

let us imagine such a man having at the same time none but the most hazy, distorted ideas on civil government. Let us suppose that he knows very little civil government in general, and still less about his own, the American government, in particular. He does not know what bodies make the laws in the country, nor by what power they make them, and he knows very few of the laws that they have made. He has on all sides ample opportunities for learning, but he refuses to make use of them. What would you think of such a man?"

"Such a man, if it were possible for him to exist, would be both a knave and a fool."

"Why?"

"He would be a knave because by his willful ignorance of the ordinary laws of the land he would put himself in constant danger of violating the strict rights of others, assured to them by law, and furthermore, being a man of influence, he would by his conduct lead many to practice a like disregard for the law. He would be a fool, for, knowing nothing of the laws of the land, he would undoubtedly transgress many of them, and thus bring upon himself heavy losses and punishments in the form of fines and imprisonment."

"But, doctor, how can you hold him responsible, since he does not even know enough about civil government to realize what risks he is taking by his ignorance of the laws?"

"If he does not realize it, it is his own fault. Wherever he goes he sees that the influence of the government is there in some form or other; every one he meets is affected by it; if he does not realize his obligation of investigating what bearing this ever present power should have upon his own conduct, it is because he deliberately shuts his eyes to the fact."

"Doctor, you are strong and pointed in your recommendation of the man who willfully neglects to learn the principles of civil government, but I tell you honestly that I cannot see how you, yourself, escape the same condemnation for neglecting to study the fundamental principles of the Catholic religion."

"Why the comparison is preposterous—"

"Listen, doctor; you have had wide experience with men; among those whom you have met are hundreds whose intelligence and honesty you cannot doubt, who, being well instructed Catholics, know exactly what the Catholic Church is, and who are firmly convinced that it is the highest duty of every human being to belong to that Church and regulate his conduct by her teaching. Secondly, you have travelled extensively, and in every country on the face of the earth which you have visited, you have found there the Catholic Church; you have found there men and women devoted heart and soul to her; you have found there her places of worship from the poorest cathedral that cost the fortune of a kingdom and centers of time in the building to the bamboo chapel that cost the life blood of a devoted missionary. Thirdly, you have read history, and there you have seen that the Catholic Church stands unrivalled—alone—in her immense influence in moulding the destinies of men and of nations. She stood out as the power most loved or most hated in the world during the first three hundred years after Christ, when the world empire of Rome strove to crush her by bloody persecutions; she stood out as the power most loved and most hated in the world during the transition of the tribes of northern Europe from barbarism to Christianity—during the life of Artisanism and the other heresies of early times—during the mighty struggle between the Popes and the emperors of the Holy Roman Empire of Germany—during the crusades when a whole continent united for the recovery of the Holy Land—during the Protestant Reformation (or better, Protestant Revolt) of the sixteenth century—during the social revolution that began in France and overran Europe a century ago—during the recent upbuilding of the nations of modern Europe—in fact, even during the year of 1914. Fourthly, you are acquainted with statistics; you know that this Church which should, after the manner of other institutions, be now decreasing in the number of old age, this Church oft deemed to death, yet fated not to die, has at present over three hundred and one million members, that sixteen millions of them are your own fellow countrymen here in free America and that every day men of intelligence and learning are renouncing their former beliefs in order to enter the Catholic Church. These facts prove to any thinking mind that either the Catholic Church is the true Church upheld and guided by the power of God, or she is the most gigantic fraud ever devised by the mind of man. Which of these two views is the correct one you do not know, because you have never investigated the doctrines and claims of the Catholic Church. You know that the Catholic Church teaches that every human being is bound by the divine law to believe in her and follow her teaching in all his relations with God, with his neighbor, and with himself. If she is the true Church, then you are sinning against God, your neighbor, and yourself by not obeying her. Hence it is your bounden duty to convince yourself whether she is the true Church or not. But this you cannot honestly do without a careful investigation from reliable sources of her doctrines and the grounds upon which she bases them. Neither have you any

lawful excuse for neglecting this investigation. There are numberless books, for instance, the well known Catholic Encyclopedia, wherein these things are clearly set forth by men who knew wherof they wrote. Then there is the living voice—every priest in the land is ready for the asking to give you a detailed course of instruction."

