

Cowan's Perfection Cocoa

from the finest selected cocoa roasted by a special process to the rich chocolate. Cowan's is delicious and most healthful.

not as debased as ligate as Byron, as dis-e or as debauched as do," thundered the "Thirty days! And, list of those names. They're as bad a lot as venannah News.

WOMAN WHO SUFFERS

are Relief in Dodd's Kidney Pills.

tells How She Lost Her Weakness When She Used Dodd's Kidney Remedy.

April 12.—(Special) suffer, and there are them in Canada, will rest the experience of of this place. She found a cure, and itation in saying that Kidney Pills.

over a year from "Fainting Spells," tes. "I was tired and time and the least make me perspire and ankles would and a dragging sensa- loins. I saw Dodd's iverst and bought boxes cured me."

who suffer should use y Pills. They make and healthy Kidneys eule of health for wo- ale organs depend al- on the Kidneys for No woman can hope and happy unless her ight. The Kidneys help or they must sick. And almost tell you out of her that Dodd's Kidney ap they need.

Deal Outing.

for their summer Grand Trunk has just me folder illustrating of the Algonquin Na- Ontario as a resort akers, campers and older illustrates the a route through the arting from the head- onquin Park station, through a number of nects with the main runk on the North- a Dorset and the a with a visit to the otel on that lake. ne of the best that a could desire, em- rips through Little Crown Lakes, with her smaller lakes, all with fish. While it akes nothing but big an be found, others, d Little Island, offer aing. And in all the so much sport that, down to catching they can eat, which very long. The scen- whole trip is re is abundance of f being plentiful, and all sides in the early am is broken. The one for those seeking sport. A publication may be asking by applying Bonaventure Station.

for Sufferers.—There riously purge and intestines with e's Vegetable Pills fective. They are e, no mineral purca- to their composition is soothing and be- hem and be convin- attest their great- e because thousands h and strength to is most excellent me-

HEALTH TALKS.

The Physical Director as a Hygienist.

(Wm. H. Hastings, Ph. D., President of Physical Education of the National Education Association, 1908 and 1909.)

The study of all studies for the physical director is vitality, racial and individual. Our brief survey of the racial vigor of ancient and modern nations was intended to point lessons for the improvement of our own national vigor. The modern tendency to congestion of population in our cities means racial degeneracy. This is proven by all comparative statistics of human development in this country, in England, and in all Europe. The physical director for many years stood almost alone in his attempt to check this racial degeneration. But only a small portion of the proper field is covered by the average physical director of today. The sooner we swing away from the conception of the director of athletics and grasp the ideal of him or her as a hygienist and the right-hand man of the practitioner of preventive medicine, the sooner will our work take on real power and significance. Our business is not to make gymnasts or athletes, but to make men and women, to give them reserve force and staying power for their life work.

Physical education as a science is a department of hygiene. It is not an end in itself but a means to health and vigor. There is no branch of hygiene with which we are not concerned, no preventive agency which it is not our function to use. But we are naturally concerned more with personal hygiene; and of those subjects upon which we should be most capable of giving competent advice—diet, rest periods and muscular activity are most vitally important. Upon these principally depend not only the organic vigor but the intellectuality and moral capacity of the child and the ultimate man. Of the three, diet and rest periods are in a sense negative or passive and recuperative factors, while muscular activity is positive, active and creative, and hence most important, but it is an entirely mistaken perspective which would emphasize any one of these factors to the exclusion of another.

Three years is the average length of time which we may expect to have with gymnasium members. To cultivate in them during this time a half-dozen good hygienic habits is worth more to them in the long run of life than the whole three years of gymnastics. Teach them how to eat, to sleep, to use the daily tonic of the cool bath, to dress loosely and with adaptation, to care for the eyes, and above all to make a hobby of some outdoor game or sport—walking, running (cross country), horseback riding, bicycling, tennis, etc.—to cultivate this habit the year round, or, better, to ride some hobby according to the season and ride it hard. Let the seasonal scent of the air bring on the spell of golf clubs, skates or racket, as it does football, peg tops, marbles and baseball with the small boy. Fashions in gymnastics may come and go, but recreation must go on forever.

If we are going to content ourselves with the same policy which satisfied the medical fraternity for so many centuries—that of mending and working over into passable shape broken-down hulks, young or old—then our fields will be confined to the giving of corrective and hygienic advice to those few who consult us; but it is, I trust, becoming clear to us, as also to the medical profession that an infinitely broader scope may be had for our energies and an infinitely greater harvest be gathered. How very much better to strike at the root of things and prevent the vast perennial crop of degeneracy. It is difficult to account for the apparent apathy of the average person on this subject. It would seem not to be due to ignorance of the real facts, nor to be due to lack of daily illustrations from life, but to be explained by a failure to group isolated facts in their relationships and to grasp the subject as a whole. It might be well to review briefly the significant elements in the physical life of the nations whose history we have studied and to trace any points of similarity or contrast,

which may prove helpful in meeting our modern conditions.

