

That we proclaim the right of every Canadian to hold and to preach the doctrines of Imperialism, of anti-Imperialism, or of Canadian Autonomy, without meriting the insults of his fellow citizens;

That we deprecate racial and religious strife, and affirm our earnest desire to live on terms of peace and harmony with those of other religions and races; and

That we deny absolutely any connection whatever on the part of the Ancient Order of Hibernians or of the Irish Catholics of Ontario with the above-mentioned campaign against a regulation of the Department of Education.

#### THE OLD FABLE

A New York preacher is wrathful because the learned prelate Dom Gasquet said that it was the love affair of Henry VIII. which made England break away from the Church of Rome. We fail to understand the New Yorker's petulance. Special pleaders have tried to color history, to re-write it with the pen of prejudice, but non-Catholic historians have delved into the past and given facts to show that the continuity theory is a myth and fable and that the old English Church was not reformed but murdered. It is disconcerting, we admit, to think that if Anne Boleyn's nose had been an inch longer the English Reformation might never have taken place. Dr. James Gairdner, whose deep learning cannot be questioned, says that it may be disagreeable to trace the Reformation to such a very ignoble origin, but facts, as the Scottish poet says, are fellows that you can't coerce and that won't bear to be disputed.

It was Henry VIII's infatuation for Anne Boleyn which was the direct cause of his challenge to the supremacy of the Pope. That is the verdict of history. And it is strange to hear some divines contending that a Church, at one time thoroughly Calvinistic as to doctrine and always bitterly anti-papal, is the same as that which preceded the Reformation.

#### THE REAL LUTHER

To an enquirer we beg to say that D'Aubigne's history of the Great Reformation in the sixteenth century, etc., is, to put it mildly, not a candid, dispassionate and discriminating weighing of facts. He wrote in thorough-going partisan fashion. To him Luther was a demi-god to be praised without stint. Maitland, however, showed how poorly equipped he was as an historian, and other critics have relegated him and his work to the regions of the unenlightened and prejudiced. Happily now the world has a life-like portrait of Martin Luther. Down to this time the Protestant biographers of Luther framed his picture in panegyric and rhetoric. Non-Catholics were taught that the Reformation in Germany was "a divine fact in history" and that the man who sent it whirling along furiously and devastatingly was of supernatural wisdom. Luther was paid unquestioning reverence. Sacrosanct and crowned, he, as some of his partisans would have it, was too great to be even touched by criticism.

Rev. Heinrich Denifle, however, took Luther into the tribunal of calm and searching criticism. He stripped him of his mythical trappings. He let the world see Luther as he was, a man of flesh and blood, a formidable personality, if you will, but one of the vilest characters of which there is record in the pages of history. Father Denifle cannot be brushed aside, because he was regarded by the learned of Europe as a man of approved scholarship. As Sub-Archivist of the Vatican he could put his hand upon the necessary manuscripts. He also got valuable aid from Professor Ficker, who found Luther's commentary on the Romans. The result of his work is that Luther is in his proper niche—and not cradled among the clouds. He is cramped down in that niche by facts which even Harnack could not demolish. Luther's ignorance of the Fathers is exposed; his volcanic power of filthy abuse made manifest. The sham and tinsel are gone, and Luther is revealed as a personality which cannot, in fancy, elicit praise from the most bigoted partisan.

**ERRATA**—In last week's article, "Liberty and its Exercise," the 'devil' inserted 'good' into Manning's "the missionaries, the cross-bearers, the church-builders." Manning knew too well the force of words, and we appreciate such force sufficiently, not to have inserted that feeble 'good.' In "has had nullified" one auxiliary was substituted for the other, but both crowded in.

#### A NEW YEAR THOUGHT

Down where the breakers of the mighty ocean make music on the golden sands, one rose colored evening in the early summer-time, we watched a merry band of youngsters at play. Industrious, as busy ants, they worked at the building of their little sand castles, their merry laughter keeping measure with each spadeful, until at last they completed the task upon which they had set their hearts. And then, suddenly, there came a wave stronger than its fellows, which, receding, left ruin and desolation in its wake; and all that remained to the youthful architects was disappointment and regret.

Have you ever been a spectator of such a scene as this? Or mayhap you have seen rosy-cheeked boys and curly-headed maidens gathering, with a more than miser's zeal, the treasures the waves have brought them—pretty shells and curious stones, shimmering there in the sunshine? And you have marked how after a little while they tire of their treasure trove, and seek new playthings and new distractions?

