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A CONVEBT'S OPINION.

NON-CATHOLICS NEED INFORMATION
CONCERNING THE CATHOLIC CHURCH
MORE THAN ARGUMENT.

Prof. W. C. Robinson, Dean of the Catholic University Law School, who is a convert to Catholicity, says that what non-Catholics need is information and not argument on matters concerning the Catholic Church. In a recent dress he said :

address he said:

"Since I became a Catholic (now about thirty years ago) I have lived in constant and intimate association with non-Catholic authors, teachers, clergymen, and lawyers; the men who form the public opinion of the day on social, ethical and religious questions, and indirectly on political questions also. Many of these are active members of the Protestant churches; a large proportion of the rest are religiously disportion of the rest are religiously dis-posed — in will, if not in intellect and profession, submitting themselves to the guidance of Christian law and docthe guidance of Christian law and doctrine. Of most of them I do not hesitate to say that they are sincere, upright and conscientious men—men, who, so far as they perceive and comprehend it, are loyal to the truth and ready to make whatever personal sacrifice such loyalty may entail.

Of the Catholic Church they know comparatively nothing. Her external

Of the Catholic Church they know comparatively nothing. Her external history as an organized society, they perhaps to some extent discern, but of her inner life, her discipline, they have ner inner life, her discipline, they have as yet not even a remote conception. Their antagonism to her, as a Church, is negative rather than positive, result-ing from that false idea of her purposes and methods which was transmitted to them by their ancestors, but which they them by their ancestors, but which they ever show themselves ready to abandon when its falsehood is discovered. Their personal attitude toward those Catholics who are true to their religion, whatever be their race or social standing, is always generous and friendly.

Confining that which follows to the described, I

class of persons thus described, I maintain, in the first place that what they need from us is knowledge and not

Divine truth bears such a relation to the human soul, illuminated by the light the human soul, illuminated by the light which lighteth every man that is bern into the world, that whenever the truth is clearly perceived the soul inclines toward it, and unless hindered by a perverse will, accepts and believes it. As the body does not reject the food created for and adapted to its maintenance by the providence of God; as the mind does not refuse the knowledge of exterior facts communicated to it by the organs of sensation; so neither doc the organs of sensation; so neither does the soul of any man of good will repudi-ate a divine truth which it has once fully apprehended. To persons thus disposed the exact and intelligible statement of a truth is in itself a dem-constration. Proof of its divine author. onstration. Proof of its divine authority of its proclaimer, is not indispensable to its acceptance. The truth affirms itself to the soul as light to the

eye, or music to the ear.
So far as argument tends to explain
the truth it is merely another form of statement, and may be serviceable; but when it passes beyond this and becomes an effort to compel conviction, however sound and impregnable it may be in itself, it rouses an antagonism in the will which is inconsistent with clear spiritual vision, and creates side issues by which the truth presented is often hopelessly obscured. Every one who hopelessly obscured. Every one who has engaged in, or has witnessed, religious controversy, must have been painfully impressed with its futility, if not with the actual hindrances it presents to the reception of the truth. And, on the other hand, no one who has observed the instant, spontaneous adhesion of the candid mind to truth clearly and completely stated, can doubt by what method assent to it is most readily obtained.

To illustrate my position I may be pardoned for narrating an incident

made her last and strongest attack upon the doctrine of the Immaculate Conception of the Blessed Virgin. "No reasonable man," said she, "could believe such idolatrous nonsense as that." "What do you mean by the Immaculate Conception?" said I. To which she gave an answer ludicrous enough to Catholic ears, but which would probably be the reply of nearly every Protestant in the world. "Listen a moment," said I, when she had finished; and I then explained to her, as simply as I could, what the Church teaches on the subject. As I went on the aspect of her face changed—her eyes, filled with tears, lifted themselves toward heaven, and as I stopped she said, speaking to herself rather than to me, "How could it be otherwise? How could it be otherwise? Numerous instances, similar to this, like lengths with of saw, intelligent.

wise? How could it be otherwise?"

Numerous instances, similar to this, lie along the path of every intelligent Catholic who comes intimately into contact with the earnest, conscientious multitudes around us, and forces upon his mind the conviction that their great need is light and knowledge, and that the duty of the Church toward them in the present condition is to place before them a correct and complete statement of her doctrines, in plete statement of her doctrines, in language so simple and intelligible that cannot fail to understand. The day is passed when attacks on so called "Protestant errors" can serve any use ful purpose. It is time to recognize, practically as well as theoretically, that the honest adhesion of the human soul to error is a manifestation of its disposition to adhere to the truths and that the error is "never accepted for its own sake, but because it is fortuitously associated with an apprehended truth."

