

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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LONDON, CANADA, SATURDAY, MARCH 25, 1916

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THE CREED OF THE FUTURE

We have read recently divers speculations about the creed of the future. They were devoid of nourishment and were in fact but screeds colored by preconceived ideas and partisan bias. It is easy to say that the creed of the future will be up-to-date and shorn of symbolism and ecclesiasticism. This up-to-date creed has no relation to thought, and is simply a mannikin dressed so as to please the many, who believe in getting to the stars at the least possible expenditure of struggle and self-denial. The Rationalist opines that the creed of the future will deem the greatest of questions as insoluble, and will pay undivided attention to the temporal and physical happiness of man. It will take no account of the human instinct for God, and will leave the human heart in a wilderness of despair. This creed may satisfy the intellect for a time, but it will never satisfy the heart that has questions which only God can answer. This creed belongs to the fimes antedating those that worshipped the "unknown God." Some say that the creed of the future will be Protestant. But the sects of Protestantism have lost their hold in the minds and hearts of men, Christianity as manifested in chaotic sectarianism is absurd and self-contradictory. Let us look, says Mr. Mallock, at England, Europe, and America, and consider the condition of the native Protestant world. Religion, it is true, we shall still find in it; but it is religion from which not only the supernatural element is disappearing, but in which the natural element is fast becoming nebulous. It is indeed growing, as Mr. Leslie Stephen says it is, into a religion of dreams. And its doctrines are growing vague as dreams, and, like dreams, their outlines are forever changing.

ANOTHER ANSWER

It is obvious that, based upon a purely subjective conception of the Christian religion from which anything like final and moral and intellectual certainty is of necessity excluded, it can neither answer the questions of the heart, nor silence the doubts and perplexities of the mind. And it must be clear to all logical minds that with the absence of all reasonable certainty, the very fundamental claim of the Christian faith to be a divine revelation also disappears, by rejecting the authority of historic Christianity and making each individual the final and only judge of revealed truth. And when men put their own meanings upon Scripture, and set them up as oracles of heaven, confusion, disorder, wranglings, heresies, sects and finally indifference and no religion are the inevitable result. A doctrinal system which admits the disintegrating element of private opinion cannot possibly have a permanent hold upon the human heart. This is, we think, admitted by many non-Catholics who do not regard Protestantism as intellectually worthy of serious refutation.

THE TRUE ANSWER

The Church's message has undergone no change simply because the human heart is unchangeable and Divine Truth and God are unchangeable. It makes no compromise with the spirit of the world. And what the makers of up-to-date creeds forget is that, however much the conditions of life may vary, the fundamental moral needs of the heart are much the same in every condition and environment. And the Church satisfies these needs in a permanent manner. She recognizes the original taint of our nature and the consequent need of redemption. She tells man of God's grace and love. She imparts peace and removes the disquietude of the soul. Catholicism does not talk of reconciliation of the human heart with God; but it effects it by a definite process, exhibiting the reality of the redemption and the practical effect of divine grace upon the soul. She enables the soul to apprehend and assimilate truth. Again, certitude in religion is a fundamental human

necessity and the Church is alone in a position to supply it. But a short time ago it was believed that the Church an anomaly and an anachronism, had no future in the modern world. Carlyle in his day wrote its epitaph: "He who led his adherents into the desert and left them there, saw, when on the brink of the grave, that the Church doomed to die, had in it some unsuspected principle of vitality."

THE SECOND STAGE

We believe with the reformer that running the streets is for many a boy the beginning of a life failure. He should of course be at home learning his lessons or listening to soul-fashioning talk of his parents. But it is not so easy to inject this into the mind of a boy whose only playground is the street and whose parents, owing to the harassing work of keeping the wolf from the door, have no time for high thinking. It is discouraging to see energy that might be turned into useful channels frittered away on inanities. And it is very easy to talk platitudinously about it. Despite our good advice some of our boys drift into non-Catholic organizations because they have no such organizations among their own. They are attracted by the Protestant society that welcomes them from the streets and see no danger from the strange fellows whom they meet. But who is responsible? Are we not guilty of neglect if we allow our boys to break away from the influence of the Church and the companionship of other Catholic boys? Lully, the musician, was asked by Louis XIV. what he thought of his violin playing. "Your Majesty," Lully replied, "there are three stages in violin playing. In the first a man cannot play at all; in the second he plays badly; in the third he plays perfectly. Your Majesty has made great progress in the second stage." We think that much of our work among the boys is in the second stage.

ESSENTIAL

It cannot be too strongly emphasized that home training is the foundation of all education and of all true manhood. The teacher may help by personal influence, but the living forces that mould and fashion the human heart are the parents' prayers and example. Upon them rests the security of the family. When they permit its power to be weakened and its beauty tarnished they are undermining the foundations of society.

THE HOLY FATHER

It is a mere matter of fact that in the princely line of the Roman Pontiffs a larger and more precedent mind has ruled than can be traced in any school of statesmen, wise merely with the wisdom of this world. As Cardinal Newman has said: "If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable and has been happy in his anticipations, whose words have been facts and whose commands prophecies, such is he in the history of the ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ and the Doctor of His Church."

WAR DUE TO REJECTION OF CHRISTIANITY

CARDINAL BOURNE SAYS ENGLAND HAS HAD A LEADING PART IN RELIGIOUS REVOLT

Cardinal Francis Bourne, Archbishop of Westminster, in his Lenten pastoral letter, declares: "The world-wide war is the direct outcome not of the failure but of the rejection of Christianity." There is, he says, no nation guiltless in this respect. "England, indeed," the Cardinal states, "will be preserved from such forgetfulness of the teachings of Christ as to proclaim as part of public policy that moral evil is non-existent where the interests of the State are concerned, and that all means, right or wrong, honorable or dishonorable, may be employed when the needs of the country demand them." "But England has had her part, and a great and leading part, in the revolt against the fundamental tenets of Christianity in the sixteenth century and the subsequent logical rationalization of religion which in so many nations had destroyed Christianity altogether."—Catholic Columbian.

ST. PATRICK'S DAY

Ireland is finding herself in this night of deepest tragedy for European peoples. It required but the terrific impact of the hammer of Thor to weld North and South together in the indissoluble bonds of lasting comradeship. On the gory fields of France and Flanders, on the shore of Suva Bay, on the heights of death at Anzac, on the rocky slopes of the Belashitza hills in southern Macedonia, Unionist and Nationalist, Orange and Green, met as comrades in arms, animated by a common purpose, and rivals only in their reckless daring to maintain the fighting traditions of the Irish regiments. A little more than a year ago the ominous sounds of civil strife were heard throughout the land. Like evil omens of coming disaster, German newspaper correspondents overran Ulster, predicting dire calamity for Ireland and the British Empire. The story of the despatch of German arms to the rival Irish camps has yet to be told. It is no longer a secret that the prospect of civil tumult in Ireland convinced Germany that Britain's hands were tied and that her neutrality was assured in the event of a European war. What ever encouragement Carson's movement gave to the watching foe, Ireland has vindicated her honor and good faith in many hard-fought battles. Nothing can rob the Dublin and the Munsters of the glories of Mons and Suva Bay or detract from the fame of the immortal Inniskillings on Kevis Crest, where two companies held the Bulgars at bay for hours, until scarcely a man survived, while their comrades of the Tenth Irish Division fell back on the Tenth Line, against which the Bulgars were broken in vain. No longer Unionists and Nationalists, but Irishmen all, these political foes of yesterday have sealed with their blood an irrevocable bond of patriotism and written a new chapter in Irish history.

The festival of Ireland's patron saint falls on a date which heralds the promise of spring. For centuries the Celt has been looking for the dawn to break on "the holy hills of Ireland." Ireland has bred generations of patriots who have sought in vain to free their country from alien rule. And they followed as time when England, who had found Ireland a nation and made of it a province, went through a process of democratization, creating a new spirit, new conditions, and a new atmosphere in which Ireland's claims were for the first time understood and respected. But when freedom was within grasp disappointments came. Old prejudices and ancient feuds die hard, and Irishmen who had been weaned from physical force methods were beginning to look once more to the sword as the only friend of Liberty. It required the shock of a devastating war to restore the Irish problem to its proper perspective. The dramatic call to arms in defence of the rights of smaller nationalities and the horrors of an unprecedented war have accomplished what statesmen could not bring about: a closer union of the Irish people. Simple crosses mark the graves of the brave dead on the field of battle. But as Maeterlinck says, there are no dead. Those graves, with their wooden crosses, tell rather of the promise of spring, of the new life after the war. In Ireland men discern through the smoke of the guns the dawn of this new life "purpling the mountain and the stream." And they look forward to the crowning festival of St. Patrick's Day, when a nation once again, Ireland's voice will once more be heard in the Old House on College Green.—Toronto Globe, March 17.

