OCTOBER 15, 1904.

the young lord fancied, if he spent his me on peasant children. He shrugged his shoulders as he say the sketches of Nino and Ninetto, and

said with a laugh : "I trust, signor, you can spare your models soon? These are such fine lambs that I've a notion to sell them with a part of my flock to be sent off to-morrow. These fat ones will raise the price, I fancy.'

It seemed on the instant to Francesco that his heart must cease beating. The lambs were truly his own, as the mother had been bought by old Pietro's hard earnings; but he dared not contradict lord. If he angered him, the lambs would surely be lost; yet, if he did not speak now, his claim afterwards might not be allowed.

Francesco had never had any real Francesco had never had any real trcuble about them before. It is true Burro, the big shepherd-boy, had taunted him once or twice, telling Francesco his big lambs would be chosen. But Pietro said their wool was too coarse, and Francesco was comforted.

He tried now to speak, for he saw his He tried now to speak, for he saw his English friend was looking at him in-quiringly. Something swelled in his throat, his eyes grew wet, and he burst into a passion of sobs, clasping the lambs in his arms. "Hola !" cried the young lord. "What does this mean ?" And his voice

"Brother, the child is distressed," said a sweet voice, and a lovely face looked over Buonamonte's shoulder,

like the face of dear St. Agnes. "They are mine," sobbed the boy. "Nonsense!" began the young man

but old 'Gita, gaining courage from the presence of the young lady, explained about the ownership with many humble

apologies. The young man looked still vexed. "Perhaps Francesco will sell them," began the sister, with nesitation; but here the artist told the story of the fleece reserved for the pallium. The young womam listened with reverent

young woman listened with reverent eyes, and said softly: "Brother, it is so beautiful — this blessing of the lambs. We must go and see it together; and I shall know these pretty ones, I am sure," she added to Francesco, whose heart beat fast with ion

He knew Nino and Ninetto were safe now. Even the young lord's brow cleared under his sister's influence, and he invited the artist to visit him, and examine his small collection of por-traits. 'Gita and her little lad thanked their new friend warmly for his kind-ness, and he promised to return soon to finish the portraits.

Several days passed, however, and Francesco began to fear he had forgot-ten them. The artist soon returned, however, and finished his sketches. nowever, and mushed his sketches. Moreover, he talked long with Pieto and 'Gita, leaving them with radiant faces. After his departure, 'Gita told Francesco that he had leased the Buo-namonte Villa for many years. "We shall not have to come down to

the plain again, and thou shalt go to school, my lamb."

school, my lamb." Francesco listened gravely, until she added : "Something more for thy pleasure, little one : the kind signor added : gave me the money for thy Carnival c'othes.'

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Francesco danced about in high glee then, suddenly pausing on one foot like a small Mercury, he asked eagerly : "I shall keep my own Nino and Ninetto at the Villa, shall I not ?"

" So the kind signor has said," answered old Pietro. Francesco learned afterwards that it had cost the new

master, not only money but serious trouble to secure a legal and binding ecognition of the peasant child's right to the twin lambs. But he had at length succeeded, and Nino and Ninetto were chosen for the pallium.

Francesco learned the full story from carded into white and fleecy rolls, spun into thread, and woven. Finally, how into thread, and woven. Finally, how it was made into a scarf-like collar with long ends in front and behind, marked with purple or black crosses, and laid

THE CATHOLIC RECORD.

DEPLORABLE CONDITIONS

should come to discard the recognition

-Catholic News, London.

N. Y. Freeman's Jon

VERSIONS OF THE BIBLE.

(CONTINUED.)

rnal.

AGNOSTICISM IN PRACTICE. BY A JESUIT FATHER.

"By continually seeking to know and being thrown back with a deepened conviction of the impossibility of know-ing, we may keep alive the conscious-ment the it is allower bit to allow the consciousthat it is alike our highest wisdom and our highest duty to regard that through which all things exist as the Inknowable." (First Principles, ch. v., 113. Herbert Spencer.) "Education p. 113. Herbert Spencer.) "Education is the instruction of the intellect in the Nature." (Lay Sermons iii., Professor Huxley.) "Natural law of Nature." law of Nature. (Lay Schmols Im, p. 32. Professor Huxley.) "Natural knowledge is a real mother of man-kind," (Lay Sermons "On improving Natural Knowledge," p. 10.) Physical science has discovered the ideas which alone can satisfy "spiritual cravings" (p.11.) has laid solid foundations for a new morality (p.11.) and a new religion any class of society. Further-with all respect to the Professor-it does not rest described above arise from the neglect thereof. If, then, such a state of things can be possible even when it is new morality (p.11.) and a new religion "cherishing the noblest and most human of man's emotions, by worship acknowledged that there is a difference for the most part of the silent sort, acknowledged that there is a dimerence between right and wrong, and conse-quently some knowledge of Him Who established them, what is likely to become of human society, at large if it at the altar of the Unknown and Un knowable" (p. 16) From which it would appear that natural knowledge

