FIVE-MINUTE SERMON

FOURTH SUNDAY AFTER PENTE

Brethren: You will bear with a word of advice this morning concerning attendance at Mass for it is notorious that Mass is often culpably neglected during the summer months. Some Christians seem to grow giddy with the brightening sunshine, and instead of being fair-weather Christians, may be better called foul-weather Christians; for they attend charch well enough during the winter and spring, and poorly enough in June, July, and August.

Yet Mass on Sünday is something we should set spart as of the gravest obligation all the year round. Of course there are reasons which excuse, but they must be serious ones. For the sacrifide of the Mass is not only to be assisted at by a strict law of the Church, but it is the greatest act of our religion. It is Christ on Calvary, and nothing else. What if Calvary be so many thousands of miles distant from your church—does that make any difference to God? God is equally present in every part of the world. Does it even make any difference to you? Is your love for some dear relation or friend any difference to you? Is your love for some dear relation or friend any difference to you? Is your love for some dear relation or friend any different whether you are in the same quarter of the world with him or not? Some places are more sacred to you than others, to be sure, and so are they to God; but distance, although it divides love. So our Lord is present, really and personally, in His humanity and in His divinity, on this altar, just as truly as He was on Calvary. Nor does the lapse of time siter the case. Christ our Lord died for you just as well as for any of the Jews or Gentiles of His own day. A thousand years are to God but as a day that is passed, yea or even a million of years passed or yet to come; for to the eternal God there is no passage of time, but only an everlasting present.

The difference of time and place, therefore, has little to do with the

sage of time, but only an everlasting present.

The difference of time and place, therefore, has little to do with the identity of the act, for the spirit of man is superior to both, and the power and love of God are supremely so. It is the identity of the great act of redemption and its perpetuity and its universality which bring us to our Lord's cross in holy Mass. Here, upon our altars, that atonement for our sins is continually renewed, that divine merit is continually renewed, that divine merit is continually made our own. It was first done with pain and in sorrow; it is now perpetuated with joy. It was for once and for all the literal shedding of blood in mortal agony; it is now the mystical pouring forth of all the treasures af grace purchased by that loving sacripouring forth of all the treasures af grace purchased by that loving sacrifice. The man-God Who died on Calvary is the same Who comes down upon our altars; He comes with the very same intention; He appears the very same divine justice for the very same culprits as on the first Good Friday.

Friday.
In wishing you, therefore, all the relaxation of the pleasant summer weather, I also insist that you shall en-joy it in union with our Lord, and if Sunday shall be the chief day of rest for your body, I sincerely trust that it shall not the less be your soul's day of purifi-cation. There is no tree in all the woods whole shade is so grateful as that of the cross, under which your soul rests at holy Mass. Of all the cool streams in which you may bathe and cleanse your body there is none to compare, for the welfare of either soul or body, with these copious floods of happiness which flow into the four quarters of the world from Calvary.

There is no true inv with a had con-There is no true joy with a bad con-science, and the Sunday on which you hurry off to your pleasure without at-tending at Mass cannot be really

TEMPERANCE

A MILITANT MONSIGNOR

Last month," says the May issue of the C. T. A. U. Advocate, "Father Cassidy of Fall River, Mass., was invested with the robes of a Monsignor. We are glad to salute him as Right Reverend. We feel that the Priests' League of which he is president, and the whole

of which he is president, and the whole National Union have been honored by his elevation to this new dignity.

"Monsignor Cassidy has been not only a distinguished member of the Catholic Total Abstinence Union of America, but in his own diocese and city he has been a leader of those who have fought against saloons. As Vicar-General of nst saloons. As Vicar-General of against saloons. As Vicar-General of his diocese he has done much to promote the highest ideals of the priesthood as well as to further the welfare of his dio-

ese in every respect.

"He has been a citizen of whom the est elements of Fall River have been roud. The distinguished parts that the as played in the civic and social life in that city have won for the Church, as well as for himself, profound respect and

We congratulate him, and wish him ever-increasing opportunities for ser-vices, which we know he values more than the honors has received or those he may yet receive."