THE PROVINCIAL TREASURER

In his first Budget of a year ago Hon. T. W. McGarry displayed courage with resourcefulness. He handled the vexed question of insurance company taxation with firmness, and tapped a new source of revenue by imposing a property tax of a mill on the dollar. No objections have been made even by the municipalities, which were called upon to collect the money. The income anticipated from this levy has been realized and the government has thus been enabled to contribute upwards of \$2,000,000 for necessary war purposes. Just so Mr. McGarry's operations in an uncertain war-time money market have served the Province well. By cancelling an opportune moment a maturing loan of \$500,000 in the London market, and borrowing the same amount in New York, he saved the people of Ontario \$125,000. In other words, the Province had the use of \$3,000,000 for nine months free of charge and a cash profit of \$1,000,000 in addition. This result was achieved by securing the money at a lower rate in New York, and by buying exchange on London in a highly favorable market. As a result of this and other timely loan operations by Mr. McGarry the Province approaches the end of the second year of the war with an unprecedented cash balance of from \$3,000,000 to \$4,000,000 in

hand. The Provincial Treasurer is taking no chances. He has made provident arrangements against the financial uncertainties of war time.

Mr. McGarry's second Budget reveals an accurate knowledge of the situation, economic and financial, and linked with this the courage to earmark another new source of revenue for public purposes. The tax on amusements will not be felt by the people and it will help to keep the Administration in funds against the necessity of increased expenditures largely occasioned by the war. The Provincial Treasurer properly asks that the government's hands should be left free regarding such war outlays of the future as a changing situation may call forth. The racing organizations are well able to pay the increased tax of \$1,250 a day on their meets. As Mr. McGarry says, the people will be ready to raise by further special taxation the \$800,000 a year of which the cancellation of liquor licenses will deprive the Treasury. There can be only approval for the decisive manner in which the Minister is assessing rich men's estates for the public benefit. As time goes on Mr. Hearst's wisdom in his choice of a Treasurer is amply demonstrated, for he has a colleague whose estimates of income and outgo are justified by time, who presents his case with judgment and fact, and who has steadily risen in the esteem of the public as of the Legislature. Mr. McGarry is one of the ablest, most eloquent and most forceful men in the Cabinet and will go far in Canadian politics.—The Toronto Daily News.

FRANCE HONORS SISTERS

FOUR MEMBERS OF RELIGIOUS BODIES CITED IN ORDERS OF THE DAY

Paris, March 6.—Four nurses were today cited in the general orders of the day of the army for exceptional devotion to duty.

A 15-inch shell burst within 30 feet of Sister Juliette Perdon while she was caring for wounded at Villers Cotterets during the bombardment of that place. She was covered with mud, but without showing any emotion continued waiting upon the sick and wounded and declined to leave the hospital until every person had been taken out safely.

Sister de Saint Martin, of the Order of St. Joseph de Cluny, was the chief nurse at Auxiliary Hospital No. 11 at Senlis. She remained at her post during the occupation of the town by the Germans. She visited the German wounded, and went through the streets in peril of her life to find a German military surgeon who was able to attend the wounded and sick in her hospital.

Mme. Carpentier, known as Sister Blanche, of the Order of St. Joseph de Cluny, remained there during the occupation, and was able by her courageous attitude to protect all those under her authority. She also worked indefatigably in assisting the doctors.

Mme. Octavie Malahende, who is Sister Marguerite, of the Order of St. Vincent de Paul, also remained in Senlis during the occupation and performed her duty continuously among the sick and wounded. Afterward she became permanently engaged in service among the hospital patients afflicted with contagious diseases, and has worked every day since, and often at night, without having had a single day's rest.

SOLDIERS AND PROHIBITION

Soldiers are under special obligation to show submission to the civil authority and to prove by their conduct that discipline ensures prudence and restraint. There is little objection among soldiers to the regulations which prohibit wet canteens. Probably 75 per cent. of the men in training would agree that it is wise to exclude liquor from the camps. They do object, however, and with reason, to discrimination against soldiers on leave. Imagine four young men in a hotel at certain hours: two in uniform and two without. Those in civies may order liquor, those in the king's uniform may not. Naturally the question arises, if a man who offers his life for country and freedom is to have a less measure of freedom than those who will not or cannot enlist. Moreover, many soldiers feel that the young men engaged in securing petitions to the Legislature for prohibition should have been in uniform. They feel, also, that young men who parade against the liquor traffic would do better to parade against German autocracy. It is against the young men only that this feeling prevails. The Daily News is explaining, not necessarily defending, the attitude of many soldiers. It is certain that the first duty is to win the war, and that every prohibition for Ontario is a secondary consideration. On the

other hand, it would be stupid to deny that the Committee of One Hundred are actuated by a single desire to serve their fellow-citizens. For the open bar there is no defense. To check the expenditure on liquor when all our resources are needed for the war is to do sound and valuable patriotic service.—The Toronto Daily News.

ANOTHER CONVERSION

Some months ago the conversion of a prominent Spanish anti-clerical was announced. Another noteworthy event of the same kind has recently stirred all Spain. Don Luis Talavera, the well-known Liberal Deputy for the Capital, has published in a letter to the Bishop of Madrid the solemn retraction of his past errors and misdoings, and announced his return to the bosom of the Church and his resolution to devote the remainder of his life and energies to repairing the damage he has done both by his example, his writings, and his speeches. As well as a free-thinker, he had been a Freemason, and this he sincerely repents. Senor Talavera also published his profession of Faith in all the city papers, and announced that if his Republican constituents thought he could not logically and honourably continue to represent them through his return to the Catholic Church, he would place in their hands his seat in Parliament.

Naturally, curiosity was excited to see how the Republicans would respond to this offer. But anyone knowing Spanish Republicanism need never have doubted for a moment. Spanish Republicanism is merely Masonry, free thought, violent sectarian hatred of the Catholic Church, in a political setting. Hence the immediate outpouring of the vials of their wrath on the Catholic Republican Deputy by such papers as El Pais and El Liberal. The latter bluntly told the convert his election was the work of Masons and free-thinkers, and therefore, his declaration deprived him of all right to continue in the Parliamentary representation of a Republicanism he did not represent. So now matters are quite clear. According to the party of religious tolerance and liberty of conscience and worship, a Deputy, in proclaiming himself Catholic, must cease to belong to organized Republicanism!—Los Angeles Tidings.

ANOTHER MASSACRE

On March 9 a band of Mexicans under the leadership of Villa crossed the international border near Columbus, New Mexico, attacked the town and the camp of the Thirtieth Cavalry, killing nineteen Americans, including seven soldiers, and wounding at least a score of persons. Some fifty Mexicans were slain on American soil and seventy-five were shot down in Mexican territory by the United States soldiers who pursued the bandits across the border. The incident aroused Americans to a great pitch of indignation and Mr. Lansing, Secretary of State, notified Carranza, through the latter's Ambassador Designate in Mexico, that our troops would go in pursuit of Villa, stating at the same time, that neither the cooperation nor approval of the First Chief would be asked. On March 10, President Wilson had this message sent out:

"An adequate force will be sent in pursuit of Villa, with the single object of capturing him and putting a stop to his forays. This can and will be done in entirely friendly aid of the constituted authorities in Mexico and with scrupulous respect for the sovereignty of that republic." On March 11, General John J. Pershing, commander of the Eighth Infantry Brigade in patrol duty on and about El Paso, sent the following statement to the Mexican officials at Juarez:

"It should be deeply impressed upon everybody that the only purpose of the entry of American troops into Mexico at this time is the pursuit and capture of Villa and his band of brigands. It is a most friendly act of assistance on our part. This should be fully recognized by all true friends of the *de facto* Government on both sides of the line. It is no time to indulge in idle theories about invasion. I gave the Mexican people too much credit for common sense to think they will not gladly accept our aid in eliminating an international outlaw."

