THE VANITY OF WORLDLY THINGS There is on old proverb which says: All is not gold that glitters.
Many things that have a pleasant and closer inspection, to be hollow and closer inspection, to be hollow and deceivful, and to these things belong the treasures and pleasures that the world can offer. They are truly cockle.

It was the custom among the an cient Persians on some high feast day of the year, to place upon the royal throne a criminal who had forroyal throne a criminal who had for-feited his life, to place the scepter in his hands, the crown upon his head, and royal honors were shown to him. Upon this day this man could have pleasure to his heart's desire. The following day he was seized, scourged, and finally put to a painful death upon a cross.

My dear Christians! So does the world to her votaries. It raises them to high position and honors, procures many pleasures for them, but all this lasts only for a short time, and disappointment, pain, and adversity soon follow upon these blissful days. Remember the fate of Baltassar. He was in his full power and magnifi-cence, enjoying himself at a great feast, and in the same night his city was conquered and he was captured and slain. There are so many people laboring day and night, by the sweat of their brow, to gather wealth; they seek nothing but riches, honor and pleasure, when suddenly death over pleasure, when studently teated over-takes them. "What hath pride pro-fited us," they will say with Solomon "or what advantage hath the boast-ing of riches brought us? All those things are passed away like a shadow" (Wisdom v, 8 9). King David says of them: "They have slept their sleep; and all the men of riches have found nothing in s have found nothing in hands" (Ps. lxxxv, 9.) may be likened to the man who dreams that he has acquired great riches and magnificent possessions and awakes to find it has been an idle dream. So the world and its treasures. They may have the ap-pearance of a field of beautiful flowers and delicious fruits and are eventually found to be only cockle. Too many people become aware of this only when their last hour has Another man

come. Then they realize that they have pursued shadows, that they possess nothing that can be taken into eternity; that all their scheming and planning is now of no avail. Woe to us, my dear Christians, if we fail to realize that the possessions and leasures of the world are nothing but vanity! Woe to us, if, before we appear at the judgment seat of God, have not gathered up treasure which neither rust nor moth doth consume and have not placed them where thieves can not break through and steal! Woe be to us if that last moment arrives before we have performed any good deeds, such as will merit us eternal life! "For what shall it profit a man if he gain the whole world and suffer the loss of his soul? (Mark viii, 36, 17). He cau give nothing in the hour of death. "for the night for him has come in which no man can work.

Let us realize now, my dear Christians, what is necessary for our salvation, now while there is yet time, and before the days come of which we must say: "They do not please us." Let us not be deceived by false splendor of this world! Let us follow the advice of St. John: "Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof, but he that doth the will of God, abideth forever" (I John ii, 15 17.) Let us not seek our salvation in the world, but in God, who alone can make us eternally happy. He that possesses God possesses all, and vastly more than this whole world can ever offer, for he possesses the guarantee of eternal life, a life of true and everlasting happiness. Amen.

TEMPERANCE

EDUCATION AND TEMPERANCE

There is a world of meaning in the old dictum, "knowledge is power," which is verified in every order of things. In the physical world knowledge of the forces of nature has called into existence powerful machines, from the steam engine to the groplane-and knowledge can effect stranger things in the moral and religious world. To know God is to love Him. To know your enemy is to avoid him. But the knowledge is a keen mental grasp of the baneful consequences of alcoholic drinking in every phase of life. Could we of the evil efforts of drink on the phy sical, social and religious lives they lead, victory should be ours, easy and

complete.

The social customs of an ignorant past and the superficial and transitory excitement of strong drink have dimmed the mental vision of man kind on this fearful evil. It is to the school and to the young minds that are being moulded therein that we must look if we hope to see a strong, healthy view of this vital scourge. Parents and teachers have a tremendous responsibility before God and

the child and the nation will work out its own salvation in due course. The education of the fully-grown generation is too fraught with difficulties to be perfect or complete. It is only grudgingly that men abandon in riper years the false impressions received in childhood. Group the children into juvenile temperance guilds, feed them mentally on sound, simple, temperance literature, teach them to display a temperance badge them to display a temperance badge on all occasions until they associate total abstinence with religion, self respect and success in life. The work is tedious; but it can be done during the years our little boys and girls are being equipped for life.— Father Mathew Record.

