

Doctor Tells How To Strengthen Eyesight 50 per cent In One Week's Time In Many Instances

A Free Prescription You Can Have Filled and Use at Home.

Philadelphia, Pa. Do you wear glasses? Are you a victim of eye strain or other eye weakness? If so, you will be glad to know that according to Dr. Lewis there is real hope for you. Many whose eyes were failing say they have had their eyes restored through the principle of this wonderful free prescription. One man writes after trying it: "I was almost blind; could not see to read at all. Now I can read everything without any glasses and my eyes do not water any more. At night they would pain dreadfully; now they feel fine all the time. It was like a miracle to me." A lady who used it says: "The spectacles seemed heavy with or without glasses, but after using this prescription for fifteen days everything seems clear. I can even read the print without glasses. It is believed that thousands who wear glasses can now discard them in a reasonable time and multitude more will be able to strengthen their eyes so as to be spared the trouble and expense of ever getting glasses. Eye troubles of many descriptions may be wonderfully benefited by following the simple rules. Here is the prescription: Go to any active drug store and get a bottle of Don-Opto tablets. Drop one Don-Opto tablet in a tumbler of water and allow to dissolve. With this liquid bottle the eyes two to four times daily. You should notice your eyes clear up perceptibly right from the start and inflammation will quickly disappear. If your eyes are bothering you, even a little, take steps to save them now before it is too late. Many hopelessly blind might have been saved if they had cared for their eyes in time."

Notes: Another prominent physician to whom the above article was submitted, said: "Don-Opto eye remedy, the confidential informant is well known to me as a specialist and well known to me. The remedy works in many instances and relieves the eye. It can be obtained from any good drug store at the very low price of 10¢. It should be kept on hand for regular use in almost every family."

PASTORAL LETTER

Of His Grace the Archbishop of St. John's.

EDWARD PATRICK, By the Grace of God, and Favour of the Apostolic See, Archbishop of St. John's, Newfoundland. To the Clergy, Religious Communities and Laity of the Archdiocese of St. John's. Health and Benediction.

Dear Beloved Brethren: Once again we find ourselves on the threshold of the Church's Penitential Season, when we are asked to turn aside for a brief interval from our worldly affairs and consider more earnestly those that pertain to our eternal salvation. And if at all times it is expedient for us to listen to the voice of the Church as the Lenten Season approaches and to turn more earnestly towards our Creator, the appeal comes to us with greater insistence than ever this year in the midst of the unrest, turmoil and disturbance that reign in the world to-day. Over the turmoil of the conflict of nations, above the din of the clash of arms, the Church recalls us to a sense of our high and holy duties to our Creator in the words read in the Gospel on the first Sunday of Lent: "The Lord thy God shalt thou adore, and Him only shalt thou serve." (Matt. IV. 10.)

RELIGIOUS EDUCATION. Every year the Lenten Season affords an opportunity for the delivery of a spiritual message, and the Pastors of the flock of Christ throughout the world speak at this time words of instruction admonition and exhortation to the people committed to their spiritual care. This year in our Lenten message we would wish to dwell upon some aspects of the all important subject of the education of the young, especially as viewed from the standpoint of the Catholic Church. It will not be denied that few subjects are of wider or more far-reaching importance than the education of the youth. The results of child training reach out into youth, manhood and old age, even unto Life Eternal. The principle laid down in Holy Writ is pregnant with the deepest significance—"A young man according to his way. Even when he is old he will not depart therefrom." (Prov. XXII. 6.) In childhood the foundation is laid on which the structure of life is raised, whether it is to be a good and devout life or a criminal and irreligious one, a life of benevolence, charity and sunshine to others or one of selfishness and unhappiness. Habits and dispositions begin to be formed even before the age of reason, and they retain their first form or "set" all through life. First impressions are proverbially the strongest. They take possession of the mind while it is still a blank, they are assimilated until they become a second nature. Later impressions find the ground already occupied, and only with difficulty do they displace the former ones. They enter in more slowly and they do not take root so deeply. The education of children, then, is a matter of supreme importance. It cannot begin too soon and it requires to be carried out with the greatest possible efficiency.

