

The Catholic Record

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Mr. Thomas Coffey: Ottawa, June 13th, 1905.

My Dear Sir—Since I have read your admirable paper The Catholic Record, and congratulate you upon the manner in which it is published.

Mr. Thomas Coffey: Dear Sir—For some time past I have read your admirable paper The Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, JANUARY 17, 1914

OUR BOYS AND GIRLS

THE ENTRANCE EXAMINATION

That the Entrance examination in its day served a useful purpose will hardly be questioned by those who are familiar with the development of our school system.

As we have more than once pointed out it labors under the radical defect of our whole system, primary and secondary. It is undemocratic.

Correlative with this dominant position of the Entrance is the determination and limitation of the curriculum of elementary schools very largely with the interests of the 10 per cent. who enter the secondary schools paramount to the free and intelligent consideration of the best interests and requirements of the 90 per cent. whose education, so far as our school system is concerned, is completed in the elementary schools.

It is quite true that passing the Entrance examination, in addition to entitling the pupil to enter on the secondary course, is a convenient and useful proof that he has made the elementary course with a fair degree of thoroughness.

On one of the previous occasions when we pointed out the desirability if not necessity of substituting for the High School Entrance a Pub-

lic School Leaving examination, we received a letter from a rural school teacher who heartily endorsed our position. "I had," she wrote, "eight good pupils in the Entrance class at the beginning of the year; now I have three. The others dropped out as they or their parents thought it was no use for them to go on since they would not go to the High School anyway."

Our experience with the Entrance examination plainly indicates that there should be a Leaving Examination that would be looked upon by pupils and parents, by trustees and inspectors, by the people and the Education Department as the evidence of having completed satisfactorily the elementary school course.

Neither does it enter into the question whether this be a written examination, or partly written partly oral and partly based on the recommendation of the teacher and report of the inspector.

Our experience with the Entrance would also justify the Department of Education in making this examination a basis of awarding generously the legislative grants. This Leaving examination would be a much more reliable and comprehensive test of the character of the work done in the schools.

At present pupils drop out anywhere and everywhere during the course. And sometimes we boast that 75 per cent. or 90 per cent. or 100 per cent. of our candidates take the Entrance examination successfully, disregarding the fact that those who write are less than one-half of the number that should have written if we carried a reasonable proportion of our pupils to the end of the course.

To those who have written us on this subject and to those who may yet do so, we are grateful for their intelligent and sympathetic interest. We shall give their views due consideration at some later date when we return to this subject of schools which concerns us all so deeply and on which we may all exert intelligent influence.

DEMOCRATIC AND SENSIBLE. The State of California has a Superintendent of Education who has a just conception of that much abused term, democracy; and he has the common sense to recognize that a multitude of the most objectionable forms of class distinctions may be covered by platitudes about a democratic school system.

If there is much gain in the general diffusion of what we are wont to call education it has some effects not contemplated by its advocates. One is the general use of terms without adequate or indeed definite grasp of their meaning; consequently a great deal of slipshod thinking, misconception of principles, and misuse of words.

Superintendent Hyatt seriously recommends a uniform dress for

High school girls. A writer who views the innovation sympathetically and sensibly says:

"A neat and tasteful uniform of some modest design and unobtrusive color would be much better than the outlandish costumes that are at present the prevailing 'fashion' for girls in High school. At an age when tastes and moral qualities are being formed for life it is unfortunate that costumes in excessively bad taste, modelled on extreme mature fashions, elaborate and costly beyond all reason, should prevail."

Vulgarity and extravagance are bad enough and constitute a sufficient justification for compulsory uniform; but in these days of bad taste and downright immodesty in dress, as well as weak and silly indulgence on the part of mothers of the whims and fancies of immature girlhood, there is a stronger reason still.

But in the name of liberty some resent the proposed uniform as unwarrantable interference. Liberty is one of the many words found in everybody's vocabulary; but is there one in a hundred who has any definite notion of its limitations?

Superintendent Hyatt may or may not succeed in his commendable proposal in a community that boasts of democracy and liberty. If he does succeed the community will have learned something of the meaning of terms that are often worse than meaningless. Is it not worthy of note that the reform advocated by the Superintendent of Schools in California has been in force for ages in our convent schools?

OUR SISTERS AT THE TRAINING SCHOOLS

When it was decided that the members of our religious teaching orders must conform in all respects to the requirements of the law regarding teachers' qualifications, the decision did not meet with the unanimous approval of Catholics.

One of the Sisters, an excellent teacher even before she attended the Normal, told us of her experience as a teacher-in-training. It is impossible to transcribe the story told with native Irish sense of humor and Irish sympathy as well; but the bare facts are illuminating.

This was in the beginning and only in the beginning. Soon the good wholesome womanhood of these young teachers-in-training recognized in the religious their sisters. A year's work and intercourse deepened their respect and sympathy and dispelled from minds and hearts the unholy heritage of suspicion and distrust of the Catholic Sisterhoods.

When I travelled over South America fifteen years ago the biggest town on the continent was not larger than the Baltimore of to-day. Since then many of the cities have been increasing more rapidly than any United States municipality and now there are two cities of over a million. The largest Latin city of the world is Buenos Aires, and there are few places in the world which compare with it in richness and beauty.

It is estimated to contain more than

difficult to indulge such tastes under the cloak of religion.