BARTENDER'S DRINKS

In a recent " Commonwealth " was the question. "Why do saloonkeepers demand that bartenders be not drinking men?" While not attempting to answer the question, it occurred to me that the following may throw a little light on the subject, and at the same time help others as it did the man referred to. In a talk some time ago with a resident of Wissahickon on the folly of drinking he made this statement : "It is agreat and a costly folly. I used to delight in spending my Saturday nights with the boys in a saloon and generally went home intoxicated. One Sunday morning while suffering from a severe headache I got to thinking. I wondered how it was that the bartender drank every time any of us treated, but never showed any effect of his drinking. The next Saturday night when I was treated I asked for whisky and told the bartender I would take mine out of his bottle, 'You will not like it." he replied. I, however, insisted, and he reached under the bar and winked as he handed it to me. Then I found he had all the while been dricking nothing but cold tea. That is all I drank that night, and I went home sober. The next morning I had an other attack of thinking, and I con-cluded that if cold tea was good enough for a bartender it was good enough for me, and that is all I have since drunk, and do not have to go to a saloon and pay 10 cents a drink

Another man, a former policeman was led to quit drinking very much like the one who was told: "Buy your own cherries." I met him one day on the street and complimented him for looking so well. "Do you know the reason?" he asked. "Well, I will tell you. I used to spend my leisure time and a great deal of money in the saloons. Now I am spending my off time at home and am using my money to make home comfortable and the family happy. I had my eyes opened last Christmas. When I went into a saloon, the pro prietor showed me a handsome dia-mond stud in a velvet case, saying he had bought it as a Christmas present for himself. I said to him:

'I guess I helped to pay for it.' 'Of course, you did, old fellow,' was the reply. I bought a cigar that day and left the saloon with the determination that I would use my money for a better purpose than buying diamond study for salonykeners and mond studs for saloonkeepers, and that is why I am now on the water wagon where I intend to stay." — R. Roberts Shronk in Baptist Common-

wealth.

NOT A FREAK DECISION "Total abstinence from alcoholic stimulants," runs a cable dispatch from London, "will be strictly observed during Sir Earnest Shackleton's trip across the South Polar con-

Drunkenness Can be Cured

It is a Disease, Not a Habit

"Some years ago I was a heavy dr.nker.
Demon drink had me in his grip.
Friends, bu-iness, family, were slipping
from me Ruiu stared me in the face.
"But one frie d remained, a physician.
Through his efforts

I WAS SAVED

"This man had made a scientific study

of drunkenness as a disease. He had found a cure for it." It was a case like this that made me It was a case like this that made me reslize how many others were in need of aid and determined me if possible, to off-r Samaria Prescription to the world.

The treatment is absolutely different from others. It can be given without the ratient's knowledge if desired. Thousands of wives mothers, daughters, sters, have saved their men-folk from the curse of alcohol through it.

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in a few days. All craving for alcohol is gone and the patient is restored to health, happiness, family and friends, and the respect of all.

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SEND NO MONEY Just send me your name and address, saying:—
"Please tell me how I can cure drunkenness". That is all you need to say. I will understand and will write you at once and send you my free book, telling you all about my wonderful cure for DRUNKENNESS, and will also send you a TRIAL PACKAGN, which will show you how the treatment can be given without the patient's knowle-ge. All this I will send you ABSOLUTELY FREE in a plain sealed package at once.

will send you another a post-card, or write me a letter to-day. Do not be afraid to send in your name. I always treat correspondence as sacredly confidential. WRITE NOW. E. R. HERD, THE SAMARIA REMEDY CO., 1428 Mutaal Street, Toronto, Canada

TWENTY-FIFTH SUNDAY AFTER

PENTECOST

TWENTY-FIFTH SUNDAY AFTER

PENTECOST

THE COUNTY IN the education of drink; so, but a common sense decision, based upon the facts concerning alcohol. For maximum efficiency, the explored concerning alcohol. Save the child and the nation will work the child and the nation will work the child and the nation in due course. The question is: Shall the rest of us be equally the child and the nation in due course. efficient in shouldering a share of the world's work?