On the same day, March 11, Carranza replied to Secretary Lansing's notice, through Aunua, Mexican Minister of Foreign Affairs. After deploring the massacre, he recalled forays made by American Indians into Mexico in 1880, 1884 and 1886, and noted that "an agreement between the Governments of the United States and Mexico provided that armed forces of either country could freely cross into the territory of the other to pursue and capture these bandits." Proceeding, the wily First Chief asked permission for Mexican troops to cross into the United States in pursuit of

Villa's bandits, "acknowledging due reciprocity in regard to the forces of the United States crossing into Mexican territory, should the raid effected at Columbus unfortunately be repeated at any other point of the border." In other words, the First Chief demanded unconditional permission to send his troops into the United States, and promised to allow our army to cross into Mexico, should another massacre of Americans occur!

Dispatches of the afternoon of March 13, carried Carranza's manifesto to the Mexican people, in which, according to the report, he declared:

"The Constitutional Government has given instructions to its confidential agent at Washington immediately to make representations that under no circumstances will any motive, be the reasons or explanations of the United States what they may, justify the armed invasion of Mexican territory without reciprocal rights being granted to the Mexicans, and that not for an instant will the invasion of Mexican territory or an outrage to its dignity be tolerated."

Late in the evening of this same day our Government made public its reply to the First Chief's request that his troops be allowed to cross into American territory. In the words of the document, permission was given for military forces of the *de facto* government of Mexico to cross the international boundary in pursuit of lawless bands of armed men who have entered Mexico from the United States, committed outrages on Mexican soil and fled into the United States, on the understanding that the *de facto* government of Mexico grants the reciprocal privilege that the military forces of the United States may pursue across the international boundary into Mexican territory lawless bands of armed men who have entered the United States from Mexico, committed outrages on American soil and fled into Mexico.

At this writing it is difficult to forecast the ultimate outcome of the affair.—America.

RELIGIOUS EDUCATION

Several years ago the mayor of a city in New Jersey speaking of education gave utterance to the following considerations: "We are all anxious about the children; we all wish to give them every advantage. But are we not on the wrong track in our present system of public instruction? Can there be morality without religion? And if we exclude religion, will not morality die at the roots? Will mere intelligence make up for character and moral worth? The Catholic Church at mighty cost has already made answer. That venerable institution declares for education, but for education which is complete, for education which includes God and religion, for education which will develop character and morality in the soul. We ask honest men: Which system is preferable?"

To this question proposed by a non-Catholic statesman, answers are being given by educators in every section of the country, and day by day it is becoming evident that underlying all the answers is the almost universal conviction that religious education is a necessity for the proper development of youth. Those who have given the subject any thought at all are frank enough to concede that only a system of education in which the religious element is included can turn out men and women in whose hands the country's interests will be safe. With President Hadley of Yale they are gradually coming around to the Catholic educator's view that it is folly to believe we are going to make the right kind of a citizen by providing a godless education and then adding on religion afterwards.

At the present time the appeal for some kind of religious teaching in the school is being made throughout the land. On all sides educators, who a few years back proclaimed the American Public School system a panacea for every social evil, are to-day as loud in their proclamation that the Public Schools have been a failure. A widely diffused popular education has not proved the blessing anticipated. In it as now adopted there is some great defect, a defect that has caused the system to be a disappointment from the very beginning. That defect is the lack of the religious element in education. Those to whom the destinies of the Public Schools are entrusted realize this more and more. The result has been that associations are being formed, books are being written, and resolutions are being framed, all with the purpose of bringing religion back to the school room. Such proceedings are viewed with no little interest by the Catholic educator—they prove the wisdom of the course he has pursued from the beginning, and perhaps, if convictions were given expression, those who not long since condemned the religious school as un-American would be found approving it as the only true American school, because the only safe one for the republic.—Boston Pilot.

CATHOLIC NOTES

The only estate left by the late Bishop Scannell of Omaha, were his insurance policies.

Msgr. James Sinibaldi has been appointed Secretary of the recently established Congregation of Seminarians and Studies.

The priesthood in the United States last year received additions at the average rate of one priest every twenty-two hours.

The beautiful College of St. Paul, near the Catholic University, the house of studies of the Paulists, was dedicated by Cardinal Gibbons, January 29th.

The Indian Mission at St. Francis, S. D. in charge of the Jesuit Fathers and Franciscan Sisters, was almost totally destroyed by fire late in January.

Death recently claimed another Catholic scientist, Dr. Finlay, who made the important discovery that the mosquito was the cause of the dreaded yellow fever.

A hygienic holy water vessel has been installed in the Pauline Chapel of the Vatican. It is so formed that the water drops continuously at a rate that can be regulated.

Rev. John G. Fitzgerald, rector of St. Stephen's Church, Brooklyn, N. Y., has been made a Chamberlain of the Papal Household, with the title of Monsignor.

The Rev. Joseph A. Langer, Catholic chaplain of one of the Württemberg regiments on the western front, has been decorated with the iron cross of the first class by special order of the Kaiser.

Father Kremer, S. J., Professor of Physics in Marquette University, Milwaukee, has successfully experimented with clay insulators, which will be substituted for those of glass and porcelain.

Jerusalem, the Holy City, was founded in the time of Melchisedech, about the year 2000 B. C. In the time of Alexander the Great it had about 120,000 souls; now it has less than 60,000.

Knights of Columbus of the Springfield, O., Council opened their new home recently, which is one of the finest permanent homes in the central part of the United States. The building, which is three stories high, cost about \$70,000.

William Markoe, now in his ninety-fifth year, is the oldest living American convert. He was born on July 25, 1820, and baptized by the famous Bishop William White, of the Episcopal Church.

Through the St. Vincent de Paul Society, a fund is being raised for the relief of the poor people of Mexico. This fund which already amounts to over \$12,000, will be administered through the St. Vincent de Paul conferences of Mexico and the American and Mexican hierarchy.

Cardinal O'Connell, of Boston, is planning a commodious office building to house all the diocesan bureaus so that they might be in constant touch with one another. At present an office force of 22 transact the business of the diocese in the Cardinal's residence, which he has temporarily vacated.

Having embraced the Catholic faith the Rev. Charles D. Meyer, formerly an Episcopal clergyman, was ordained subdeacon on Friday, Feb. 25, his thirty-first birthday anniversary, by Bishop O'Connor of Newark, N. J., at a Mass in the private chapel of the Bishop's home, South Orange. He was ordained deacon on Sunday, and will be ordained as a priest in June.

The diocese of Newport, Wales, has 70,000 Catholics in a population numbering 1,750,000. Protestants have all the wealth, place and power, and nearly all the education. Yet during the long episcopate of the late Bishop Hedley, O. S. B., an average of nearly two hundred converts were received into the Church each year.

Father Bertrand, P. F. M., of the diocese of Nagasaki, says that although Buddhism is prevalent, Shintoism is the great enemy which the priests have to combat. This is the religion of the Emperor, and the Shintoists seeing in the Emperor a divinity, naturally cling to the superstitious rites which he favors.

It is estimated that there are now 70,000 Catholics in Japan. Descendants of the ancient Christians number about 40,000; the remainder are converts made by recent apostles. Members of the Paris Foreign Mission Society, Dominicans, Franciscans, Marianists, Trappists, and the Fathers of the Divine Word are engaged in this difficult field, as are many nuns, who work among the women, children, lepers and sick.

The Very Rev. Joseph Oster, C.S.S.P., formerly provincial of the Holy Ghost Fathers in America, has been appointed Prefect Apostolic of the islands of St. Pierre and Miquelon. This interesting mission, belonging to France, yet so near the continent of America, has 8,000 Catholics in summer and 4,000 in winter. Most of the fishermen reside on the mainland during the cold season. Nine priests, seven chapels, four stations and six schools constitute the mission property.

A FAIR EMIGRANT

BY ROSA MULHOLLAND
AUTHOR OF MARCELLA GRACE: "A NOVEL,"
CHAPTER XXII—CONTINUED

"What is your place?" asked Shana smiling.
"The place of a tenant with his landlord," Bawn said, with an answering smile.

"You do not speak at all like a common farmer person," said Shana.
"I try to do better," returned Bawn, with an irrepressible gleam of fun in her eyes.

"I suppose America is a very level place," said Shana.
"Very."
"Well, I do not object to that if all farmers' daughters are like you."