Earnestness in talking, fidelity in professing, zeal in promulgating any religious doctrine and thus the strongest possible evidence is that good will toward the truth, which renders its acceptance inevitable when once it is perceived; and of these evidences the Protestant world is full to overflowing. To define the truth which they already possess to extricate it from the errors by which it is obscured, to add to it those other truths which at once inter-pret and complete their doctrinal sys-

tems, and thus present to them divine truth whole and entire, as God has revealed it for the illumination of the human soul, for the solution of all its doubts, for the inspiration of all its energies, and by the perfecting of its knowledge of the Infinitely Good and Beautiful and True, this is the work which through the pulpit or the press (but under present circumstances prin-(but under present circumstances principally through the press) the Catholic Church must do if it would gather in

this wonderful and precious harvest of loyal, loving souls.

The Catholic truths with which they have already come in contact are frag-mentary, detached from their proper setting, unexplained by their necessary attendants, and consequently they have neither been presented to them nor re-jected by them in their Catholic sense. Their hostility to the Church, such as it is, is based upon the misconceptions thus engendered, and in their warfare against her they are constantly fighting "men of straw," figments of discipline and dogma which have no existence in her creed or moral law, or anywhere else except in the erroneous construc tions they have ignorantly put upon her words.

The removal of this ignorance re quires a statement of the entire body of Catholic truth, including not merely every doctrine which is matter of faith, but also such as are of general recognition in the Church, and such propositions of philosophy as must be present in the mind before the definitions and conclusions of theology can be under-stood. Nothing less than a statement of this character can, in my judgment, of this character can, in my judgment, meet the current emergency. Number-less are the uses of sermons, tracts, magazine articles, and other forms of limited and fugitive discussion, but one of them can ever answer this purpose. Not until the candid inquirer has within his reach in a single volume, a succinct but nevertheless complete exposition of the truth as taught by the Catholic Church can he be expected fully to perceive any truth or to yield that assent which the comprehension of the truth compels.

NUNS AT NOME .

WORK OF FOUR SISTERS OF PROVIDENCE IN ALASKA MINING TOWN.

Rev. E. J. Devine, S. J., writing to the Canadian Messenger of the Sacred Heart from Nome, Alaska, sends some excellent news of the work of the Sis-ters in that place. He says, among other things: Speaking of the hospital reminds me

at once of the Angels of Nome. Less than a year ago four Sisters of Provi dence came from Montreal to this distant land, unknown and unheralded. When they landed here they resembled the Divine Master, for they had hardly a place whereon to rest their head. An old mess-house, narrow and un-An old mess-house, narrow and un-comfortable, belonging to one of the commercial companies, was secured for them, and there they stayed till they had planned their course of ac-tion. They bought a large building beside the postoflice in the very centre of Nome, furnishing it soberly with beds and hospital requirements, and there and then began a career of God inspired charity and zeal which was a revelation to the citizens and a source revelation to the citizens and a source of pride for us of the faith. At first it was not so much the practical side of their work as the romantic that ap-pealed to the indifferent class. It was the fact that the Sisters had left what the fact that the Sisters had left what the papers called "home and the joys of home life," and had come nearly six thousand miles to spread the sweet odor of charity around the beds of sick and dying miners that made the people think, and talk, and praise.

An incident, rather a catastrophe, occured at Christmas which helped to lift them higher in the esteem of

as white men's kerosene. I never witnessed a more sickening sight than that presented by those eight human beings burned beyond recognition, while they lay writhing in agony on the hospital floor. Three ended their sufferings in death; the other five were taken care of by the Sisters for many weeks, and tenderly nursed back to health. All Nome watched their generous and gentle services in this reerous and gentle services in this repulsive work; and its admiration knew no bounds.