At that moment the toastmaster rapped for silence, and the mayor rose to address the president. The next morning while Father Casey was sorting his mail, the desk telephone rang.

"This is Doctor Bastanoby," said a voice; "I thought of calling on you this evening to arrange for a course in Christian doctrine."

CARDINAL MERCIER

ON DANTE AND ST. THOMAS

Christian theology has two technical terms to designate the two stages of our life—the period of time and that of eternity. In the first stage, man is a traveler (viator) on his way toward an objective point, toward a universal good to be attained. About us things and events pass—the course of nature, the ebb and flow of history. At the end of his journey, at the moment when he takes possession of the object of his terrestrial pilgrimages, the traveler changes his name. Henceforth he is called conqueror, possessor (comprehensor).

Humankind observe the passage of ephemeral phenomena and historic successions; men of science scrutinize their laws; the philosophers, whom history has called sometimes sages, sometimes lovers of wisdom, strive to bind them into synthetic unity, to explain their origin, their deep causes, their supreme finality.

This is the problem which rises before the universal conscience. There are not two problems; there is only one. Man has not two tasks to accomplish; he has but one—to pass wisely from time to eternity. The Supreme Master has declared: "Only one thing is necessary."

Dante Alighieri, great genius and noble character, perceived the amplitude and felt the keenness of this decisive problem; all the energies of his great soul were directed toward its solution. What is nature? What is humanity? What am I to myself? My soul longs to free itself from the base instinct which paralyze it, to escape from the prison where it is confined. Can it do this? How? I seem to hear the fervid Florentine repeating the cry of Saint Paul: "The evil which I would not, that I do; and the good that I would I do not. Who shall deliver me from the body of this death?"

Dante was one of the most active minds of his age. Ancient mythology and philosopher, sciences of a terrestrial nature and of the heavenly bodies, the grandeur and decadence of empires and cities, the cult of the true and the beautiful, paganism and Christianity—nothing had escaped him, nothing found him indifferent. The day when he attacks the problem of life, he will pass the borders of his personal conscience, the frontiers of his city and his nation; he will become the interpreter of humanity. He is a philosopher, he is a believer; he will speak at once the language of reason, of science, and the language of the Scriptures, of Catholic theology.

From the exile into which he had been sent by his city, "mother without love," he looked on bitterly at the shock of political passions, at their cruel sterility. His anxious thinking sought everywhere the issues through which he might find light and radiate peace. He prepared to dominate the noise of combats and the violence of political quarrels, to submit the eyes to the infallible verdict of eternal morality.

TWO MASTERPIECES OF WISDOM

At the end of the thirteenth century two great minds were facing the problem of life. One had already found its solution, and, with the calmness of a soul sure of itself, he was offering it to his contemporaries. Too humble to cherish a suspicion of the fact, he was offering it to the masses, he had opened the way for the second; the second makes the other live and vibrate. One does not know which to adore more, the Doctor or the singer. Happy the people, blessed the civilization which has produced these two geniuses! For the two are sons of Christianity and of the Catholic Church. Doubtless they belong to all humanity, since the problem they attack is the problem of human destiny; but they belong first and foremost to the Church, an ever regenerated and beloved Pontiff Benedict XV, proclaims with a justified pride; because the solution which they offer to our meditation and our enthusiasm is the solution which Christ brought to the world, and which our mother the Church bids us believe, embrace, realize.

"Come back to life," says the poet, "and triumph." Rise up, Vincent. Come back from Hell, traverse Purgatory, enter the glories of Paradise. Hell, Purgatory and Paradise are not, in the profound thought of the poet, the three states—that of irreparable death, of temporary expiation, of final beatitude—which our future life will reveal to us. They are partially that, no doubt, in their allegorical significance; but the allegory is designed to aid us to penetrate more deeply, in thought, into the moral hell of a vicious heart—a heart envenomed by sensuality, by pride, by avarice, and incapable of feeling

again, by its own unaided effort, the slope down which nature has fallen. THE SOUL'S HELL, PURGATORY AND PARADISE

The consciousness of the miserable state to which sin has reduced humanity is the inevitable point of departure of a Christian conversion. To be converted is to climb the painful hill of purification, to accept the expiatory punishments, to turn our hope toward God, to sing in turn, the Miserere; Asperges me, Domine, hyssopo, et mundabor; and with the angels. In te, Domine, speravi; Beati munda corde. To be converted is to drink of the waters of Lothe and conquer the right to drink no more of one's past faults; it is to drink of the refreshing waters of Europa; to bathe one's soul in the sanctifying waters of contrition, of confession, of sacramental absolution.