"She is generally very lonely, and always glad to see a visitor. At present my cousin Rory is at home, and a young lady is staying there, and Tor is more lively than usual."

"It was a gallant thing to do," said Bawn, with a sudden vivid recollection of having heard another man say that he had taken a similar step and for the same purpose.

"Do all the young men of the British Isles go out in emigrant steamers to learn how the emigrants are treated, and with the intention of talking about it in Parliament?"

"The impudent old nag!" said Andy to himself, as he followed him back to the field, "to be passing his remarks about her at all, at all."

"No!" Bawn said, turning once more to her labourers, where they had begun to fill another gap.

"Miss Ingram—you see I have heard your name—I intended to send in my card, but—meeting the mistress before I reached the threshold—"

"You are too good, Major Batt," said Bawn from the depths of her sun-bonnet.
"May I ask if you have got anything to sell?"

"Oh! it is it? Thank you for the hint. Anything of that kind is so precious to me. By the way, as you have mentioned them, perhaps you would look at my pigs, Major Batt."

"Now, Andy," said the latter, as they paused at the new wooden pigsty which had been built during the last few days within a desirable distance from the house.

"Oh! begorra, major, ye have hit the nail on the head. An' it's a tarble pity, isn't it, now? Only for them pock-marks—bad luck to them!"

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"The clear eyes and honest, frank smile were enough. Herbert laid his hand trustingly on Brother Virgil's and hopped along on his crutch at his side, while Jack and Fred followed."

"Herbert watched everything with interest and noticed the perfect order and respectful attention of the boys."

"Herbert was abashed. They were all so sincere, and Brother Virgil stood smiling at him."

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"The clear eyes and honest, frank smile were enough. Herbert laid his hand trustingly on Brother Virgil's and hopped along on his crutch at his side, while Jack and Fred followed."

"Herbert watched everything with interest and noticed the perfect order and respectful attention of the boys."

"Herbert was abashed. They were all so sincere, and Brother Virgil stood smiling at him."

"Herbert's eyes, which were full of tears, flashed as he replied: 'It ain't the fall, it's being laughed at.'"

"No!" Bawn said, turning once more to her labourers, where they had begun to fill another gap.

"No!" Bawn said, turning once more to her labourers, where they had begun to fill another gap.

"No!" Bawn said, turning once more to her labourers, where they had begun to fill another gap.

CAN BE SAVED AND CURED OF DRINK

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To have seen one you love, going down this road to ruin, and to have heard him try to laugh and joke away your fears...

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I will send free trial package and booklet giving full particulars, testimonials, etc., to any sufferer or friend who wishes to help. Write today. Plain sealed package. Correspondence sacredly confidential.

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The little fellow lay motionless on his pillow, every hour growing whiter as the life-blood drained out of his poor, little body. He asked to see the priest, who came, but dared not give him Holy Communion, for he was growing too weak to swallow even water. Drop by drop the life current came, and the medical skill of several doctors was unable to stop the flow. All Friday night, all Saturday, the family watched and wept, and their angelic boy grew weaker and weaker.

He smiled and spoke to them all. "It is like Heaven," he said. "To know we are all Catholics, and will meet God and our Blessed Mother. Don't cry for me. I am not afraid. I am not suffering a bit either."

The priest said: "Herbert, isn't it happy to think you have brought your whole family, eight souls, to the true faith?"

"God did it," said the little martyr. "I'm so glad He made me lame!"

On Sunday at noon, just five minutes before he died, he smiled into his mother's face and closed his eyes. It was his last smile! His features, pale and wan, never lost that expression, and it seemed as if his life-blood had drained out at last in the cry of his resignation:

"I'm so glad God made me lame!"

Could the angels have failed to lift up that little soul to the bosom of God, where he was surely placed among the apostolic martyrs whose zeal converted the world?

THE COMMUNION OF SAINTS

Rev. Albert Muntach, St. Louis University, in Our Sunday Visitor

The doctrines of our Holy Faith besides forming a strong and well-knit system of truths appealing to the intellect, possess also a charm and an aesthetic value that satisfy legitimate aspirations toward the beautiful. It is pleasing to contemplate any structure of solid intellectual truths. It should be even more satisfying to consider such a system when it is composed of eternal verities. The Catholic religion presents its adherents with such a body of truths.

One of the inspirings teachings of this religion is that concerning the Communion of Saints. By this phrase we mean that those who are still members of the Church militant on earth, those suffering in Purgatory, and those triumphant in heaven, form one body and spiritual union.

What a wonderful feeling of strength should possess the Catholic heart at the remembrance of this wholesome truth! There is always a consciousness of power in recalling that others are with us in the same work, and in the same society striving towards the same end.

It is true, indeed, that the Communion of Saints is a spiritual union, a union of souls. But yet there will be born in the soul a strong hope for help and encouragement in the spiritual combat, when this splendid verity is rightly considered. For ours is not a struggle against armies in battle; but it is one against unseen enemies who are plotting the destruction of man's supernatural life. These enemies are laying constant siege to the citadel of the soul. They are striving to despoil it of its real life—the life of sanctifying grace. To offset these crafty schemes we need soul power, supernatural strength and uplift that come from fervent prayer, from the intercession of the Saints and from the consideration of their victories over the wiles of the evil one.

The Communion of Saints is in fact—a holy fact and one of surpassing significance to every tempted wayfarer through life's stormy pilgrimage. That there is such a union of the three divisions is a manifest fact contained in revelation. Christ in our common head—the head of the crowned ones in heaven, of the suffering souls in Purgatory, and of those still working out their salvation on earth. We have all been invited to share the same glorious heritage. We are all children of the Saints. Under our leader, Christ, we are all journeying forward to the same eternal reward.

Do we sufficiently think of this blessed truth? We may often ask ourselves with profit to our souls "what are the blessed ones doing for me beyond the starlight?" They are praising the Lord, indeed, and they sing their "Holy, Holy, Holy," before the face of the eternal God, but they are also praying for me. What are the loved ones in purgatory doing for me? They are suffering for their sins indeed, but they are also expecting their swift delivery from the dread abode, by the help of my prayers and good works, and the devout hearing and offering of the Holy Mass.

The fruits of this Communion of Saints, therefore, enrich especially the members of the Church militant and suffering. The former are aided by the merits and the intercession of the Saints in heaven; the latter are benefited, in turn, by the indulgences and good works which our devotion prompts us to offer for these departed brethren.

Blessed indeed this doctrine of the Communion of Saints! Though still subject to the things of time and clothed in the flesh, our conversations and our aspirations may be in heaven. For, there are the brethren who have gone before, there are those who have been crowned with the crown of perseverance. At the same time we are linked with bonds of holiest love to those in the prison chambers of expiation. We may offer them the immense fruits of the sacrifice of the

altar which is continuously celebrated unto the joy of the Church triumphant, for the strength of the Church militant, and for the comfort of the Church suffering.

MINISTER SEES WISDOM IN THE "CONFESSION" IDEA

Rev. E. H. Stevens (Bapt.)
The Sioux City (La.) Journal, Feb. 21, 1915.

God so made the human heart and determined relations between man and man that he hungers to hear the word of absolution even though it is spoken by his brother man.

To ignore this is poor psychology. It does not recognize the nature and the laws of the mind. The early Christians, centuries before the days of compulsory priestly absolution, appointed grave presbyters to hear the confessions of voluntary penitents.

It is folly to minimize the office of absolution because some ecclesiastics have abused it. Who have abused the office more, the men who have used it, though mistakenly, or those who have neglected it almost entirely? Protestants must get back to the first principles of human nature and good religion.

A dying man wants human sympathy, and the declaration with human authority that both God and man have forgiven him. To leave such a man feeling that the minister in the case is quoting scripture and has not the courage to speak out like a prophet that he forgives him, and that God forgives him, that his absolution is on the condition of true repentance, absolutely assured, is a piece of ecclesiastical coolness that is born of ignorance and stupidity.

In the name of God absolve the penitent. Let him have peace.

The confessional may be any place whither two or more men meet. Sometimes it is the great cathedral, more often the humble chapel, and again afar from civilization under God's sky on the mission field, and where there is a confessional that compares with home, where, on bended knee we pour out our heart's sorrow to our mothers confessor.

