

THE VIRTUE OF OBEDIENCE.

(Claudius Clear, in the 'British Weekly'.)

Sir,—There is in this world much genuine good feeling, much desire to fulfil duty and to help others, which comes to naught from an inadequate appreciation of the virtue of obedience.

Obedience is the special virtue of the young. If they are to get on in life, and to be a happiness and a comfort to their elders, they must learn to do what they are told to do. Often they fail because they try to do less, and just as often, I think, they fail because they try to do more. A ready instance may be found in the case of examinations. For an examination certain subjects are prescribed, and certain books are prescribed. The whole result turns on the knowledge which the candidates possess of the particular works they are asked to study. Sometimes they take up the subject rather than the books. They are interested in the theme, and they read about it and around it till they really know a great deal. But they have not mastered the text-books yet. When the examination comes they are discomfited because, though they have a knowledge that would have enabled them to answer many questions not put, they were unable to answer the questions that were put. The discomfiture was very unpleasant. Why had they succeeded so ill when they knew so much? The reason why they failed is obvious enough. I remember a professor long ago who examined simply from his lectures. He taught Latin and gave notes from his manuscripts. A very clever student studied different editions of the authors, and came to the conclusion that the Professor was sadly behind the times. When the end of the term arrived he sent up answers in which he showed his own superior learning. But he obtained no place in the prize list, and was deeply aggrieved on that account.

Was the Professor right? Certainly. In the particular instance he may not have brought his reading up to date, but there never can be such a thing as a teacher in this world unless there is obedience and docility on the part of the pupil. You cannot do anything with a youth who thinks himself wiser than yourself. In the case of business, what principals desire, naturally and legitimately, is that their employees do what they ask them, exactly, carefully and punctually. Such brains as they have are best used in this way. It is a fatal mistake to use the brains in bettering the employers instructions. It is not so easy as might be imagined to find a young man or woman who will make a point of understanding precisely what their instructions are and then fulfill them to the best of their ability, and it is not vice or crime that is the chief source of discomfort in life. It is carelessness. There are multitudes who never can make sure of dates. They are the kind of people who make an engagement for Saturday, and forget if it is this Saturday or the Saturday after, and they cannot understand why a man whose life is packed with toils, a man obliged to fit in everything with the utmost rigidity, can be annoyed because they have confused the Saturdays, and have put an engagement from a day when it can be managed into a day where it is impossible. Yet it is on these things that success in life and comfort in life principally turn. I love the people who make notes of every engagement, who, if they are in doubt, take care to verify—the people to whom you can leave anything which they have once undertaken with perfect peace of mind. But the majority, even when they have promised to do a thing, leave you still anxious. It is still a weight on you. You do not know whether it is going to be done or not. They are very amiable and they mean the very best, but they cannot be trusted. Trustworthiness is the foundation of everything.

Equally intolerable is the practice of bettering instructions. You direct a young man to do something for you, but he finds in the course of his errand that he can do something else which will please you much better. He does it and

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Ligozone is the result of a process which, for more than 20 years, has been the constant subject of scientific and chemical research. Its virtues are derived solely from gas, made in large part from the best oxygen producers. By a process requiring immense apparatus and 14 days' time, these gases

are made part of the liquid product.

The result is a product that does what oxygen does. Oxygen gas, as you know, is the very source of vitality, the most essential element of life. Ligozone is a vitalizing tonic with which no other known product can compare. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill.

The reason is that germs are vegetables; and Ligozone, which—like oxygen—is life to an animal, is deadly to vegetal matter. It is carried by the blood to every cell of every tissue, and no touch of impurity, no germ of disease, can exist where Ligozone goes.

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These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Ligozone kills the germs, wherever they are, and the results are inevitable. By destroying the cause of the trouble, it invariably ends the disease, and forever.