Moreover, though we naturally take it quite as a matter of course, the fact that religious teachers are more capable than others is impressed on the surprised consciousness of their fellow student-teachers. In one Normal school a year ago, in a class of nearly 150, one was graded A in teaching ability. That one was a Sister. Nine were graded B; 6 of them were Sisters; there were 11 Sisters in all.

The religious habit, in time, losing all traditional sinister significance, is no barrier to respect, esteem, even friendship between kindred souls. Earnest Protestant student-teachers are seen seeking advice and suggestions from the erstwhile distrusted Sister on the subject, all-important in Normal schools, of the lesson assigned for practical teaching.

These reflections are suggested by a clipping from the Renfrew Mercury which tells of Sister St. Irma, who was awarded the medal for highest standing in the Ottawa Normal School, presented by His Royal Highness the Duke of Connaught.

In sending Sister St. Irma the pleasant news that she stood highest in a class of 160, Principal White closed his personal congratulations with these words:

"Let me say, too, that we are under obligations to you because your excellent work was an inspiration to all the students and of great encouragement to all the staff."

SOUTH AMERICA

We may not always like the views of the Montreal Star, but its financial resources puts it almost in a class by itself as a great newspaper. It has just begun a series of articles that promises to be exceptionally interesting and informing.

I am just starting out on a tour of 25,000 miles through our great sister continent, to write a series of letters for this paper. I expect to visit the principal countries of South America, going down the west coast from Panama to Patagonia, travelling for months in the Andes, investigating the possibilities of the South American desert, and writing of all the countries which face the Pacific.

When it is remembered that the first shipment of Argentina cattle was sent to England in 1889 and that the results were not encouraging; and then try to realize the enormous meat trade of Argentina to-day, we may be prepared to accept in sober earnest Mr. Carpenter's apparently incredible prediction that in the very near future South America may to a great extent solve the civilized world's pressing and omnipresent problem of the high cost of living.

When I travelled over South America fifteen years ago the biggest town on the continent was not larger than the Baltimore of to-day. Since then many of the cities have been increasing more rapidly than any United States municipality and now there are two cities of over a million. The largest Latin city of the world is Buenos Aires, and there are few places in the world which compare with it in richness and beauty.

It is estimated to contain more than

1,800,000. At its present rate of growth it will soon surpass Chicago, and it promises to be one of the most beautiful cities of this hemisphere. Within the past few years tens of millions of dollars have been spent upon city improvements. The congested business sections have been cut through to make wide avenues, and magnificent public buildings have been erected. The city has one newspaper building which is said to have cost \$5,000,000, and it has fine residences and palaces galore.

Rio de Janeiro has now more than a million population and it has within a very few years spent more than \$100,000,000 on municipal improvements. It has taken advantage of our health work at Panama, and has wiped out every vestige of yellow fever, so that it is now as safe for the traveller as any town of the world. Santiago de Chile is growing, and its famous public park, situated on a little table mountain in the heart of the city, is one of the wonders of landscape gardening. Montevideo is a gem, and there are other cities which can give points to us in modern civic improvements and in municipal government.

South America give points to us in modern civic improvements and municipal government! We shall have to take the first opportunity of attending a lecture of a South American "missionary" on a collecting tour in order to recover our self-satisfied northern sense of superiority and retain our self-respecting contempt for Latin America.

There are two great facts about South America that we should bear in mind. First, that instead of exterminating the aborigines the Latins civilized and Christianized them. That South American Indians have not yet surpassed the whites of the North, who have a thousand years more of civilization behind them, is not really so great a reproach to the Catholic Church as our pharisaical "missionaries" would have it appear.

Secondly, the United States of America during the last hundred years absorbed the great bulk of European emigration. To this fact is due the enormous development of the United States. Immigration and immigration alone made it possible. Now that the States have little land left for the newcomers, Canada and South America are both getting their share of immigration. And the development of South America is no less marvellous than that of Canada. It might do us Canadians no harm to remember that a short while ago Americans looked on us with contempt as stagnant and incapable of American progress.

American restriction of Latin immigration will deflect the tide largely to South America. Already Buenos Aires has a larger Italian population than any city in Italy. A quotation or two from the Encyclopaedia Britannica may be not inappropriate:

(In Buenos Aires) "every rate payer, whether foreigner or native, has the right to vote in municipal elections and to serve in the municipal council."

This fact is commended to the enlightened consideration of the Toronto City Council when next such a question as a municipal labor bureau comes up for discussion. "The excess of births over deaths is unusually large (about fourteen per thousand in 1905)."

AN OLD TALE. Lecturing on Great Preachers Archdeacon Armitage of Halifax, N. S., said among other things that Cranmer, Ridley and Latimer were perhaps the greatest men England had ever seen. Dr. Littledale, on the other hand, styles the worthies of the Reformation utterly unredeemed villains. He maintained that Danton, Marat and Robespierre stood on a higher moral level than Cranmer, Ridley and Latimer. And Littledale was no friend of the Church. The Reformation which they effected Macaulay has described as a "political job," done, we may add, by apostate and perjured clerics at the behest of Henry, the murderer of his wives, of Somerset the murderer of his brother, and of Elizabeth the murderer of her guest. Sorry material indeed to reform the Church of God. But it is an old story, and we

wonder that an up-to-date divine should shut his eyes to the verdict of history. Cranmer was a very prince of time-servers. He carried his subservency so far as to divorce Henry VIII. from no less than three wives—in one case deliberately trying to deceive the world with a feigned course of honor and decency; in another solemnly confirming and soon afterwards as solemnly annulling his own decision; and in the third exhibiting the basest obsequiousness to his master who "never spared woman in his lust nor man in his anger."

