and the wild voice of the mob brings swift death to men charged with criminal offences. It is scandalous that the supremacy of the law should not be recognized. If these barbarous lynchings took place in Spain, Italy, or any other Catholic country, there are those who would consider that the "Romish" church was more or less responsible.

WESTMINSTER ABBEY is in debt to the extent of $45,000 for repairs made twenty years ago. A visit to this noted edifice, so interesting in English history, gives one a feeling of sadness. The glories of the past still cling to it in some respects. It is yet an abbey, but its voiceless chapels and naked altars tell the story of its fall from the high estate, of long ago. One, too, cannot but feel shocked as he enters the great building, when he beholds not the statues of saints, not the emblems belonging to God and His Church, but a forest of marble statues representing the world's heroes only, and many of them whose characters were not above reproach. Some day, through the mercy of God and the prayers of the faithful, the monks may again take possession of this glorious building erected by Catholic faith and piety long before England strayed away from the fold.

A NEW YORKER named Morse, who has earned the title of a bank wrecker, has been placed where all bank wreckers should be, in prison with other criminals. We are told that he was of great energy, had a high place in business and social life, and luxuries beyond measure came to him. Like many another criminal he lived his life without a thought of God. Most likely he began in the little red school house, from which he graduated in smartness, and then found his way to higher institutions of learning, but found in all an entire absence of those restraints inculcated by Christian training. It is a healthy condition of things that his position in society counted for nothing in the court of justice. Nothing has a more demoralizing influence in the community than the thought that there is one law for the rich and another for the poor.

THE IRISH papers tell us that in Ireland at the present day there is a spirit of quiet enthusiasm of an extraordinary character pervading the national camp because of the frank and unambiguous character of the pledge of Mr. Asquith in regard to Home Rule. If the Liberal party is returned at the next election the veto power of the House of Lords will be curtailed, and there will be nothing then in the way of placing on the statute books a measure granting Home Rule to Ireland. People on this side of the ocean are watching the contest with intense interest. It will be a happy day for Ireland, and a happy day for England too, when an Irish Parliament meets once again in Dublin.

PERHAPS never before in the history of England has the staid John Bull permitted himself to get into such a temper as in the present election. As an illustration, we might cite the fact that Sir William Bull, member of the House of Commons for Hammersmith, while speaking before the electors of that constituency, was rudely heckled by a man in the crowd. He threatened to punch the man's head. "Come on," shouted the man. Sir William forthwith descended, and the crowd formed a ring. A stand up fight ensued until the police separated the combatants. This is most unseemly, and we hope such another incident will not occur. It might be well to draw attention to the fact that had this incident occurred in Dublin instead of London, such papers as the London Times would refer to it as proof positive that the Irish were not fit to govern themselves.

WE ARE GLAD to notice by the Montreal Herald that the Hon. Chas. J. Devlin, M. P. P., has made a creditable record in his native province as Minister of Colonization, Mines and Fisheries. Under his able management desirable immigration has been encouraged, new districts developed, mining regulations reorganized and the game laws enforced. To bring about this desirable outcome the minister has had to work early and late, but after all it is just like him. Whenever the Hon. Chas. Devlin undertakes work of any kind he puts all his energies into it with enthusiasm.

The Necessary Devotion

We have a new devotion called "The Twelve Saturdays," and it is instituted to honor the Immaculate Mother of God on the twelve Saturdays before the feast of the Immaculate Conception. We like this devotion, as we like all authorized devotions; but we have a process of beatification ready for the priest or Bishop who can successfully launch upon the Catholic world the devotion of the fifty-two Sundays.—Western Watchman.

Mothers and fathers, remember that the minds of your children are like the plate of the camera. The objects you put before them, whether noble or paltry, will be imprinted on them. What kind of impressions do you want engraven there?

THE READER'S CORNER

CONDUCTED BY "COLUMBA"

"Our own heart, and not other men's opinion, forms our true honor."—Schiller.

"A woman," said Carmen Sylva, Queen of Roumania, recently, "is made for her home . . . and there her husband should find her." But Mrs. Parkhurst has her own opinion.

