he parish which I serve, there the parish which I serve, there is for the better marshalling of procession: and in the halt, book twenty minutes, the en broke out of the processwent to the nearest public d when the word was given to the word was given to the result not go on with sh they could not go on with assion and their wooden bible pssion and their wooden bible hey carry as an emblem) lay hed in the gutter. They are favour of an open Bible. The most people in Liverpool who 'Your bible is open because not shut it.' Certainly it is a hich is never read; for the processions and their agitations are disgraceful for the im-

een disgraceful for the im-of their character. ciety's Grand Master bolted the seas and has never come d he never will dare to return r for his crimes. . . Their that no one shall be admitted that no one shall be admitted r who has married a Catholic always enforced, and their rule, that 'if any man, after he ome a member shall marry a , he shall be expelled; but their th rule is: If a man be a s profligate, he may be expelthis rule is universally forgot-

95 they became the Loyal League. Having changed their ley changed their politics; they lowers of William III, and Whigs; lowers of William III, and Whigs; they say they are Tories, but I take their word for it. They be changed their religion; for in bundation they were vigorously ed to, the 'Church of Ireland' shed then) and now they are for st part Dissenters and Welsh ers. They also have changed things which they might have things which they might have the character of trucu-ianged their character of trucu-iscality; that and nothing else is ged. . . They are a very ociety; for this has been admitted of Commons. . . The repeatedly refused to give est in the Coroner's court, ests upon men accidentally killed initiation to their lodges. But dawful as well as secret. It was d unlawful in 1825. Then there erry exhaustive inquiry into the ter of the society, and the Englige was suppressed by act of part. The society was again deunlawful by Royal Proclamation 6; and again by five judges of the ne Court of Canada in 1882, ts acts in public are breaches of ublic Processions acts of three nt dates: and its oaths are les of the Oaths Acts also. It

les of the Oaths Acts also. It in illegalities. It is also a seditious society. It is also a seditious society. It is also a seditious society. It is also an entry of the Orange League for as to place the Duke of Cumberpon the throne in place of Queen is. They enrolled and armed and I for that purpose. It has alred its power everywhere for the rpose of spoiling pious devotion of kind, and of wrecking true retained in the way it has d juries again and again in Irey. It is immoral in the way it has d juries again and again in Ireand given verdicts of 'not guilty when the prisoner himself had ed guilty and desired only the ncy of the court. . . . The it a condition of employment an, that he should join the Orange ne—that society which is secret, un-l, seditious, and immoral." th is Orangeism, as exposed by an ican clergyman, without contradic-

to a representative assembly of the ch of England. THE HOUSE of Lords in England are many noble men, but the rity have nothing noble about them the title. They are making a e onslaught upon the new budget use it presses heavily upon their -eaten privileges. They are exely patriotic, these noble lords, and are quite willing that immense of money be spent upon the army navy so that the glory of the British ire might be preserved and ened. But the moment they are d to bear a reasonable proportion of expense vitriolic protests are ed upon record. Lord Roseberry the new budget a revolution. ndowners," he says, " are damned ording to the spirit of the age for ling any property at all and doubly ned for holding property and land." s is very unbecoming language from oble lord, and uncalled-for as it is ecoming. Looking at the matter n long range most people will conle that there is "something rotten he state of Denmark." England is, paratively speaking, a small country. y should such an immense tract of land be held by the privileged class sporting purposes while the ple are forced to look to er nations for food-stuffs? It would be just, of course, to deprive these ople of their property without fair

d should be placed in the hands of people to cultivate seems to be ng the line of common sense. The cessities of the country demand it. e noble lords of the House of Lords om to riding for a fall. They have vays set their faces against progrese legislation. If they reject the new dget they will be making a very unmfortable bed for themselves. THE NEW Briand ministry in France

pensation, but that the unproductive

e becoming alarmed at the exodus of e people from that misgoverned untry. They have a right of course take every fair means to keep their ople at home, but they should not srepresent other countries. Under e sun ther 'not a nation to-day to

be found where exists better prospects congregations. The experiment was for emigrants than in the Dominion of tried in this part of Ontario some years Canada. This has been made known to ago and was very successful, but the the French people by unquestionable business has lost its attractiveness. evidence. M. Briand hurries to the

SEPTEMBER 18, 1909.

rescue and tells the people that Canada

is a wild and very cold country, and

hardships if they cannot speak English

The climate of Canada, he tells us, is a re-

doubtable enemy to the agricultural class. This will be news to our fellow-

Canadians in the province of Quebec.

