou hast made us for Thyself, O Lord, and our hearts are never at rest until they rest in Thee. Only in the future life, where we are freed from the material things that drag us down to earth, can we know and love God as man is capable of knowing and loving Him—only then can we be supremely happy. The fundamental rule of conduct is that all actions that lead us to Him are good, while those that impede our progress to Him are evil. How to determine these actions frequently presents some difficulty. Some, there are, the goodness or badness of which is self evident, as the act of adoring and praising God or on the other hand hatred and blasphemy of God, but the morality of the greater number of actions is not so evident. Why is it, for example, that a jocosé lie or lie of excuse is always wrong? Because it implies the perversion of a faculty from its natural end. We are social beings associating with other human beings and dependent upon them in many ways. This necessitates the manifesting of our thoughts to others. For this reason God has endowed us with the faculty of speech, and this faculty to express something that is not in our mind, and so we misuse this God-given gift or pervert it from the purpose for which it was given, and in this consists the malice of a lie. The same is true of all other faculties which we possess. While they are used for the purpose nature intended them, they are good, but if misused, or even used but beyond the limits within which nature intended them to be used this action is morally bad. Here we have the real reason why not only lying is wrong but likewise why perjury, drunken-

ness, birth control, etc., with all their consequences are wrong. All these are wrong, not because they are forbidden, but because they are forbidden because they are intrinsically evil. No change of time or circumstances can make them other than what they are.

There are many other things that are right or wrong because they are commanded or are forbidden by some positive Divine or human law. Summing up what has already been said it will be seen that there is such a thing as morality, and that it depends on the essential and necessary relation that exists between man and his Creator; that there are some actions intrinsically good and others intrinsically bad, and will always remain so; that the commands and prohibitions of God's positive law are as good as they are because it has seemed good to Him to command some things and forbid others, and it becomes us, His creatures, to question His wisdom in doing so. It is evident too, that morality is not conventional that there are no two standards, and that we are all His creatures, and are bound therefore to serve Him.

Some theories of morality that have been advanced and are still being disseminated are based on the false supposition that man is independent of God, or on a wrong conception of the origin of human society. In other words they do not admit that we are members of human society by nature, but by mere contract. They claim that God did not intend that men should dwell together in order that they might have those things that are necessary not only for their physical conservation but also for their intellectual and moral development, but that they have come together as we now find them from free choice. Ancient history disproves these foolish vapors of disordered and conceited minds. Our own observations and a brief consideration of things will convince us of the truth of two things: First, that nature, or the Author of Nature, does nothing in vain, secondly, that nature is never deficient in those things that are necessary for the natural development of anything. She has endowed the dumb animals with instinct, provided them with means of obtaining food, and with weapons of defense, and in every way provided for their well being. And shall we say she is

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Name Age

Address

esses owing to the difficulty of eliminating all the kissing. The ordinary method of salutation in Japan is by nodding the head slowly and gravely. In greeting a person of distinction or an honored guest the Japanese kneel and hit their heads on the floor! Between Japanese of opposite sexes the greatest approach to familiarity ever seen is a light patting on the back. This is occasionally indulged in between husbands and wives who are extremely fond of one another, and sometimes lovers. Nothing resembling an embrace is ever seen. If you kiss your sweetheart or your wife you are risking social ostracism. An eminent Japanese has declared he would consider it an insult and a sin to kiss his wife. The principal arguments used by the Japanese against the introduction of the kiss into their country are that it is an unedifying spectacle, and that it is unwholesome and dangerous from the point of view of public health. They hold that there is no part of the body so heavily charged with germs and infectious matter as the average mouth. There is also no part of the body so apt to receive fresh infection, since by excessive and abnormal eating the secretions which normally protect against infections are destroyed. Some Japanese doctors say that a large number of the diseases from which men suffer are spread by kissing.

GOOD COOKING. By Joseph Conrad. Good cooking is a moral agent. By good cooking I mean the conscientious preparation of the simple food of every-day life, not the more or less skilful concoction of idle feasts and rare dishes. Conscientious cooking is an enemy to gluttony. The trained delicacy of the palate, like a cultivated delicacy of sentiment, stands in the way of unseemly excesses. The decency of our life is for a great part a matter of good taste, the correct appreciation of what is fine in simplicity. The intimate influence of conscientious cooking by rendering easy the processes of digestion promotes the serenity of mind, the graciousness of thought, and the indulgent view of our neighbors failings which is the only genuine form of optimism.

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Where it is a great sin to kiss. Kissing is decidedly under the ban in Japan, where the act of osculation is described as an "unclean and immodest habit." Recently the Prefect of Police in Tokio issued the following statement: "Kissing is a custom entirely foreign to Japan, and it is undesirable that it should be introduced into our country. It is unclean, immodest, indecorous, ungraceful, and likely to cause the spread of disease." This "unclean and immodest habit," as the Japanese term kissing, is so thoroughly repugnant to the Japanese nation, that the wonderful statue, "The Kiss," by Rodin, the great French sculptor, sent to Japan for exhibition by courtesy of the French Government has been placed in a public park with a huge bamboo screen around it, so that the sensibilities of the public may not be shocked. Officials throughout Japan are unanimous in this opinion, and incredible as it may seem, all kissing is eliminated from films, no matter whether or not the story has a love theme. By ingenious manipulation of the film the heads of the lovers are kept apart, so that they look most incongruous. In some cases it has been found impossible to exhibit great films suc-

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