ALCOHOL AND THE MEDICINE

CASE Among other questions discussed by the distinguished Dr. Sims Woodhead at a public meeting in England a few weeks ago end reported in the British Temperance Advocate, was that of the medical use of sloohol. Dr. Woodhead stated that he did not know of any condition in the treatment of disease that could be treated by alcohol that might not be equally well treated by some medical use of sloohol. Dr. Woodhead stated that he did not know of any condition in the treatment of disease that could be treated by alcohol that might not be equally well treated by some other drug. Doctors know exactly the action of other drugs in certain cases; in regard to alcohol they do not. Other drugs are gradually being used where originally sloohol was used, for example, in pneumonia, tuberculosis, typhoid fever. Methods of determining the temperature, etc., were not available in the old days. Medical men take the blood pressure, and watch it most carefully. In 90 per cent. of cases when alcohol was given it was found that instead of getting a better condition the heart and blood vessels attained a condition more dangerous to the patient.

"Fruit-a-tives" Cured After 15 Years' Suffering

CORNWALL CENTER, ONT.,
"I was a martyr to Hav Fever for probably fitteen years and I suffered terribly at times. I consulted many physicians and took their treatment, and I tried every remedy I heard of as being good for Hay Pever but nothing nelped me.

Then I heard of "Fruit-a-tives" and decided to try them, and I am thankful to say that this remedy cured me completely.

to say that this remedy cured me completely.

To every sufferer from Hay Fever, I wish to say—"Try Fruit-a-tives". This medicine cured me when every other treatment failed, and I believe it is a perfect cure for this dreadful disease—Hay Fever

The real cause of Hay Fever is poisoned blood, due to the faulty action of the bowels, kidneys and skin.

"Fruit-a-tives" cleans the blood by regulating bowels, kidneys and skin—and thus relieves the excessive strain on the nervous system. Try "Fruit-a-tives".

50c. a box, 6 for \$2.50, trial size, 25c.
At all dealers or sent on receipt of price
by Fruit-a-tives Limited, Ottawa.

This occurred directly in proportion to the amount of alcohol given. It is time we medical men revise our ideas as to the giving of alcohol in eases of fever and in cases where it is now being given.

After the meeting Dr. Woodhead was asked if stout is helpful to nursing mothers, and he said he believes it is not only not belpful but injurious to them and to the children.

Asked as to the use of any substitute for brandy in case of collapse, Dr. Woodhead recommend hot water and hot milk. If they would give hot milk and water they were giving a food as well as a stiumulant.

As to the good of blood - making port wine in cases of convalescence and debility, he said the questioner assumed that the port wine was blood-making. It is not and is no good in that respect. A patient might get a feeling of well-being from alcohol, which undoubtedly appeals strongly to some people. It a patient was down in the month and debility appeals strongly to some people, it is patient was down in the month and debility appeals strongly to some people, it is not attempth of mind to overcome it, for it was only temporary and did no good, he might become a confirmed alcohol taker. Many women have become so through taking alcoholies during periods of ill-health—Scientific Temperance Journal.

ALCOHOL AND ACCIDENTS

ALCOHOL AND ACCIDENTS ALCOHOL AND ACCIDENTS
On January 1, the new Ohio Workmen's Compensation Act making employers assume a large share of the responsibility for accidents went into effect, and as Ophs Moore, the secretary of the Onio Manufacturers' Association, lately wrote, "it seemed an appropriate time to urge upon the members the adoption of all possible means of reducing the number of accidents. Among these was a proposition of anti-alcohol rule, drawn up after months of careful investigation and consideration of the evidence of railroads in the country and of European accident insurance compan-

evidence of railroads in the country and of European accident insurance companies showing that many serious accidents can be traced directly to the use of alcoholic drinks by the employees." He continues: "However, accident prevention is not the only result to be obtained by the enforcement of this rule. It has been demonstrated that a higher grade of efficiency may be secured."

The proposed order reads:

"The use of intoxicants by employees, while, on duty, is prohibited. Their habitual use or the frequenting of places where they are sold, is sufficient cause for dismissal."—Sacred Heart Review.