and physical science are to be

THE SPIRITUAL WEAPONS

of God even in theory, and thereafter proceed to put its principles into pracwith which the rising generation of Agnestics are to be armed. The fu-"whole and undefiled, he shall not be tice? Finally, when we look around to at the perfection of order in nature, ture is apparently to take care of itself, for if a man keep the "Agnostic faith ashamed to look the universe in the and see the very plants of the earth and beasts of the field exactly following the course for which they were called into existence, giving evidence thereby face, whatever the future may have in store him." (Nineteenth Century, of the harmonious working of the laws of nature instituted by Him Who made store Feb., 1889, p. 86.) A certain Budd-hist philosopher put the matter more bluntly when he said : " Man will all things, can we come to the con-clusion that man—of all living organ-isms the most perfect—has alone been never be in a position to make the best of this life while his hopes and his left without guidance, whereby to exof this life while his hopes and his thoughts are fixed upon one to come." (Creation's Testimony to its God, 5th ed., chap. xi., p. 267) Futhermore the ancient beliefs and worship seem to have failed from the fact that a new religion and a new morality appear to be necessary. Why is not apparent. It cannot be in consequence of the progress of physical science in view of the recorded opinion that "there is a great deal of talk, and not a little lam entation, about the so-called religious difficulties which physical science has created. In theological science has matter of fact, it has created ncme. created. In theological science as a dition to them, so indispensable that matter of fact, it has created none. nothing can be subtracted from them natter of fact, it has created hence. Not a single problem presents itself to the philosophical Theist at the present day which has not existed from the time that philosophers began to think without wrecking some portion of the social fabric; that they have come needed amendment - giving evidence thereby that their Author is He Who out the logical grounds and the logical consequences of Theism." (Life and Letters of Charles Darwin by F. Dar-(Life and win, ii. in ch. v. by Professor Huxley, p. 203) So much for Agnosticism in theory : we may now inquire how

men that God is unknown and unknow able, and cares nothing for His creatures, requires no further condemna IT IS LIKELY TO WORK IN PRACTICE. No doubt there are many Agnostics of tion. blameless life and character. That they abstain from wrong doing and act according to their own conscience we do not doubt. For example: "We do not doubt. For example : "We live in a world which is full of misery

and ignorance, and the plain duty of each and all of us is to try and make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered ignorate that to the work of the processor fur-tional transformation of the processor fur-ley.) But why? If they act thus be-cause they think they are bound to do so, they deny their own principles, for the Unknown cannot have communicat-ed any commands to them. If they act from the promptings of natural knowledge, or because of the discoveres of physical science, what guarantee have they that their conduct is correct, for the same may suggest a different course of conduct next week, e. g., "Only fifteen years ago Sir William Thomson entertained a totally differ-Thomson entertained a totally direct-ent view of the origin of the sun's heat." (Lay Sermons xi., p. 251. Professor Huxley) From which in-stance we gather that physical science, in the physical science, the second science of the second scie being progressive, is apt to change. It is only the law of right and wrong Mauma 'Gita; how the wool was sheared by the good Sisters, washed, dried, that can be immutable. Natural that can be immutable. Natural knowledge and science may be an excellent guide to those in comfortable circumstances with no parti

ment their sanction of a new version is tution which neither makes divorce impossible nor makes it decent, which allows a man to get rid of his wife, or a wife of her husband, but makes them not of sufficient weight to be authorit.

ative. Mr. Jones. "As to the insertion of 'Thine is the Kingdom, the power, etc.,' to the end of the Lord's Prayer, drag one another first, for the public edification, through a mire of unutteredification, through a mire of undeter-able infamy — when one looks at this charming institution, I say, with its crowded benches, its newspaper reports, and its money compensations... one in the Authorized Version, I believe it has been merely added as doxology, the revisers, I presume, believing that too much praise and 'amens' could not be added to the Lord's Prayer. I don't see how this would 'mislead' or injure may be prepared to find the marriage theory of Catholicism refreshing and elevating." (Essays in Criticism, p. 82, Matthew Arnold.) Now we may acto that they admitted a participation whether Protestants if they used it 'for four hundred years.' Since not added to the Lord's Prayer as Scrip'ure, it could note that true civilization, whether ancient or modern, is not the property of

You are doubtless right in believing that those words, "For Thine is the Kingdom, etc.," were added as a dox-ology, added by the Greek copyist and upon physical science; it rests upon the observance of the law of God, and the

turned into English by the translators of the Authorized Version of King James. Whatever motive the copyist had in view - and we need not suppos a bad one-he corrupted the original text, and the English translators, following him, misled English speaking people into using a form of prayer as delivered by our Lord that was not delowing people livered by Him ; made them victims of a deception, whether pious or otherwise does not concern us. The people wanted the prayer as delivered, and they did not get it. If this be not misleading and an injustice to the too confiding Protestant reader we know not the meaning of those words.