We may say to the great infidel at the

head of the French government that he

has formed an entirely erroneous opin-

ion of Canada. Were he to pay a visit

to this country he would find his country-

men free, contented, happy and prosper-

ous. These conditions do not prevail in

the French people come to us from the

old country, but we do not want any

of the " red " brand who have received their training in the Briand schools.

THE MOST PROMINENT citizens of Mon-

treal have become thoroughly aroused

because of the scandalous revelations

in its municipal government. Defying

all precedents and utterly regardless of

the way in which the people's money

should be spent, some of the officials in

whose hands the power was placed,

tenders for public works. Immense

sums of money were about to be spent

evidence because it might compromise

a brother Mason. It would be well were

the royal commission to extend its

sphere of operations. There are other

centres of population in our Dominion

where it might be found that the

people's money is systematically mis-

A FEW DAYS AGO Mr. Harriman, who

controls sixty thousand miles of railway

in the United States, breathed his last.

Death has no regard for the great finan-

ciers who are so plentiful in our modern

life. How few, after all, will give the

life and death of this man calm reflec-

tion. The millionaire of to-day occupies

a small place in the cemetery to-morrow.

The world moves on and in a little

men of great wealth make the mistake

of thinking that it is their undisputed

property. How few consider that it is,

after all, the gift of God, and that they

the following friendly words concerning

The CATHOLIC RECORD of London

Canada, is the ablest defender of Catho-lic doctrines and interests published in

the Dominion. Its editorial columns are

bristling with argumentative strength

and the paper itself is a Catholic mili-

tary fort efficiently manned, and from which shot and shell are weekly sent

with precision into the ranks of the bigots and fanatics for which Ontario

and Manitoba, like many of our own states, has an unenviable notoriety. Its

circulation is the largest of any Catho-

This is by way of preface to a criticism

on the position we have taken on the

to which our contemporary refers was

written by one of the most distinguished

priests in the Dominion. We will draw

his attention to the strictures which our

confrere has thought fit to make upon

A PRESS DESPATCH gives us informa-

tion of a peculiar person in Drehers-

lic weekly printed in Canada."

his article.

the CATHOLIC RECORD:

appropriated.

eternity.

THE KNIGHTS OF COLUMBUS have organized a court in Argentina. A that French people meet all sorts of letter from Buenos Ayres to America brings us this gratifying intelligence The first court starts with one hundred and twenty-nine members. A paper called La Nacion speaks in sarcastic fashion of the establishment of a court of this society. The correspondent truly says that had a meeting been called for the initiation of a Free Mason lodge, La Nacion would have been spared its sarcasm-We regret to be told that the Masonic body in Catholic Argentina is so strong that La Nacion cannot afford to offend them. A greater offence could not be the France of to-day. By all means let given the Masons than to express approval of a Catholic society. It is quite likely the Masonic body in Argentina are like their French brethren who are all Christ haters, armored to fight the Church which He established on earth

WE PUBLISH in this issue the splendid address delivered by the Hon. Chas. Murphy, Secretary of State, at the Labor Day demonstration in London. The vast concourse of people present on the occasion realized that this new accepted not the lowest but the highest blood taken into the cabinet means much for Canada. The Right Hon. Sir Wilfrid Laurier wishes to have the very for this purpose, but a committee of best men about him to deliberate upon the knotty problems that from time to citizens have asked for an injunction to time confront the administration. In restrain the city from carrying into selecting Mr. Murphy he certainly effect reports adopted at a recent meetmade no mistake. The new Secretary ing of the roads committee regarding of State is a man of rare ability and paving contracts. A stumbling block splendid scholastic attainments—a man in the way of making a clean sweep of of approved moral excellence, honesty, the grafters will be found in the inuprightness and rectitude. Before him fluence, which will, no doubt, be exerted is a bright future and we trust he will by the members of oath bound secret be given length of years in the service societies. It will be remembered that one of the witnesses refused to give of his country.

