

### Rev. R. J. Campbell's Impressions of Continental Europe Gathered In His Recent Trip Abroad

[From the Christian Commonwealth.]

Within an hour of his return from his continental holiday Mr. Campbell paid the penitential and character-istic fullness. The record of his experiences and of the impressions he derived from them lost nothing in the telling, since he returns fresh and vigorous, and obviously greatly benefited by his holiday. If the last stages of his journey had wearied him no trace of it appeared while he talked together, and something of the actual scenes and vivid impressions was conveyed by his tones and gestures. Some things he had seen appealed to him very deeply. Mr. Campbell explained to me that he had touched a side of life both in France and Spain hitherto unfamiliar to him. Through the courtesy of some of his Catholic friends in England he had introductions to religious circles not usually open to travellers, and he had seen the depths of religious feeling that the ordinary visitor to the Latin country would not have. He expressed himself as especially under obligations to his Eminence Cardinal Bourne for the facilities afforded him at Lourdes.

Mr. Campbell saw very little of the Liberal movement, and did not come much into contact with modern leaders on the continent. But he met a great many of the orthodox clergy, and talked freely with the men and women at work in the fields which French and sufficient Spanish he was able to talk to them without much difficulty, and gained an insight into their minds and an understanding of their attitude towards religion, which he spoke very sympathetically. Few of the clergy he met, apparently, knew much of his work for Liberal Christianity, but I gathered from Mr. Campbell's narrative that he had everywhere been treated very kindly. One wonders what thoughts the priests—and, more especially, the people—had when they encountered this gentle-voiced stranger with silver hair and refined, delicately featured face. A somewhat amusing incident was that on one occasion a parish priest, thinking that his guest was also a Catholic priest, requested him to say mass in the church. The visitor had to explain that his "colite host" was under a misapprehension. From England Mr. Campbell proceeded straight to San Sebastian, and thence to Madrid. "The habit of mind of the ordinary Spanish people," Mr. Campbell said, "is something the Englishman finds it very difficult to understand. Religion is a very real thing to these people. They have the habit of worship, a sort of habitual religious temper, which makes them extraordinarily inoffensive to the facts of everyday life. What we call 'progress' does not seem to concern them; they work hard, although very leisurely, and they seem to be poor enough, but I do not think they are miserable. One gets the impression that they have a laissez faire store of happiness which gives them contentment with their lot. They seem to be looking always at the unseen; it is at least very real to them, more real, I am afraid, than it is to many of us, and they do not apparently feel the need for the material comforts and conveniences of a more advanced civilization—or what we call 'advanced'."

"Do you think that is due to their religious training, Mr. Campbell? Perhaps if a propaganda was started among them—say, for shorter hours of work, higher wages, and so forth—a demand for 'progress' might be awakened."

"I certainly think their present attitude is due to their religion," said Mr. Campbell, "but I do not know whether the things you mention would have much meaning for them. There is a fairly strong Socialist party in Madrid and Barcelona, but I do not see how they can make any appeal to the mind of the Spanish people. The propaganda would not touch his life in the same way as it does the English workers. I am wondering though, how the Liberalism which has now asserted itself in the public life of Spain will affect the people. It may have unexpected reactions and perhaps turn their thoughts in the direction of material improvements. In many respects that would be a good thing. One cannot help feeling that there is an atmosphere of decay about everything in Spain, including even the church buildings. The churches,

however, have a tremendous influence, especially in the Basque Provinces. In San Sebastian, on a Monday evening, in one of the churches there was a very large congregation drawn to hear the first of a series of Lenten discourses. The people actually extended out into the street. This on a Monday evening," said Mr. Campbell, significantly. "We would not often see that in England."

"You mentioned the Liberalism of the present Government. Do you think that will have any effect?"

"One feels that there is already a stirring among the dry bones. In Madrid I was told they were going for the next twenty years to spend £74,000 a year on improving their streets in a radius of one kilometre from the central square. The streets now are disgraceful. I am told that is due largely to municipal corruption. I heard of a contractor who reset one street with stones that he had taken from another, and there is a saying that every stone in the streets costs five pesetas. In Burgos Cathedral one Sunday morning, I heard a very bitter sermon against Socialism, whose propaganda is evidently exciting a considerable amount of uneasiness among the clericalists."

"I suppose you don't go to a Bull Fight?"