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|------------------|---------------------|
| Asthma           | Hay Fever           |
| Abscess—Anemia   | Kidney Diseases     |
| Bronchitis       | La Grippe           |
| Blood Poison     | Leucorrhoea         |
| Bright's Disease | Liver Troubles      |
| Bowel Troubles   | Malaria—Neuralgia   |
| Coughs—Colds     | Many Heart Troubles |
| Consumption      | Piles—Pneumonia     |
| Colic—Cramp      | Pleurisy            |
| Constipation     | Rheumatism          |
| Catarrh—Cancer   | Skin Diseases       |

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|--------------------|-------------------|
| Dysentery—Diarrhea | Scrofula—Syphilis |
| Dandruff           | Stomach Troubles  |
| Dyspepsia          | Throat Troubles   |
| Eczema—Erysipelas  | Tuberculosis      |
| Fever—Gall Stones  | Tumors—Ulcers     |
| Goitre—Gout        | Varicocele        |
| Gonorrhoea—Gleet   | Women's Diseases  |

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My disease is .....  
I have never tried Ligozone or Powley's Ligozone Free, but if you will supply me a 50c. bottle free I will take it.

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D C Give full address—write plainly

Ligozone was formerly known in Canada as Powley's Ligozone.

everything is wrong. You are naturally displeased, and he is deeply aggrieved. He cannot understand why you should forbid him to use his own mind, and exercise that organ in your interest. All that is wanted, I repeat, is simply that he should do what he is told to do, that and no more than that and no less. Life would become a thing past bearing if you had to explain on every occasion why you wanted any particular thing done, and no other. I saw some time ago in a catalogue a certain book I wanted, and told someone in my office to go and buy it. He came back triumphantly. He had found in the bookseller's shop a much better copy of the book for the same price. The copy I wanted was bound in poor boards. The copy he bought was in half morocco, and it cost just the same. Well, but as a matter of fact the half morocco copy was a new edition, and I had it at home, and the other copy was a rare edition which I particularly desired to have. The morocco copy was of no use to me. This is a very trivial illustration, but it will serve my turn. Let young people understand that their elders know what they are doing as a rule when they give instructions, and that all the help they want is the fulfilment of these instructions. Stupid people are difficult enough, but more difficult by far are the people who think themselves clever. No one will ever find fault with you if you do for them just what they have asked you to do. They may have made a mistake, but they will never think of blaming you for that mistake. On the other hand when you try to improve upon your commission you will almost certainly go wrong. Is it common then, this virtue of obedience? It is so rare that one of the busiest literary men that I ever knew told me that he had found it a necessity to post his own letters. After a long experience he had found but one or two secretaries who could be absolutely trusted to post them, and to post them at the right time. Let the conditions of the world be what they may, no man need fail absolutely who will simply do what he is asked to do. I might put it very much more strongly than this.

There are other relations in life where obedience in the ordinary sense should not come in, yet obedience in the true sense should. To be obedient is simply to be a listener, and the reason why so many well meant and honest efforts to please utterly miscarry is because those that make them well not listen.

In family relations there should be a very large measure of individual liberty. Within certain limits much larger than is usually supposed, each member should be allowed to work out his own life without criticism and without

complaint. If you say that you are going out for a walk in a particular direction, there ought to be no criticism, if the time is your own. Yet in many home circles you will immediately be put on the defence. Someone will say that it threatens rain, another will say that you should take an umbrella, and a third will point out that there is no view on the road you are meaning to take. You will be put on the defensive, and compelled to explain why you wished to go this way rather than another. All is well intended, but for most natures this is intensely irritating, and the friction of life ought in no way to be increased. Why should not people see that you have a motive, and why should you be asked to state it? One of the most hateful forms of family criticism is the criticism of friends. In every well ordered household the younger people should be free to choose their own friends, unless there are friends whom it is undesirable they should not know. But who has not heard brothers criticizing their sisters' friends, or sisters criticizing the friends of their brothers? It ought to be recognized that the affinities between human beings are mysterious. One person may be clever and yet take intense delight in the society of a certain dull person. Perhaps he has found out that the dullness is an illusion. At any rate he has the right to please himself, and that right should be frankly conceded. Remonstrances should be reserved for cases of moral fault or moral danger.