Education in the widest sense of the word is not merely the acquisition of knowledge, it is not merely the acquisition of information on a great variety of subjects. Learning and education are by no means identical. Education is the training of all the powers of the body and all the faculties of the mind with a view to the harmonious and symmetrical development of man's many-sided nature. A disproportionate development of any one part, is in itself an imperfection, especially if it leaves undeveloped, untrained and undisciplined that one great department of his faculties which regulates the due employment of all others. Education as it is very generally accepted to-day is by no means the training of the whole man that it ought to be. The world is

gradually departing farther and farther from the true conception of the duties and obligations of life, and, therefore, losing sight of our everlasting destiny. Wherefore there is found on all sides false education—education which is doing only part of its proper work, and that very imperfectly. It recognizes very often the existence of only one set of faculties and develops these to the disregard and detriment of others vastly more important. The training it gives is one-sided and has regard for the proportion that should exist between the various parts of man. The true aim of education is to bring all the powers of the child to the highest possible perfection. The intellect must be trained to perceive and apprehend the truth. The senses both internal and external must be trained to perceive the truth. The body must be also trained and developed along proper lines so that the ancient ideal may be realized of a sound mind in a sound body. More important than any other element in the training of the young is that of the spiritual or moral training. Since man was born into this world with a supernatural destiny and is ordained for Eternal Life, his natural and moral powers must be trained and developed to be subservient to his higher and more lasting spiritual interest. The powers of his body and the faculties of his soul, his intellect, his will, his tastes, his feelings, his sentiments must be so directed and so trained as that they may bring forth the richest fruits in his spiritual life. The natural and the supernatural, the material and the spiritual are inseparably blended and are inextricably interwoven in our nature, and due proportionate attention must be given to these elements in any perfect and ideal system of education. The training of the natural faculties without any regard for the supernatural and spiritual results in secular education; the training of the natural faculties with a view to man's supernatural and eternal destiny is religious education—education, that is to say, adapted to the needs of man in this life and to his higher aspirations in the life to come.

These are the fundamental principles on which rests the system of education inculcated by the Catholic Church. The Church, the primary object of whose existence in this world is to save the souls of men, never loses sight of man's eternal destiny, never ceases to insist that the chief object of man's life in this world is the salvation of his soul. Her position in this respect is founded on the words of the Saviour in the Sermon on the Mount, words which crystallize for all time the relative importance of the temporal and the eternal in the life of man: "Seek ye first the Kingdom of God and His Justice and all these things shall be added unto you." (Matt. VI. 33.) With this great principle ever before Her mind, the Church does not regard any education as being perfect or ideal from which the supernatural is excluded, in which man's higher destiny does not take the place which its supreme importance demands. And because She regards the supernatural as not being vague and uncertain generalities, but as being the concrete expression of the doctrines and teachings of Jesus Christ, of which She is the exponent and custodian, She has always claimed the right of training her children in her own schools.

THE STATE AND RELIGIOUS EDUCATION.

In the education of the young there are various claims and relationships that need to be clearly defined and adjusted. Every child besides being a member of the Church is also a member of a family and a member of the State. The first principle upon which

the Church ever insists and from which she never recedes is that children belong primarily to their parents under God, and only in a secondary sense do they belong to the State. The parents, being as they are the authors of their child's being, have conferred to them by God and nature the education of their children. The mother most fittingly is the first and earliest instrument in the education of her children. The father provides for their maintenance and for the continuance of their education in more mature years. The State has its rights and obligations as well. The purely temporal interests of the nation are matters of concern to the State which has a right to require that standard of education in its citizens which the material well-being of the country demands; but in doing this it must always respect the higher interests of religion. Since, as we have said, the children belong to their parents under God, the parents have the right to determine the religion in which the children are to be brought up.

It need hardly be said that the education of its people is one of the great assets of the State. The State is bound, therefore, to bring educational facilities within the reach of the people, and to provide the means whereby its citizens may receive that education which will enable them to reach the best ideals of citizenship. Though it is not the direct function of the State to provide religious education for its subjects—that being the responsibility of the various religious bodies that go to make up the commonwealth—still it is to the advantage of the State to encourage and foster religion in education and to co-operate in facilitating the religious training of children. The strength and stability of nations, great and small, are founded on virtue, on moral law, on the Decalogue. In so far as civil institutions depart from the moral law, to that extent are the elements of destruction actively at work within them. Morality, public as well as private, is necessary for the stability and well-being of the State, and as there can be no true morality that does not spring from religion, education must necessarily be permeated with the influence of religion. It is necessary that religion should provide safeguards which will prevent the abuse of liberty, which will prevent liberty from degenerating into license. If society is to be kept pure and honest and just, if it is to possess Christian virtues, if it is to be obedient to human law, the individual must be taught the truths of Christianity and the observance of the law of God.