"Yes, I did. But I shall never go to see another. It is quite disgusting. The agility and skill of the matadors are remarkable, but the

sheer cruelty of the spectacle was shocking. It is the cruelty to the horses which distresses one most. They are just brought there to be killed, and they never have the ghost of a chance. There was an immense gathering of people—about 30,000; it reminded me very much of our football matches in that respect. But I shall never want to see another one."

"What were your impressions of France, Mr. Campbell?"

"The most remarkable event I witnessed in France was an assembly of 2,000 men in Rouen Cathedral at a religious conference. It was a conference about the person and teaching of our Lord Jesus Christ. From what I saw and from the inquiries I made I drew the conclusion that there is a sort of reaction going on against the religion of a generation ago. There is something like a real revival of religion taking place. I do not mean, of course, a revival in the ordinary evangelical sense of the word, but a genuine

Quickening of Interest in Religion, an increased passion and vitality and power in religion; and there is also more attention to the observation of worship. This change is due mainly to the denunciation of the Concordat with the church by the French Government some years ago. What looked like a crushing blow at the power of the church is having the opposite effect. This is an argument in favor of disestablishment, one would think. The separation between church and state has resulted in a great re-awakening of apostolic fervour among the clergy, and an increased respect for Christianity among the people at large. It is frequently said that men do not attend the churches in the Latin countries. That was not my experience during my tour. The reaction, too, seems to be general—it is not confined to one class. A large percentage of men attend the

churches, and I noticed at the Rouen conference that many of them were of the professional educated classes. "I understand you paid a visit to Lourdes?"

"I did not realize before I went to Lourdes that the Lourdes miracles and pilgrimages and the Lourdes influence generally have had a most important effect upon the Catholic Church as a whole during the last fifty years. It is rather more than fifty years since Bernadette, the little peasant girl, saw her vision of the Virgin Mary at the Grotto. You know the story of the appearances? Bernadette was a little peasant girl of about 14 years of age, who went to the grotto with other children to pluck up dry branches for firewood. She was separated from the other children, and was preparing to remove her shoes and stockings to cross the river when she heard what seemed to her the sound of a storm. From the interior of the grotto, according to her story, at the same time came a golden-colored cloud, and soon afterwards a young exceedingly beautiful lady, who smiled upon her. Bernadette was not at all frightened by the appearance, and her story spread through the town and caused a great deal of excitement among the people. There were several appearances before

The Miraculous Spring. was discovered. On the ninth appearance—it is dated Feb. 25, 1858—the child went to a corner of the grotto and hollowed out a cavity in the sand, which immediately filled with water. At the fifteenth appearance, on March 4, 20,000 people had gathered at the grotto. Upon the sixteenth appearance the Lady, as Bernadette called her, told the child, "I am the Immaculate Conception." The eighteenth and last appearance was made on July 16, and by this time a rustic altar had been erected in the grotto, and it had

### THE NAVY SONG—BY ARTHUR HAWKES

If I believed that the native sons of this noble country are incapable of responding to the appeal that must attach to a truly Canadian naval service, I would remove to some country where partisanship in politics does not produce such harvests of despair, and where my children might answer to their Viking blood.

Air, "O Canada," by C. Lavallee.

Solo, MIXED VOICES or UNISON

1. O! Can-a-da! A-rouse thee, for thy blood,  
2. O! Can-a-da! Thy coasts in East and West

Calls from the deep, from morn-tain, plain and flood, Vain  
Shalt thou pro-tect, at Thine own sure be-hest; And

Coun-sell-ors, in tim-rous fear, would have thee now be-lieve Thou  
in the day of Bri-tain's need thy men and ships shall go Where

Canst not climb to Free-dom's height, thy glo-ry to a-chieve,  
'er the fierc-est bat-tles rage, and who-so-er the foe

CHORUS. ad lib.

O! Can-a-da! Tell all the world  
O! Can-a-da! Speak in thy Strength

That eve-ry son of thine would draw the sword,  
Sum-mon thy sons and daugh-ters for the fight

And fight on land and sea to keep thy word,  
To vin-di-cate their pride, their love, their right

### NEW STRENGTH IN THE SPRING

Nature Needs Aid in Making  
New, Health-Giving Blood.