NO NATURAL NEED FOR IT

NO NATURAL NEED FOR IT There is no natural need for alcoholic beverages; the overwhelming majority of mankind have at all times got along very well without them; and all evi-dence goes to show that their use is extremely dangerous and injurious to man.
All that ennobles man is deteriorated by their use. And if it was done away with, the work of the priesthood would be much lightened and their labor much more fruitful. The Church. and she alone, through her priesthood cau secure the practise of that self-de niel necessary to control the appetite for stimulants. Witness France, which, from being one of the most sober countries while under the control of the Church has become one of the least sober since casting off that control; and the consumption of alcoholic liquors has increased 10 per cent. in the last four years with a saloon for every eighty of its inhabitants. Drink is used simply to gratify an appetite, total abstinence is practised to mortify it. — Father Lambing.

Trust the Church of God In these days of unrest and indifference would it not be well to publish often these golden words of Cardinal Newman? As sentries call out to encourage each other, the Catholic on the watch tower gets encouragement by such trumpet calls as these.— Dr. W. T. Parker.

"Trust the Church of God implicitly, even, when your natural judgment would

The Oriental Freemassens, the sect that has caused as much trouble in Latin countries and in Mexico, ran up against the Argentine Republic's government and got worsted just recently.

The "Orientalists" are distinct and separate from the American and British Masonic orders and have been making strenuous efforts to "break in" by establishing new lodges in Canada and South America.

In a lew years they have funded one hundred and eight Oriental lodges in the Argentine Republic, composed of had Catholics of Latin extraction, and their membership is estimated at 4,500 in Argentine,

The progress attained within that comparatively short time made them believe that they should come forth from their obscurity and ask the government for a public, official recognition of tuelr society. The government at once replied that it was not customary for it to grant such coveted favors without due inquiry into the character of the request, and that consequently it was necessary to examine the constitution and rules of the Masonic society before granting the desired recognition. After a judicious examination of said constitution and rules of the Masonic society before granting the desired recognition, after a judicious examination of said constitution and rules, the government refused to grant to the Argentine order the desired recognition, alteging, among others, the following reasons in justification of the refusal:

"This particular Masonic society does not look for the general good of all the citizens, but only seeks to promote the selfah interests of its members to oppose the liberty of teaching in order to exclude from the schools the clergy and religious communities, a policy contrary to the constitution of the Argentine Republic.

"It is anti-Christian, and requires its members to combat Christian faith.

trary to the constitution of the Argentine Republic.

"It is anti-Christian, and requires its members to combat Christian faith. The Argentine Republic is bound by its constitution to protect the Catholic religion and on that account cannot tolerate the Masonic sect, which is opposed to it. Masonic section of the Masonic association. Masonic constitutes a state in the state, imperium in imperio, though it is rather a travesty of the state."

The reasons which that flourishing republic sets forth would be sufficient to

public sets forth would be sufficient to convince any honorable man how per-nicious is such a society. Walle the two principal European republics, France and Switzerland, and nearly all France and Switzerland, and nearly all the South American republics are honeycombed and ruined by these knights of the square and apron, the example of the Argentine Republic acquires an importance which cannot but excite the anger of the Orientalists. That republic like all young and strong nations, wishes to live and prosper; the dark anti-Catholic societies and anticiericalism forms the characteristic notes of the nations that are decaying and dying out. and dying out.

A MAN'S SOCIETY

Mr. Charles R. Drum, a Protestant, one of the leaders in the "Men and Religion Forward" movement, paid a glowing tribute recently in Philadelphia to the Holy Name Society, "I thank God," he said, "for the Holy Name Society of the Catholic Church, for that great overally attent of thousands for that great organization of thousands of men pledged to maintain the purity and the sanctity of the name of God. If there is a Catholic in this audience who there is a Catholic in this audience who does not belong to that society, I want to tell him that he is a disgrace to the great Church that brought the Christian religion down through the 'Dark Ages' to us. Would to God there were anch an organization in the Protestant Church!"

