

# TERMONDE BURNED GERMAN ORDER

ETCHED BELGIANS NOW  
LIVING IN RUINS.

1914, General von Boehm  
Destruction to Terrorize  
Antwerp.

I went to Termonde  
Belgian gentlemen," writes  
Red Cross Commission  
in a recent despatch  
I was reluctant to go  
and seen all the ruins I  
was in the minds of  
by my visit, but I am  
at Elsche, where  
Tibaut, who  
house on the main  
249, and said that the  
was compelled to  
German officers the  
was burned. The  
consultation, and he  
Termonde must be  
the village of  
entirely desol-

was not quite prepared  
at Termonde. I have  
along the lines  
to Neuport,  
British and  
and back of the Ger-  
I visited virtually  
Belgium,  
and others  
but I do not re-  
any place except on  
to completely desol-  
It does not look  
which have been  
years. It belongs to  
deliberately des-

Laid Waste.  
Termonde was an  
town of 19,000 per-  
were engaged in  
blankets, ropes,  
of that kind. There  
middle class, many  
\$5,000 or \$8,000, and  
were worth \$100,000,  
in a country very  
to live. The working  
intelligent. There  
labor got  
unskilled sixty cents  
was the centre of a  
district.

burned Termonde  
The responsibility  
Boehm. The Bel-  
to terrorize  
It was a very  
only three or four  
Mr. Ver-  
who had his eyes  
black. Of 1,400  
1,200 were burned  
in the hospitals  
in the cellars and  
for the flames  
The Grand Place  
beautiful and dig-  
tower is stand-  
of many of the  
burned out. It is  
market and of the  
grand.

ing in Ruins.  
are living in  
city full of home-  
One house I visit-  
suffering over one of  
of building. Until  
occupied by eight  
family of eight  
and all were  
in sixteen persons  
on chairs and the  
by my automobile  
It was just  
little better for it  
action for Ter-  
At a meeting  
The Municipal  
ities, they asked  
wood available in  
to Termonde in  
the Scheidt and  
houses in a month  
red laborers. I  
German Red Cross  
\$10,000 as an  
sympathy of the  
Termonde, simp-

and that this is  
harshly compared  
recovery, it is not  
ment intends to  
struction. We go  
enough to shelter  
tion period. The  
table to you in-  
du Roi Al-  
to wait. You  
concrete pro-  
work to these  
some of these  
and the American  
in it."

send twelve war-  
American waters.  
Europe as soon  
is signed.  
dynasty is that  
been founded  
du Terno in 600

## WHY HAVE BACKWARD CHILDREN?

By HELEN JOHNSON KEYES.

This is an age of hope—of hope built upon the surest foundation, knowledge. No longer are all backward children destined to remain backward, to grow up stupid, useless, and discontented. Science has sought for and found what are often the causes of this dullness, while doctors, teachers, and philanthropists are using the knowledge and applying the cure.

There are children, it is true, who can never be made normal, because their nerve cells are lacking in actual tissue, which we do not know how to supply. The problem of their care is of very great importance, but it is not the subject of this article. The boys and girls of whom I am writing are dull because of conditions which may be overcome either entirely or in part.

Perhaps this kind of pupil makes up three per cent. of your district or consolidated school. They are very unhappy because the brighter pupils make fun of them; they worry the teacher because it is impossible to keep them up to grade; and their parents are mortified and, possibly, impatient.

What shall we do about it?

In the very first place, let us get up in our community a parent-teacher organization, a club with a membership of mothers and fathers whose children are in the school, of the local doctors and teachers. Working together, parents, teachers, and doctors should make a program which will secure for these children special treatment and a special education capable of making them normal eventually.

Although I have mentioned the doctor last, it is to him that parents and teachers must turn first for help. Before the spiritual influences of home or the educational assistance of school can be the slightest use in developing the backward child, the physician must remove those physical defects which are the causes of backwardness.

It will usually be found that dull children are suffering either from defects of sight, hearing, or breathing; from decayed teeth, or from deformities such as curvature of the spine (which is exceedingly common in school children), hip disease, or "hicken breast," or from undernourishment.