The third volume of Father D'Alton's "History of Ireland from the earliest times to the present day" is now in print. It is beyond doubt the best Irish history there is. Father D'Alton has given time and labor to his work; he takes nothing second-hand; on the contrary, he consults every available source of information, verifies every statement, and, as a result, gives us what may well be accepted as a standard work. "I have no thesis to prove, no party to defend or attack," he says of himself. "I have sought for the truth and told it, regardless of what parties or persons might suffer. I have endeavored to make the work accurate and impartial as well as readable." It is interesting to note that one of the last acts of the defunct Royal University of Ireland was to confer the degree, Doctor of Laws, on Father D'Alton.

With the inauguration of the National University Catholic education in Ireland enters on a new and hopeful era. The day when a price was set upon the head of the schoolmaster equally with the wolf and the priest, and when outlawry and confiscation was the portion of the Catholic parent who dared send his children to the continental schools, is gone forever, and, given a fighting chance, we may confidently predict the new university will bring back to the land of saints and sages a little of the glory of Clonmacnoise and Bangor and Lismore. The Chancellor of the University is His Grace of Dublin, the Most Rev. Dr. Walsh, than whom no one has done more to effect a satisfactory solution of the university question. Dr. Coffey, M. R. I. A., guides the destinies of the Dublin College; Dr. Windle, a convert to the Church, whose inaugural address at the recent Catholic Truth Conference in Dublin was the feature of the occasion, presides over the Cork College. Amongst the professional staff are such men as Dr. Douglas Hyde, Dr. Sigerson, Fathers Finlay and O'Neill, S. J., John McNeill, (V. P. Gaelic League.)

It used to be that great men's (and sometimes little men's) biographies were written after they had crossed the great dividing line. But Shaw and Chesterton have changed all that. G. B. S. is still with us and his biography by G. K. C. is with us also. It is decidedly a new departure. If only our great-great-grandfathers had hit upon it Will Shakespeare would have had quite a library. And it looks as if there would be an action or two in the courts to settle the Baconian question. But then our ancestors were so slow. By the way, one wonders why W. T. Stead does not settle the vexed question of the plays authorship. Next time he goes across the border he might ask the other William for a simple yes or no.

A contemporary hits off another modern tendency of the literary world. Shakespeare and Dante meet in the "other place." Shakespeare is looking "cut up" about something. Dante enquires the reason. "I'm just thinking," responds the great immortal, "what a mistake I made not to novelise my plays. The boys up there could teach us a thing or two."

It may be news to some that the new Premier of Spain bears the very Spanish name of Prendergast. He is a descendant of one of the "Wild Geese" who took wing from Ireland after the Treaty of Limerick.

Some people it seems are beginning to question Ireland's claim to the title "Island of Saints." It is surprising what an amount of ignorance there is in the world. However, Cardinal Moran is reading them a lesson and very likely they will know a little more about history when he has done with them.

We hear so much about Women Suffrage these times that the following anecdote may be interesting. The late Mr. Gladstone was addressing a suffragette meeting in Leeds and introduced his remarks by paying a graceful compliment to the lady speaker who preceded him. "It was a great pleasure," he said, "for the other sex to listen to women talking." Up from the back of the hall came the unexpected rejoinder in broadest Yorkshire, "Eh, lad, thou'st noan wed yet, I see'st."

Angelo Sarto, the grey-haired postmaster of an Italian village, was the guest of his brother, Pope Pius X., during the recent Christmas holidays. The present Pope is not ashamed of his peasant brother and sisters. The good Angelo confesses he is not over fond of Rome. It is only his love for his brother could ever draw him away from his native village. When the visit is over he can return to his home, but the prisoner of the Vatican may pine in vain for a sight of his native hills.

Brennan, the inventor of the gyroscopic mono-rail, which he successfully exhibited in London last month, is an Irishman. According to Mr. Brennan the mono-rail can easily attain a speed of one hundred and forty miles an hour without the slightest danger. Truly these Irish have brains!

Socialism versus Christianity is nicely sized up in this very clever epigram by a distinguished German. Socialism says, "what is thine is mine;" Christianity says, "what is mine is thine." No hair-splitting difference that.

It is fashionable for the ten-a-penny scientists to scoff at miracles and to designate all belief in the supernatural as superstition. And just because the Irish are easily the most spiritual people in the world your superior person thinks it just the thing to smile at their credulity. True it is, indeed, that everywhere you travel in Ireland you hear about fairies and banshees and ghosts and charms, and all the old stories that are handed down in the folklore of a country, But does that prove that the Irish are superstitious? Do Canadian fathers and mothers who tell their children about Santa Claus believe in that benevolent old gentleman's existence? Everyone admits the Irish have preserved intact the faith of Patrick and Brigid. That faith teaches superstitious practices are contrary to the first commandment. Somebody said, the other day, we needed an eleventh Commandment, "Thou shalt not drink wine." I have yet to hear that anybody says the Irish decalogue has only *nine* Commandments. That's an Irish bull, but no matter.