Our readers will remember that Cranmer, after dissolving the marriage of Henry with Catherine, officially declared that Henry and Anne Boleyn were and had been joined in lawful matrimony. Two days after the condemnation of Anne Boleyn Cranmer pronounced definitely that the "marriage contracted and consummated between Henry and Anne Boleyn was and always had been null and void." Then when Anne of Cleves did not suit Henry's taste the obliging Cranmer pronounced this marriage null and void. He thought it right and lawful to execute Catholics and burn Protestants under one master, and Protestants of another shade under a second for not trimming their religious opinions by his. When he was brought to trial and to condemnation as a traitor and a heretic he professed himself ready to recant. He signed six different forms of recantation, each more ample than the former. When he found that his accustomed duplicity availed him nothing he recanted his recantation in melodramatic fashion and so went to his place. And this man, insatiable in cruelty when his star was in the ascendant, cowering ever under Henry VIII, ready to carry out any design however unjust, was perhaps "one of the greatest men England has ever produced." Of him Cobbett says that "of the sixty-five years that he lived and of the thirty-five years of his manhood twenty-nine years were spent in the commission of a series of acts which for wickedness in their nature and for mischief in their consequences are absolutely without anything approaching to a parallel in the annals of human infamy." Latimer and Ridley were perjurers and plunderers. Archdeacon Armitage might read history to some advantage and so spare us the trouble of trying to understand the mentality of a man who makes such statements as he is credited with.

THE REFORMATION MYTHS. Much of this Reformation rubbish is borrowed from John Foxe, "a rampant bigot," according to Dr. Arnold, and "like all of his class, utterly unscrupulous in assertion; the falsehoods, misrepresentations and exaggerations to which he gave circulation are endless." Froude is also responsible for misrepresentation due to the fact that argument and criticism and evidence and documentary proof convincing to all cultured intellects except his own were wasted upon him. But all who wish to be conversant with the causes and men of the Reformation in England cannot find knowledge indisputable and received from the works of Dr. James Gairdner. Our own Lingard gave it to the world years ago, but he was accorded scant courtesy from those who were enmeshed in prejudice. He was dismissed as a special pleader; but the Anglican Dr. Gairdner is not treated so summarily.

DEPARTMENT OF CIVIL SERVICE. In "The Reformation," in the Cambridge Modern History, Mr. Pollard, one of his collaborators, writes: "The Reformation in England was mainly a domestic affair, a national protest against national grievances, rather than part of a cosmopolitan movement towards doctrinal change. . . Its effect was to make the Church in England the Church of England, a national Church recognizing as its head the English King. From the time of the submission of the clergy to Henry VIII, there has been no instance of the English Church successfully challenging the supreme authority of the State." It became a mere department of the Civil Government—a ready and submissive dependent on the State. To a Catholic it seems a mystery that the same judicial body that decides such questions as the construction of railways should, with the King at its head, decide whether Baptism is or is not necessary for salvation.

IRONIC PLEASANTRY

In beginning his lecture Archdeacon Armitage referred to Archbishop Benson's phrase, "The bright and blissful Reformation," as one of the best descriptions of a period which had possibly been more pregnant to England than any other. This Archbishop's statement is an ironic pleasantry. It was bright indeed with the flames which burned those who refused to surrender their faith at the command of despotic monarchs, and blissful to a rapacious aristocracy who filled their hands with the wealth of the monasteries and churches, and thus robbed the poor and introduced the workhouse. It was blissful to unprincipled ministers and to venal and slavish parliaments.

To quote Cobbett, "the Reformation in England was engendered in bestial lust; brought forth in hypocrisy and perfidy and cherished and fed by plunder, devastation and rivers of English and Irish blood; and that to its more remote causes they are, some of them now before us, in that misery, that beggary, that everlasting wrangling and spite, which the Reformation has given us in exchange for the ease and harmony and Christian charity enjoyed so abundantly and for so many ages by our Catholic forefathers." And today English Protestantism is in ruins. It is worn out, with never a consistent answer to the questions of the soul. With its dismantled precincts, echoing the cries of warring divines, the sounds of incompatible and mutually irreconcilable opinions, Englishmen are beginning to study the doctrines of the Church of St. Hugh and St. Richard and St. Thomas and many of them are finding peace within her borders. While Anglicanism is moribund the Church which nurtured and taught generations of Englishmen is throbbing with vitality and demonstrating that she alone is dowered with the crown of doctrinal unity. And earnest men who have cast aside the fetters of prejudice pray daily that England may come once more under the sure and paternal sway of Peter. That is the prayer of the converts who, after being buffeted by the waves of doubt, have found shelter within the fold of the Church Catholic and Roman.