WE WOULD like to draw the attention of our non-Catholic neighbors to an occurrence which recently took place in Ste. Agathe, Que. A new parish bylaw was passed establishing the local option law. Upon a vote of the electors being taken it was found that only four in the whole parish voted against it. We take it that the cure of the parish exerted his influence in the cause of temperance. hence the almost unanimous vote in favor of the bylaw. In the province of Ontario our ministerial friends possess no such influence. Let their preaching be as resolute as possible along this line it has very little effect upon their hearers. Realizing their weakness in this regard they have recourse to the law, vainly endeavoring to make people while he is forgotten even by those who moral by this means. may have been his beneficiaries. The

A VERY sensible and timely resolution was passed at the convention of the Ancient Order of Hibernians held in Dublin recently. It recommends that are but the stewards. When the strong action be taken to suppress the sale shadows fall death would be stripped of and distribution in Ireland of indecent many of its terrors to the millionaire, newspapers, post cards, books, novelettes had he done his full share in bringing and other printed matter of a similar happiness to God's less fortunate creadescription. It were difficult to actures. We do not judge Mr. Harriman. count for the gross indifference of the He may have been a good and a charitcriminal authorities in this matter, and, able man, but his removal might with we may add, the criminal indifference of profit bring reflection to the hard-fisted class who hoard and hoard, and deserve not a kindly word from their feilowmen when they are placed away for contemporary, the Intermountain Catho-

lic, published in Salt Lake City, for Whose business is it to do it? A DESPATCH to one of the Chicago papers tells us that Spain is now in a state of intellectual and moral ferment that will eventually give it a position of greatness such as it had at one time. Prof. Chas. R. Henderson of the city named, gave this as his opinion on his return from a visit to the Spanish kingdom. He tells us that the country has been a gainer by the loss of its colonies As Spain's deterioration was laid at the door of the Church, we hope our friends, the non-Catholic missionaries, will be honest enough to give that same Church some credit for its prosperity and adsaloon question. The particular article vancement.

> LAST WEEK the priests of the Archdiocese of Kingston were in Retreat. The exercises were conducted by Rev. H. J. Zilles, C. SS. R.

> > For the CATHOLIC RECORD.

DOGMATA. Not a few editors of the secular pres ville, Pa., who has built himself a church on the outskirts of the village. His name is Isaac Smith and we are told he is the sole worshipper at most of the services. He was a member of the United States Evangelical Church, but sent in his resignation, thus causing a schism. At the opening of Mr. Isaac Smith's church he had we are told the solution of the country, are fancied to ter minds of the country, are fancied to Smith's church he had, we are told, quite a congregation, but it now appears that Mr. Smith himself combines the qualities of worshipper and preacher in his own person. If Mr. Smith were a business man he would engage the services of some one calling himself an exprisest. He would thus secure bumper

What is the meaning of dogma? The English dictionary says that a dogma is "a settled opinion, a principle or tenet, a doctrine laid down with authority." Ainsworth, in his Latin dictionary, says it is "a decree, a received opinion," and quotes Cicero for this, Decreta sua Greei vocant dogmata. This, then, Greei vocant dogmata. This, then, warrants the statement that an opinion, Greei vocant dogmata. This, then, warrants the statement that an opinion, decree, or truth, expressed in words is a dogma. Now, without pausing to notice that the universal proposition given by the editors has all the enrarks of a dogma every thinking man will see at a glance that every principle or law of every science (of which there are hundreds.) every lesson from history, and every stereotyped experience of the editors advise their readers to do is editors advise their readers to do is constructively to regard as naught the every science (of which there are hundreds,) every lesson from history, and every stereotyped experience of the the human race is a dogma. What the editors advise their readers to do is constructively to regard as naught the pith of the gleamings that have been brought together by the brightest intellects of the race! Have the editors ever considered how we get our knowledge and of what it consists? A fairly full exposition of the matter would be a voluminous production, but a few hints are sufficient for a thinker.

What is the amount of knowledge pos-

standards he will intuitively use to test from himself. its truth. Experience and reflection may not give him much. But with these tests and the help he obtains from parents and teachers, from science and history, will add most materially to his tock of learning and the aids. The title was "The Menice of the control parents and teachers, from science and history, will add most materially to his stock of learning and the aids of life. He may never verify them, nor may be ever able to verify, for himself, although he holds to them throughout his life and uses them with as much confidence and success as if he had by a logical (syllogistic) process verified them a thousand times. His teacher tells him that two atoms of hydrogen unite with one atom of oxygen to form a wolcoule of water. He cannot verify companied by spiritual beings some of unite with one atom of oxygen to form a molecule of water. He cannot verify this; he takes it on the authority of his this; he takes it on the authority of may teacher. After a time, his teacher may tell him that the radius vector describes equal spaces in equal times. Will he accept this, or will he wait until he can prove it for himself? He will add it to the stock of dogmata that he already possesses. Furthermore, if the matter be well looked into, it will be seen that only a little of what we know is demonstrated knowledge; the great bulk of it, not by any means the least important, cannot be demonstrated. This may be mortifying to inquisitive man, but it is indisputable. The bulk of mankind are obliged to depend largely on the dicta of their superiors and to jog along as best they can with dogmata. Accordingly, to say that dogmata may be ignored in any order of knowledge is to out forth the grossest absurdity ever

put forth the grossest absurdity ever broached by man.