It is easy to understand that a child whose eyes are so formed that the rays of light do not focus at the right point on the retina, but, instead, spread out too soon or not soon enough, giving a confusion of blurred images instead of one clear picture—it is easy to understand that this child will be dull. It is impossible for him to see quickly what is on the blackboard or on the page. But the eye has an astonishing power to itself and get the correct vision finally by tremendous muscular effort, and the defective sight is often overlooked. The effort, however, occupies time, injures the eyes, and fatigues the whole mind and body.

Why Some Children Appear Dull.

In a similar way, the child who does not hear clearly appears dull, even though his brain is all right, because he simply does not know what has been said.

The child whose breathing passages are plugged up by overgrown tonsils and adenoids, or by spurs of bone in the nose, or by a crooked middle partition of the nostrils, fails to get the amount of oxygen which the body must have if the brain is to work normally. He is dull because the valve is shut through which the fuel for his brain should pour in. His mind may be an excellent engine, but it cannot work without oxygen power.

Decayed teeth are painful, and pain distracts attention from everything else. Besides this, the decay-

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bring them forward in a few months to a degree of intelligence enabling them to enter once more the classes for normal children. In the meantime they should be protected against humiliation and misery, and the principle underlying their instruction should be to train them along those lines for which they show some ability, not to drive into them the sort of instruction which they show themselves incapable of receiving. Always it must be remembered that their backwardness is an actual physical condition, not a moral weakness. They have to be backward, just as a man with one leg shorter than another has to limp. Until their cure is well under way it will be better not to give them much book work. If the school curriculum permits it, let them work with their hands in the garden. School credit for home work is excellent in these cases.

Often backward pupils have unusually good memories, and when this is the case the committing to memory of multiplication tables, of grammatical rules, and of fine bits of poetry and prose may be included in their studies. But do not expect them to be able to reason from these facts which their memories hold; do not expect them to be able to apply the facts they have, or to combine them with other facts. They cannot do it, will not be able to use their information until eyes, ears, lungs, and brain are working properly.

Almost a divine patience is required of the teacher of backward children; but her task is made easier if she lets them set their own standards according to their abilities, instead of imposing on them the curriculum for healthy youngsters.

## Richard's Easter

Richard lived on an island, and, like most little boys and girls, he lived with his mother and father. But the house in which he lived was not the least little bit like your house or like mine. It was built on rough rocks, and in its tower was a huge lamp—a lamp that was kept burning all through the night, in winter as well as in summer. On beautiful nights, when the moon and the stars shone—there stood the light! On wild, stormy nights, when the wind howled and the waves dashed madly against the ships at sea—there stood the light, to warn sailors from the rocks and to guide them to a safe harbor.

Now you know that Richard's home was a lighthouse. Some day you may sail to it. In summer a great many people go there. It looks so quaint and comfortable that it is fun to picnic there. The people watch the waves. They dash and break on the rocks, and then sliding back, call to their fellow waves, "Come, let us try it again!"

Richard watched the people just as the people watched the waves; and as they did not speak to the waves, so he did not speak to the people. In fact, he did not know what words to use. Perhaps the people felt the same way.

His mother had bits of lace pinned in the window to show visitors that she could make pretty things as well as tend the light. Often they knocked upon her door to ask whether they could buy some lace. Gladly she sold to them. Gladly she told of wintry evenings passed in reproducing favorite old designs from her pattern book. She always ended by holding up one strip of lace and saying, "This is what my Richard made for me one Easter Day!"

At last a lady came who wanted to buy the strip. That time Richard's mother did not smile. Instead she pointed to her dollies and her tidies. But the lady shook her head. Richard whispered, "Oh, let her have it, mother! I'll make another, a better one, this Easter Day!"

So the lady bought the lace and asked Richard to help her to find her boat. Then as they wandered down the little wooded path she asked: "Why did you make this lace for your mother's Easter?"

At last he spoke: "I made it because—because it's hard to know it's Easter Day upon this island. You see, it's cold and chilly. We have no church, no friends. I've never seen

Ventilate the hotbed on warm days. If the wind blows, raise the sash on the side away from the wind. Close the sash early so that the hotbed does not cool off too early.

**The Sunday School**

**EASTER LESSON**  
APRIL 20.

Lesson III. Our Risen Lord—Matt. 28: 1-10. Golden Text.  
Matt. 28: 6.