In the spring the system needs a tonic. To be healthy you must have new blood just as the trees must have new sap to renew their vitality. Nature demands it, and without this new blood you will feel weak and languid. You may have twinges of rheumatism or the sharp, stabbing pains of neuralgia. Often there are disgusting pimples or eruptions on the skin. In other cases there is merely a feeling of tiredness and a variable appetite. Any of these are signs that the blood is out of order—that the indoor life of winter has lessened your vitality. What you need in spring is a tonic medicine to put you right, and in all the world of medicine there is no tonic can equal Dr. Williams' Pink Pills. These pills actually make new, rich, red blood—your greatest need in spring. This new blood drives out the seeds of disease and makes easily tired men, women and children bright, active and strong.

Mr. John Walfield, La. Have Islands, N. S., writes: "I take great pleasure in telling what Dr. Williams' Pink Pills have done for me. I am a fisherman and fifteen years ago through hard work my system became run down and I could scarcely work at all. I lost in weight; my blood became poor, and I was very weak. I consulted several doctors, but their treatment did not help me, so I decided to try Dr. Williams' Pink Pills and in a short time I was entirely well again. My wife and daughter also used them with benefit. We think so much of the Pills as a family medicine that we always keep them in the house."

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become the objective of pious pilgrimages.

"What conclusion did you form, Mr. Campbell?"

"As I say, I did not realize what an important effect these events had had upon the Catholic Church. Apart altogether from the phenomena of the cures, the Lourdes cult, the interest it has excited, and the remarkable facts connected with it have had a revivifying effect upon religious life. At that time—I am repeating what the priests told me—in that quarter of the world a man was almost ashamed to confess that he went to church. That has changed. There is quite a different tone and temper. It is not Lourdes itself only that has benefited in this way. Fifteen million people have visited that shrine since it was opened, and it is claimed that the spiritual results are more marvellous than the physical cures."

"Did you form any theory of the phenomena?"

"Yes, I did. I think it is clear that the appearances were subjective. Only Bernadette saw the vision. Many people saw her in her ecstasies kneeling in the grotto, but nothing was visible to them."

"But the cures?"

"Of course, it is not claimed that more than a small percentage of the sick people who go thither are cured. But I think the evidence shows that some

Cures Take Place which are so astonishing and so unaccountable that they must be pronounced miraculous. I am only repeating now what I was told by the educated gentleman who showed me the scene. Dr. Cox, the head of the Bureau des Constata-tions Medicales told me his own story. It is rather remarkable. He went to Lourdes to investigate the cases, and after four months was so impressed by what he saw that he remained there and took charge of the Bureau, giving up his practice in London in order to do so. He told me of cure after cure that cannot be accounted for by medical science at all. The utmost that a medical man, who

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Dunnet, Ont., Man Tells How Quickly They Built Him Up and Brought Him Back to Perfect Health.

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is not inclined to admit the supernatural hypothesis, is able to say that some of the cures are due to some cause not yet known to medical science. I cannot help thinking the cures are due to suggestion, conscious and unconscious. The effect of suggestion, as we know, is enormous, and I think it is perfectly credible that it is operative in these cases. That is my own view. The phenomena are very remarkable, however, and would repay investigation by experts. If the Society for Psychical Research had been in existence when Bernadette saw her visions some explanation might have been formulated other than that ultimately given by the Bishop's Commission of Inquiry, and the matter is still important enough to merit their attention."

The dinner going interrupted us at this point, and I released Mr. Campbell reluctantly. We talked for a little while of the suggestion that has been made recently that his thought is undergoing

An Important Change. One or two sermons at the City Temple have led people to believe that he is breaking away from the spiritualism which has influenced his pulpit teaching. Mr. Campbell told me that he was still a monist, and whatever changes are taking place in his thought, they do not indicate a return upon the path he has travelled. His mind is moving on, unquestionably, but it is in the direction of an

increasing emphasis upon phases of divine transcendence which were not so explicit in his early formulation of the New Theology. In a hurried talk such as ours necessarily was, he could not discuss the issue fully, but readers of his sermons have already got the clue to the direction in which he is travelling. Later sermons will probably make it still clearer.

### Zam-Buk Does Cure Piles

Mrs. C. Hanson, wife of the proprietor of the Commercial Hotel, Poplar, B. C., suffered from piles for years. Went to doctor after doctor in vain. Finally went to Spokane and had an operation. Twelve months afterwards she was as bad again. She says, "One day I read about Zam-Buk and thought I would try it. The first one or two boxes gave me more ease than anything else I had tried, so I went on with the treatment. In a short time I began to feel altogether different and better, and I saw that Zam-Buk was going to cure me. Well, I went on using it, and by the time I had used six boxes I was delighted to find myself entirely cured."

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