MAD MEN

A paper called the Canadian Commonwealth is published in Baddeck, N. S. The editor is Rev. Edwin H. Burgess and the contributing editors Rev. John Pringle, D.D., Rev. D. M. Gillies, D.D., and Rev. J. F. Tupper. In its last issue one of the editors appeared to have become very much exercised in regard to the Knights of Columbus Oath. The article he prints is evidently from the pen of a coward. He publishes the oath but wants it distinctly understood that he will not vouch for its authenticity. The reverend editor adds that he does not hesitate to say that the thing is so horrible that he will be highly pleased if the Knights are able to disprove it. He does not keep pace with public events else he would know that the so-called oath was circulated in St. Johns, Nfld. The Knights of Columbus brought action and the person responsible for its circulation made the most abject apology to save himself from going to gaol. It matters not how often the Knights of Columbus deny the authenticity of this oath there will be found men, like the editors of the Canadian Commonwealth, who will still give it currency. The publisher of the CATHOLIC RECORD is a Knight of Columbus and he is intimately acquainted with everything concerning it. The Knights of Columbus take no oath whatever, and the so-called oath is the creation of some undesirable citizen who possesses a satanic hatred for the Catholic Church.

"FATHER RALPH" AND PULPIT POLITICIANS

We ask our reader's indulgence whilst we again refer to some of the grotesque charges the author of the above book makes against the Church in Ireland. We do so, not because we think that Gerald O'Donovan's masterpiece deserves further notice, but because the abuses of which he would convict the Irish Church are mainly identical with the crimes of which critics in every land pronounce her guilty. With "Father Ralph" it is not a question of there being "something rotten in the state of Denmark," but rather a case where everything is rotten, and this because the Irish Church is simply "a monstrous organization, self-seeking, material,

thinking only of itself * * an iron-bound autocracy drunk with power, wedded to a philosophy and a theology divorced from religion as well as from life."

In all this there is nothing new, any more than there is anything new in the heresy that "Father Ralph" would have the Irish Church sponsor in the name of "progressive truth."

We make no apology for "the priest in politics." He was not there to promote his own interests, as the parsons were and are, but to obtain some measure of justice for his persecuted people.

political matters. Times have changed in Ireland. The day of the Ascendancy of a class has passed for ever, and the soghath aron has no need to be ashamed of the part he played in hastening its passing.

But when circumstances made it necessary that the priests should take a hand in politics can it be said of them that they abused their power? Let Sir Horace Plunkett, who is anything but an apologist for the Catholic Church in Ireland, be their judge.

COLUMBA

NOTES AND COMMENTS Presumably the editor of the Christian Guardian would not credit himself with an adequate days' work if he failed during the course of it to rescue from the "muck heap" some ill-natured reflection upon Catholics.

AS TO THE particular incident of which the Guardian finds it convenient to make so much, would it not have been wiser to have had something more reliable than a mere press despatch to go upon before expressing itself so glibly?

Protestant zealot can be. But, unlike the Christian Guardian, we are not in the habit of stampeding on the mere wild cry of a fanatic.

THE EXCITEMENT endeavored to be created out of this doubtful incident is all of a piece with the ordinary English-speaking Protestant idea of Spain. We are treated every little while in such papers as the Guardian to dissertations on the illiteracy of the Spanish people.

MORALITY OF SUICIDE

ATHEISM AND MATERIALISM FROM NURSERIES FOR DISCIPLINES OF THE COWARD SCHOOL In the well known Stonyhurst Manuals of Catholic Philosophy (Longman's), Rev. Joseph Rickaby, S. J., devotes a chapter of his "Moral Philosophy" to the question of suicide.

THE CHURCH AND MARRIAGE

A HUNDRED NEGROES ARE CONFIRMED BY CARDINAL FARLEY IN COLORED CHURCH Cardinal Farley officiated the other day at the confirmation exercises of St. Mark Church, (colored) at 65 West 138 street, New York.

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Mother, the Faith has shown renewed vigor in other parts of the world. Witness the extraordinary success of Catholic missions in China, India and Africa. A late summary states that whereas in the year 1800 there were in India 475,000 Catholics governed by 2 Archbishops, 2 Bishops, and 2 Vicars Apostolic, there are to-day 1,700,000 Catholics, 27 Archbishops and Bishops, and 1,336 priests.

It was a Presbyterian, not a Catholic, who thus gave expression to his feelings in contemplation of the piety and reverence of the people of Ireland.

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IRLAND AND ITS PRIESTS

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never lawful even to wish for death whereas, under many conditions such as those now under consideration; death is a consummation devoutly to be wished, and may be most piously desired, as Ecclesiasticus says: (xxx. 17). "Better is death than a bitter life and everlasting rest than continual sickness."

In view of modern tendency on the part of certain prisoners to go on "hunger strikes" and so invite death Father Rickaby's view is interesting. He says: "A man's taking food periodically is as much a part of his life as the coursing of the blood in his veins."

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ment, and to lay down the conditions of its worthy reception; it was hers to make laws to ensure that the primary purpose of marriage was not endangered or frustrated by the caprice or blind passion of man.

It is doing himself no less violence to refuse food ready to hand when he is starving, on purpose that he may starve, than to open a vein on purpose to bleed to death—especially when the food is readily accessible.

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dress he stopped and asked all under twenty one years old to stand up. "I want you all to pledge that you will take no intoxicating liquors until you are twenty one," he said.

"If you live until then without getting the drinking habit, the chances are that you will never become addicted to the use of intoxicants. If you start now your life will be made unhappy."

THREE HUNDRED YEARS AGO

In a lecture recently in London on "Some Modern Dangers to Religion," Mr. Benson, M. A., remarked that: "Three hundred years ago it was proclaimed that the Catholic Church was the enemy of the Bible, and that it was Martin Luther who discovered the Bible locked up in the monasteries. The only guardian of the Bible to day, as always, appears to be the Catholic Church. Three hundred years ago non-Catholics justified faith without works. Now they justified works without faith. It did not matter what people did to-day so long as their heart was in the right place."