Among primitive peoples, as has been already pointed out, the problem of physical activity is determined by the struggle for existence. This struggle has usually taken two forms. The desire for food and the lust for property lay at the basis of nearly all of the activities of primitive man; they made of him a hunter, a herder, a farmer or a fighter, as natural environment or special occasion demanded. His chief occupations were food-getting and war. His forms of recreation were the rude sports by which he prepared himself for both. He had none of the neuropathic problems of our modern civilization; none of the problems which spring from congestion of population. He was, in very truth, a child of nature, and derived, like Antaeus, from the broad bosom of the earth, by the very close contact of his struggle, the strength which she alone can give.

In the Persian, the Egyptian, the Greek and the Roman of the Heroic Age, and even up to about the fifth century B.C., we saw the development of the perfected fruit of this military spirit in the form of systematized and often national athletic practice and athletic games in preparation for war. In the Persian the Roman and the Greek the military motive was paramount. The period during which this motive was dominant was in every case one of intense patriotism and nationalism. It was also a period of plain living, of private and political simplicity of life and of great national progress. Such a period every nation has had,—that of strong, healthy development,—such a period this country has enjoyed for about three hundred years.

In ancient Greece and Rome, contact with other nations through conquest brought with it all those elements of weakness which afterwards militated to bring about the downfall of these, the greatest ancient world powers. In Greece the military motive for physical activity, was supplanted very early by the love of sport for sport's sake, and as a means of physical worship and praise of the gods. This motive, in turn, gave place to that of the attainment of the beautiful in form, feature and character, as divine; but with the ill-gotten gains of conquest and the comparative idleness which is the fruit of victory and with the demoralizing influence which always accrues from the enslavement of inferior races, there entered in the wholesale debauchery of all this noble idealism. Frugality was replaced by gluttony and drunkenness, a free democracy, by dissensions and political anarchy; the sacredness of the home, the strength of the Greek civilization and of any civilization, by licentiousness; national participation in athletic games upon the part of the best blood of Greece was replaced by the rankest professionalism; fair and manly competition, by the brutal and spectacular. Sculpture, music, poetry, commerce, in short, the whole social and political fabric of Greek life perished with the decline in racial vigor. No nation can long outlive the lack of physical bottom, and this lasts only as long as do the habits of physical activity.

In Greece alone of all the ancient peoples we find the development of a real system of physical education, because in this country alone was to be found during a considerable period the ideal which made such a system possible. In the Greek physical education are to be found the beginnings of all modern systems,—of the athleticism of the British empire, of the calisthenic drills and heavy apparatus work of the German gymnastics, and of the medical, corrective and hygienic gymnastics of the Swedes; the Greek physical education is in fact a complete prototype of the eclecticism of the physical world of the United States. But it is not as a source of gymnastic movement or athletic training, or physiology of exercise, that I command to you the study of the Greek physical education, but as a source of inspiration to a perennial idealism and a noble enthusiasm for our chosen field of work. After all, the most important thing is to have the will to do the work and to be in love with it.

(Continued in our next number.)

A Catholic Unionist.

Late Sir Rowland Blennerhasset Had a Most Interesting Career. Unique Irishman.

Sir Rowland Blennerhasset died recently at the residence of his daughter, Baroness Rappah, d'Er-langer, 54 Rutland gate, London, S.W., the cause of death being heart disease. Sir Rowland Blennerhasset, fourth baronet, was the head of a well known Kerry family which migrated from Cumberland to the South of Ireland in the reign of Elizabeth. Sir Thomas Blennerhasset, the founder of the house, obtained a large grant of land out of the confiscated estates of the Earl of Desmond. His descendants inter-married with the principal families of Kerry. At one time they were Protestants, but before the late Sir Rowland succeeded to the title his branch had gone back to the Catholic faith. Rowland Blennerhasset, the son of Sir Arthur, was born in September, 1839. He was educated at Downside, under the Benedictine Order, and afterwards spent some time at Stonhurst. He went to Oxford, entering at Christ Church and spending a year or two there. Later he became a student at the University of Louvain, which had then achieved a high reputation in Belgium for philosophical and kindred studies, and took his doctor's degree there with "special distinction," but he passed on almost immediately to the University of Munich, and from that to the University of Berlin, where he pursued a course of training which colored his whole subsequent career.