We call the attention of all one Catholic was a constant to the control of the control of the call the attention of all one Catholic was a control of the call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the attention of all one Catholic was a call the catholic was a call

We call the attention of all our Catholic men to these strong words of an out-sider. The case could not be put more forcibly by the devout Catholic. Surely the Catholic man who refuses to be a mem-ber of the Holy Name Society has need to hang his head. And it is a pity

that there are so many men by whom this suggestion ought to be takan. The Holy Name is the society par-excellence for the Catholic men. All other so-called Catholic societies are other so-called Catholic societies are very good in themselves, benevolent, ingmen are interested parties, the legal social, charitable. But instinctively expenses attendant upon the sale or one looks to the Holy Neme Society to find the men who constitute the bone and sinew of the Catholic parish.

and shew of the Catholic parish.

There are many men who belong to the Elks and the Moose, to the Foresters and Knights of Columbus. Their activity is unlimited in furthering the interests of these societies, but one will look in vain for them at the meeting of the Roly Name. Perhaps the Holy Name is too religious and therefore too slow. Whatever be the reason for it the fact is there and it is deplorable. One may listen to a mau booming his One may listen to a mau booming his own Catholicity in season and out of season, but if that man feels himself above membership in the Holy Name his protestations are little more than mere verbiage. To such a man we suggest that he commit to memory the above words of a non-Catholic.-Pilot.

THE LUTHERANS AND ST. PETER'S

There are many things Lutherans or Methodists or Baptists can do in Rome: they can bribe famishing or unscruputhey can make common cause with the freemasons, they can make friends with the Asino, but build a Lutheran church to vie with St. Peter's—that way madness lies. Have they never read of the sculptor who thought be could design a better Moses than Michel Angelo's? It can be told in three libes. He made his statue (you can still see it at the fountain near the church of San Bernardo;) he went to San Pietro in Vincoll to compare it with Michel Angelo's; he committed suicide. Or take a more modern instance. The builders of new; Rome thirty years ago determined to set up their Psiace of Justice by the Tiber on the road to St. Peter's and the Vatican as a kind of counterblast to the Done. They spent lous Romans to attend a few service

some 49,000,000 or 50,000,000 of france on it, and to day when you look across the Oilty from the Pincto and feast your eyes on the sun sinking behind Monte Mario and the Dome rising subline against a purple sky, and ask your guide or your friend the meaning of that ugly insignificant straight line that dute the horizon between them he will answer: "That? Let me see, why yes, that's the Palace of Justice." The truth is you do not fully know the magnitude or the majerty of St. Peter's even after you have seen it for twenty years in a hundred different lights and from a hundred different poluts of view. You were in a Castelli tram the other day towards noon on the way to Gensano, miles and miles away from the city, beyond the level Campagna and already half-way up the green hill-side, and something makes you suddenly lift your eyes from the paper. Something It is the Dome again with God's sunthine upon it, and you can see nothing like but a hasy, half-hidden mass which is the Forum, the Collecum, the Morument, the Pantheon, a thousand palaces—nonewhere among them the Palace of Justice. And now they are going to build a new St. Peter's in Etternal Rome to the honour and glory of Martin Luther!—Rome.

In his May sermon at the opening of the Conference of Catholic Charities in

the Conference of Catholic Charities in St. Louis, Archbishop Glennon referred to sex education as an immoral theory which if put into effect would only lead to a still greater evil."

"In the Catholic system of education," said the Archbishop, "may be found an answer to the academic questions concerning child morals and sex education that the faddists of to-day discuss so glibly. For we would teach our children right and wrong; we would teach what sin is and how sin may be avoided, and, doing so, we cover in principle this en-

sin is and how sin may be avoided, and, doing so, we cover in principle this entire question: for when you teach what is right and wrong in thought and word and deed you give to every child a form of life simply sufficient for the guidance.

"Disease is the result of sin, and it is totally unsound and, in fact, immoral to treat disease or its causes and to ignore the law of right and wrong, for virtue and vice are back of it all. It is only where education is pagan and secular, where children are bereft in tenderest years of religious instruction, that conyears of religious instruction, that con-ditions arise which necessitate the in-troduction of these unmoral theories, theories which even if put in force would probably lead to greater de-

would probably lead to greater decadence still.