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There are times when it is hard to know what it is that God wants us to do, when we stand perplexed at the parting of the ways undecided as to which road to take; when we pray and pray but without receiving, or appearing to receive, any help.

THE JOURNEY

By many a way and many a day I am come home again; Home by the heart-remembered way Whereof my feet were faint.

By many a day, by many a way I wandered at my will. My will; God smiled to hear me say, Shaping, directing still.

By many a way and many a way Praise God I come again. Home to the mountains in a haze, And the same shining rain.

By many a way and many a day He leads me still for sure, Where life continueth in one stay, And the good days endure.

I shall sit down beneath the trees Where living waters spring, And in the country of Much Ease Forget my wandering.

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FIVE MINUTE SERMON

REV. J. J. BURKS, PASTOR, ILL. SECOND SUNDAY AFTER EPIPHANY

CHRISTIAN MARRIAGE

At that time there was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus also was invited. (John II, 1-2)

The presence of Jesus and Mary at the marriage feast of Cana sanctified the Christian family and Christian marriage. The Christian family is the foundation of Christian society and Christian marriage is the basis of the Christian family.

The fundamental law and absolute condition of Christian marriage is its unity and indissolubility. It is the union of one man with one woman for the purpose intended by the Creator, which union is to last forever.

But Christians of all denominations are beginning to realize the value of the teachings of the Catholic Church, and are waking up to the alarming growth of the curse of divorce.

Divorce destroys the mutual love which should exist between man and wife. It causes unhappiness and often leads to the foulest crimes. If a person knows there is no such thing as divorce which will permit one party to marry during the lifetime of the other, he will naturally be more careful in choosing a life-companion.

Divorce encourages quarrels. If a married person believes that by quarrels and crimes marriage can be broken, it is not a powerful inducement for one with evil inclinations to quarrel with his spouse or to fall into foul sins.

Gothic, Lombard and Norse conquerors of Spain, Italy, Sicily, ultimately disappeared. But the same is true, of the Franks and Burgundians, the Normans in England and Ireland, of all the dynasties of the period, and of all conquerors who were not numerous enough to absorb or exterminate the native peoples.

It is a factor that Dr. O'Malley by no means overlooks. He believes strongly in the force of heredity—sometimes overlooking in his appraisal several interacting elements—and he holds up as a deterrent to bibulous parents the certainty of transmitting the alcoholic tendency to their offspring for many generations.

HAD TO STOP WORK FROM THE PAIN

Suffered Ten Years Until "Fruit-a-lives" Cured Him

ST. THOMAS, ONT., May 22nd, 1913. "I was troubled for ten years with the most distressing Constipation and Indigestion of the worst form. No one could have been worse with these troubles than I was for this long time.

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

drunkard and his doctor are provided with a sketch of these in "Supernatural Control," a thirty-five page chapter, which is really an accurate and strikingly up-to-date epitome of St. Thomas and St. Augustine on Grace, and of the proofs of the truth and divine origin of the Catholic Church.

same time uttered what the Bishop of Salford very rightly describes as an "attack upon the Catholic church, evincing an amount of prejudice of which perhaps few of his fellow-citizens had judged him capable."

RETURN TO FAITH

CHANGE IN ATTITUDE OF MANY MEN OF WORLD WIDE NOTE

President George R. Grose, of De Pauw University, in a recent book entitled: "Outlook for Religion," reverts to the fact that scientific men have of late not shown themselves hostile towards revealed religion.

TEMPERANCE

LAYING THE ALCOHOLIC DEMON

The scientific and practical treatise, entitled "The Cure of Alcoholism," by Austin O'Malley, Ph. D., LL. D., has to day a world wide application. Books have been written on the subject in the thousands, and advertisements of absolute cures in the hundreds of thousands.

Such was the doctrine taught by Christ, such was the doctrine taught by St. Paul and the Apostles, and such is the doctrine ever taught by the Catholic Church from the time of Christ and the Apostles to the present.

In defense of the unity and indissolubility of marriage, in defense of the doctrine of Christ and His Apostles that marriage is the union of one man with one woman, to last while both survive, the Church has had many a severe conflict.

And if Christian woman is respected and honored, if the Christian mother is holy and venerable, if the Christian home is dear to the heart of every true man, it is due to the doctrine of the Church on Christian marriage.

ENGLISH BISHOP REBUKES NARROWNESS

In his monthly message to his people in the current number of the Catholic Federationist, the Bishop of Salford, England, deals effectively with the Anglican Dean of Manchester's criticism of the Lord Mayor's absence from the cathedral on Mayoral Sunday.

"It seems," writes the Anglican Bishop, "a strange thing" at this time of day, in the twentieth century of the Christian era, to borrow Dean Welldon's own expression, that a citizen who has merited the esteem of his fellow townsmen and received from them the highest honor they can bestow, should be rebuked by a professed Christian minister for following the dictates of his conscience.

"It breaks vows binding before God. The worship due to the Creator is prevented or made sacrilegious by the drunkard, who may go through the forms of worship while his eyes are turned back to offal. It wrecks the drunkard's body; and if he is a father it inflicts horrible suffering on generations born and yet to come: idiocy, imbecility, neurosis, tendencies to disease, stupor of mind. The drunkard father or mother spills blood that clamors for vengeance to the powerful and just God, and His will and must get full satisfaction if it takes all eternity to settle the score."