Or perhaps some morning in the early summertime, when the meadows were bright with flowers, you saw the little feet hurrying here and there, plucking the brightest and the prettiest? And it may be that as you returned towards evening, you saw the prizes of the morning lying withered and neglected by the wayside?

Children at play, you said, and forgot all about it. But as there are books in the running brooks so there is a sermon here. You knew it not, but you were looking at a representation of the Play of Human Life. You smile at the credulity of children who look for permanence in the sand castles; set a value upon the worthless sea shell, and expect the flowers to bloom forever. But how much more permanent are the things upon which you set your hearts? Are the hands of the children more empty than the hands of the dead? The prizes that men covet do they not fade with the setting sun, even as the flowers of the children?

Human life is but as a day. The New Year is the morning. Death is the end and evening. The tired child sleeps in its mother's arms. So too, when the night cometh, we shall sleep in the arms of Death. When the hour strikes shall it find us fooling with trifles, or busy with realities? It is in other ways than this that we are to become little children if we would enter into the kingdom of heaven.

The bell tolling for the old year reminds us we are just one year nearer to the night. Have we worked during the year that is passing out into eternity? Or, at least, have we made a beginning so that we may have finished our task before the shadows fall? Or are we kneeling to wait until the bell that now knells the passing year tolls our Requiem?

COLUMBA

#### NOTES AND COMMENTS

IT WOULD SEEM as if Toronto is to enjoy still another year of lodge rule under the auspices of Mayor Hocken, for while other candidates have entered the lists, the opposition is of the eleventh hour and apparently not of a formidable character. It is, unfortunately for the good name of Ontario, no new thing for its chief city to be governed from the offices of an Orange weekly newspaper of the most scurrilous and irresponsible type. But if Toronto likes it, no other community has, we presume, any right to complain. To be the twin of Belfast is, however, a title to fame which no other community in America will begrudge to her.

THERE IS THIS to be said for Toronto, however, that though ground under the heel of the lodges, it has from time to time shown some capacity for taking the initiative in things Catholic. It still retains the distinction of being the only city in North America that has published a Catholic daily paper in English. The project was not a lasting one, but the courage and the enterprise were there. Now the Catholic community has undertaken another work, new to Canada at least, in the inauguration of a winter series of Sunday evening meetings in a Yonge Street theatre, the feature of which is that they are conducted entirely by laymen. A selection of sacred music, an address on some topic relating to Catholic doctrine or history, or on the relation of the Church to the social and economic questions of the day, and answers to the enquiries

deposited in the Question Box, constitute the programme. Controversy is rigidly excluded. The attendance we are informed, is encouraging and the demeanor of the audiences respectful. The departure opens up a new channel of Catholic activity, and under the guidance of so wise and sympathetic a prelate as Archbishop McNeil, can hardly fail to be productive of good results. The experiment will be watched with interest by every Catholic community in Canada and beyond. The work, it should be added, is under the auspices of the Catholic Truth Society.

IN VIEW of the wonderful success of Father Fraser's work in China, the departure a few weeks ago from Glasgow, for the same field, of Rev. Andrew B. McArdle, has special significance. Father Fraser was incorrectly described in an article in a late issue of this journal as "Scottish." Of Scots' parentage he is certainly, but having been born and educated in this country Canada may reasonably claim the whole of him. By reason of his antecedents, however, his name is fittingly bracketed with that of the most recent—perhaps the only Scots—recruit to the Chinese mission. Father McArdle is the son of a well known Glasgow Catholic, was educated at St. Mungo's Academy, and received his ecclesiastical training at Blair's College, the Scots College, Valladolid, and at All Hallows, Dublin. He was ordained last June by Archbishop Mackintosh. It augurs well for the future of the struggling Catholic community of Scotland, that, in the person of this young Levite, it should aspire to share in the foreign mission work of the Church also.

WE ARE glad to be able to join in the chorus of praise which has greeted Father Bernard Vaughan's advent to the field of Catholic journalism. The Catholic Junior should go a long way to fill the vacuum which has so long existed in Catholic juvenile literature, and if Father Vaughan succeeds in this he can well afford to disregard every other title to fame. The children will rise up and bless him, and those especially charged with their care and instruction will have every reason to rank themselves as his everlasting debtors.