You say the words, " For Thine is the Kingdom, etc.," were not added to the Lord's Prayer "as Scripture." We do not see what possessed you to make that statement. Look at Matthew 6 13 and see if it be not added as Scrip-ture. It is precisely because it is given in the text as if spoken by our Lord that we object to it. We remember the time when as a boy it was pointed out to us as an evidence of the super-iority of the Protestant Bible over the Catholic, with the hint that dishonest Catholic translators had wickedly sup-pressed it. Now, however, the revisers of the American Version have, after four hundred years, vindicated the superiority of the Catholic Version.

Mr. Jones. - "And by adding is Protestants imagined that there was nothing wrong in it any more than Roman Catholics would think it wrong to add to the 'Hail full of Grace,' gathered from the Scriptures, the fol lowing words : 'Holy Mary, Mother o God pray for us sinners now and at the hour of our death. Amen.."

never

Catholics have no more right to put changes not; it seems to us that the Agnostic doctrine which would teach words or sentences into the writings of the author of the sacred text, and make them say what they did not say, than unfaithful copyists or Protestant translators have. You do not deny that an infaithful copyist or the translators of the Authorized Version have done this thing in Matthew 613. You cannot deny it, since the revisers of the American Version, whom you approve, have For thrown out as spurious the words, Thine is the Kingdom, etc.," from that verse. The Protestant who imagines Mr. Jones.-" Your entire argument that Jerome used a more correct copy than the translators of the authorized there is nothing wrong in falsifying, by interpolation or otherwise, the sacred than the translators of the authorized version is based on a presumption." We stated that the copy used by St. Jerome was more arcient than any used by the translators of the English text sadly needs primary instructions in the first principles of moral recti-tude. But the question is not what Protestants may imagine not be wrong, but is verse 13 of chapter 6 in the Author-King's Bible known as the authorized version. Now, it is a principle recogized Version a true reproduction of the nized by you and Biblical scholars that original? You admit it is not, and the more ancient the copy, the nearer your excuse that "Protestants imagined that there was nothing wrong in it" is the Apostolic times, the more correct and reliable it is. Hence if you admit to no purpose. The question is as to correctness of translation, or copy. the fact that St. Jerome's copy was

more ancient you must admit, according to the above rule, that it is better than To mitigate the offense of interpolating, and thereby corrupting the Scrip tures, you say, first, Protestants imagmore modern copies. The presumption stands valid until you prove that St. ined there was nothing wrong in it." A strange confession indeed, an ack-nowledgment of moral imbecility, of Jerome's copy was not more ancient, a tring you cannot do. But we have positive proof of the superority of St. Jerome's copy over that of the trans-lators of the authorized version. The ignorance of the first principles of morals. copy used by those translators had the

And, second, you resort to the boy's argument of "you're another," and in-sinuate that Catholics have done the dom, etc.," in the Our Father (Matth. 6-5, 9.) It was translated and believed same thing, interpolated words in the sacred text – added to "Hail full of Grsce," in Luke 1 28, the prayer "Holy Protestants to be the word of God since 1611, that is, for nearly four hundred years. The authors of your Revised Version recognized the words as an interpolation and have thrown Mary, Mother of God, pray for us, etc.' It is very vexatious to have to meet a statement like that. It is so difficult



A SHAMEFUL LIE.