It is possible though, that, if the matter were pressed home to the editors, they might say they are read amiss, and that they are taken too generally. Well then, if they do not mean what they say, what is their meaning? To what particular order of principles or truths do they refer, when they say, "the human intellect must not in its operations be fettered by dogma?" in its operations be fettered by dogma?"
If they flinch from assailing the dogmata
that dominate human knowledge, what that dominate numan knowledge, which other dogmata are there that can possibly fall under their condemnation? There can only be the dogmata of Christianity, the truths that have been given by God to man. According to the editors, then human dogmata may be recentled divine dogmata must be parents. We are all very careful to keep our children away from the contagion of disease which afflicts the body, but such is not the case as regards that contagion which pollutes the minds of our little ones. The news stalls should be carefully scanned from time to time. Whose business is it to do it? the something put in words is a dogma.

Every Christian must hold to dogmata.

Every Christian must hold to dogmata. A rumor is in the air that a new religion has been lately devised, in which there is no creed. There is nothing in it that can be an object of faith or of thought. Such a religion (save the marl) can be nothing but the shadow of a form, having no contents. It is nothing; and, as from nothing nothing can be drawn, neither be extracted from it. Besides, the votaries of such a cult must be a specially created class of being. The man that has been and is, is by his very constitution a believer. He can no more live and not believe, than he can live and not think. He cannot look at a creedless religion. The originality of the scheme is not more striking than the folly of it. The empirics are fighting against the stars.—J. P. T.

> From America FATHER BENSON'S LATEST NOVEL.

London, September 1, 1909. Father Robert Hugh Benson has wor for himself a very remarkable position among English novelists. He com-menced his first novel in the anxious menced his herse hover in the anxious months when he was beginning to real-ize that his position as an Anglican untenable, and he com clergyman was untenable, and he com-pleted it after he had made his submispleted it after he had made his submission to the Catholic Church. His historical novels obtained recognition from the non-Catholic press and were largely read by Protestants. But his more recent stories in which he opened out cent stories in which he opened out a new vein have been even more popular with the British public generally, and have sold in edition after edition. They are something quite apart from the ordinary novel, which makes varia-tions upon a love story its theme. In tions upon a love story its theme. In Father Benson's books there is, as a rather Benson's DOORS there is, as a rule, the traditional feature of a love interest, but it is not the keynote of the whole and soon becomes quite subsidiary to the main element

dominating interest is the revelation of the action of the super-natural on human character. This is something much more subtle, and it is a hopeful sign for England that such books should be eagerly read by tens of books should be eagerly read by tens of thousands. The success of "The Conventionalists" was all the more surprising because it opened up lines of themselves.

woluminous production, but a few hints are sufficient for a thinker.

What is the amount of knowledge possessed by an infant? This question has perplexed the profoundest philosophers. All agree that there is a point of time in the life of the infant when it has not by any of its external senses acquired a single fact of experience. What it does possess is a mind to think—a faculty of thought which in its activity will think according to the most conservative and primary principles. These first laws of thought are at the same time laws of being. They are not innate. Yet the child or the man will never think against. They are the principles of contradiction, nature, and cause and effect. Whatever knowledge the child may afterwards acquire these are the standards he will intuitively use to test its tauth. Everingee and reflect immediately a strange coincidence, in the very series of uncanny experiences. One to doubts if any writer has ever given such realistic and convincing descriptions of these abnormal states of mind as are to be found in "The Necromancers." Laurence's friends try to draw him back from the subject to the subject of or spiritualist" influences, and at the very first séance at which he is present he falls into a twhich he is present h

companied by spiritual beings some of whom seemed to be malicious and repul-sive fiends. But with all the feeling of repulsion she was dominated by them and began to break out into what her friends considered mere mad raving, but what she knew to be language suggested by these beings of another world who haunted her and could rule her will. Eventually she recovered freedom and sanity, and she tells her story as a warning to others. Here we have a remark able parallel to Father Benson's story of