THE CATHOLIC JUNIOR, being but in its infancy, has perhaps not yet fully "found itself," but has made so excellent a start as to be full of promise for the future. Combining instruction and entertainment in about equal degree with an atmosphere of piety, sweet but not obtrusive, it has also just that degree of nonsense which is congenial to the mind of the child. Here, minus the illustration, is a specimen:

Rain and willows and cows.  
Cows and willows and rain.  
And after I've passed the willows and cows,  
I come to the cows again.  
O walk by the river side,  
I do not wish to complain  
At meeting rain and willows and cows,  
And cows and willows and rain.

But, when the willows are passed,  
And none of the cows remain,  
I walk in the wet for hours and hours  
And come to the cows again.

IN THIS little periodical a new note has been struck, and to our thinking has the unmistakable touch of genius. It is not surprising therefore to learn that though born only in July last, it has already made its way into every English-speaking country in the world. If we may be pardoned a mixed metaphor we will give expression to the hope that it may grow into a mighty tree.

OF THE IRISH scholars of the seventeenth century who, driven by the stress of persecution in their own country, made the continent largely the scene of their labors, none stands higher on the role of the learned than Hugh Ward. Born in Donegal towards the close of the sixteenth century, and securing what education he could in the hedge schools of his native hills, he was later sent to Salamanca, where he soon distinguished himself as an apt and painstaking student. He also studied at Paris, whose university was then at the height of its fame, and in 1616 became one of the first members of the faculty of the Irish College, founded in that year at Louvain. He had in Salamanca joined the Franciscan Order, and it was in collaboration with two other Franciscans, Fathers John Colgan and Michael O'Clery, that the project to rescue from oblivion and danger of destruction

the perishing ecclesiastical records of their country, which culminated later in the collection known as the "Annals of the Four Masters" was undertaken.

FATHER MICHAEL O'Clery shares with Father Ward the honors of this pioneer movement designed to restore to Irish scholarship something of its earlier pre-eminence. Having established an Irish press at St. Anthony's College, Louvain, Father O'Clery was at Father Ward's instance directed to repair to Ireland, there to collect and transcribe manuscripts dealing with its early history. This mission occupied many years, during which Father Ward occupied himself in the composition of the other works preliminary to the greater one which he had in view. It is to this period of patient waiting that the world owes the "Essay on the Ancient Names of Ireland," the "Life of St. Rymold, Bishop of Mechin," an Hiberno-Latin Martyrology and other productions in the same category. It is interesting also to recall his acquaintance and correspondence with the famous Jesuit, Father John Bollandus, founder of the Bollandists, about whom we had something to say in last issue. Deformed in body, and always in delicate health, Father Ward did not live to reap the full result of the work of his collaborator, Father O'Clery, in Ireland. But the work he had inaugurated remains nevertheless his most lasting monument. We content ourselves for the present with this brief reference to one whom we have always regarded as one of the most illustrious figures in the annals of Ireland.

#### MIND AND MUD

HIGHER EDUCATION SHOULD BE MORE GENERAL—TOO LONG IN ELEMENTARY SCHOOLS

Special Despatch to The Globe

LONDON, Ont., Dec. 19.—That the children of Ontario are kept too long in the primary schools was the opinion expressed to night by his Lordship Bishop Fallon, who made a special appeal to the Catholic parents of the diocese of London, not only to see that every child who could pass the entrance examination should do so, but also to make any necessary sacrifices to give their children higher education.

The occasion was the presentation of diplomas to pupils of the Separate schools of this city at St. Peter's Parish Hall, the feature being the presentation of a prize of \$100 donated by his Lordship to the Separate school pupil of the diocese taking the highest standing of both Separate and Public schools in the Province. This pupil was Miss Elsie Jensen, aged twelve, who won Rev. Father O'Connor's prize of \$25 for the pupil of St. Mary's School with the highest standing at the entrance examinations of last summer.

FIRST TO PASS 600 MARK?

After alluding to the success of the Catholic Commercial School during its first two years, his Lordship said that three or four years ago, he had announced that if any child attending any Separate school in this diocese should head the Entrance candidates of the whole Province, both Separate and Public, he would make a gift to that pupil for \$100. The same offer was good for the future, but she took 605 marks out of a possible 650, and he understood that the 600 mark had never before been reached. This was an added glory to the Catholic schools of the diocese, and particularly to the teachers and the pastor of St. Mary's, Rev. Father McKean.

This was loudly applauded and then his Lordship made a comment that was received in silence. It was that the young girl had been a pupil of St. Mary's for five years, and that every day during the last year she had attended Mass and had been a daily communicant. His Lordship added that that was too sacred for applause, but that it thrilled the hearts that felt what a real true Catholic education meant.