THE ONLY WORD HE KNEW

Mons. Bickerstaffe-Drew, who under the pseudonym of John Ayscough has written some splendid novels, is now a chaplain with the British Expeditionary Forces in France.

The following touching and terrible account which he gives in the London Month of administering the last Sacraments to a dying Polish boy on the battlefield is one of the most dramatic descriptions that of movement, and yet, alas, not killed. They had found him early to-day, lying on his face in the dank sodden woods; his body sodden and dank, too; all gangrened now from head to foot. Through five horrible nights of pitiless rain he had lain alone, unaided, unattended, slowly rotting from youthful life to inevitable death. Pitiless Jesus, what a purgatory for such little faults as his! He could not move; he could only lie upon his face and wait.

He had no French, little German, but enough of the latter to confess himself. He could not move, and the priest could only lie down beside him in the blood-reeking straw, to get near enough to hear the sobbing whispers of his confession.

He had no beauty nor comeliness, like a Greater than he; only a big, once strong body, all rotted now; an ungainly head, of a low mentality as to shape; lips green and terrible; eyes like the eyes of an ox—slow, large, inexpressive; and the one expression in them, "Why?"

He had no talk of home—of father, mother, brethren, or of Fatherland; no talk of any sort; hardly words enough to confess himself. And no time; the dregs of life almost all spilled at life's threshold. Yet he confessed, as though, throughout the night of anguish, he had been preparing for the chance encounter of a priest; or, if not, for the certain coming of the Great Priest of all, who surely would not suffer him to die alone. Then the anointing. He tried to turn outward the palms of the terrible hands on which he lay, but could not. He tried, with awful endeavor, to turn his head for anointing of eyes and nostrils and mouth, but could not. All that remained to him of power he used to lift himself, as he lay face downward, at each recurrence of the Name ineffable, in the Latin Office; and each time he forced the stiffened, frightful lips to form the sound of the Name incoherent—Jesus! Jesus!

All the rest of the Latin was to him incomprehensible; but that supreme word he knew, and waited for; and for every recurrence of it he was ready; and the great, half-dead boy obeyed the dying will and undying

loyalty of the simple peasant-soul; and slowly, with awful insistence, the soul bade the body lift itself, and the bowed head bowed lower, and the fearful lips formed themselves into the sound that is for the saving of the nations; Jesus! Jesus. . . . "merisicordia!" So that the old priest, lying beside the dying lad in the blood and straw, shrank almost, for truth and reverence, from uttering it, knowing that to whose It is was there, and that the Greater Priest than he was waiting for that loyal soul to fold it to his Heart. And at the last recurrence of that Name, the Polish, peasant-warrior, feeling himself called to the Great Peace, twisted the ghastly, gangrened lips into a childish smile, lifted himself in a supreme effort, bowed his head at his King's feet, and whispering "Jesus!" needed no further speech of ours.

About the dead lad, who had died in no quarrel of his country's, but in that of one of his country's despisers, at the hard, plain call of sheer obedience, hung the terrible odors, such as Nature would have told us should be there, but such a fragrance as those who know the sweetness of the Name he worshipped might expect.

THE ANNUNCIATION

How pure, and frail, and white,
The snowdrops shine!
Gather a garland bright
For Mary's shrine:

For, born of winter snows,
These fragile flowers
Are gifts to our fair Queen
From Spring's first hours.

For on this blessed day
She knelt at prayer;
When, lo! before her shone
An Angel fair.

"Hail Mary!" thus he cried,
With reverent fear;
She, with sweet wondering eyes,
Marvelled to hear.

Be still, ye clouds of Heaven!
Be silent, Earth!
And hear an Angel tell
Of Jesus' birth.

While she, whom Gabriel hails
As full of grace,
Listens with humble faith
In her sweet face.

Be still, Pride, War, and Pomp,
Vain Hopes, vain Fears,
For now an Angel speaks,
And Mary hears.

"Hail, Mary!" lo, it rings
Through ages on;
"Hail, Mary!" it shall sound
Till time is done.

"Hail, Mary!" infant lips
Lisp it to-day;
"Hail, Mary!" with faint smile
The dying say.

"Hail, Mary!" many a heart
Broken with grief
In that angelic prayer
Has found relief.

And many a half lost soul,
When turned at bay,
With those triumphant words
Has won the day.

"Hail, Mary, Queen of Heaven!"
Let us repeat,
And place our snowdrop wreath
Here at her feet.

—ADELAIDE A. PROCTER

THE CHURCH ON SPIRITISM

The Catholic attitude regarding the spiritualistic claim of communication with the dead was clearly stated by the Rev. Michael Gavin, S. J., in a sermon delivered recently in a London church. The preacher added a word of grave warning to Catholics whose curiosity or temerity may lead them to attend spiritualistic meetings or seances:

"That saints and angels may assume a human body, or what looks like it, and communicate with friends on earth, we know from the lives of saints. Such communication has not been uncommon. The greatest writer in the Church, St. Thomas of Aquino—and we always follow his authority with safety—teaches that the saints have power from God to appear on earth 'at their pleasure.' Catholics know that saints, when they do appear, have an object in their communications. The fact of the appearance of a saint or a demon, or a soul from purgatory, is proved by the ordinary laws of human evidence. You are not asked to believe in those apparitions unless evidence in their favor convinces you. Every sensible man will readily admit that no saint is likely to appear at spiritualistic seances at the bidding of any man who may chance to ask it. Can the souls in purgatory appear on earth? The Church gives the answer—Certainly, with God's permission. Just as you prove miracles by the laws of evidence, you prove the appearance of souls in purgatory by the ordinary laws of evidence. Souls in purgatory are holy and are united to God, and they appear to ask for prayers or to give a warning, but that they can or would, appear at the bidding of a man to whom you may pay a certain sum, no one in his senses could for one second admit."

In conclusion, the preacher asked what benefit the human race had derived from these spiritualistic communications. "Some men and women," he said, "have been brought to believe in the reality of the spiritual world after death, who did not believe before, and that is a solitary advantage which can be pointed to by the votaries of this diabolical system of imposture, spiritualism

cannot point to one single discovery in art, in science, in history, in medicine, or in morals, which can benefit the human race. They can point to many ruined bodies and souls brought about by these communications. The late Monsignor Benson was much interested in spiritualism, and had written against it. He calls it a religion. If it be a religion, what are its tenets? What are the truths it proclaims? First, the spiritualist admits God's existence. Whether He be the God of the Christian I cannot say. The spiritualist denies Catholic doctrine. The spiritualist is the enemy of the Catholic Church, as we may expect. The spiritualist denies clearly and emphatically, and in so many words, the eternity of suffering which is an article of faith. The spiritualist denies the Divinity of Christ. He admits that Jesus Christ was the most perfect being that ever trod the earth, but denies that He was God. Jesus Christ was either all He claimed to be, the eternal Son of God, or He was the greatest impostor that ever cursed this world. I close with a word of warning. If you value the salvation of your soul, and the health of your body, shun everything that savors of spiritualistic communication. Avoid the seance; the stench of corruption clings to it, the atmosphere of hell is all around it. It is the work of the devil, and the devil is the father of lies"—N. Y. Catholic News.

JUDGED BY ITS FRUITS

Mr. Thomas Churchill, former President of the New York Board of Education, delivered the other day a remarkable address before a convention of School Superintendents held in Detroit. He took as his subject the failure of our Public schools to render to the public the service expected of them. Speaking as an expert who had personal experience in regard to educational matters he declared that our Public schools are failures. "There never was since the nation was born," he said, "so widespread and definite a protest against the failure of our schools." It is a case of judging a tree by its fruits. The fruits as enumerated by the former President of the New York Board of Education are far from inviting. He thus catalogues them:

"Cities misgoverned, public lands stolen, whole provinces selling their votes, juvenile crime increasing, colleges bending their necks for the yoke of rich men's foundations, periodicals reeking with salacity, the drama smothered in sex-madness, and prominent employers informing the newspapers that the school children can neither read, nor write, nor spell, heads of state departments of education confessing that 'the lives of school children are wasted'—all these things are weakening the American faith in public education."

This is a startling arraignment of an educational system that annually costs many million dollars. Mr. Churchill urges that our schools turn out real men and women and not merely persons whose heads are stuffed with odds and ends of ill-digested book knowledge. But how can this be accomplished when what makes most for the upbuilding of character is under a strict taboo in our Public schools? There was a time when this taboo had no place in our Public schools. That was eighty-odd years ago. At that time no one could have dreamed up an indictment such as that formulated by Mr. Churchill—N. Y. Freeman's Journal.