The plain truth is the Irish are so essentially spiritual that they see everything from a spiritual standpoint. It was Sir Horace Plunkett who said they had their centre of gravity in another world. He was about right, though he would have wished it otherwise. Sir Horace preached bread and butter, but a greater than Sir Horace had written, "not by bread alone does man live," and the Irish preferred to follow the latter. It is not hard, when in Ireland, to believe the Saviour's promise. "Behold I am with you all days." Everything in that favored land speaks of God. "The earth and every common sight" is truly "apparrelled in celestial light." "The glory and freshness" of the Eternal is over all. A perfectly materialistic people like the English can never understand this point of view. Hence they dub it superstition.

Readers of Father Benson's "Necromancers" will perhaps begin to think that the Irish are not so very far wrong after all. Father Benson's aons and the Irish fairies have quite a resemblance. From the mouths of sucklings and babes you shall learn wisdom. Ireland saved Europe from paganism; it may be that she will yet save the world from materialism.

These thoughts were suggested by reading in the Dublin Independent an account of a recent Irish miracle. An old woman, Mary Stafford, who had been unable to walk for thirty years, has had the use of her limbs restored as the result of a visit to a Holy Well at Ballynasloney, Co. Wexford. Doctors testify to the cure. The poor old lady was an inmate of the Wexford workhouse, and had asked God for a long time that she might be able to walk the little distance from her ward to the chapel. One day she asked the officials if she might pay a visit to the Holy Well. She was taken there with the result stated. That evening she walked unaided to the chapel there to return thanks to Him Who said, "all things are possible to him who believes."

"It was Almighty God did it," she says, "and when they know it it may strengthen people's faith, with the help of God."

I had such hard things to say of "Dr. Gray" last week that I gladly quote this tribute to its beloved author: "Father Sheehan is, without doubt, the most notable, the most distinctive, and the most intellectual story-teller that Ireland has sent forth of later years." And of "Dr. Gray" the same writer says: "we have a finely dramatic and moving plot, quite exceptional vividness of characterisation, and a sense of human movement that thrills and attracts the reader from the first page to the last." No brother Celt could criticise the creator of "Daddy Dan"; no lover of a good story will fail to read and re-read "Dr. Gray;" but many an Irishman will be disposed to question the sweeping indictment of modern social conditions in the Island of Saints.

"Columba" begs to acknowledge receipt of "Ninian's" letter. Next week he hopes to say something about it.

THE PLAGUE OF EVIL LITERATURE

CIRCULATING LIBRARIES OF ENGLAND TAKE STAND AGAINST OFFENSIVE BOOKS.—BISHOPS APPLAUD

Rev. Dr. William Barry, the English novelist and writer, has attracted general attention by an article in a recent number of the English Catholic Times on "Noxious Literature" and its demoralization of the national conscience.

Indeed, the feeling in England against the circulation of indecent, suggestive and generally subversive books has become so strong that the great lending libraries—Mudies, Smith's, Booklover's, the Times' Book Club, Days', and others—have addressed a joint letter to the publishers of Great Britain in which they refuse longer to become the agencies for circulating books that offend the public taste.

THE LIBRARIES ULTIMATUM

"In order to protect our interests, and also, as far as possible, to satisfy the wishes of our clients," say the librarians in this letter, "we have determined in future that we will not place in circulation any book which, by reason of the personally scandalous, libelous, immoral, or otherwise disagreeable nature of its contents, is, in our opinion, likely to prove offensive to any considerable section of our subscribers. We have, therefore, decided to request that in future you will submit to us copies of all novels, and any books about the character of which there can possibly be any question, at least one clear week before the date of publication. Unless time is given to us to read the books before they are published, it is impossible for us to avoid that annoyance to our subscribers for which we, and not the publishers; are generally held responsible."

The Publishers' Association has expressed its "sympathetic approval of the aim of the Circulating Libraries' Association," and publishers and circulators are about to get together to see what may be done.