HIGHER EDUCATION URGED, BETTER AND MORE INTELLIGENT ELEMENTARY WORK DEMANDED

Following the presentation and his public thanking of the pupil who had brought such credit to the Separate school system of the diocese, the Bishop proceeded to say that this did not mean that he was satisfied. "There are glaring defects in the best of our schools," he said, and he wanted to see the children out of the Separate school by eleven, twelve, and not later than thirteen years of age, and he also wanted every Catholic boy and girl to get more education than could be obtained in the best Separate schools. There was no obligation on the part of parents to leave their children money, but there was to give them the inheritance of an education. He believed in an education for all—and the future of the Catholic Church was so wrapped up in the cause of education that he wanted all the children to go through the higher schools, until, to say the least, the intellectual condition of Catholics in the diocese of London was as good as the condition of the soil. There should

be as much fertility in the mind as in the mud, and then they would not have to stand the possibly true reproach that while the western peninsula of Ontario was the most productive land, it did not reach the highest point in the matter of education.

GIVE BOYS AND GIRLS BEST POSSIBLE

There ought to be 600 boys of the London diocese in college now, he estimated, and there was not one-tenth of that number. There should also be as many girls, but there were not, though there did seem to be an inclination to give the girls a higher education than the boys. He appealed to the parents to give both the boys and girls the best education that they could, so that the children might be on a little higher plane than they were themselves when they began the battle of life.

#### A NON-CATHOLIC VIEW

"PAPAL AGGRESSION" AS SEEN THROUGH EYES OF UNPREJUDICED HISTORIAN

Catholics are becoming accustomed to see old anti-Catholic fables dissipated by non-Catholic writers. History as written these days lacks the partisan bias that characterized it when Protestantism was in its full flower. As an example of the newer viewpoint may be instanced some words on the time-worn theme of "papal aggression," which appear in a recently published volume on "The Sociological Value of Christianity," by Georges Chatterton-Hill, an instructor in the University of Geneva. The author is not a Catholic, but he has come to appreciate the enormous debt which western civilization owes to the Church, and he sets forth his conviction in these words:

"It is a service for which humanity should be everlastingly grateful to the Catholic Church for having performed—the separation of the moral from the political power, and the consequent maintenance of the supreme dignity and independence of the moral power. For without such a separation western civilization would never have been able to develop. Assuredly it was no indifference to matter that the spiritual or the temporal power should succeed in the long struggle, of which the conflicts between Hildebrand and the Emperor Henry IV, between Alexander III. and the Emperor Frederick I, between Archbishop A. Becket and Henry II. of England, between Innocent XI. and Louis XIV. of France, between Pius VII. and Napoleon—of which the exile in Avignon, and the sack of Rome by the troops of the Emperor Charles V. of which these events were but episodes. For had the secular power succeeded in its persevering efforts to make of the papal see a mere fief, then would western civilization have fallen a speedy prey to disintegration and disruption. In the long centuries that separated the downfall of the Roman empire, in 476, from the dawn of the Renaissance, at the close of the fourteenth century—during all this long period the Church constituted the only basis whereon the fabric of the new civilization, that arose from the dust of the old one, could be reared; during these hundreds of years the Church alone stood between this growing civilization and a return to complete barbarism. Those who talk so glibly about 'papal aggression' and 'obscurantism' may be exceedingly deep in many things; assuredly they are not deep in history. Any one who is able to form even a remote conception of the tremendous labor required in order to build up a new civilization on the ruins of the old one—of the stupendous efforts necessary to impose order and discipline on a wild and barbarous agglomeration of peoples—will understand that, even at the summit of her power in the twelfth and thirteenth centuries, the Church had but barely sufficient force for the carrying out of so Herculean a task. When we contemplate the anarchy prevailing in Europe in the fifth century; when we take into adequate consideration the wild, uncouth and undisciplined nature of the populations of Europe; when we see the conditions prevailing all over the western world after the abdication of the last Roman emperor; when we essay to penetrate the depths of economic, moral and intellectual misery to which such conditions had reduced western society—then must we marvel at the extraordinary power, at the incredible perseverance, thanks to which the Catholic Church caused a new civilization, a new culture, to arise out of the chaos—thanks to which the Church was able to cause the darkness to vanish, after many centuries, and to give place to the pure light of Christianity."