There is one way to purify the
schoolroom, and that is to put Christ
there; there is one way to put Christ
there; there is one way to put Christ
there; there is one way to keep pure the
child mind, and that is to put him under
the care of Mary, the Blessed Mother,
with the Christ Child as his companion
and friend. There is one education today which is complete, and the only one,
and that is religious education, and it
is that education that to-day we include is that education that to-day we includ in the group of Catholic charities."

WHAT ONE CATHOLIC COUNTRY HAS DONE

Beigium is one of the most Catholic, as it is one of the most prosperous and progressive countries in the world. The New Zealand Tablet, in the course of an instructive series of articles on socialism, gives a brief list compiled a few years ago by Father Van der Heyden, of the work done in the interests of the labouring classes by the Catholic party since they assumed the reins of power.

reins of power.

According to this, the Catholic party exempted all workingmen's homes from taxation, so that 52 per cent. of Relgian homes pay no personal taxes what-

soever.

It passed a bill pensioning aged workers, so that one year after the passage of the bill 177,000 old men and omen enjoyed tha benefit of this pen-

It reduced to one-fifth of a cent per mile the railroad fares of workingmen g to or coming from their work. whits any other citizen pays one cent per mile in third-class coaches and almost three cents per mile in fir-tclass. vino ton econy be not aland nist

transfer of property.

It empowered the State to make loans at an interest of two and one-half per cent., with every facility for payment of capital and interest, to help workingmen in securing their own homes. Eighteen thousand workingmen have in this way become proprietors of their own homes in the last thirteen years, and the government has \$9,000,000 out now on these homes—an immense sum, considering the size of the country.

Moreover, if the government loans at

Moreover, if the government loans at two and one-half per cent. where a workingman wishes to buy or build a home for himself, it pays him three per cent. for the money he leaves with it at the postal saving bank.

SOCIALISTIC SYMPATHY WITH MURDEROUS COMMUNE

of Milwankee: "French comrades morn the death of Paul Brousse. He was a participant in the Commune," sto. Why American Socialists thus openly condole with their French comrades is easily explained. The Communists were not only havers of their country, but of God and His Church. After the slege of Paris by the Prussians, when their motherland lay bleeding at the feet of her conquerors, they took possession of the city, burned several buildings and murdered over sixty saintly priests, headed in marty rdom by Archbishop Darboy and the aged Father Deguerry, pastor of the Church of the Madeleine. The Communists Hilled them in groups, ave of them on May 24, 1871, five on May 25, and over fity on the following day. The last group had been thrown into the prison of La Rouquette. From this they were taken on foot to the heights of Belleville. As Barbara de Courson relates:

"All displayed heroic courage. The best known among them was Father Olivaint, rector of the Jesuit house in the Rue de Sevres, who thirsted for martyrdom. After a painful journey through the streets the prisoners were driven into an enclosure called the Cite Vincennes," on the Belleville heights. Here they were literally hacked to pieces by the Communists, men, women and even children. There was no attempt to organize a regular execution like the one in La Rouquette. The massacre lasted an hour, and most of the bodies were disfigured beyond recognition."

It is the death of one of these fiendish murdages at the Handle's Secialion.

It is the death of one of these flendish murderers that the Herald's Socialis-tic "French comrades" are mourning. —Pittsburgh Observer.

EXCLUDED

Tom Watson, the rampant bigot of Georgia, and one of the founders of the so-called Guardians of Liberty, has fallen into the clutches of the federal cent article in which he attacks such excellent citizens and churchmen as Cardinal Gibbons, Cardinal O Connell and Cardinal Farley. Copies of Watson's magazine containing the cowardly article were sent to the postoffice authorities in Washington. The postmaster-general rules as follows:

'Newspapers or other publications containing violent criticism of any particular religious faith are excluded from the mails if such criticism takes the form of personal slander, contribits or

tion debarred from the mails."