We had thought that the days were gone when there could be any profit or encouragement even in the most fanatical anti-Catholic circles for the publ Gasgow Observer quotes as follows from the Christian Herald (English paper):

" A gentleman traveling in South America visited a Cathedral in the city in which he was staying, and be-came engrossed in copying some carving a corner of the edifice. The hour for closing passed, and when he for the door he found it barred for the night. Making the best of his predicament, he by and by lay down to sleep. During the night he was aroused by the opening of a door behind the High Altar, and saw two priests drag the gagged and bound form of a nun to a spot where they raised a stone ; then they tossed the nun into what was evi dently a vault below, and then, closing the trap, they went away. Next morn-ing he went and told the British Consul of the occurrence. The Consul said he could do nothing, and advised him, if he valued his life, to leave the place

at once." This has all the seeming of a lie out of the whole cloth which, of course, it is, and the challenge which the Observer thus puts will not be met by a particle of proof : "We challenge the Christian Herald

and those who conduct it to give a single fact in support of this invention. We say they cannot name the town where this occured, nor the person who is alleged to have witnessed the occurr-ence, nor the name of the British Con-We are prepared to deposit a sum

of one hundred pounds in the hands of any reputable person to be paid over to any charitable object we may name if any evidence can be produced by the Christian Herald or its proprietors to prove their story." None can or will be produced, nor

will the "Christian" Herald-what a misnomer-retract or apologize for its hideous slander. Such champions of Protestantism are not built that way.

-N. Y. Freemans' Journal.

AN UNUSUAL EVENT.

No stronger evidence of the Catholicity of the Church universal can be adduced than the impartial love which she gives to all her children. Equally dear in her sight with the most gifted of her scholars is the brown-skinned neophyte whom on occasions she de-

lights to honor. One of these occasions occurred in New Orleans recently when Mother Mary Austin, the General Superior of the Colored Sisterhood of the Holy Family, celebrated her silver jubilee as a nun. The exercises took place in the convent chapel, which was beautifully decarated for the occasion. At 7 o'clock the Rev. Mother, escorted six white gowned little girls, enterel and occupied the silver bower prepared for her by the Sisters. A handsome wreath of beaten silver, made by a friend, was presented and worn by the Rev. Mother throughout the day.

Ennobled by a sense of a real mission

no one can remain weak or small or in significant; everyone becomes great and ppy, despite of environment, and it possible for every intelligent being happy, is in the world who will prayerfully consider his place and calling in life to en-joy something of the joy of such an impelling influence, for it cannot be thought that God, who in His providhas made every creature of His ence hand for good and wise purposes, would make us an exception in this one particular. - Rev. John M. Schick.

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Delegraphy mante

AT NORTHERN BUSINESS COLLEGE.

and silvery voices were chanting the "Lamb of God." The abbot thought he had never seen

anything lovelier than the face of the anything lovelier than the face of the little shepherd, upturned to his, as he blessed the lambs. Nino and Ninetto raised their wondering faces too, and uttered an odd little tremulous "Baa! Baa!" as in protest when they did not receive the expected lumps of salt.

Francesco could hardly help laughing, though he was also a little frightened by their speaking in church. However,

by their speaking in church. However, they were quiet when the Pope after-wards pronounced his blessing. Then — Francesco had a delightful surprise. The kind signor was one of the onlookers, and he spoke in a most friendly way, telling Pietro and his boy that he was coming in the spring for a large draw. Leoning on his arm was the long stay. Leaning on his sam was the lovely young lady of Buonamonte that looked to Francesco like St. Agnes, she was now the dear signor's wife !

The human face is a good indicator of the soul. It is easy to tell when one's life is in harmony with the higher law, for the face wears a serenity of expression which earth's votaries canexpression which early that is skin-keep not imitate. Beauty that is skin-keep may sometimes be cultivated or en-hanced by artificial means, but the real beauty that transfigures men and women and places them on a plane above their associates, is that which radiates from a soul in perfect harmony with God.-Catholic Forum.

with purple or black crosses, and laid for a night on St. Peter's tomb, before it was put in church on the shoulders of the Pope. Francesco was not so deeply interest-ed in the wool as in the lambs and their two blessings. He was permitted to come to the Church of St. Agnes on her feast-day, though it fell in the winter season. The wide Campagna looked strangely lonely under its white veil of snow, for the month of January was more severe than is usual in the Italian climate. Inside the old church the altar was of dissolution have been multiplying all around us." (Rationalism i., chap. ii., glittering as with stars the incense per-fumed the air with the scent of cedars, p. 187. Lecky.) England is chiefly rep. 187. Leeky.) English is briefly in markable now, according to Professor Ruskin, "for the multiplication of crimes more ghastly than ever yet dis-graced a nominal civilization." (The Queen of the Air, p. 145) "We have

SHAMELESSLY FAMILIAR WITH VIOLENCE AND OUTRAGE

that we recognize them as a necessary ingredient in our social system, and class our savages as a representative part of our population." (Man and Wife, preface, p, 9. Wilkie Collins.) " In all our great towns, there is a mass of human beings whose want, misery, and filth are more patent to the eye, blatant to the ear, and pungent to the nostrils, than in almost any other town in the world. People will won-der, some day, that their fathers had a great human sink in every great town that we recognize them as a necessary

great human sink in every great town great human sink in every great town reeking out crime, disease, and dis-loyalty on the whole nation. I have seen the serfs in Russia, the slaves in Africa, and the negroes in America; but there are thousands of people in England in a far worse plight than these." (The Voyage Alone, chap. iv., p. 65-68, John Macgregor, M. A.) "The physical, moral, intellectual state of the lower orders in England is the lowest on the scale I have ever witnessed.