LIVING BEYOND ONE'S MEANS

Archbishop Glennon says that one of the dominant weaknesses of our day is living beyond one's means. Spending more than we earn is a form of injustice, for some one must suffer through our folly. Unpaid debts are generally the result of living beyond one's means. And bad debts are only another form of retaining ill-gotten goods. Restitution must be made as soon as possible.

There is little hope for the future of the young man who starts out by accumulating debts and the bad habits that usually go with them. He takes no thought of the morrow while enjoying the pleasure of today; but the morrow comes and brings its penalties for spendthrift imprudence. Opportunities are closed to the reckless spender, and he finds himself bound by thriftless habits and unable to "get anywhere" in life. He pays the penalty of his recklessness in a lifetime wasted in fruitless struggle.

The number of persons dependent on charity in our cities is on the increase. A statistician has calculated that only about one person in ten saves any money even during his years of greatest earning capacity. In our large cities one person out of every ten who die is buried in a pauper's grave. The appetite for pleasure, for fast living, is growing instead of decreasing. The children of to-day spend much more for entertainment than did their fathers. And there is little likelihood that the tide will turn soon. We are becoming a nation of money-mad financiers on the one hand and spendthrift pleasure-seekers on the other. Both vices lead to dishonesty. But the spendthrift who lives beyond his means is doubly dishonest. He wrongs not only his creditor, but himself. And he prepares himself to become a further burden on society in his declining years.—True Voice.

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THIS WASHER MUST PAY FOR ITSELF

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but, I didn't know anything about horses much.

So I told him I wanted to try the horse for one month. He said "All right, but pay me first, and I'll give you back your money."

"Well, I didn't like that," I said. "I'm afraid the horse wasn't 'all right' and that I might have to trouble for my money."

So I didn't buy the horse, although I wanted it badly. Now this set me thinking. You see I made a mistake. I bought a horse—this 1900 Gravity Washer.

And I said to myself, lots of people may think about my 1900 Gravity Washer as I thought about the horse, and about the man who sold it.

But I'd never know, because they wouldn't write and tell me. You see, I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair to let the most people try my Washing Machines for a month, before they pay for them, just as I would a horse.

Now, I know what our 1900 Gravity Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than the time they can be washed by hand or by any other machine. I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that without wearing the clothes. Our 1900 Gravity Washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, fray the edges nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a fine pump might.

So, said I to myself, I will do with my 1900 Gravity Washer what I wanted the man to do with the horse. Only I won't wait a few months in wear and tear on the clothes alone. And then it will save you 75 cents a week over that washwoman's wage. If you keep the machine clean, and let me see it, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50c a week till paid for. I'll take that cheerfully, and I'll wait for my money, until the machine itself earns the balance.

Drop me a line today, and let me send you a book about the 1900 Gravity Washer that washes clothes in six minutes.

A. D. MORRIS, Manager 1900 WASHER COMPANY 357 YONGE ST. TORONTO

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DAVISVILLE, ONT.

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HERBERT H. BAUER.

Gin Pills are 50c. a box or six boxes for \$2.50 at all druggists. Sample sent free if requested.

SHE DARKENED HER GRAY HAIR

A Kansas City Lady Darkened Her Gray Hair and Stimulated Its Growth by a Simple Home Process

She Tells How She Did It

A well-known resident of Kansas City, Mo., who darkened her gray hair by a simple home process, made the following statement: "Any lady or gentleman can darken their gray or faded hair, stimulate its growth and make it soft and glossy with this simple recipe, which they can mix at home. To half pint of water add 1 oz. of bay rum, 1 small box of Orlex Compound and 1 oz. of glycerine. These ingredients can be purchased at any drug store at very little cost. Apply to the hair every other day until the gray hair is darkened sufficiently, then every two weeks. This mixture relieves scalp troubles and is excellent for dandruff and falling hair. It does not stain the scalp, is not sticky or greasy and does not rub off. It will make a gray haired person look ten to twenty years younger."

A Health-preserving delight

The use of Lifebuoy Soap makes the bath a supremely soothing pleasure as well as a health-insuring delight. The cream of pure oils gives a velvety lather that is cleansing and healing. The very mild carbolic solution means a perfectly healthy skin. The odor vanishes in a few seconds after use.

ALL GROCERS SELL—

LIFEBUOY HEALTHY SOAP

FIVE MINUTE SERMON

THIRD SUNDAY IN LENT

"Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall." (Luke xi. 17.)

Our Lord was proving that He did not drive out devils by aid of the devil, and pointed out that wherever strife, emulation and division prevail, desolation and destruction must inevitably follow. He took as His illustration a kingdom divided against itself, the people being engaged in civil war; and He argued that it was impossible for the devil to be helping Him to drive out devils.

These words may, however, teach us another excellent lesson, viz.: that if we suffer discord to reign within us, we must expect nothing but misery. Yet such discord is very common; it is a state of discontent, due to absence of peace of mind, in spite of the enjoyment of temporal prosperity. We want to serve God without denying ourselves; we accuse ourselves again and again of our faults, repent of them and mourn over them, and then commit them afresh.

This discord entered into us with original sin, since which time, as St. Paul says, the flesh has been warring against the spirit; and we can overcome this inward disturbance only by the grace of Him who has crushed the serpent's head. It ceases to torment us when what is good and noble in us has obtained permanent dominion over what is evil and base. If with our whole mind and strength we are in union with God, peace and harmony will reign in our hearts and make us happy, for we shall be freed from that inward discord that drags us this way and that, now to what is good, and now to what is evil, and is an incessant source of restlessness and spiritual misery.

If we wish to avoid this inward discord and discontent, this sense of unhappiness at heart, we must be resolute. First of all try to ascertain clearly what God wants of you; for where there is no real recognition of His will there will be constant uncertainty and questioning whether we ought to do this or that; and in such a state of doubt determined action is impossible. A man, wandering in the dark in an unknown locality, cannot take a decided step forward. We need, in the first place, a definite knowledge of our duties, and our reason will enable us to obtain this. It is, therefore, most essential to avail ourselves of every opportunity of developing our reason. The less training is bestowed upon our reason, the more apt is our imagination to run riot, and imagination is never a safe guide to tell us our duty. We may strive in vain to be pious if we allow our imagination to decide what is our duty; for it is easily influenced by sensuality and self-love, it is ready to take a false view of things and to regard what is absolutely wrong as permissible, or even as good and noble. No inconsiderable part of modern literature bears witness to this truth, for barefaced wickedness is often represented as harmless and justified, whilst the moral teaching is so distorted, and absurd eccentricities so highly praised as genuine virtue, that it is really no wonder if uncritical readers store up in their minds the most contradictory views regarding morality. The peculiar moral teaching in such books is no whit better or less injurious than downright immorality. Even if the teaching has a good tendency, making for virtue and piety, it is not on that account much less dangerous than if it diverges altogether from the right path; perhaps it discovers sins where there are no sins, and makes exaggerated demands upon its victims, plunging him into deep depression, because he is unable to comply with these demands, and, by robbing him of all courage, it leads him astray from what is good. A truly religious training of the intellect is most essential to give us clear and definite principles regarding our duty. When you have once recognized something as a duty, pleasing to God, "Be strong in the grace which is in Christ Jesus" (II. Tim ii. 1.)

When you have made a good resolution, be true to yourselves and to Christ; do not waver to and fro. Doubts may arise within you, and various opinions and temptations; hours may come when you are inclined to change your mind, since what appeared at first to be right may seem doubtful and uncertain. Do not yield to these temptations; renew your resolution that you formed after due deliberation and after earnest prayer.

To act in one way to-day, and in another to-morrow—to sow to-day and to root up to-morrow, to build to-day and to pull down to-morrow—all this leads to nothing, especially in striving after piety. If we go on in this way, one day will pass after another and the day of our death will find us as devoid of merit as the day of our birth. Be strong to resist all feckleness that is due to your own changes of mind.