Purified, renewed, invigorated in this purgatory of the heart, the soul is reclothed with the wedding garment of charity, without which no one can enter the Kingdom of Heaven; there it can sing with the angels. From the sacred river which flows forth from happy plain issued forth all made anew, like a tree which receiveth its leaves of new green in the springtime. I am pure, and ready to gaze on the unveiled, celestial brightness of the divine stars.

Hell marked the state of sin and misery from which the soul, aided by grace, is called to separate itself; Purgatory is the path of purification and of that repentance which is essential for conversion; Paradise is the arrival of the soul at the goal of sanctification—the tree of life with ever-living foliage and laden with immortal fruits, the perpetual banquet of the Lamb; it is the soul ripe for admission to the realms of the blessed and to the vision of God, for the sight of Christ the human and divine and of the Holy Trinity, in the abode of eternal Love. The sanctified soul has reached the goal; it has, by the cooperation of grace, accomplished its return to God, the principle and end of the order of Creation and the order of Redemption. The story is told. The problem of life is solved. The human traveler has changed his name; he has won the prize of the struggle; he has entered his reward; he has become comprehensor.

THE PHILOSOPHY OF ST. THOMAS

What is the "Sum of Theology" of Saint Thomas Aquinas? The synthesized and reasoned response of Revelation to the problem of human destiny. The work comprises three parts. In the first part God bursts on our sight—our God, He who explains to us whence we come, what we are, whither we go, with the created world which surrounds us, and whose constant praises of the Divine Majesty we are called upon to interpret. Saint Thomas tells us what this God is; he explains His intimate life in the unity of His nature and the trinity of His personal substances; he explains the created world cast by Him into space and time.

At the head of this sensible world, whose site is our earth, we find man, a free agent, responsible for the conduct of his life. How should man direct his life? Can he do so, and under what conditions? This is the theme of the second part of the "Sum of Theology," a treatise on morals—general morals in the first place, special morals afterward.

The moral act directed toward the supreme God; the elements which constitute morality; the fundamental distinction between good and evil; the fixing of the will in the good by virtue and the gifts of the Holy Spirit, in evil by vice; the notion of sin, and its genesis; the moral law in its multiple aspects; divine grace, which lifts virtue to the heights of holiness—this is the object of the first section of the second part. The detailed and specifically applied study of the virtues and vices which form or reform the perfect man, the saint, is pursued in the second section, which thus treats of applied morals.

GOD, MAN AND CHRIST

In the first part, then, God, the sovereign Good, offers Himself to us, invites us to know Him and to love Him. In the second part, man goes freely to meet God, gives himself to Him; the union of the soul with God is accomplished, holiness is consummated. Who has the power to produce this miracle? The Christ, the Eternal Word made man, and the Redeemer of humanity.

The human soul is sinful; to original sin it has added the stains of its personal faults or crimes; its purification is the work of grace; grace is the result of the sacraments, the sacraments being the fruit of Atonement. Christ, the sacrament, grace—artisans of the purification and the sanctification of souls and of their triumphant entry into glory—are the theme of the third and last part of the "Sum" of Saint Thomas Aquinas.

THE DIVINE COMEDY

The same theme forms the subject, the inspiring and directing idea, of the "Divine Comedy." Dante calls Saint Thomas "his master and his guide." The monk, in his cell, considers man, sin, conversion and accomplished sanctification. The spirited Florentine, wandering through the cities and fields of Italy, studies men of flesh and blood, observes their failings and their virtues, sounds the depths and tastes the joy of repentance, sings the happiness of victory. The Doctor speaks the language of soul to soul, banishes images, silences sentiment, arranges and relates abstract conceptions. The poet sees the idea only through the image, gives it out only in symbols; is moved, moves others, mounts and descends the whole gamut of passion and the rhythm of sentiment. In its details and in its entirety, his work is a continual allegory, in which the thought expressed is a personal quest; to seek another profounder thought, often a thought touched with mysticism.