"Late on the Sabbath day." The Jewish Sabbath corresponded to our Saturday, and ended at sunset. But there was a popular way of reckoning which made the Sabbath include both the day and the night following, and it is thus that Matthew reckons here. It was in the early morning of the first day of the week that the women came to the tomb. Mark says "when the Sabbath was past," and Luke "at early dawn." Both Mark and Luke say that they brought spices to anoint the body of the Lord. They found to their great surprise the stone that closed the entrance of the artificial cave or tomb rolled away. Matthew says there had been an earthquake and an angel had rolled away the stone. To the women the angel appeared as a young man, "sitting on the right side, arrayed in a white robe" (Mark 16: 5). Luke tells of two men "in dazzling apparel."

"Fear not," the angel said, "ye seek Jesus." He is not here; for he is risen, even as He said." Both Matthew and Mark report that the angel said to tell His disciples, "He goeth before you into Galilee; there shall ye see him." Matthew adds that Jesus Himself met the women and greeted them, and gave them the same message for the disciples. It is difficult to reconcile this with the stories told by Luke and John, according to which Jesus made His first appearance to the disciples in Jerusalem. The explanation of the difficulty must lie in the fact that there were different stories told of these first witnesses of the resurrection, and that the differences were magnified in the traditions of subsequent years. What else, indeed, could have been expected, if we recall the amazement, the mingled joy and fear, and the incredulity of some, which marked that first day and the dawn of the new hope? Is it any wonder that the stories told were incoherent and fragmentary, or that the facts were pieced together differently by those who afterward sought to make out a connected story? The very lack of exact agreement becomes itself an evidence of the truth of the narrative, for if the early Gospel writers and preachers had been capable of deceit they could have fixed the stories to suit their purpose and could have made them agree with each other.

St. Paul regarded the fact of the resurrection of Jesus Christ as having the highest importance. If Christ has not been raised, he declared to the members of the Church in Corinth, "then is our preaching vain; your faith also is vain." For he saw that the resurrection vindicated the character and the claims of Jesus, and justified those who believed in Him. "He died for our sins and rose again for our justification." "It was the method," says a recent well-known writer, "which God took to convince those whose faith had been staggered by the crucifixion that Jesus was really what He claimed to be, the Lord of the world and the Saviour of mankind."

The disciples of Jesus hoped for a glorious kingdom. In bitter grief and disappointment they saw Him nailed to the cross. Was that the end? Jesus had spoken to them of resurrection, but they had not understood. Their faith would have failed them if it had not been for this amazing and triumphant fact—"He is risen." Now faith grew strong again, hope blazed up to a brighter flame, love was satisfied. Jesus, their Master, lived and would forever live, and they, they would live with Him. In the confident assurance of that new hope it was as though they were already risen with Him from the dead, and already sitting with Him in heavenly places. Their faith and their hope has become ours.

Of course immortality has always been a fact. Jesus brought the fact into prominence and convinced men of its reality. He brought life and immortality to light. But Jesus did not reveal to His disciples the nature of the life after death. It was going to the heavenly Father; it was being with God; it was to be in the mansions of His Father's house, whether He had gone to prepare a place for them. Beyond that He told nothing. Nor do we need to know, and the so-called communications which some profess to receive from spirits in the other world add nothing to our real knowledge and help us not a whit. Our hope is in Christ, and that is enough.

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**Making Easter Eggs.**

First make a fondant. Put one pound of granulated sugar in a saucepan, add three-quarters of a cupful of boiling water and stir until the sugar is dissolved. Let the mixture boil without stirring for six minutes, then test with a fork. If it spins a thread or forms a soft ball when dropped into ice water, remove it from the fire and turn on to a buttered platter. When it is blood-warm stir it with a wooden spoon or paddle until it begins to crumble, then knead it in the hands like dough. Pack in a bowl, cover with a damp cloth and set it away until needed. Shredded cocoon may be added if desired. When ready to use melt a cake of bitter chocolate, form the cream fondant into small eggs of the desired size and dip them into the chocolate, then place on waxed paper to dry. If desired, the chocolate may be sweetened, although I have always considered it much more toothsome when left unsweetened.

Egg molds can be purchased for a small sum in any store. Two dessert spoons or larger cooking spoons make very successful molds.