The natural man can acquire the moral virtues and be cured, but he has not half the chance of the patient who has recourse to the supernatural; hence, with the floods of supernatural graces at his gates, the modern pagan who chooses to remain a merely natural man is so in the sense in which an idiot was wont to be called a "natural."

FACTS OF RELIGION ARE FACTS OF LIFE

I believe that the statement of President Grose will be read with interest. The science of our day is recognizing the fact of religion as one of the facts of life that must be reckoned with. The master intellects of the present generation are on the side of the Christian faith.

A generation ago the majority of men of the medical profession educated in Europe were agnostic; the exact opposite is true to-day. Fifty years ago the drift of philosophic thought in the universities of Europe and America was toward the side of unbelief; to day the great leaders in education and the large majority of the student body are Christian believers.

On the other hand science proves the existence of creative power and energy. President Hemen of Johns Hopkins University once said with great earnestness: "I think I have some right to speak on this subject, having devoted my life to the study of science. And I say to you that the most scientific life that I know is the Christian life."

In this same book which we have been quoting President Grose points out in no uncertain terms the necessity of religious education. He places religious instruction above scientific teaching; and he does not fear to say that this question of religion in the schools is the greatest "national problem" that we have to solve.

PERIL IN NEGLECT OF RELIGIOUS EDUCATION

"Now no definite form of Christian instruction is given in the Public schools of the nation. The result in the Protestant population is a very general neglect of religious teaching. Here is our peril: The State has forbidden religious instruction of youth in the schools, while the

Church has made no adequate provision for their religious training. The result is that there are millions of our youths to day who have practically no religious education. This is the greatest national problem which we face. In France every Thursday is set apart as a holiday for religious instruction of the youth; in Germany provision is made for Christian teaching in the curricula of the schools and colleges; but in America reverence, obedience to conscience, the recognition of God in history and nature, the place of Christ in civilization, the value of the Bible both for literature and life, the relation of Christianity to other world religions, are nowhere taught with thoroughness. It scarcely needs to be said that the teaching of these things is far more vital to the character of our citizenship and to the future permanence and peace of the nation than are scientific studies and patriotic exercises."

Well said, President Grose. I hope that many, very many of our separated brethren will read and ponder these words. Our Protestant friends seem to agree with us that religion is an essential part of education. Time and again of late have individuals and the whole bodies of Protestant churches assembled in convocations reiterated the absolute need of religious education. But our Protestant friends seem to shrink from any solution of the difficulty. Our Catholic people on the other hand have met the difficulty with a clear and definite solution, with a noble and generous spirit.

Half of those who do nothing for other folk, act so because they think of nothing to do. But tell us what is to be done and how to go about it, and you shall see some hearty workers indeed.—Rev. E. F. Garesche, S. J.

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Men in the swirl, the rapids, of our modern strenuous life, need to have some fad, by which to gain relief from the terrible strain...

HEADED TOWARDS A GOAL There is nothing more evident in the construction of the human body than that we were not only intended for action, but for forward movement towards a goal.

WHAT HE WANTS TO DO Is there nothing that Christ, as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to day?

And yet he speaks. I know what He—there in all His glory, He is here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge.

A REMINDER If you choose to remain ignorant of your duty you are to blame; if knowing your duty, you refuse to do it, you are to blame again.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than a great display of talents and accomplishments.

Pray for the poor souls, especially for those who have no one to pray for them; for those who have dropped out of this world suddenly, perhaps died in some distant forest, or a shipwreck at sea; or many who, unfortunately, are forgotten by their friends and the world.

OUR BOYS AND GIRLS

HOW HENRY PASSED THE EXAMINATION

A big board stood at the door of the venerable old school house. The boys as they passed into the building stood and gazed, for on that board there was a paper, tacked there by the good Brother Superior himself...

Now Henry was among those little chaps who stood with awe gazing at the wonderful yet awful news of the approaching exam, as the boys would abbreviate the long word examination.

You may think that Henry was both sickened and annoyed by the unwelcome examination. On the contrary he was not; he rather felt that he could squeeze through in some way, and in the long run that was all that was expected of any of the defenders of the school's sacred heroes.

Squeezing through life is sometimes harder and more difficult than just passing tame examinations, but Henry was young, too young to know the truth of this saying.

But Henry, have you helped your father to train you along those noble lines that would be the surest path to the fulfillment of what he expects of you? Have you not played baseball when he said not to? Yes, I know he let you disobey without punishing you, but what of that?

"Sure," Henry answered, as he went to get his ball and bat, for there was to be a big game in the afternoon and he, Henry, was the captain of his side and could not very well allow an old examination to keep him away.

Yet he was kept away and he gave up the idea of baseball for some time to come, for his mother having worked very, very hard at cleaning the house, became very sick just as Henry and his father were speaking of the examinations.

In God's mercy she placed her trust when the doctor announced that she was far too sick to get up or even to move, or to talk much. She knew that the hand of sickness comes only at the command of Him who commandeth the waves to recede and they did His bidding.

Henry was very much alarmed but he had a little tete-a-tete with temptation, before he at last gave up the idea of playing baseball. It was his love for his mother that won out in the battle and he put his ball and bat away and crept softly into the room where she lay still, thinking.

Thank you, my dear Henry, and I will remember you for it when I get well and strong again. Oh bother rewards. You always promise a reward for everything you ask me to do, but I do it no better nor no worse.