A FRIEND OF LORD ACTON. After he returned from the continent he became intimately associated with Sir John Acton, with whom he took a share in the production of the "Home and Foreign Review" and the "Chronicle." Of the latter he was the proprietor. At the general election of 1865, he was chosen as Liberal member for the borough of Galway, the late Lord Morris, and his Liberal-Conservative colleague, being at the head of the poll. He retained the same in association with Lord St. Lawrence after the dissolution of 1868. But in 1874 he betook himself to his native county, for which he was elected in conjunction with his cousin, Mr. Rowland Fomsonby Blennerhasset, and for which he continued to sit down to the dissolution which followed the Reform Act of 1885. Having become a Unionist, he could not afterwards find a constituency to elect him in Ireland. His exclusion from Parliamentary life gave fuller play to his interest in foreign politics. He employed his leisure vigorously in the publication of essays and sketches, both signed and anonymous, which appeared in the "Quarterly Review," in the "Nineteenth Century," the "National Review," the "Fortnightly Review," and other periodicals, as well as in the columns of the "Times."

In 1870 he married, as has been mentioned, a lady of a noble Bavarian family, well known in the public life of Munich who has herself won high distinction as an authoress. For some years after leaving his seat in Parliament Sir Rowland Blennerhasset was an Inspector of Industrial and Reformatory Schools in Ireland. In 1897 he became President of Queen's College, Cork, and a Senator of the Royal University; and after his resignation of the former office in 1904 he was appointed a visitor to the Queen's College, and, about the same time, a member of the Irish Privy Council. He had already been for a long period one of the Commissioners of National Education in Ireland, and continued to take an active part in the administration of that department down to the time of his death. He leaves two sons, the elder a member of the Civil Service of India, and one daughter, the widow of Baron Emile Erlanger.

Anglo-Roman Union.

Convert Tells of Two Societies Recently Organized in England.

Attend Mass and Use Rosary. A most interesting communication was published in "The Tablet" now at hand, from the pen of Mr. N. W. Osborne, who writes: Since my reception into the Church just one year ago, and the correspondence in The Tablet which immediately preceded it, I have had many requests for information about the Anglican ultra-rationalistic party, both from priests and laymen, English and foreign. I have been led to think that the following notes concerning two recent and unknown societies of this division of the Anglican Church may be of interest. My quotations are all from official documents of the Societies in my possession.

The Living Rosary of Our Lady and St. Dominic.—This Society was founded in October, 1905, and its rules are: 1. To say daily the decade of the Rosary, as appointed by the Quarterly Intention Card. 2. To receive Holy Communion on Rosary Sunday. 3. To hear Mass on St. Dominic's day.

The following are a few of the "Intentions" as given by the Quarterly Card: Thanksgiving for the Holy Guardian Angels, Removal of prejudice against the Holy Rosary, Restoration of the Sacrament of Extreme Unction, Gratitude for the immaculate Conception.

THE LIVING ROSARY.

The following is taken verbatim from the Annual Report: The Living Rosary of Our Lady and St. Dominic is a Society of Catholics, who have for their object the furtherance of devotion to our Blessed Lady by means of the Holy Rosary. It exists to encourage the faithful in the recitation of the Rosary, and to bring its knowledge and use into the lives of others. There is no devotion which teaches the Incarnation so profoundly as does the Rosary, or which nurtures so perfectly a Catholic tone and mind, besides enabling us to give Our Lady that regular and constant devotion which is due to her as our Queen and Mother.

Our friend the enemy (low-churchmen) are laboring under the delusion that our own Guild is the only one of its kind in existence, but from correspondence which has come to me from different quarters, it is plain there are several kindred societies. Extract from a charge of the Bishop of Lebombo (Africa): Before offering to join us he (a prospective missionary) asked me if I had any objection to the use of the Rosary, because he felt so strongly that it would be an immense help to our people. Of course I told him that I had none whatever, as I had used the Rosary myself ever since I was a boy.

The Society holds monthly meetings in London at which the Rosary is recited before the image of Our Lady with lights and flowers; while on Our Lady's festivals there are "Solemn Vespers of the Blessed Virgin Mary and Procession" (in which the entire congregation carrying lighted candles takes part); while a pilgrimage to St. Edward's Shrine at Westminster Abbey takes place on St. Edward's day. Members wear on these occasions a medal which comes from Santa Sabina, the Dominican convent on the Aventine Hill. The face of the medal represents the Queen of the Holy Rosary presenting the Rosary to St. Dominic on her right and St. Catherine on her left. The reverse of the medal shows three Dominican saints: St. Dominic, St. Pius V. and St. Thomas Aquinas. (Extract from Annual Report.)