GREAT SONS OF MOTHER CHURCH

The work of Thomas Aquinas is a treatise, that of Dante is an epic. The two support each other. The first has opened the way for the second; the second makes the other live and vibrate. One does not know which to adore more, the Doctor or the singer. Happy the people, blessed the civilization which has produced these two geniuses! For the two are sons of Christianity and of the Catholic Church. Doubtless they belong to all humanity, since the problem they attack is the problem of human destiny; but they belong first and foremost to the Church, an ever regenerated and beloved Pontiff Benedict XV, proclaims with a justified pride; because the solution which they offer to our meditation and our enthusiasm is the solution which Christ brought to the world, and which our mother the Church bids us believe, embrace, realize.

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CATHOLIC SOCIAL ACTION

A writer in the London Catholic Times considers that the inertia of many of the present Catholic societies must be overcome before federation and unification of the organizations in a national movement for the promotion of Catholic ideals and protection can develop strength and efficiency. The Times says: "There are thousands of Catholics still who are curiously unimpressed by the splendor of their heritage and of the obligations which it imposes on them. Catholics who never read a Catholic paper and are content to remain apathetically ignorant of the problems of modern civilization and of the illumination which Catholic principles, rightly held and properly enunciated, would throw upon such problems. And, on the other hand, many of us go to church year in and year out without hearing one word of any kind of obligation resting upon Catholics to carry their faith boldly and sympathetically to the social service of our fellow men. . . . The fact that all real Catholics go to Mass suggests a ready means of communicating with them on all matters directly concerned with the Faith, its protection, or its progress. For any defensive or concerted action it would appear to be easy to get into touch with all Catholics worthy of the name. For any purpose other than one strictly concerned with the well-being of the Church or with the safety or triumph of any definite Catholic principle it would appear that union must come about by educational means rather than by any registration or factitious combination. World is not to be better, consequently, to develop our forces by encouraging the development of many existing Catholic societies? . . . It is difficult to think of any such general combination of Catholics that would not be asked some time or other to take political action. And the political differences of Catholics are very notable and would appear well-nigh insuperable. Some Catholics are ultra Conservatives, and at the other end of the political range many are extremely Radical and there are Catholics of every shade of political opinion in between the extreme wings. Is there any necessity to make any attempt to bring them all together? The question is asked in all sympathy and with no desire to disparage any ideal of full and complete unity. But it seems to be the unique glory of Catholicism that it can be held as the supreme grace of life by people of every nationality, every social grade, every shade of political opinion, provided such opinion falls within the moral law. The Faith itself, if sincerely and intelligently held, is a bond of union between all Catholics, and federates them in as effective a way as is possible in view of the tremendous differences existing between them in all matters outside the definite bounds of religious belief and practice."

SEASON OF PENANCE

The penitential season of Lent is with us, once again, recalling to our minds the mortality and sinfulness of our race. The Church has, for the while, put aside the golden robe of joy; vestitus deauratus—with which she welcomed the advent of the Godchild, and during these forty days of grace she wears the symbolic garb of penance as a preparation for the commemoration of His death on Calvary. Her beautiful face has grown sad with the recollection of man's depravity; her charms of spiritual exultation are changed to an appealing tenderness and her voice has gone forth like the voice of the prophet in Nineveh: "Unless you do penance, you shall all likewise perish."

To the true Catholic heart this appeal of the Church will not be in vain. The spirit of frivolity and carnal indulgence will give place to the spirit of self-denial, and a deep and thorough searching of the soul will immeasurably promote the spiritual life. God is prodigal of His grace during this season of mortification and those who spurn or reject it are courted eternal death. It is during this time that many a soul wins salvation; it is during this time, too, that many a soul is lost. We cannot be deaf to the admonitions of the Church without incurring spiritual disaster.

The mind of the Church in regard to the proper observance of Lent is well expressed by Pope Benedict XIV. reputed one of the most learned of the Popes. In a letter under date of May 30, 1761, he writes: "The observance of Lent is the very badge of the Christian welfare."