Leo the XIII. in an Encyclical on human liberty, defines the duties of the State in regard to religious worship and points out how helpful religion is to civil society: "Religion, of its essence, is wonderfully helpful to the State. For, since it derives the prime origin of all power directly from God, it is necessary that it should be taught the truths of Christianity and the observance of the law of God. Leo the XIII. in an Encyclical on human liberty, defines the duties of the State in regard to religious worship and points out how helpful religion is to civil society: "Religion, of its essence, is wonderfully helpful to the State. For, since it derives the prime origin of all power directly from God, it is necessary that it should be taught the truths of Christianity and the observance of the law of God. Leo the XIII. in an Encyclical on human liberty, defines the duties of the State in regard to religious worship and points out how helpful religion is to civil society: "Religion, of its essence, is wonderfully helpful to the State. For, since it derives the prime origin of all power directly from God, it is necessary that it should be taught the truths of Christianity and the observance of the law of God."

EDUCATION IN NEWFOUNDLAND.

With the system of education by law established in this Colony we have every reason to be satisfied. The principles on which it is founded are eminently just and reasonable, and in general meet the conditions which should govern Church and State in the education of a people. The State provides according to its circumstances, the means for the education of its youth. It exercises supervision over the purely secular side of the training given and over Educational finance, whilst at the same time due and proper regard is shown for the conscientious convictions of the various religious bodies to which its members owe spiritual allegiance. The spread of education amongst our people has been, owing to a variety of causes, comparatively slow. On account of our geographical position, conditions, the scattered population along many miles of coast-line, the number of small and isolated settlements in the inland, difficulties not inconsiderable have had to be encountered in the march of educational progress. A generation back these difficulties were infinitely greater than they are to-day, and the consequences of this slow progress are still to be seen in the educational conditions of the people. A generation ago the children of the poor, through sheer lack of educational facilities, were in a large measure deprived of even an elementary education. This state of things is now rapidly passing away, and we hope that we have reached the time when the possibility of at least an elementary

education is within the reach of every child in the Colony.

To advance education, especially elementary education, throughout the Colony at large, there is need of united co-operation on all sides. There is need of united action on the part of the parents, the Church and the State. All must do their share to improve and extend our educational conditions, the State by providing as far as possible the material means, the Church and parents by seeing that full advantage is taken of the educational facilities provided. Parents should remember that they are under serious conscientious obligations to give their children the best of an education. To do this they must be prepared to make sacrifices to keep them at school, and to keep them at school to an age sufficiently advanced to permit of their work in the world. That present conditions take their children from school at a very early age in order to have the benefit of the fruits of their labour. This, besides depriving the child of valuable educational advantages, is detrimental to health and to the character of the child. We earnestly exhort all parents, therefore, to realise their serious obligations to their children, and to keep them at school until they are equipped with an education suitable for the avocations of their parents.

HEALTHIER HOMES.

In connection with the educational influences of home life, perhaps we might be permitted to express the hope that the day is far distant when some practical measures will be taken for improved housing accommodation for large numbers of our labouring people of the city of St. John's. It is impossible to associate the ideals of home life with the environments and surroundings in which many of our people are compelled to live. The houses in some of the congested sections of the city are small, over-crowded, ill-lighted, ill-ventilated and generally in a condition unsuited for habitation. Children grow up in these surroundings must be ever strangers to the sacred and hallowing influence of home training. We are well aware that the question is a difficult one, but meantime whilst it is unsolved we are paying a heavy toll in disease, ill-health and misery amongst our people. Some public action should be taken to provide cleaner, more commodious, better ventilated and healthier dwellings for large numbers of our people. The problem has had to be faced in all cities, and it should be impossible of solution here. The outlay would be more than repaid in the physical and moral health of the community. Whilst under present conditions all concerned suffer, the children suffer more than others, and the ill effects of these unfavorable conditions are bound to be manifest in the next generation of our people.