"Such a combination would be of great weight and authority," observes the Evening Standard and St. James' Gazette (London), "and probably quite capable of effectively relegating to obscurity some of those specimens of 'literature' we have been seeing so much of lately."

PUBLIC PROSECUTOR OUGHT TO BE INVOKED

There are differences of opinion in regard to the method by which the suppression of the plague of noxious modern literature may be accomplished. The Manchester Guardian says that a few convictions by the public prosecutor and heavy penalties would do the necessary cleansing better than anything else. However that may be, the general recognition of the evil is a step in the right direction and the move made in England is one which is quite if not more necessary in this country. It goes without saying that the Catholics of England are the most vigorous supporters of this agitation for a purified literature.

The English and Irish Bishops have taken up the matter with a promptness which proves how convinced are these spiritual leaders that the subtle unbelief and immorality of current literature is perhaps the greatest danger of the day.

CARDINAL LOGUE

"Noxious literature," says Cardinal Logue, "is proving itself more ruinous to spiritual health, purity of thought and clean living among the people, than an invasion of bubonic plague would become to their corporal health. It is not merely books, periodicals and stories from which decent-minded persons would turn with disgust which are doing the mischief; but often publications with respectable literary names on their title page. Conjugal infidelity, or playing fast and loose with the marriage tie, seems to have become a stock subject with these writers."

Bishop Lacy, of Middlesbrough, writes as follows: "There can be no question that noxious literature, abounding in unhealthy excitement and too often reeking of indecency in all its forms, is one of the plague spots of modern social existence.

"Unless checked in time by a wholesome public opinion and fearlessly grappled with by means of strong and united action, the evil will grow and the poison will contaminate the minds and hearts of unsuspecting youth. It is time we should learn a lesson from the moral downfall of France."

NOT ENOUGH TO TALK

"It is useless to satisfy ourselves by merely speaking against such literature," declares Bishop Mostyn, of Menevia. "We want actions more than words! It will be of little avail, and at best but a slow process, to appeal to the law for the suppression of this kind of literature. Let the public take the matter into their own hands, and they can soon put an end to this literary poison. Let the public scrupulously avoid purchasing such literature: let them absolutely refuse to deal with any bookseller who offers such literature for sale, and it will not be long before the writers and the publishers of this class of literature will come to the conclusion that they are only wasting their time and their money in producing such prisonous matter. Let the public act firmly and promptly, and the desired result will soon be brought about."

Bishop Kelly, of Ross, says that "Pernicious literature is shaking the faith, weakening the moral sense, and sapping the foundations of Christian life among the present generation. Parents, as a rule, exercise supervision and selection regarding the companions of their sons and daughters. They will not allow youth of evil repute to frequent their homes, but the evil author, who is the most subtle and dangerous of companions, has free access to the family. To arouse the public conscience in that matter is a blessed work."

MOST HOPEFUL EVENT OF THE YEAR

"No event in these closing days of the present year of grace has given me more satisfaction and encouragement than the action of our great lending libraries in determining to close their doors in the future against the immoral and pernicious literature which has become the chief plague of our century," writes the Bishop of Salford. "I felt it my duty as a Catholic Bishop, on learning of their decision, to write and convey to them my congratulations and thanks. All Catholics must be in sympathy with their action. Needless to say, I thoroughly endorse Canon Barry's article, and in addition to his practical recommendations would suggest that the Catholic clergy and laity might do well to support in larger numbers the National Vigilance Association, which is constantly doing excellent work in combating both immoral literature and every other form of immoral agency which is causing havoc among the youth of these countries."

Says Bishop Fogarty, of Killaloe: "The curse and ruin of our generation is noxious literature against which it behooves every one to struggle might and main who values the manly virtues of human character which are being rapidly killed off by this dreadful canker, or who abhor selfishness, sensuality and materialism, of which this corrupting stuff is the fruitful progenitor."

TEMPERANCE RESOLUTIONS

A Seattle man refused to accept a legacy of $30,000 because he knew he would spend it for drink, and of course drink would shorten his days. There are not many men of that class that have enough sense to refuse money that would only give them a fleeting joy and then a quick exit from life.