A prayer issued by the Society is as follows: O God, who hast vouchsafed to enlighten Thy Church with the merits and teachings of Blessed Dominic Thy Confessor: grant that, by His intercession, it may not be left destitute of temporal succours, and may continually advance in spiritual growth, through the same Christ our Lord. Amen.

"THE ANGLICAN ROMAN UNION."

Verbatim extracts from the Constitution: The Anglo-Roman Union is formed for the maintenance and defence of Catholic principles, and to promote corporate reunion of the Churches of the Anglican Communion with the Apostolic See of Rome.

Section 3. Principles. (a) That the Anglican Church is identical with the pre-Reformation Church of England, known as "Ecclesia Anglicana," and that the churches of the Anglican Communion are still in possession of the Apostolic ministry and of valid Sacraments. (b) To uphold the Catholic doctrine of the Seven Sacraments. (c) That members of the Anglican Church can do their full part in the Reunion of Christendom only through a return to the traditional recognition of the Primacy of the Apostolic See of Rome, communiter, with which was interrupted by the violent interference of the English State in the sixteenth century.

Section 4. Rules of action. (a) Priests will say one Mass each month with intention for the objects of the Union. (b) Lay members will, with like intention, assist at Mass once a month and occasionally make a private visit to some church, Anglican or Roman Catholic, where the Blessed Sacrament is reserved. Should any member of the Union on a Sunday or Holy Day of obligation be deprived of the privilege of attending Mass in an Anglican Church, he may fulfil his duty in going for that purpose to a Roman Catholic Church. (c) All members will pray daily for the reunion of Christendom, and more especially for a return of the

HEADACHE.

Burdock Blood Bitters

What Medical Skill Could Not Do Was Accomplished with Burdock Blood Bitters.

If you are troubled with Headache do not hesitate to use B.B.B. It is a new product, of unknown value, but has an established reputation.

OULD NOT WORK. "Miss Maria Wright, Maniac, N.E. writes: 'I was sick and run down, would have Headaches, a bitter taste in my mouth, Hoosier spooks before my eyes and pains in my back. I was not able to do any house work at all and could not sleep at night. Several doctors doctored me but I saw I was getting no help, and on the advice of a friend I got three bottles of Burdock Blood Bitters and they effected a complete cure.'

Time Proves All Things

One roof may look much the same as another when put on, but a few years' wear will show up the weak spots. "Our Work Survives" the test of time.

GEO. W. REED & CO., Ltd. MONTREAL.

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it is just as easy to get the BEST as to get the next best.

The most skilful baking can't make good bread out of poor flour, but any housewife by using

PURITY FLOUR

can bake bread that will come from the oven JUST RIGHT.

If you want "more bread and better bread," bake with Purity Flour. Try it to-day. At all grocers.

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See that it is on each bag or barrel you buy

WESTERN CANADA FLOUR MILLS CO. LIMITED
MILLS AT WINNIPEG, GODRICH AND BRANDON

St. Joseph's Home Fund

The actual date of Father Holland's birthday has passed and we had hoped that a goodly sum would have been realized to present to him on Sept. 19th; but so many have been out of the city during the summer that our appeal failed to reach them and consequently nothing like the necessary amount came in. However, every day is a birthday—somebody's—so if each one contributed, his number of years either in dollars or cents, quite a comfortable sum in a little while would be realized. We thank those who answered our appeal and trust that those who have not already done so will send in their mite to help a worthy cause—To pay off the debt on the St. Joseph's Home for Working Boys. A cent will be as welcome as a dollar and will be acknowledged in issue following receipt.

FILL OUT THIS COUPON.

FOR ST. JOSEPH'S HOME FUND.

Name.....

Address.....

Amount.....

churches of the Anglican Communion to corporate unity with the Holy See. (d) The Union opposes itself to all schemes of coalition with Protestant bodies involving any surrender on the part of the Anglican Church of the Catholic order, tradition, faith or practice, that would tend to widen, instead of diminish, the gap which divides us from the Patriarchate of the West. (g) Inasmuch as the divisions of Christendom began by the breaking of the law of charity, the Anglo-Roman Union urges upon its members to refrain from all hostile criticism of other Christian bodies. All members, as far as possible, shall feel and act towards our Roman Catholic brethren, as though the separation created four hundred years ago no longer existed, and we were, as Christ wills us to be, one fold under one Shepherd.