But of course there is a region within which the moral relations are drawn closer. In order that these relations may attain their true development there must be listening, study, observation. You wish to give pleasure to your friend. Remember that if you are to please him you are not to do what you think ought to please him, but what will please him. You may think you will please him and if you get his answer it will be wise to assume that he means what he says, which most people do after all. Thus your friend comes to visit you, and fixes the hour, and you ask him what meal he would prefer. He replies that something very simple will suit him best. Out of the goodness of your heart you provide something very elaborate. He is hardly able to touch one of your dishes, and is utterly inconvenienced by your provisions. He would have been much happier if you had given him what he liked, and not the elaborate dinner which he could not touch. It is so with the matter of presents. It is no kindness to give me a huge volume of Gustave Dore's pictures, for I detest them. Neither do I take any pleasure in a complete set of a certain lady novelist's works bound in morocco. I would not willingly give them

house room. But if you speak of a certain Baskerville Greek Testament in a most noble and pleasing type, or an early edition of Ben Jonson's Lyrics, or a first edition of Hazlitt's 'Table Talk'—that is quite another matter.

The happiness of life depends far more on little things than on great, and it is a real tragedy that men and women who would gladly die for their own people, will not consult their humble preferences. You do not wish anyone to die for you. You do not wish anyone to make sacrifices for you. You hate to use the tone of command in anything. Far better go without. But there are some small conveniences on which much of your peace depends, and you are unspeakably thankful to those who will help you to them. To do so would cost them practically nothing. A little attention, a little care would do everything. There is much kindness in the world, but there is very little thoughtful kindness, and for want of that life is vexed and marred. It is for want of that bereavement brings so many lingering, ineffaceable regrets. It is because of that we have so often to say of the dead, and say it with a very sore heart "You wanted little from us, and we gave you Less than little, now we sadly think."

I am sir, yours etc.,  
**CLAUDIUS CLEAR,**  
Basil Regis, Middlesex.

## NIL DESPERANDUM.

(Milwaukee Catholic Citizen).

We may, at times, feel that we are living in an age, the spirit of which we profoundly disapprove; or among men and events whose trend is utterly at variance with our principles—What then Shall we go apart and croak—decline all activities, retreat from every situation and let things slide by their natural momentum to perdition? On the contrary let us take heart. Things may not be so bad. Plutarch has this anecdote:

A soldier told Pelopidas: "We are fallen among enemies." He said: "How are we fallen among them more than they among us?" There spoke the doughty spirit that snatches victory from the teeth of defeat. We are not responsible if we fail to succeed. But we are responsible if we fail to do our duty—if we yield the battle too early, if we neglect to hold the fort until chance or reinforcement or a change in the winds of fortune comes to our relief.

Teacher—What does the reign of King Charles I. teach us?  
Tommy—Please sir, not to lose our heads in moments of excitement, sir.

## Canadian Pacific TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	15 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	15 00	12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junc., daily ex. Sunday	7 30	20 40
Pettapiece, Miniota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 25	14 00
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 15
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	20 40
Tues., Thurs., Saturday	8 25	14 00
Napinka and intermediate points, Tues., Thurs., Sat. Mon., Wed., Friday	16 30	12 20
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	16 50	10 20
Winnipeg Beach, daily except Sunday	16 10	10 00
St. Paul Express, Gretna, St. Paul, Chicago, daily	13 55	13 40
Emerson branch, daily except Sunday	15 45	10 45

F. P. BRADY,  
Asst. Gen. Supt., Winnipeg  
C. E. MCPHERSON,  
Gen. Pass. Agt., Winnipeg

## Canadian Northern TIME TABLE

Leave Winnipeg	STATIONS	Arrive Winnipeg
	<b>EAST</b>	
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
10 25		16 25
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kashabowick, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat.
10 25		16 25
	<b>WEST</b>	
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumus, Dauphin.	Tues. Thurs. Sat.
10 45		17 00
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
10 45		17 00
Mon. Wed. Fri.	Sifton, Ethelbert, Minnetonka, Swan River.	Tues. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood.	Tues. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
10 45		17 00
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues.
10 45		17 00
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat.
7 00		17 50
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun.
8 05		18 25
	<b>SOUTH</b>	
Daily	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min. Via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Hallock, Warren, Crookston, Ada, Glynndon, Barnesville, Ferguson Falls, Alexandria, Osake's Sauk Centre, St. Cloud, Clearwater, Monticello, Ossea, Minneapolis and St. Paul.	Daily
17 20		10 10
Daily	Minneapolis and St. Paul Express via Can. Nor. Ry. and Nor. Pac. Ry. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, Superior.	Daily
13 45		13 30

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