#### THE SLAYER OF GARFIELD

One of the libels published from time to time by the anti-Catholic press is the statement that Giteau, the slayer of President Garfield, was a Catholic. In the Southern Guardian, of Little Rock, Ark., we find the following report of an interview with Charles G. White, of St. John's, Michigan, brother-in-law of Giteau, a veteran of the Civil War and a man who is respected by all who know him.

"Was Giteau a Catholic? Well, I should think not! Charles Giteau hated the Catholic Church with all the hate that was in him. He was a Protestant, converted by Moody. He told me many a time that God inspired him to kill Garfield. He was insane on that one subject. This is

absolute truth, and I would take my oath to that effect."

#### RECENT CONVERTS TO THE CATHOLIC CHURCH

Not long ago we referred to some vague claims made as to Catholics joining other churches in New York and Brooklyn, and we called attention to the fact that, when such claims are made, there is always a great lack of names and the means of verifying the statements. Our readers will notice that, in the Catholic statements as to converts to our Church, such particulars are nearly always given very fully. To show that we are not depending on mere rumors for our belief that many converts are coming into the Church, and that very many of these are persons of education and high intelligence, we here give some of the particulars recently published. The following are amongst those who have entered the Catholic Church within a short time:

Cecil Chesterton, editor of the *New Witness*, London, England, brother of the famous author, G. K. Chesterton; Francis Pritchett Badham, an English Biblical scholar and author, who was received into the Church when dying. He was a son of Rev. Francis Badham of Charlton, Fellow of Wadham College, Oxford, and a descendant of Admiral Foote, one of Nelson's famous captains; he was a graduate of Exeter College, Oxford, and the author of "Formation of the Gospels" and other works; Rev. J. Dall, Anglican clergyman, Newfoundland; Near Hallin, Jacobite (Monophysite) Archbishop of Jerusalem; Mar Abraham Darid, Archbishop of Apamea; the late Major General John Frederick Fisher of the British Army in India; Princess Beatrice of Saxecoburg-Gotha, cousin of King George; Rev. L. A. Carslie, Anglican curate, Northampton, England; Miss Laurence Alma-Tadema, of the Fair Haven, Wittersham, Kent, England, daughter of the late Sir L. Alma-Tadema, the famous painter. The lady is the author of four volumes of poetry, three novels, four plays and a volume of essays. Mrs. Alexander R. Lewis, of The Towers, Metuchen, New Jersey, sister of Frank H. Spearman, novelist, also a convert; a sister of this lady, the late Mrs. Elizabeth Spearman Lancaster, of Rock Hall, Charles County, Maryland, was also a convert; Hawley J. Phillips, Master at Christ Church School, Setauket, Long Island, New York, lately a student for the Episcopalian ministry at Nashotah Seminary, Wisconsin; Charles Archer Watson, Boston, Pennsylvania; Charles Henry Townsend and Frank Rush; these last three were received at Graymoor, New York, by Father Paul, S. A.; Dr. W. Doster, St. John's, Kansas, his wife and daughter Caroline; this gentleman is a son of Frank Doster, for many years a Judge of the Supreme Court; Miss Katherine Koch, a teacher in the High School at Portland, Oregon; William H. Thompson, Edinburgh, Indiana, received when dying; H. L. Lubuig, before his reception, a prominent Mason, of Goliad, Texas; Sarah Stevens, Sinsabough, Washington, D. C.; Miss Eleanor Daily, a grand opera star, Chicago; Mrs. August R. Wernetts, Moore, Texas; Mr. and Mrs. B. F. Meek and their four children, Beville, Texas; Daniel Gouges and F. G. Crawford, Guessville, Texas; Herbert Wilson, Los Angeles, California, an Anglican; R. A. Brainer, Lutheran, Larned, Kansas; Mr. and Mrs. John W. Priestly of the same place; Miss Rena Patch, teacher, Watertown, Wisconsin; Herbert Edward Hall, Seaford, England; Mrs. Rosina Mary Wilsken, Leabourn Road, Stanford Hill, London, since deceased; J. Orville Stanchfield, Denver, Colorado; Lieutenant Colonel Dawson, wife and family; this gentleman is assistant paymaster United States Marine Corps, and a grand-nephew of Rev. Alexander Campbell, founder of the Campbellites Sect; Rev. E. F. Ekins, curate at St. Augustine's, Anglican Church, Kilburn, London, England, a graduate of Oxford, and Ely Theod. Ekins; Rev. Frans W. H. Schmeewe, late curate of St. Mark's and St. Clement's Episcopal churches, Philadelphia; Rev. Alexander Thompson Grant, ex-chaplain to Wemyss Castle, Fife, Scotland; Princess Luigi Colonna of Rome, a daughter of Count Victor Von Platen of Hanover, Germany, sister of the late Duchess of Devonshire, married to Prince Colonna fifty years ago; Mrs. Hugh Cleland Hoy, of Bristol, England, wife of a prominent Ulsterman and journalist; Neil Kennedy, M. C. E., of the Rio Tinto Company, London, England, since deceased; Richard Wilson, President of the Ewbank Electric Transmission Co., Portland, Oregon, since deceased; William Oscar McCurdy, Beville, Texas, a prominent editor and publisher, received on his deathbed by the Bishop of San Antonio; Charles Louis Morice, poet and art critic, France; Emile Richard, Director of the Ambigu Theatre, France;