By it we prove ourselves not to be enemies of the Cross of Christ. By it we avert the scourge of Divine justice. By it we gain strength against the prince of darkness, for it shields us with heavenly help. Should mankind grow remiss in their observance of Lent it would be a detriment to God's glory, a disgrace to the Catholic religion, and a danger to souls. Neither can it be doubted that such negligence would become the source of misery to the world, of public calamity and of private woe.

"The world cannot understand our bodily fast. It cannot understand because it has forgotten Christ. Immediately after our Lord had received baptism from the hands of John the Holy Ghost led Him into the desert that by His example He would teach us a lesson of supreme importance. On the rugged mountain, not far from the Jordan, commanding a view of the fertile plain of Jericho, within a cave of the wild rock, the Son of Man enters. He has no food wherewith to satisfy the pangs of hunger. The barren rock yields no drink. His only food is a stone. Here He spent forty days and forty nights and no man shall their ending will. He permit the Angels to visit Him and bring Him food. Our Divine Saviors bore these fatigues and hardships that we might have His example in following the narrow way of our Lenten penance. His first words when He came out of the desert were addressed to all men: 'Do penance for the kingdom of Heaven is at hand.'

Penance, as we know, has a twofold object: abatement for sin and the strengthening of the soul for future combat. The obligation of doing penance is, therefore, incumbent on all, both the good and the bad. The Cross of Christ means little to the one who does not conscientiously bear it in spirit. The true disciple of Christ is like St. Paul, nailed to the cross with Christ. A life of self-indulgence, even in things that are in themselves licit, is not the life of the true follower of Him who said: 'Let him who wishes to be My disciple deny himself, take up his cross and follow Me.' Even such a man as John Stewart Mill realized this, for he wisely observed that "those who have never been accustomed to deny themselves permissible indulgences cannot be relied upon to abstain from gratifying their non-permissible desires." Self-denial is essential to the rightly ordered spiritual life—as necessary as exercise to the proper training of the athlete.—Catholic Union and Times.

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Conquered by the World's Only Two-Bottle Remedy. Injure neither minute organs. Satisfies today—32 day treatment guaranteed. Trial size, ten cents to cover postage.
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Form an unsurmountable wall of steel especially adapted for the fencing of factory grounds. It centralizes the extra and approaches.

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To Boys and Girls

We will send you this splendid Electric Flash-light as a prize if you will sell Three Dollars worth of our lovely Easter Post Cards at ten cents a package.

The Flash-light is over eight inches long and is complete with bulb and guaranteed battery.

This is just what you want if you go out at night, or if you have to go into a dark room, shed or attic.

Send us your name and address and we send you the Cards to sell. When sold, send us your money and we send you the complete Flash-light with postage prepaid.

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Do you know the name of the prominent man whose face is shown in this Advertisement? If so, and you comply with the few simple rules of the game, you have an opportunity to win one of the Cash Prizes that are offered herewith as an Advertisement for our publications.

1st Prize—\$75 Cash 4th Prize—\$15 Cash
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3rd " —\$25 Cash 6th " 5 Prizes of \$5 ea.

To properly solve the puzzle, carefully cut the picture into twelve pieces, cutting along all the square and diagonal lines shown in red. Then put the twelve pieces together. If correctly pieced you will have a Bust Figure of the best known man in the world to-day.

If you cannot name the man whose face you find shown in the puzzle as well as find out who he is, send the puzzle TO DO SO.

Work out the name of the well-known man, FILL IN THE COUPON PRINTED BELOW AND MAIL IT TO US AT ONCE. Please be sure that your name and address are very legibly written in pencil, as ink is likely to blot and become unreadable. (Don't send the puzzle.)

Below will be found a partial list of those who have won Cash Prizes in our late contests:

Mr. Walter Craig, 217 Bagnall St., New Westminster B.C. \$25.00
Miss Winifred Bask, 1062 St. John St., Toronto O.N. 12.50
Master R. Smith, Colborne St. E. Toronto, O.N. 10.00
Mrs. Josephine McMillan, 41 Stone St., Oshawa, Ont. 10.00
Mr. A. Lavigne, Box 51, Quebec, Que. 10.00
Mr. A. Elliott, Varsity Club, Toronto 10.00
Miss J. Anderson, 2251 Bloor St. W., Toronto, Ont. 10.00
Miss W. Evans, 11 Front St. E., Toronto, Ont. 10.00
Mr. Donald J. Brown, Forest Hill, Ont. 10.00
Mr. W. E. Brown, 100 St. George St., Toronto, Ont. 10.00
Miss M. Fitzgerald, McMillan Lab., Ont. 10.00
Mr. J. W. Brown, 100 St. George St., Toronto, Ont. 10.00
Miss Jean O'Sullivan, Waverley Place, O.N. 10.00
Miss J. O'Sullivan, 1822 St. John St., Toronto, Ont. 10.00

We do not know personally any of the above-named persons, but feel sure that any one of them will testify as to the fairness with which our Contests are conducted.