Yes, but, deary, you are annoying me by talking so much. I know you forgot that I was sick, but please don't talk any more; I am sure you

will not when I tell you that I have a very severe headache.

Henry, crestfallen, left his mother to her thoughts and pains. He was a willing chap and good was Henry. He did not think it womanish to set the table for tea, nor did he stop there, for he made a batch of the lightest, most wholesome biscuits, his father secretly told him he ever ate.

After supper Henry had a long talk with his father, and as he had thought of many things while working at the oven that afternoon, Henry greatly surprised his father by many expressions of his that had both good sense to them and real ambition as well.

Henry looked at his father with an almost piteous stare. No, he neither worked at school nor offside of it. He knew nothing about his studies, that is, not half of what he should know in order to pass the big test.

Father I feel that I have loafed a good deal too much this term and in the three days to come I will have to study like the mischief to get back in my class. I want you to help me, dad, will you? I know it wouldn't have been necessary had I studied each day, but truly I did not and I must pass, I realize it all now when it is too late.

Yes it would be well for you to get out of school this term and earn a little money for us. We need it now, Henry, with the mortgage and the poverty stricken aspect of my law practice—so, my boy, it is about time for you to help us along.

So they went to work. Henry's mother was absent for many long days, but she was sitting up in the morris chair on the day of the examination.

How pale and weak she looked. Henry was very sorry for her and as he kissed her goodby, he murmured to himself; I'll pass the examination to day if I never pass another. He prayed all the way to school, he prayed in school, he even prayed as he wrote the answer to the questions.

Henry had won. His heavenly Mother had helped him to make his sick and weak mother happy. Henry did help his father in many ways, and to-day he is one of the county judges, having studied law and in his practice had won the esteem of his fellow citizens, so they elected him to a responsible position.

Why I AM A CATHOLIC I cannot answer as an old-time Democrat did, and say I am one because my father and grandfather were, for my paternal ancestors were, for my paternal ancestors were, for my paternal ancestors were, for my paternal ancestors were.

First—That Jesus Christ founded some Church. Second—That the Church of which He was, and is, the head was to last for all time and therefore must exist on earth to day.

Now, accepting my premises, the one Church of Christ cannot be divided into many branches teaching different doctrines. Many good Protestants say that if we believe in Christ and keep His commandments, it matters not with what denomination we affiliate, unless—Oh, shades of logic—we are Catholics! If Protestants are right then Baptists and Lutherans are wrong, for each sect teaches different things; and Unitarians certainly cannot be included in a church of which Baptists and Episcopalians claim to be branches.

The usual argument of many non-Catholics is something like this: "Yes, we admit that during the seven or eight centuries after Christ there was a Church which was founded by Him and which taught truly the things He told His apostles to preach. But in the course of time errors crept in and a large part of the Church became corrupt.

Without admitting the accusation, I will acknowledge that if all Protestants had united together and formed one Church, and if all the members of this Church believed the same things, their position would at least be more tenable. In this respect the Greek Church has an advantage over Protestants.

The Episcopalians, I believe, are the only Protestants who seriously even claim a direct succession from the apostles, but they are obliged to trace through the Roman Catholic Church, and they themselves in so doing admit that during a certain period the Roman Catholic Church was the true Church.

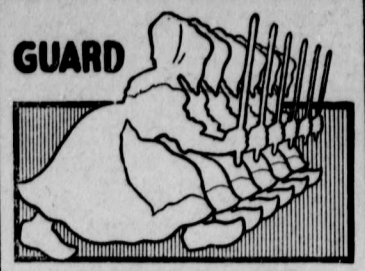
The direct apostolic succession has always seemed to me the simplest and at the same time the most vital test of any Church claiming divine authority. Strange to say, most Protestants admit the claims of the Catholic Church in this regard.

Again, "By their fruits you shall know them." Look back through the pages of history and count, if you can, the mighty names upon the roll of the Catholic Church—just to mention a few—St. Vincent de Paul, St. Francis Xavier, St. Ignatius Loyola, Thomas A' Kempis, Fenelon, Michelangelo, Raphael, Dante, Dryden, Newman, Manning, Spaulding. Is it not a privilege to be brothers in the faith to such men? Is it possible for such men to have been wrong in their method of serving God?

Protestants sometimes say: "I can not understand how Catholics believe this or that." Of course they cannot, otherwise, if in earnest, they would become Catholics. Right here we come to the main point; faith is not understanding, but believing what we cannot understand.

Help thou our unbelief, And give us grace to say Like the repentant thief, "Have mercy, Lord, to-day." And hope—to love Thee, too; Let us not last ourselves deceive, Our failing faith renew.

As a rule, non Catholics do not seem to realize that if one acknowledges a Church of God through which He still speaks and teaches, that whatever His Church teaches is divine truth and, even if certain doctrines cannot be entirely understood by men's finite minds, they must accept them, and faith says "I believe." On the other hand, however, many of the devotions and practices of the Catholic Church help to strengthen our belief in her divine institution. I have always found that, even from a human standpoint, the more we study and investigate the Church the more we see how logical are her teachings. What is more natural and beautiful than to believe that the Mother of God was the ever Virgin Mary? The mind revolts at the non Catholic attitude towards the Blessed Virgin. Again, how can Christians dislike the crucifix emblem of Christ's death for sinners? What a consolation to man kind is the sign of the cross, the pledge of our salvation. Or take the sacraments, viewed merely as temporal benefits. Like a loving mother the Church takes us in infancy, and from the day the waters of baptism are poured over us she never relaxes her watchful care. She leads us gently along the path of life, ever ready with a shield in each emergency, and a balm for every pain, Are we wounded? She offers us the sacrament of penance, in which we may be healed. Then she strengthens us with confirmation and the Holy Eucharist. When we are grown and choose our state in life, there, awaiting our coming, are holy orders or the sacrament of matrimony.