Laurence Baxter.
Every physician who has much experience of insane cases knows that the "spiritual" séance is only too often the first step to the lunatic asylum. But what of Father Benson's theory that such madness may be not a mere cal breakdown of the nervous system, but a case of demoniac possession? It used to be the fashion among physicians to class alleged cases of possession as only wrongly diagnosed cases of insanity. But only a few months ago an eminent practitioner in Edinburgh publicly de-clared his conviction that there were cases of so-called insanity that could be adequately accounted for only by accepting the theory of possession. In this connection I may mention what was told mans. She Christianized them and civilized them and taught them the me some years ago by a priest who had been for some time visiting chaplain to a large English lunatic asylum. He sometimes was able to bring the Blessed Sacrament, to give Holy Communion to Cathalia matters in their lead in the Catholic patients in their lucid intervals. One day the Governor, a Protestvais. One day the Governor, a Protest-ant, surprised him by saying: "I know when you have brought the Host with you, for when you do there are some in-mates here who break out into a paroxysm

of fury." No doubt in Christian lands possession is a rare phenomenon. But no one who accepts the Gospels as historic truth can deny its reality in the past, and there is not a little evidence that it still recurs in the present. Father ovel not as a piece of sensationalism but as a serious warning that dabbling in this modern necromancy is playing with fire. We have God's revelation of he unseen world in the teachings of the Church, and legitimate means of com-munication with it in the ritual of the altar and in prayer. Side by side with this there is the illicit ritual of the éances, the new gospel of the spiritualists. By its fruits we know that it is not of God. It is nothing new, but has a long history going back to the soothsayers, necromancers and wonder workers of the old pagan world. What workers of the old pagan world. What wonder, then, if its votaries should at times become the slaves of an archenemy of God and man? "This way madness lies," says one of the non-Catholic reviewers of Father Benson's book dwelling mon the dangers of Salviton. one reviewers of Father Benson's book dwelling upon the dangers of Spiritual-ism. But the terrible lesson of the book is that there may be something even worse than madness. A. H. A.

"FAITH AND FREEDOM."

An audience that completely filled the large Chautauqua tent greetedBishop Keane last Sunday afternoon at Belle-Reane last Sinday arctinosa prelate vas scheduled to speak. His subject was "Faith and Freedom," and for an hour and fifteen minutes he held the closest attention of the thousands who

closest attention of the thousands heard him.

Bishop Keane was introduced by Hon. James P. Euglish, and at once entered upon the subject of his lecture. He declared that faith is natural to man. If each man were to depend only on the conclusions of reason life in society would be impossible. The normal man would be impossible. The normal man trusts his fellow man, he accepts the history of the past on the word of men, and even in the field of science men depend largely upon the work of others. Every step in life is an act of faith in others. But this is human faith. Distinct the science of the scie trusts his fellow man, he accepts the

What is the meaning of dogma? The in his plot. In the later novels the vine faith regards the revelation which God has made and it rests upon His eternal truth. While it is concerned with things not seen by us and many things not understood of human reason, it is essentially reasonable. The truths

right to liberty of worship, to development of our own personality, the right of private property, which is an extension of personality, the rights of family

The condition of the civilized world at the dawn of the Christian era was sketched in striking outline by the speaker. Rome was then the center of civilization. She had inherited the intellectual culture, the philosophy and the learning of Greece; yet pagan Rome at her highest recognized no rights of man except those that birth or power bestowed. During the reign of Augustus there were 900,000 slaves in the city of Rome—three-fifths of the entire population. These were not men of an inferior race, but captives made in war, the brave Franks and the darkskinned Numidians. Their status was that of chattels, with no rights that were recognized in law or morals. Slavery was looked upon as a political matter and no one questioned its moral-

ity. The master's whim was law, even in matters of life and death, and the philosophers of the time advocated the putting to death of slaves who had outlived their usefulness. The dumb beast had as many rights as the slave. Scarcely better was the condition of the poor freedmen, whose place was taken by the slaves and who could find no work to do by which to support them-selves. The gladiatorial games, in selves. The gladiatorial games, in which men were pitted against men and even men against women—in death struggles, claimed thousands of victime annually. And there was not a word o protest from the learned philosophers of the day.

The condition of morals was even more shocking. Virtue was sold openly in the market places, and the emperors themselves set the example of unrestrained licentiousness.