It would be well for many as they enter the New Year to resolve to let intoxicating drinks absolutely alone. There is one fact that ought to influence many to enter the ranks of the total abstainers: no one has ever been found to regret the months of the years he lived as a total abstainer. But many, a countless number, have bitterly regretted the tippling that led frequently to excess. There is no degraded and besotted and outcast drunkard that became such all at once. Each has a history. This history records an occasional drink the first period, the creation of an appetite, an enslavement to the habit, the loss of respect of friends and relatives, the loss of self-respect, the branding of his name by general consent—and the rapid approach of an untimely and disgraceful end. Over all are the words of Divine revelation, "No drunkard can enter the kingdom of heaven."

Some who have started on the road to a drunkard's life can easily change their path; others who have persisted longer in the evil will find it harder to halt, but the grace of God is sufficient for all men of good will.

We met not long ago, in the school yard, a boy sobbing as though his heart would break. We asked him the cause. He replied as well as he could, "The boys say—say—that my father—my father is a drunkard; but—but, I—I cannot help—help that."

How could that boy grow up to love and honor his father? His father had disgraced his son, ruined his home and scandalized many. Poor boy! Who would not pity the child, but who could respect the drunken father? That father had a history. It did not relate a sudden downward fall to the dregs and disgrace of a drunkard's life. No doubt others have started as he started, and could now stop before it is too late.

Intoxicating drink is of no benefit to health or to happiness. There is no labor, no matter how severe, that the total abstainer cannot perform better and with more alacrity than can the tippler. Then business men do not want tipplers in their employ; they are unreliable and the bad habit soon creates other bad habits. Railway companies require total abstinence from their men on duty, and if they are found in the saloon when off duty the "callers" will not call them, though they be sober.

What is the pledge? If you will not go and take it in the presence of a priest and receive his blessing for the New Year, take it privately and keep it:

"I promise, with the divine assistance and in honor of the Sacred thirst of Our Lord on the cross, to abstain for life (or for a year) from all intoxicating liquor and to keep away as much as possible from the places where liquor is sold or drunk."

This pledge, observed, would be for many the assurance of a "Happy New Year." If you are a temperance man it will be well to take this pledge as a safeguard. "Let those who stand take heed lest they fall." If you are not a total abstainer, take the pledge, as it will save you from yourself and possibly from evils of which you have no conception.

A man came to us to renew a pledge that he had taken for three years. He said, "Three years ago I came here an outcast, discouraged and broken hearted. My family had been ejected from the house, and we had no home. I took the pledge. I had a terrible struggle to keep it. But I did keep it. Now we have a happy home. My wife and children rejoice. I have a good job and I have $800 in the bank. I want to renew my pledge for life. This man with me is a neighbor who wants to join me in the pledge."

A Happy New Year to all total abstainers.—Catholic Universe.

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LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY

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TRIBUTE TO FATHER FALLON

The universal sorrow and regret of the parishioners and friends of Father Fallon, that the recent honor of his appointment to the Bishopric of London, Ont., must take him from among them, is a sincere attestation of their love for and devotion to him.

The honor, and it is one of the greatest Holy Church can bestow on a loyal son, could come to no more gifted and worthy recipient.

Father Fallon is ever the fearless, exhaustless exponent of the cause of Christ but as a successor to the apostles, his greatest gifts will find their truest and noblest expression.

He is richly bestowed with great, strong qualities of mind and heart, admirably befitting him for the holy and divine mission of bishop of the Church.

While Father Fallon is so beloved and admired for his many attributes, there is none for which he is more widely known, or better loved, than his capacity of friendship. With him it is idealized and wonderfully typified by an extraordinarily comprehensive insight. That is ever responded to by a generous, expansive sympathy for the appeals of a struggling, suffering humanity. There is, indeed, sorrow when the inspiration and strength of such a magnetic personality is taken from a community, but the uplifting and comforting memory must ever remain a consolation to sad hearts.

Father Fallon will have the prayers of his countless friends here and elsewhere that his efforts in his new field of labor may be as successful and richly rewarded as they have been in the Order of Mary Immaculate.—An Admirer in Buffalo Catholic Union and Times.

THE IRISH IN QUEBEC

A splendid spirit of Irish nationality still abides with the sons of Erin in the ancient capital. A very enthusiastic meeting was held there Wednesday to further the movement in favor of the Irish Election Fund. Hon. J. C. Kaine presided. Mr. Mark O Connolly acted as treasurer and Mr. Breen as secretary. Reports were received, and it was found that the amount already collected reached the sum of over $1,500.

In opening the meeting Hon. Mr. Kaine said that the idea to collect this fund in Quebec was due to Hon. Mr. Devlin, who had requested that it should be done, and as the latter was present he would ask him to address the meeting.