Be strong, too, against feckleness due to outward influences. It is not much good to have a pious heart if it is not at the same time steadfast. If it were our lot to be always with friends like ourselves, anxious to lead good lives, then it would be easy enough to be good. If we always had a hand to guide us, or a voice to warn us, our own want of determination might be replaced by that of others. But a Christian has to go out into the world and stand his ground there. It is not difficult to be resolute in quiet retirement, but to abide by what has once for all

TEMPERANCE

PROHIBITION IN RUSSIA

MEMORIAL

"On the report of the Most Holy Synod as to the desirability of keeping in force for the future and in all places the prohibition of the sale of spirituous drinks, most humbly presented by the Synodal Chief Procurator on April 27, 1915, at Tsarskoe Selo, the Emperor deigned to write in his own hand: 'The sobriety of the nation is a hopeful foundation for its power and well-being.'

THE HOLY SYNOD'S MOST HUMBLE REPORT
"Your Imperial Majesty, Great Tsar: The prohibition of the sale of spirituous drink, realized by the most high will of your Imperial Majesty, has placed your faithful nation in heretofore unknown conditions of a new, sober life, and has bestowed upon Russia countless benefits. It has restored to the Russian people the full recognition of its sacred duty before God and history, in view of the importance and responsibility of the momentous period through which we are passing; it has created in its God-born soul a love for the eternal sanctities, for the Orthodox Church, for the Orthodox Tsar, and for the Orthodox-Russian native land.

The ecclesiastical authority, in the person of the Most Holy Synod, which has to guard these great spiritual treasures of the Russian people, cannot help registering its feeling of deep satisfaction when observing the fact of Russia's moral regeneration. From wide information it can be seen how, according to your Majesty's wishes, the Russian people, from whose weakened will-power have fallen the chains of alcoholic servitude, has turned its soul towards the Temple—that soul which, in its sobriety, you have actually led out from the dungeon of misery. There has awakened in it the fear of God, and reverence for sacred institutions and ordinances. The ancient faith and religious zeal are renewed; the industry of the population and the productivity of labor have visibly been increased; crimes have diminished; bright holy days are no longer darkened by excesses; quarrels have ceased; all the nationalities of many-tongued Russia have grown into a one-souled family, ready to the last drop of blood to beat off the impudent attack of the enemy. In social relations greater strictness and purity of morals may be observed; peace and quietness are reigning in families; parents have rescued their children from perishing, wives have found their husbands, children their parents. In short, the face of the Russian land seems changed. The moral self-confidence of the nation has been raised, and in it has been created a serious, purely religious attitude towards the trials sent upon it by God. All this has strengthened our physical and moral energies, which find their forcible expression in the

ACHIEVEMENTS OF OUR VALIANT AND VICTORIOUS ARMY.

It is difficult to rehearse and count up all the beneficial consequences, so deeply penetrating life, which have come from the great historic act of turning Russia sober. But one cannot help seeing that with the complete sobriety of the Russian people are associated its manifold essential interests, and, above all, the awakening and development of that invincible spirit of Faith which has ever saved Russia. We confidently believe that the dawn of the sober, industrious life, which is breaking in these days of our countless trials sent down upon us by God's providence, will shine forth with the glow of those creative powers, which lie hidden in the soul of the Russian people, to be fully awakened in the days of peaceful development.

At the same time the Holy Synod cannot pass over in silence before your Majesty the sense of anxiety provoked by the efforts of those so-called friends of the public good, who are striving to maintain the free sale at least of beer and wine. Just when the nation almost unanimously expresses its joy at being saved from alcoholic slavery, arrested in its destructive and deadly course by the mighty act of your Imperial word, some persons, interested for some reason or another in the spread of alcoholic drinks, are trying to make a breach in the obstacle before them, through which alcoholism would soon find its way back to the people, and take possession of them more than ever. This danger is especially great because of the seductive taste of these drinks, the use of which is attended by results no less disastrous than accompany the use of distilled liquors. Hence neither beer nor wine can be reckoned useful allies in an honest struggle against alcoholism.

Therefore the Most Holy Synod, in the name of the pastors and congregations, bowing before the great historical act of your Imperial Majesty directed towards making Russia sober, considers it to be its sacred duty to address to you, great Tsar, the universal prayer that the prohibition of all alcoholic drinks should in the future preserve its active power for the weal and salvation of your faithful Russian people.
Signed:
"The humble servants of your Imperial Majesty."
Vladimir, Metropolitan of Petrograd and Ladoga.
Flavian, Metropolitan of Kiev, and eight other Bishops and Arch-

bishops.—Catholic Temperance Advocate.

RARE FRIENDSHIP

A touching story of two friends is told by William Beatty Kingston in his "Journalist's Jottings." They were two officers in the English army who quarreled about some trifle, and although they had been the closest of comrades, became in consequence entirely estranged. The fact of their separation was extremely bitter to both of them, and one Christmas day one of them received from the other a card bearing a dove with an olive branch.

The recipient kept the message by him for a twelvemonth, and on the following Christmas sent it back to his fellow officer, who in turn laid it aside for a year, and then dispatched it on the next anniversary.
Through three successive decades, at each Christmastide, the mute messenger was regularly sent in token of continued friendship, until a year came when it was forgotten because the present possessor was too harassed by financial losses to remember it. In the course of the Christmas week, however, his wife came upon the card and sent it off to her husband's friend, with a newspaper cutting referring to her husband's bankruptcy. The returning post brought her a letter enclosing a thousand pounds, and explaining that the sender had just come into a fortune, and that in return for this trifling sum, intended for his old friend's rescue, he should keep the Christmas card as his most precious possession.—Intermountain Catholic.

QUITE A CHANGE

Who would have thought, only a year or two ago, that the city council of Rome would pass by acclamation an enthusiastic vote of welcome to a Cardinal of Holy Roman Church? Yet that is what happened just after Cardinal Meyer had arrived. What ever political tendencies may find expression for the moment in notices from news agencies or elsewhere, that is a simple fact, which shows that things are not as they used to be in Rome. And the wonderful stories, which continue to come through from the front, show that the same must be said of all Italy. Here is an authentic one:
A company had gone ahead a bit and dug themselves into a sheltered and apparently secure position on the edge of a hill. An enemy shell

came and demolished the foundations on which their carefully prepared retreat rested; and it went slithering down into the valley. They slithered too, but picked themselves out of the debris and found that there was not one badly hurt. Having called the roll, the officer in command, seeing how badly shaken up they were, told them to get back to the canteen and have a tot before beginning all over again; and he gave them the money for it. After a short consultation the men said they would like to put the money by, if they might, and use it for votive candles to the Madonna for their miraculous escape. The officer agreed that it was miraculous, but sent them off all the same, saying that they would, all of them, carry

LOVELY EASTER CARDS GIVEN AWAY

Neat and thin, with unbreakable crystal, solid nickel case, with Scott's reliable compass set in steel guaranteed time-keeper, for selling only \$2.50 each. These lovely Easter and other fancy cards you ever saw—hundreds of the prettiest new designs, all in brilliant colors, with gold and silver. At 5 for 25c. These cards are wrapped up so fast as you can show them. Write for how many of these cards can be mailed for 10c. extra. We send you Watch or Watch and Fob. Free post. THE GOLD MEDAL CO., Dept. R. 65 Toronto, Ont.



Don't Worry Over the Shortage of Help!

Write for illustrated booklet. Just say "Please send me information about the Empire Mechanical Milker". Address Dept. K

EMPIRE Mechanical Milker

One man with a double unit "Empire" Milker can milk from 10 to 15 cows in half an hour—and keep it up! As one man can handle two double units, milking becomes a short and easy job instead of long and tedious one. Think of the wages it will save!



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You will enjoy your stay at the House of Plenty!



RATES
\$2.50 per Day up American Plan
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Special attention to the comfort of ladies and children traveling unaccompanied.

SOME people who travel profess to regard hotel accommodation as something that must be tolerated—one of the penalties of travel. But no guest who sojourns at the Walker House, Toronto, can long retain such an idea. Our service is enjoyable every detail of it. Your comfort and convenience are our chief concern, and every employee is imbued with correct ideals of his duty in helping to keep the service of the house working efficiently. We are anxious to maintain the reputation of the Walker House as the Toronto Hotel from which a guest goes with reluctance and with the determination to come again at the earliest opportunity. When you come to Toronto, stay at the Walker House. Porters meet all trains, and the House is within one block of the station exit.

"Toronto's Famous Hotel"
The Walker House
Cor. Front & York Streets, Toronto
Geo. Wright & Co., Proprietors

DIVINE LOVE

Let us ask of Mary to obtain for us from the Holy Ghost the gift of divine love, for then all the crosses of this life will seem sweet to us.