LENTEN EXERCISES.

The Rules and Regulations for the

SUNLIGHT SOAP.

£1,000 Guarantee of Purity on every Bar.

THE "Sunlight" Guarantee of Purity was never more justified than it is to-day, because it enables us to insure the wives of our gallant soldiers and sailors against the drudgery and worry of household cleaning.

Sunlight Soap saves rubbing—saves scrubbing—saves the clothes. That portion of a wife's allowance which must be devoted to the cleaning of the home is, therefore, absolutely safeguarded when spent on Sunlight Soap.

SUNLIGHT SOAP is made for the housewife's profit for only thereby can the makers hope to profit by Sunlight Soap.

The name Lever on Soap is a Guarantee of Purity and Excellence.

LEVER PORT SUNLIGHT.



forbearance, mutual sympathy and mutual love to create the ideal Catholic home. Every such home is a centre of untold spiritual influence, and the more such homes are multiplied, the better does the tone of any community become, because any people may safely be judged by their fidelity to the ideals of home life.

In education, therefore, in this broad sense as it pertains to the home and to the school, we believe lies the prevention of many social ills. We are convinced that in the wider spread of education, in the attendance at school of all children of school age and in a high sense of parental responsibility lies the remedy for juvenile depravity and juvenile crime. In the city of St. John's recently juvenile offences of a more or less serious nature have become altogether too common, and various remedies have been suggested for curbing the evil. That present conditions take their children from school at a very early age in order to have the benefit of the fruits of their labour. This, besides depriving the child of valuable educational advantages, is detrimental to health and to the character of the child. We earnestly exhort all parents, therefore, to realise their serious obligations to their children, and to keep them at school until they are equipped with an education suitable for the avocations of their parents.

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"Wise Men"

A great many people often argue that there is a lot of luck in business, maybe there is, but it doesn't come to the man who sits in his private office and waits for it to visit his store. If there really is luck in getting trade it has to be dug out and captured and held fast. Holding trade and increasing it, when all's said and done is not luck, it's enterprise. The man who has ideas is not the lucky one a few times. His ideas are worth nothing if he doesn't put them into action. That he enjoys a good, prosperous trade is not luck. It merely shows that he let the notion of luck strictly alone. The man who develops trade is the man who always persists in selling "Stafford's Liniment" in preference to any other Liniment asked for in Newfoundland. Over 30,000 bottles sold in 1916 ought to be a good guarantee as to its qualities and results. "Stafford's Liniment" is manufactured by DR. F. STAFFORD & SON, St. John's, Nfld. Feb. 17/17.

Seamen Scared;

GOOD WAGES OFFERED.

There is a marked scarcity of seamen in Halifax as well as in St. John's at present. Eighty dollars per month and found is the figure offered at the Nova Scotian port for seamen to go on sailing vessels, but even at that high figure, none are available. Locally, the wages offered are \$40 and \$45 for ordinary seamen, but evidently some of the travellers of the briny are afraid to take it, as daily master mariners are constantly looking for seamen.

Hockey Notes.

The Terra Novas and Victorias will clash in the second round of the League series to-morrow evening. The players on either side will be practically the same as when the teams last appeared. Before the season too far advances would it not be wise to run off that game between the "has-beens" and a picked team from the League as possible, in aid of the W.P.A. Fund?

THE FIRST PAIR.

Don't make any mistake this year. Let your first pair of rubber shoes be Bear Brand. Times are too hard for anyone to take chances of being out of work for two or three weeks with a cold which could have been avoided by getting satisfactory rubber shoes. The good old BEAR BRAND shoes, which are becoming more widely known every day, are being sold in St. John's by: John Anderson, W. R. Gooble, Nichol, Hixson & Chafe, Ltd., Royal Stores, Ltd., F. Smallwood, Steer Bros., Jesse Whiteway. Wholesale by CLEVELAND RUBBER CO., New Martin Bldg., nov17.w.s.t.f

A SUBSTITUTE.

It is said that since the advent of Prohibition there has been great sale for Bay-Rum in the city.

CARD.

NASH, The Undertaker, 22 Adelaide St. Jan. 2, 1917.

WARD'S LINIMENT FOR SALE

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