ALCOHOL AND TUBERCULOSIS

It was formerly thought that alcohol was in some way autagonistic to tuberculous disease, but the observa tions of late years indicate clearly that the reverse is the case and that chronic drinkers are much more liable to both acute and pulmonary liable to both acute and pulmonary tuberculosis. It is probably altogether a question of altered tissuesoil, the alcohol lowering the vitality and enabling the bacilli more readily to develop and grow.—From Principles and Practice of Medicine, by Dr. Wm. M. Osler, page 382.

A WORD TO PARENTS

Take care of your girls! There was never greater need for such care than at the present time. The trag than at the present time. The trag edies, disappearances, elopements, etc, reported in the daily press do not represent a tithe of the misery and moral ruin that come upon young girls through their pursuit of a "good time," and the laxity of their par-ents. It is inconceivable how fathers and mothers can be so careless as to allow their young daughters to re-main out of their homes all night. And yet this practice grows more common every year. Even school-girls are permitted to visit one another and remain over night, though their homes may be within a short distance. "Don't wait up for me," one girl student said carelessly, as if such going out were the custom. "I shall stay at Harriet's all night." The father grumbled a little but the mother assured him; "Mabel is so sensible, and the girls can study so much better together. And they are such nice people." Harriet's dissi-pated brother, however, was not a desirable acquaintance, and he made a very undesirable husband for Mabel

Sadie will stay all night with Alice," says Sadie's mother, "they'll be so late coming home from the theater." "Alice will stay all night with Sadie," says Alice's mother confidently, and the girls are free to pend the night where they pleasepossibly with such a motor party as seen leaving town every night for a dance at some resort Sadie and Alice do not come to this all at once; they are gradually educated down to the practise of decep-tion, and to a familiarity with condi-tions and companions that would appal their careless parents did they

Such parents learn the truth, some time—when a crushed, broken body is lifted from the other debris of an accident and brought back to them; or when a young daughter is " miss ing," or makes a final choice of the downward road and deliberately turns her back on the home that did not safeguard her youth and innocence

In our big cities girls in their teens claim what they call their liberty as soon as they become wage earners. They come home to supper, dress, and go out night after night, as regularly as their brothers do. They have no interest in the home, no domestic tastes, no regard for their parents. The "gentleman friend" is the engrossing thought — even though he may be neither a gentle-man or a friend. A real man does not take young girls to dance halls and questionable theaters, nor will he persuade them to jeopardize honor and life in night rides and revels. The man who is worth marrying will seek for his future wife in her home. That is the place for a girl to shine

stimulants they will rely on nothing stronger than tea or cocoa." This the value of a good home, as the earest place on earth, are sateguard ing them in the best and most prac tical way. Their plans for the wel-fare of their daughters do not include promiscuous lodging round with school-friends, office associates, or even with relatives,-Sacred Heart Review.

A QUESTION OFTEN ASKED

A Protestant obtains a divorce from his Protestant wife and now wishes to marry a Catholic girl. Can he do so by becoming a Catholic and getting married in the Catholic Church?— Beaumont, Cal.

There is no question asked so fre-quently as the above. The editor re-ceives hundreds of letters to be answered privately, and nearly every fourth or fifth inquirer asks this question. No good Catholic girl would keep company with a married man. But there are too many of our Catholic girls, otherwise good and virtuous, who seem to think it right to accept attentions from divorced men under the mistaken idea that the Church can make it lawful to marry such a man if he is only willing to become a Catholic. The Church has declared all marriages between Catholics before a magis-trate or minister invalid. But this law is not for Protestants or unbaptized non-Catholics. All marriages between baptized Protestants or between unbaptized persons are valid and indissoluble until death. Al-though the laws of the State may allow absolute divorces, the Church cannot recognize such a sundering of the ties ordained by God. Therefore in the eyes of God and the Church the divorced men and women are still married until death frees them. Our Catholic girls and boys should have Catholic ideas and feelings in this matter and discourage all ad-

TORTURED BY CONSTIPATION

"Fruit-a-tives" Cured Paralyzed Bowels and Digestion

St. Boniface de Shawinigan, Que. Feb. 3rd. 1914.

St. Boniface Dr. Shawinigan, Qur. Feb. 3rd. 1914.