One of the postofile inspectors to whom the matter was referred to states:

"In my judgment the matter (contained in Watson's magazine) comes clearly within the purview of the decisions of the highest courts in England tried in 1808, which are fully sustained by the more recent decisions of the Supreme Court of the United States and the Court of Appeals of the State of New York. I propose to make up a brief with the recommendation that criminal proceedings be instituted against the offending publication." — Federation Bulletin.

Not Afraid to Die

Two Cistercian monks, in the reign of Henry VIII. were threatened, before their martyrdom, by the Mayor of London, that they should be tied up in a sack and thrown into the River Thames.

"My Lord," answered one of the monks, and whether we go by land or by water is of no consequence to us."—Ave Maria.

To the common Protestant mind the dignities ascribed to the Madonna have been always a violent offence: they are one of the parts of the Catholic faith which are most open to reasonable dispute and least comprehensible by the average realistic and materialist temper of the reformation. But, after the most careful examination, neither as adversary nor as friend, of the influences of Catholiciam for good and avil. I am parsuaded icism for good and evil, I am persuaded that the worship of the Madonna has been one of the noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. . . There has probably not been an inno-

There has probably not been an inno-cent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievment of the arts and strength of manhood has been the fulfilment of the assured Needless pain is always a mistake. When inflicted upon a fellow-being it is a sin. I make no exception to the condemnation. If I can make the wee section of the world in which I live brighter and happier because I am in it, I neglect a plain duty when I withhold the word or deed or look that might have done this.

In which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the surest trials of the lives of women; and every brightest and loftiest achievment of the arts and strength of mahlood has been the fulfillment of the assured prophecy of the poor Israelite maiden, "He that is mighty hath magnified Me and holy is His name."—Ruskin.

22,101, 22, ANULay will say, toplish, bath. An incident at a meeting of the Church. Would it not

WATSON'S MAGAZINE MAY BE

form of personal slander, sourrility or obscenity, in which case the publisher becomes amenable to the criminal laws of the United States, and may be fined or imprisoned or both, and his publica-tion debarred from the mails."

When Sir Walter Raleigh had laid his head upon the block he was asked by the executioner whether it lay aright. Whereupon, with the calmness of a hero and the faith of a Christian, he anwered: "It matters very little, my friend, providing one's heart be right."

INFLUENCE OF THE MADONNA

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PAYING THE PENALTY

In history it is not often recorded that to swift a punishment overtook a nation as that France at this moment is undergoing for contemning God's laws. Her impending fate can be read in the following cablegram from Paris, under date of May 28: "Statistics com-piled by the National bureau of vital statistics, which were published this afternoon created a profound sensation. They showed that during 1911 there were 34,869 fewer births than deaths in France. This is the worst showing in the history of France." In these statitics we read the death warrant of the nation that in the days of its greatness prided itself on being 'The Eldest Daughter of the Church." The daugh-

rate exceeding a birth-rate can have only one meaning. It is the beginning of the end. It is progressive national suicide. We use the word suicide advisedly. French - men and French - women, spurning the tearchings of the Catholic Church, have chosen to violate God's laws and the consequences of God's laws, and the consequences of their so doing are seen in the appalling figures furnished by the bureau of vital statistics. Their significance can be better appreciated when it is stated that in Germany the annual excess of births over deaths is almost 1,000,000. The Frenchmen who have been in-

citing their countrymen to make war upon the Catholic Church have no upon the Catholic Church have no reason, from a patriotic point of view, to glory over whatever measure of success has crowned their nefarious work. They have succeeded in inflicting a greater blow upon their country than they have upon the Church. They have poisoned the well springs of a nation's greatness. In weakening the religious sanctions they prepared the way for the tragical result told by the latest vital statistics of France. Under way for the tragical result told by the latest vital statistics of France. Under their leadership that country finds itself face to face with the greatest calamity that could overtake any land.—Freeman's Journal.

Do what you have to do; work faithfully in My vineyard: I will be your reward. Write, read, sing, pray, bear crosses bravely: eternal life is worth these and greater battles. It is no little thing to win or lose God's kingdom. I am He that raises into safety them that mourn,—Imitation of Christ.

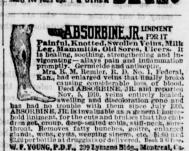
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