on the scale I have ever witnessed. . . quite on a par with that of the savage, quite on a par with that of the savage, and sometimes even below it." (The United States, etc., chap. ix., p. 244, John Shaw, M. D., F. G. S.) "When one looks at the English Divorce Court -an institution which perhaps has its practical conveniences, but which in the ideal sphere is so hideous; an insti-

them out. Some old Greek copyist with more piety than judgment forget his role of translator and though the Lord's Prayer would be improved by the addi-tion of a doxology which, though beau tiful in itself, when out of place—as it in the sacred text—destroys the claim of the sacred text—destroys the claim in the sacred text—destroys the claim of the copy to correctness and purity. The translators of the Revised Ver-with the word of God—" sion were misled by the unfaithfulness of the copy and they in turn misled the Protestant English speaking people for nearly four hundred years. Now this interpolation was not in the copy used by St. Jerome, for it is not found in his translation — the Vulgate. Therefore, e must conclude that the copy used by St. Jerome is better, because more faithful to the originals. This conclusion is more than a presumption ; it is a

interpolation, "For Thine is the King-dom, etc.," in the Our Father (Matth.

by

demonstration. Mr. Jones.—"You ask 'by whom has it (American Revised Version) been recognized as the standard edition ?'

recognized as the standard edition ?' I would reply, by the denomination to which I belong, and by every other Evangelical denomination in this country, as far as I know. If you in-vestigate a little in New York, you will find it accepted and put above all form-er editions in the churches, by leading scholars and published and taught in the Sabbath school lessons side by side with those of the Authorized edition. with those of the Authorized edition. But, remember, it is yet but young, and cannot be expected to have yet the circulation that has been accorded the

Authorized Version." We spoke of an official authoritative act of some church or denomination giving its official sanction to the American Revised Version as the standard. All that you say only shows that the Protestant denominations merely toler-Protestant denominations interest color-ate the use of it by their silence, not that they have given it official church sanction. If any such official recogni-tion has been given the Revised Version we are not aware of it, and we would be obliged to you if you would tell us when, where and by what denomination it has been done. As for your scholars, they recognized for four hundred years a version that is now admitted to be

with the word of God-" We must interrupt you to say that it is wrong to add or interpolate into the sacred text of St. Luke a sentence that does not belong there. Do that same with the text of a will and you render yourself liable to prosecution and pun ishment. If it be a crime to corrupt by interpolations the will of a dead man, is it not a greater crime to corrupt by the same means the written word of God? On what authority do you say it was never considered on a level with the word of God? If it was never consid-

ered on a level with the word of God why was it put in the Authorized Version as a part of the word of God? From the time the interpolation was published in the "Authorized" Version Protestants have considered it as the word of God, and have been taught so to consider it. Now you can pro

Mr. Jones-"Surely it would not have

Mr. Jones—"Surely it would not have been less criminal for the Roman Cath-olic Church to add a prayer to the 'Hail full of Grace.'" It would not have been less criminal for any church or any person to incor-porate into the Scriptures things not written there be the saced authors written there by the sacred authors. You surely know that the Catholic Church or Catholic translators have not done this. If you do not know it, then look at the text, Luke 1-28, as we

look at the text, hus ready a the have before advised you. Mr. Jones—"Besides, the addition to the Lord's Prayer in the Authorized Version is conceeded to be consistent with the sacred writings.

with the sacred writings." The consistency of the addition, or interpolation, is not the question be-tween you and us, but the correctness and purity of the sacred text. Any interpolation, consistent or otherwise, makes the text spurious, and in store sents the original author. It is incon-sistent with the moral code of the Scrip-get, and \$1.00; all druggists. makes the text spurious, and misrepre

A SUCCESSFUL MEDICINE. - Everyone wishes to be successful in any undertaking in which he may engage. It is therefore extremely gra-tifying to the proprietors of Parmelees Vere-table Pills to know that their efforts to com-pound a medicine which would prove a bless-ing to mankind have been successful by yond their expostations. The endorsation of these Pills by the public is a guarantee that a pill has been produced which will fulfil everything claimed for it.

claimed for it. The healthy glow disappearing from the check and meaning and restlessness at night are sure symptoms of worms in children Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medi-cine.



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