IN ADDITION TO THE SUM OF \$200.00 THAT IS BEING GIVEN AWAY A NUMBER OF SPECIAL MERCHANDISE PRIZES WILL BE OFFERED.

Don't hesitate to try and earn one of the Cash Prizes. The simple conditions of the Contest need only take up a little of your time, and will not involve you in the spending of any money. The judging of the Contest will be done by two business men whose integrity is undoubted.

Answer this advertisement to-day. It may not appear again.

(COUPON)
The Well-Known Man is _____
Please send me _____ of the Cash Prizes you are offering to give away.
My Name is _____
Address _____
Province _____
City _____
WALKER SUPPLY CO.
Dept. 1, 77 Victoria St., Toronto

\$200.00 in Cash TO BE GIVEN AWAY

Do you know the name of the prominent man whose face is shown in this Advertisement? If so, and you comply with the few simple rules of the game, you have an opportunity to win one of the Cash Prizes that are offered herewith as an Advertisement for our publications.

1st Prize—\$75 Cash 4th Prize—\$15 Cash
2nd " —\$50 Cash 5th " —\$10 Cash
3rd " —\$25 Cash 6th " 5 Prizes of \$5 ea.

To properly solve the puzzle, carefully cut the picture into twelve pieces, cutting along all the square and diagonal lines shown in red. Then put the twelve pieces together. If correctly pieced you will have a Bust Figure of the best known man in the world to-day.

If you cannot name the man whose face you find shown in the puzzle as well as find out who he is, send the puzzle TO DO SO.

Work out the name of the well-known man, FILL IN THE COUPON PRINTED BELOW AND MAIL IT TO US AT ONCE. Please be sure that your name and address are very legibly written in pencil, as ink is likely to blot and become unreadable. (Don't send the puzzle.)

Below will be found a partial list of those who have won Cash Prizes in our late contests:

Mr. Walter Craig, 217 Bagnall St., New Westminster B.C. \$25.00
Miss Winifred Bask, 1062 St. John St., Toronto O.N. 12.50
Master R. Smith, Colborne St. E. Toronto, O.N. 10.00
Mrs. Josephine McMillan, 41 Stone St., Oshawa, Ont. 10.00
Mr. A. Lavigne, Box 51, Quebec, Que. 10.00
Mr. A. Elliott, Varsity Club, Toronto 10.00
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Province _____
City _____
WALKER SUPPLY CO.
Dept. 1, 77 Victoria St., Toronto

This Pretty Necklace Free to Girls

This is an English made Necklace, 14 inches long. The Cross is made of English rolled gold plate and is set with Brillants. It is very pretty, and we will send one to you as a prize if you will sell Three Dollars worth of lovely Easter Post Cards at ten cents a package. Send us your name and address and we send you the cards to sell. When sold, send us our money and we send you the Necklace and Cross complete, with all charges prepaid. You run no risk, because we take back the cards if you do not sell them.

HOMER-WARREN CO.
DEPT. 140, TORONTO

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Many people will welcome it, and rightly, as an excellent portrait of a life of which the greater part of the Protestant world knows little that is authentic. Its realism and earnestness are very striking. Its literary graces are many.

THE IRISH MONTHLY:
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The volume is a welcome addition to Catholic fiction. . . . Its style is elevating and ennobling, and hence we wish that it be found in every Catholic household.

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The Catholic Record
LONDON, CANADA

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come down, just as soreness and lameness come out, when "ABSORBINE.JR." is rubbed in.

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PLEASE NO SHAM, NO GEESE, \$1.25 a bottle—at most druggists' or sent postpaid by W. F. Young, Inc., 54 Lyman Building, Montreal.