**A Song.**

April, April,  
Laugh thy girlish laughter;  
Then, the moment after,  
Weep thy girlish tears!  
April, that mine ears  
Like a lover greetest,  
If I tell thee, sweetest,  
All my hopes and fears.  
April, April,  
Laugh thy golden laughter;  
But, the moment after,  
Weep thy golden tears.  
More matches are used in Great Britain than in any other country.

**The Easter Flowers.**

The hyacinth bells ring softly,  
The lilies bow their heads,  
And to and fro the tulips blow  
And glow in the flower bed.

The daffodils quiver in golden glee,  
And each in its flowery way  
Adds something of sweetness and  
Joyous completeness  
To brighten our Easter Day.

**Easter: The Fulness of Life**

I am come that they might have life, and that they might have it more abundantly.—St. John, x, 10.

The message of Easter tells us in words and music that Christianity is a religion of joy and power, of freedom and strength. It is not a series of checks and inhibitions clamped down over your life by which you are forbidden to live and prevented from that and which prevented from that a slave because to-morrow you may be dead. No, but it is a liberating, directing, enabling power which possesses you, and speaks to your soul not of death but of eternal life. It is not the recitation of a creed nor the acceptance of a body of doctrine; it is not reducing life to its minimum of barren existence, as some of our economic reformers who believe that man lives by bread alone would have us do. Christianity is nothing more nor less than a divine life within a man. And the message of Easter is the message that Christ is sufficient for all our needs.

This is the day of the life full and abounding; here is the joy of an overflowing heart; here is the empowering of men by their acceptance of divine strength and freedom.

"O Mighty Love! Man is one world, and hath another to attend him."

No prison walls could retain the indomitable spirit of Paul. "Rejoice in the Lord always, and again I will say rejoice." No physical limitation could dishearten him as he found that the grace of Christ was sufficient for him. None of the handicaps common to human existence could daunt him. He was a free man and an invincible man. "I am no longer I that live, but Christ that liveth in me."

Christianity is not looking for fresh arguments but for more Christians. For a Christian is its only real proof. Within the heart of a Christian dwells a divine spark. It is enthusiasm—being filled with God; it is the illumination of the soul. From Him that spark leaps to the soul of another. I remember hearing a Chinese gentleman describe his acceptance of Christianity. After becoming a friend of some missionaries and observing them at work and rest he came to them one day and asked: "Where did you get that dynamic power?" "Why," said they, "it is Christ." That was the beginning. The secret of power was discovered. The spark was lit.

There are two ways of fighting the battle of life. One is in reliance on our own wisdom and strength and with inevitable and naturally increasing failures and discouragements. The other is to draw on the infinite resources of God, and with that supreme trust which is the secret of joy perform the task that lies at hand.

Easter Day is the witness to that present and living joy and power. It is the radiance of the faith of this day that makes the glory of human life. If our lives are to be more than broken and useless hobbles we must lay hold on divine joy and power both for our own sakes and for the sake of our great nation of which we are a part. Suffering is not a symbol of sorrow and weakness. To give himself with abandon to the cause of righteousness, justice and peace is the only freedom of the Christian man. It is joy and power; it is life triumphant here and now. It is following Jesus, Who, for the joy that was set before Him, endured the cross.

"So let it be. In God's own might We gird us for the coming fight, And strong in Him whose cause is ours"

In conflict with unholly powers, We grasp the weapons He has given: The Light, and Truth, and Love of Heaven."

I saw the Spring Come Riding.  
I saw the spring come riding,  
Ere winter yet was done;  
The pallid little flakes of snow  
Began to leap and run;  
For lo, a million grass blades  
Were flashing in the sun!

I saw the spring come riding,  
And oh, her face was sweet!  
And shingling little raindrops  
Did gallop on her feet:  
Then thousand little drops of rain  
In shinning armor neat.

I saw the spring come riding,  
And none might say her nay;  
So all the birds began to sing  
A merry roundelay,  
As minstrels sing in balconies  
Along the Queen's highway.

I saw the spring come riding  
In Lincoln green arrayed:  
Her yellow hair lay down her back  
All in a gleaming braid;  
Nor have I seen for many a day  
So gay a cavalcade.

The Easter Flowers,  
The hyacinth bells ring softly,  
The lilies bow their heads,  
And to and fro the tulips blow  
And glow in the flower bed.

The daffodils quiver in golden glee,  
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