"It is a pleasure to me to inform you that after suffering from Chronic Constipation for 2½ years, I have been cured by "Fruit-a-tives". While I was a student at Berthier College, I became so ill I was forced to leave the the college. Severe pains across the intestines continually tortured me and it came to a point when I could not stoop down at all, and my Digestion became paralyzed. Some one advised me to take "Fruit-a-tives" and at once I felt a great improvement. After I had taken four or five boxes, I realized that I was completely cured and what made me glad, also, was that they were acting gently, causing no pain whateverto the bowels. All those who suffer with Chronic Constipation should follow my example and 'ake "Fruit-a-tives" for they are the medicine that cures".

MAGLOIRE PAQUIN

MAGLOIRE PAQUIN "Fruit-a-tives" are sold by all dealers at 50c. a box, 6 for \$2.50, trial size, 25c. or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

vances from divorced persons, just as they would similar attentions from married people. A divorced Protestant may become a Catholic, but he a married man, as the Church will not recognize his divorce. Therefore, Catholic girls and widows, treat divorced men as you would any other married man.— Extension Magazine.

SOLDIER-PRIESTS IN FRANCE

(From a French Correspondent of London Univer-The evil law that some years ago

obliged the French priests to serve in the army, not as infirmarians or aux-iliaries, but as soldiers, was drawn up in a spirit of hostility to the Cuurch. Even excellent Catholics were in clined to believe that its results might be harmful to religion, and that many ecclesiastical vocations would be lost in consequence. There are two sides even to this question, but they do not concern us at present; what we wish to point out is how a law distinctly irreligious in its tendencies, inspired by a desire to injure the Church, is, at the present moment, a source of untold consola-tion to many Catholic parents throughout France. Their sons on the battlefield will have the spiritual assistance not only of the army's chaplains, whose number is notorimoment, but also of one or other of the thousands of priests who are serving under the French flag. It has been said that twelve thousa ecclesiastics are now in the ranks. Among them are a certain number of seminarists and novices of different religious orders, but there remain enough priests to give spiritual assistance, if needed, to their com-

DUTY OF SOLDIER PRIESTS

Among the French Bishops, Mgr. most forcibly stated the duties of the short, clear, and to the point. He under the military law that their position, from a conscientious point of view, has been made secure, that their duty is clear, and that they may, and ought to, say Mass when and where they can, even when fresh from a battle; they no longer incurthe ecclesiastical censures that formerly applied to priests who shed blood. He wishes them to be cordial and alpful towards their comrades, and to remember that in many cases their fellow soldiers will judge the Catholic Church from the new atti-

tude adopted by her ministers.

In the diocese of Paris all the soldier priests carried away with them a vial containing the holy oil, and all over France they are provided with the necessary faculties for hearing confessions. Their presence is wel-comed by officers and men. Only the other day at Verdun a group of priests, who had not as yet donned their uniform delighted their comrades by the businesslike way in which they drew up their cassocks and set to work to sweep, carry carry loads, and water the horses. A young priest, with a gentle face and manner, has the rank of corporal in a marching regiment that is now on the frontier. The day before leaving the company to which he be-longs was inspected by a captain in command. Something in the Abbe's face attracted his attention.

'Corporal what is your profession?"
"I am a priest, mon Captaine."

"Well, Corporal, in that case we shall meet again soon."

The same evening the captain strolled into the barracks and went

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up to the Abbe. "Mon ami," he said, "I want to know if your Bishop has given you the necessary permis sions; what can you do as a priest?" 'I can hear confessions, absolve,

and give extreme unction." "Very well. Now, remember, Monsieur l'Abbe, that it is your duty to exercise your ministry in the best way possible, and mine to give you all the facilities in my power, and upon this you may count."

CONFESSIONAL CROWDED

The English Catholic papers have noticed that during the busy days of the mobilization the confessionals in all the Paris churches were crowded from morning to night. The penitents who won most sympathy were the awkward-looking men, evidently on unfamiliar ground, who, half shy, half anxious, trooped in from the "faubourgs." But during these memorable days, when the real soul of Catholic France stood revealed, confessions were heard, and not only in the churches and servicities. in the churches and sacristies. In a cavalry regiment whose colonel is a brilliant soldier and an excellent Catholic, a priest came to the barracks on the day when the regiment left for the Belgian frontier. The men, who are chiefly peasants from the West of France, gladly took advantage of his presence, and the officers set the example. As he was leaving the barracks a soldier ran after him. In the hurry and confusion resulting from the departure of horses and men he had been unable

to seek the priest before.
"Never mind," he said, "I can go confession here."