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And at the end, when the light begins to fade, when the weary spirit falters and we long at last for rest; then, when death approaches and the demon of discouragement strives to claim us for his own, does our Mother forsake us then? Nay, she stands by our side, gives us the bread of life, anoints us with holy oil, and as she has led us from the cradle to manhood, and from youth to old age, she now leads us to the gates of that heavenly city which she has taught us to seek. Believing, therefore, that Our Divine Lord established a Church which exists to-day, I must either believe in and accept her teachings, or doubt the truth of Christ's own words.

A PAGE FROM A CATHOLIC CLASSIC From The Nun by Rene Bazin

The five nuns of St. Hildegarde lived together in a house, noisy by day, silent at nightfall. All were overworked. The daily recitation of the office after the evening school, the meditation and Mass every morning, the care of a certain number of pupils, who took their mid-day meals within the convent, the correction of school exercises, and then—for the elder ones, especially—the innumerable affairs of the poorer quarter of the city to which they ministered (Lyons), and in which their good will was called upon to excess, to exhaustion—these things filled all days, the months, the years.

Through this incessant occupation, in this forgetfulness of self, in this poverty, they enjoyed the sweetness, little known outside convent walls, that comes of companionship—albeit often silent—with elect ones, being entirely worthy of love, whose energies are all at the command of charity. They formed a group more closely united than a family; none the less had they gathered from dissimilar places and conditions, and for causes that differed also; Sister Justine, urged by her faith and by her love of action; Sister Daniele, moved by her zeal for spiritual perfection and drawn by the invisible; Sister Edwige, called by her love for the poor; Sister Leonide, by her humility. Sister Pascale, led by her distrust of herself and by her desire

that among saints, and in fact of their example, her days might be counted in unassailable security. The home of Sisters, working for the good of humanity and building up therein a peace beyond understanding. But this human love-cote was situated in a country dominated by savages, wild, uncivilized creatures who had returned from the refinement and culture of centuries to the barbaric immorality of the stone age. Like aboriginal Indians these men could deck themselves out in gold and silver trappings and imagined that the glitter of gaudy adornments and the fierce lust for blood and persecution made up the necessary qualifications of manhood.

The days came when the savages of France approached the door of this sanctuary of St. Hildegarde, armed with their weapons of war. The strong government of France was about to bring the battle into Lyons, and with a cowardice unexampled in all historic records of war or peace, the strong men were to march forth valiantly to engage a company of women. Oh, the shame of it! Can France ever again claim the sword of bravery? The nation that was whipped in 1870 by men has gained a victory at last—over women. France! weave the laurel garland, and let the spirit of Zola place it reverently upon thy brow! Let the throngs of degenerate assemble around the band and shout thy glory forever—great is thy glory, O France! thou hast conquered—women! France has descended so low in the ranks of the nations that she is no longer fit to battle with men. Give her an army of women and you will see how valiantly she will fight and whip.

This was the government that sent its emissaries to the convent of St. Hildegarde one pleasant evening in springtime. At that moment there was a sound at the bell. Sister Justine arose, very pale, and gave the order to the others to follow her. She treaded the corridor, and with a firm hand opened the door of the school and convent.

"Two men saluted, the one by lifting his bowler hat with a bow, having an obvious desire to bear himself correctly; the other by a mere nod of his billious and sinister head. They were the commissary of the police and his clerk. Sister Justine drew back.

"You will allow me to come in?" asked the commissary, upright in his frock coat. He entered without waiting for her answer, pushing one shoulder forward, on account of the vast amplitude of his bust. He did not wish to come to an explanation at the door, where passersby might be attracted, for a group or two were gathering. His clerk skipped in behind him.

"You are now in the home belonging to two Sisters of Clermont-Ferrand," said the superior. "You have come to take their property from them."

"As I told you before, that is not my business." "In their name, sir, I protest." "But you will cut your protest short, I hope," said the man, who had done the same work before.

"I shall not make a speech," she said, "but I shall tell you, and you may repeat it, that you are doing three illegal acts; one in the destruction of my school, which was a school for the poor; another in the seizure of our property; and a third in expelling us from the place where we have a right to live. And now you can carry out the eviction. Do what you have to do, said the superior to the representative of the law. With a little genuine shyness he laid his hand on the black veil covering the shoulder of Sister Justine and with that hand upon her she went down the steps, her daughters following."

The crime was done, and out into a world, a little sympathetic, but apparently dragged into stolid indifference, the five Sisters were thrust to begin a new and strange life. It was not the life of other women in France, for the Sister, once dedicated to God, can never become really a votary of the worldly ends and aims. Out into the world they went first to be despoiled of their nun's habit, and to clothe themselves like the women of the world then to be separated, each one to seek out individually a home for herself.

When we consider too much our selfish desires and think too blindly of expediency we make mistakes. The first question to ask before we act should be "Is it right?" When the truth is plainly before you, make a definite stand. More harm may be done by a half-hearted friend than by an openly aggressive enemy. Be sure that your conduct is always courageous and that your influence is positive.

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