The Minister of Colonization in a lengthy speech, explained the object of the fund; the expenses to which the candidates to the British House of Commons were put, while relying mainly upon the fact that Irishmen had to depend upon their own for support and could not appeal to the immense source of wealth which was at the disposal of the other two political parties. He thanked his hearers in the name of Mr. Redmond for the great subscription, perhaps the greatest individual one that would be given during the campaign which meant so much for Ireland. "It must not be forgotten," said Hon. Mr. Devlin, "that your subscription is of but one parish, and you Irishmen of Quebec have set an example which the Irishmen of Canada would do well to follow."

Other speeches were made by Messrs. O'Connolly, Breen and others.

GIVES UP HIS PROTESTANT EPISCOPAL MINISTRY

BISHOP GREER DROPS THE REV. HENRY R. SARGENT AT HIS OWN REQUEST

Bishop David H. Greer, through religious publications of the Protestant Episcopal Church, has announced that he has deposed from the ministry of that denomination the Rev. Henry R. Sargent. The official deposition notice does not state for what reason, but makes it clear that it is "for causes not affecting his character."

It has become known, however, that the Rev. Mr. Sargent left the Episcopal church to enter the Catholic Church, and it is understood he wishes to become a priest. He has gone to England to be received into his new faith there.

Mr. Sargent, or "Father Sargent" as he was known to some, was a member of the Order of the Holy Cross, a ritualistic order of the Episcopal Church, at West Park, near Kingston, N. Y. The Father Superior of this order is the Rev. James O. S. Huntington, O. H. S. The monastry, which is the only one of the order in this country, is called St. Faith's House. Father Huntington has often preached at Trinity Church at noonday services.

Bishop Greer in his official announcement, says that Mr. Sargent having declared to him in writing his renunciation of the ministry of the Protestant Episcopal Church he deposed him in St. Bartholomew's Church, on November 30.

Father Sargent is about forty-three years old. He was received from the Episcopal Diocese of Tennessee last February by Bishop Greer.

THE DAYS OF OLD

The intolerance of Catholics in the Middle Ages sprang from two motives, one religious, the other political. The religious motive was the horror felt for the guilt of apostasy; the political motive was the preservation of a national unity actually existing Protestant intolerance was founded upon neither of these principles, and therefore it was neither a continuation of the theory of the Catholics, nor an inheritance from their practice, nor a development from their system, but a new invention sprung fully armed from the brains of Luther, of Zwingli, and of Calvin. At the outbreak of the Reformation, many Catholics were opposed to persecution of the heretics. But others maintained that if the Protestants were allowed to propagate their opinions and if they became the stronger party, they would persecute the Catholics.

The result showed the justice of this view. So too in the seventeenth century, many Anglicans favored toleration of the Dissenters; but others saw that if the Dissenters triumphed, they would persecute the Anglicans as well as the Catholics. We do not mean that we approve of persecution, as a wise method of dealing with such movements, but it is obvious that those who will persecute if they gain power cannot complain if others try to keep them down.—Antigonish Casket.

Only Medicine That Did Any Good

After Suffering Tortures For Years, This Lady Found Happy Relief In "Fruit-a-tives".

Frankville, Ont., June 11th, 1908.

"I have received most wonderful benefit from taking "Fruit-a-tives." I suffered for years from headaches and pain in the back, and I consulted doctors and took every remedy obtainable without any relief. Then I began taking "Fruit-a-tives" and this was the only medicine that ever did me any real good. I took several boxes altogether, and now I am entirely well of all my dreadful headaches and backaches.

MRS FRANK EATON

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(Signed) MRS. FRANK EATON.

"Fruit-a-tives" are sold by all dealers at 50c a box, 6 for $2.50 or trial box, 25c —or sent post-paid on receipt of price by Fruit-a-tives Limited, Ottawa.

The habits of reverence, gentleness, courtesy, honesty, courage and patience, like their opposites, are absorbed by the child from those with whom he is most closely associated.

It is of the utmost importance that a man should select his friends cautiously, not admitting any to close intimacy until their worth has been surely tested and their affection proved through extended trial.

How easy and natural to go on doing the things we are accustomed to do, thinking as we are accustomed to think, feeling as we are accustomed to feel! It is hard to change habit, and what a bulwark it is to our souls!

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