He pointed to a wheelbarrow that stood in the court. The priest sat down upon it, and the good fellow, on his knees beside him, made his peace with God then and there. Again, in a "place" situated in the learned quarter of old Paris two soldiers might be seen in close conversation. It ended by one of them kneeling on the ground before his comrade. Human respect no longer exists in these moments of supreme tension; only the great realities, life and death, heaven and hell, God and the soul whom He has created and re deemed, are of importance

these things are a development has been growing up for some years past, as those who see France from within are able to testify. The declaration of war called forth the latent forces of self sacrifice and generosity of the nation, and these happy symptoms are all the more encouraging because they are grafted on a re-vival of religious faith that has been slowly and surely gaining strength, chiefly, let us add, in Paris and the large centres.

MY JESUS, MERCY!"

"My Jesus, mercy!" Here is a short prayer that suits every inten-tion, for self, for friends, for sinners, for souls, for the Church, for the dying, for the heathen—in a word, for every need of the living, the dying, and the dead. Besides its essential efficacy, there is an indulgence attached to it of three hundred days toties quoties (every time). This is an extension of the first indulgence of one hundred days. It was granted by our Holy Father very recently in consideration of the wants of the times and the great need of prayer. This little prayer, so brief, and yet so comprehensive, is recommended to be said every time the clock strikes. Think of a life dotted all over with the cry of a loving and faithful heart: "My Jesus mercy!"

HOW FATHER GUINARD MADE THE GODS DANCE

From Father Guinard, S. M., come many tales of the strange customs and doings of the people of Namose, Fiji Islands. Here is a little story of how he cleaned out a temple with stones supposed to be gods:

There is a stone-god's temple three miles away from the mission. For a long time I did not know this; the people avoided speaking of it in my presence. At last I happened to be in town when a woman was possessed by a devil. The conversation turned at once to the demons and the temple. They said the temple was full of gods; that among other properties the stones of gods could climb trees, hang on creepers, visit the houses of their friends, come back to the temple if taken away, and

do other wonders.
"I told them that I would be very pleased to see the place, and asked them to accompany me. Difficulties arose, all very serious, the real one being that they were afraid. They suspected that I would play the gods a bad trick and thought that the consequence would be death or some children. I did not insist.

Two months later I tried again. Useless.

" At last I called Marino, the cate chist, and said, 'You are not so stupid as to believe in those stones; come and show them to me. I take on myself all responsibility; but the people need not be afraid, those demons won't injure them.'
"Marino came. We crossed the

river; three or four yards from the oank was the temple, or rather the famous cave.
"It was full of gods; that is, round stones—the biggest the size of a man's head, the smallest that of an

egg.
"I considered them for a while and then exclaimed, "Well, let us make the god dance!" and I began

" Marino laughed and helped me. "I preserved the biggest, replaced it in the cave, blessed it and used it "Contrary to their custom, the gods have not come back, and no body died in the town."



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ance worn without inconvenience, and for a short time only, on the soles of the feet. My Drafts have proven successful in so large a percentage of cases that they have already won their way almost all over the civilized world. Men and women are writing as the state of the civilized world.

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to cure so many people—form a bond of union with our good friends to the South. Here are three letters from various parts of the United States, showing the demand for Gin Pills, a truly Canadian product which has helped and is helping thousands of Canadians to get well.

Letters from Massachusetts, New York and Indiana.

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which I would ask you to send at once.

160 Bleeker Street, New York.

Being troubled with my Kidneys and Stomach, I was recommended to try
Gin Pills. I purchased a box at a nearby drug store and I can sincerely and
truthfully say that they have been wonderfully effective, and I am now feeling
splendid, having nearly finished the box. I'll continue their use for a time
longer so that they get at the seat of my trouble.

GEO, DIXON

splendid, having nearly finished the box.

43 N. Y. Ave., Whiting, Ind.

Will you please send me a box of Gin Pills? When I sent for the last box, I was all crippled up with Rheumatism and my face was so badly swollen that I could hardly see out of my eyes, but after taking about six pills, I felt better, and after taking them a few days, I had no more pain. I never intend to be without them as I have tried so many other pills and got no results,

Mrs. ED. DEANS

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