Clarence Preston Boyer, Memphis, Tennessee; Mrs. Schaefer and two daughters, Blytheville, Arkansas; Miss Pauline Sanders, San Antonio, Texas; Mrs. M. Gallagher, Mrs. H. J. Denn, Miss Francis Montez Stowers, F. L. Costello, Miss Nellie McPheters and Mrs. Cummings, received at Pittsburgh, Kansas; Miss Elizabeth Young, pianist, Nazareth, Kentucky; Moreno Griffith, Paramount Chief of Basutoland, and 106 natives; Miss Eva Chambers, Denver, Colorado; 100 adult converts confirmed on June 22nd, at the Paulist Church, Chicago; 9 converts confirmed at the Church of St. Ignace, Los Angeles, California, on June 13, 1913; 13 adult converts confirmed in St. Liborius' Church, St. Louis, on June 22, 1913; 14 adult converts confirmed by the Archbishop of Philadelphia in St. Luke's Church, Glenside, Pennsylvania, on June 1, 1913; 5 adult converts confirmed by Bishop McCort in St. Matthias' Church, Pala, Pennsylvania, June 4, 1913; 14 adult converts confirmed by the Bishop of Columbus, at Moxahala and Crooksville, Ohio, May 28, 1913; 5 converts received at St. Mary's Church, Avondale, New Jersey, June 8, 1913; 6 converts confirmed in Saints Joseph and Mary Church, South St. Louis, May 18, 1913; 20 adult converts confirmed in St. Mary's Church, Moline, Illinois, by the Bishop of Peoria, June 1, 1913; 8 converts received in June 1913, in the Church of the Blessed Sacrament, Kansas City, Missouri; 31 adult converts confirmed by the Auxiliary Bishop of Detroit, Michigan, in St. Augustine's Church, Kalamazoo, Michigan, June 16, 1913; 13 converts confirmed by the Archbishop of St. Louis at Potosi, Missouri, May 26, 1913; 8 adult converts confirmed in St. Gabriel's Church, Philadelphia, by Bishop McCort, May 16, 1913; a number of converts, said to be nearly 40, confirmed by the same bishop at the Gesu Church, Philadelphia, May 17, 1913; 15 adult converts received at St. Philip Neri's Church, Philadelphia; 14 converts during a recent mission in St. Malachy's Church, Philadelphia; a number of converts during a mission at St. Thomas' Aquinas' Church, Germantown; 17 converts confirmed at San Antonio, Texas, May 17, 1913; 82 colored converts at Mobile, 30 at Pascagoula, Mississippi; and 24 at Pritchard, Alabama by Father Albert, S. J.; 142 converts confirmed between January 1st and June 12, 1913, by the Bishop of Covington; 20 adult converts confirmed in St. Joseph's Church, Limerick, Ireland.—Casket.

In obedience as in other virtues we find our best model in our Divine Lord. Being true man and true God, He possessed a human as well as a Divine will. Although these two wills existed in one and the same person they were independent of each other in everything that could limit the true and perfect freedom of the human will. The latter belonged to Christ to do with as He pleased. But he did not please himself; because He came down from heaven as Himself tells us, "not to do my own will but the will of Him that sent me."

Hard work by itself, under reasonable conditions and hygienic surroundings, and dissociated from worry, is one of the greatest blessings of the race. Man was made for work; his muscles, his heart, his lungs, his brain, eye and his nerves, too, were given him for service, and the fullest and most perfect development of the human body and all its functions comes through their natural use and activities. We get on best, both physically and mentally, yes, and morally and spiritually, too, when our time is fully occupied with work or play.



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