Little Things Count

Even in a Match you should consider the "little things"—the wood—the composition—the strikeability—the flame.

Eddy's Matches

Are made of strong dry pine stems, with a secret perfected composition that guarantees "Every Match a Light." 65 years of knowing how—that's the reason!

ALL EDDY PRODUCTS ARE DEPENDABLE PRODUCTS—ALWAYS

To Quickly Relieve Soreness and Inflammation

Rub in a few drops of Absorbine, Jr. It is surprising how promptly it penetrates and acts—how clean and pleasant it is to use and how economical, because only a few drops are required to do the work.

In addition to being a dependable liniment, Absorbine, Jr., is a safe, powerful, trustworthy antiseptic and germicide, which doubles its efficiency and its uses. When applied to cuts, bruises, and sores, it kills the germs, makes the wound aseptically clean, and promotes rapid, healthy healing. It allays pain and inflammation promptly. Swollen glands, painful varicose veins, wens, and bursal enlargements yield readily to the application of Absorbine, Jr. Absorbine, Jr., is sold by leading druggists at \$1.00 and \$2.00 a bottle or sent direct postpaid. Liberal trial bottle postpaid for 10c. in stamps. W. F. YOUNG, P. D. F., 299 Lyman Bldg., Montreal, Can.

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Dr. McTaggart's Vegetable Remedies for these habits are a complete home treatment. No hypodermic injections, no loss of time from business, and positive cures. Recommended by physicians and clergy. Enquiries treated confidentially. Literature and medicine sent in plain sealed packages. Address or consult—
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309 STAIR BUILDING
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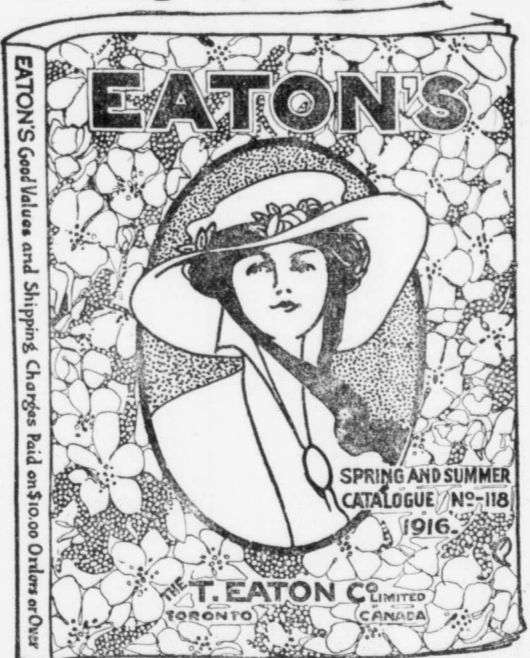
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THE New Cochran is just a short walk from the White House, Department Buildings, Churches, Theatres, Hotels and Shopping district.
The Hotel New Cochran combines all the comforts of home with the added luxuries of an up to date hotel.
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Room with bath—
one person \$1.50 and up
Room with bath—
one person \$2.00 and up
American Plan
Room without bath—
one person \$3.50 and up
Room with bath—
one person \$4.00 and up
Ask for booklet
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To help Poultrymen raise chickens is our business

Use ordinary care in brooding, give the chicks Pratts Baby Chick Food for three weeks, while their little insides are taking on form—a few of Pratts White Diarrhea Tablets during the first week to prevent inherited bowel weakness from getting a start—that's all any one need do to be sure of success.
You will succeed with our help, or get your money back.
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The twelve pages of Millinery show much smarter styles than usually found in Mail Order Catalogues.
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TWO OF THE BIG CHAIN BARGAINS

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LOOK AT THE PRICE, ONLY 1.79
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Here is a sensational bargain in Millinery. New Dress Hat—Shades of the rich satin and fancy straw braid, with a beautiful, wide, white, soft crown, trimmed with silk and maulin with foliage. Colors for hat shade, roses in Pink, Blue, Brown, Navy, New Edith, New Rose shade, to Pink, White, American Beauty, New Rose shade, to Pink, White, American Beauty, New Rose shade, to Pink, White, American Beauty. Hat measures back to front 15 ins., side to side 14 ins., head size 24 ins. Price—1.79

CHAIN BARGAIN No. 7
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HANDSOME LACE AND EMBROIDERY TRIMMED GOWN 50c
Depend upon it, all of our White Wear offerings, but in this Chain Bargain we offer our customers that is really astonishing. It is a handsome gown, made in the practical, comfortable, Empire style. It is of good quality White Cotton that will wear splendidly. The yoke is of handsome lace and embroidery insertion. The neck and short sleeves are edged with lace. Silk ribbon drawing at the back. Truly an amazing value at this price. Length 57 inches. Price—50c

T. EATON CO LIMITED TORONTO - CANADA

CHATS WITH YOUNG MEN

LET US SMILE N. Y. Freeman's Journal

The thing that goes the farthest towards making life worth while...

There is no room for sadness when we see a cheery smile...

A DELIBERATE PURPOSE IN LIFE

Any dead fish can float down stream, but it takes a live fish to swim upstream...

It does not matter how much ability you have; if you lack that power of resolution...

In this day of sharp, close competition, it is only those who fling the weight of their whole lives into their vocation...

Without a definite aim it is impossible to make any headway, to get anywhere...

Therefore we should have the resolute determination that no matter how long we may be delayed from its accomplishment...

THINK HARD

Man's mind gives birth to everything he accomplishes, and in accord with his virility of thought...

THE CATHOLIC PRESS

When we hear men who never read Catholic papers talking excitedly about the anti-Catholic campaign...

schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press.

OUR BOYS AND GIRLS

DO IT YOURSELF, MY BOY

Why do you ask the teacher or some classmate to solve that hard problem? Do it yourself.

It is in studying as in eating; he that does it gets the benefit, not the school I would give more for what the teacher learns than for what the best pupil learns.

Do not ask the teacher to parse all the difficult words, or to assist you in the performance of any of your duties.

Every trial increases your ability, and you will finally succeed by dint of the very wisdom and strength gained in this effort.

Look at that boy who has succeeded, after six hours, perhaps, of hard study. How his eye is lit up with a proud joy as he marches to his class!

THE MARKINGS OF A MAN He was a lad of perhaps twelve years, with a very boyish look and wholly capable, we discovered, of boyish grins.

THE SACRED HEART For many days the Little White Soul had prayed: "Sweet Heart of Jesus, be my Love!"

NOBODY LOVES ME "Nobody loves me," sobbed the little fellow after he had been scolded and father had probably punished him for trying the cutting qualities of his toy saw on the mahogany library table.

Remember your friend I counsel thee if thou hast a trusty friend, go and see him often; because a road which is seldom trod gets choked with bramble and light grass.

THE PAN-PROTESTANT CONGRESS The Pan-American Religious Congress, recently in session at Panama has come to a close, but not gloriously.

THE INFLUENCE OF GOOD WOMEN Good women are the health of human society, as evil women are, surely, its bane.

Flaxseed as Food Flaxseed has been known throughout historic time to possess wonderful food and medicinal properties.

Fistula and Poll Evil Any person, however inexperienced, can readily cure either disease with FLEMING'S FISTULA AND POLL EVIL CURE.

leagued against me." Very frequently, however, they are not treated as the little fellow usually is, with a word of explanation and advice.

Every anarchist need not destroy life or property. But it is safe to say that he is destroying and driving into his own abnormal state many minds and souls.

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tainly not have a blessing on their labor. They are an affront to the charity of the all-good God—America.

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Fistula and Poll Evil advertisement with image of a man and text describing the cure.

Bells, Peals, Chimes advertisement with image of a bell.

Your Piano advertisement with image of a piano and text about piano maintenance.

Cedar Polish advertisement with image of a bottle and text about wood care.

Paper Your Home advertisement with image of a roll of paper and text about wallpaper.

The Marvel of the Age. Luminous Crucifix advertisement with image of a crucifix and text about its benefits.

Songs the Soldiers Love advertisement with musical notation and text about song collections.

THOMPSON PUBLISHING COMPANY advertisement with contact information and a list of song titles.

The Capital Life Assurance Company advertisement with financial tables and company information.