It was to a world steeped in slavery

and sin that Jesus of Nazareth came with the message: "You shall know the truth, and the truth shall make you free." He sent His apostles, men of a despised race, unlearned and in rags, to preach His Gospel of peace and love to the proud and cruel Roman. After a struggle of 280 years Faith triumphed. Men no longer boasted of citizenship in the greatest of earthly kingdoms, but instead they owned citizenship in the kingdom of the Eternal Father, and they regarded other men as their brothers. Faith had set them free from the thrall of paganism and all the horrors of slavery and vice that paganism stood for. One of the earliest Popes was a slave and the successor of Timothy is said on good authority to be that same slave whom St. Paul sent back to his master with a

letter asking kind treatment for him.

When the barbarian hordes overran
Europe and buried the old civilization, the Church had to do over again for civilized them and taught them the blessings of peace and liberty. And when the Moslem came to impose again the yoke of slavery upon men there were religious orders whose members bound themselves by vow to exchange themselves, if necessary, to secure the release of the captive slave. Within Within four centuries the Order of Trinitarians rescued more than 900,000 slaves and the Order of Mercy in two centuries ransomed or exchanged for their own members 270,000 captives from the

Moors. The speaker called attention to the remarkable fact that only in Christian lands was slavery abolished, while in non-Christian countries it is still toler ated and encouraged. Christian faith has changed the face of the world; it has taught man his true dignity as a child of God and has made him free in the best and truest sense. The world to-day needs faith in order to preserve the liberty that Christ gave to it. nation needs faith and Christian ideals to solve the social problems that are pressing for solution and to avert the dangers that are threatening. The home is the foundation of the state, and no nation can long continue to prosper when the home is weakened. Only the Christian ideal of the home, the Chris-Christian law of marriage can preserve the family intact. We need to contemplate that home at Nazareth to realize what the homes of to day should be. We are the homes of to day should be. We are at present a great nation, prosperous, well governed and happy. Only a strong Christian faith can keep us so— can uphold the Star Spangled Banner of

Long may it wave O'er the land of the free and the home of the brav

THE CARDINAL AND THE KNIGHTS.

During his recent visit to Salt Lake City, His Eminence Cardinal Gibbons was tendered a grand reception and banquet by the Knights of Columbus, at which many prominent citizens were resent.

In the course of a brief address on the

In the course of a brief address on the occasion the Cardinal said:
"I love the Knights of Columbus. They are tireless knights. Whenever any great cause affecting the interests of God, of religion, of humanity or of charity are at stake, they are always prepared to meet the issue, and I love and honor them on that account. And gentlemen let me say to you to-night, and honor them on that account. And gentlemen, let me say to you to-night, that as long as you are united with your clergy and your Bishop, God will bless you. When the Bishop and the clergy

Only Medicine That Did Any Good

After Suffering Tortures For Years, This Lady Found Happy Relief In "Fruit-atives".

Frankville, Ont., June 11th, 1908. "Thave received most wonderful benefit from taking "Fruit-a-tives." I suffered for years from headaches and pain to the back, and I consulted doctors and took every remedy obtainable without any relief. Then I began taking "Fruit-a-tives" and this was the only medicine. -tives" and this was the only me that ever did me any real good. I took several boxes altogether, and now I am entirely well of all my dreadful headaches and backaches



MRS FRANK EATON

I take "Fruit-a-tives" occasionally still, but I am quite cured of a trouble that was said to be incurable. I give this testimony voluntarily, in order that others who suffer as I suffered may try this wonderful medicine and be cured." (Signed) MRS. FRANK EATON.

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

word as fail. You are bound to succeed. You form a triple alliance that cannot be broken. You form a triple alliance far more formidable, far more efficient than the triple alliance of kings and princes, because this is not an alli-ance like theirs, of flesh and blood, but it is an alliance that is cemented by but it is an alliance that is cemented by the heavenly virtues of faith and hope and charity. And let me exhort the gentlemen clways to have an eye to-great ideals—God and country. Where-ever the interests of God are concerned, or the welfare of our great republic are concerned, you must be always there at your posts."—Catholic Sun.

One must accept life as it is. It gives One must accept life as it is. It gives us great happiness if we are wise enough to see the happiness; and it balances, the scales by sending great sorrows, too. But that is life.



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box 1 shap an over this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bonafide spectacle-wearers, in the next few weeks—on one easy, simple condition.

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please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and they chosestly make you see just as well as yearly they are the poursely part of the your younger days, you can keep the poursely pair forever without a cent of pay and

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