A Superior tactful and energetic was sent to guide the destinies of this foundation; and she has succeeded marvelously. Rarely has a choice been better justified than in the case of better justified than in the case of Nome. Sister Conrad and her four companions are firmly established in Holy Cross Hospital and are beloved by the miners. The physical sufferings of those poor men are relieved so tenderly and so efficaciously that their gratified is very often nathetic. their gratitude is very often pathetic in its expression

And still all this devotedness of the And still all this devotedness of the Sisters of Providence is only a means to a higher end. Theirs is also proving a successful heavenly mission. Through bodily ailments they have reached out and touched many a callous heart. God and His recording angels alone know how many spiritual ills have been set right and how many souls have been encouraged to higher things since the Sisters came to Nome. things since the Sisters came to Nome things since the Sisters came to Nome.
Their saintly foundress must surely look down with satisfaction on these daughters of hers living and laboring out here next door to Asia.

St. Joseph's Example,

To find all satisfaction in God, you must be satisfied with Him only; for in heaven itself, if you did not bend your will to His will, you would never be sat-The worth of love does not consist in high feelings, but in detachment; in patience under trials for the sake of God, Whom we love. What an example St. Joseph sets us in this regard!

WHAT CONSTITUTES A SECRET SOCIETY.

Father Posen, of Hollandale, Wis,, author of "The Catholic Church and Secret Societies," has just published a pamphlet in reply to his critics.

Father Posen quotes from a pastoral of the late Archbishop of Milwaukee the sule by which one can know what

the late Archbishop of Milwauke the rule by which one can know what the rule by which one can know what societies are secret in the sense condemned by the Church. As this rule will be useful to many desiring informa-

tion on the subject, we quote it.
In his pastoral of Jan. 20, 1895,
the Archbishop said:

" The Catholic Church has declared that she considers those societies secret and forbidden:
"I. Which unites their members for

the purpose of conspiring against the State or Church;
II. Which demand the observance of secrecy to such an extent that it must be maintained even before the

rightful ecclesiastical authority;
"III. Which exact an oath from their members, or a promise of blind and

absolute obedience; Which make use of a ritual and ceremonies that constitute them sects."
Father Posen gives two interesting letters, one from Adriano Lemmi, head of the Free Masons in Italy, to Albert Pike, head of the order in the Southern States, and the reply of Pike.

Lemmi wrote: "I venture to in-

close to you a copy of a circular which, in my character of Grand Master, I have sent to all the lodges holding have sent to all the lodges holding under the G. O. of Italy to encourage under the G. O. of Italy to encourage them to persist in the struggle against the Vatican, which is every day found more in opposition to the progress of humanity * * * You ought to prohumanity * * * You ought to propose in all the lodges in the United States an energetic protest against it, and send it to me. You are of so high authority that you will be able with ease to effect this. In pursuance of your initiative, I am sure that in the lodges of Europe an identical move-ment will take place. Thus the principle will have new foundation that the Free Masons are consolidated everywhere in the world, and to the demon strations of the clericalism of the world will be put in opposition those of

the Masonry of the world."

The main interest in this correspondnce is to be found in Albert Pike's ence is to be found in Albert These reply, indicating, as it does, the attitude of the Masons of the United States toward the Church. Under date of Washington, Jan, 28. 1889, Pike writes: "Very Dear Brother: If I could have given you any encouragement to hope that I might be able to accomplish the desire expressed in your much prized letter of the 21st of November last, I should have any according it. swered immediately upon receiving it. * * * It is not possible to induce our Masonry to take united action or any action in resistance against the

Papacy."
The two letters from which we have quoted are taken from the "Official Bulletin of the Supreme Council of the 33d Degree for the Southern Jurisdiction of the United States. Vol. 18 tion of the United States. Vol. IX.-1888 89."-N. Y. Freeman's Journal.

LIMITATIONS OF CATHOLIC LITERATURE.

BY THE AUTHOR OF "MY NEW CURATE."

The Most Rev. Dr. Healey, Archbishop of Tuam, Ire., presided at the recent Catholic Truth Conference in Dublin. The address of most general interest was that delivered by the Very Rev. P. A. Sheehan, D. D., of Doner aile, author of "My New Curate,"

"Luke Delmege," etc.
Dr. Sheehan entered on his theme,
"The Limitations and Possibilities of
Catholic Literature," by emphasizing
the mutual antipathy that exists bedoubt by what method assent to it is most readily obtained.

To illustrate my position I may be pardoned for narrating an incident which occurred within my own experience. Some twenty years ago a devout old Methodist woman, expostulating with me on account of my belief in various articles of Catholic faith, made her last and strongest attack upon the doctrine of the Blessed Virgin. Conception of the Blessed Virgin. "No reasonable man," said she, "could believe such idolatrous nonsense as that." "What do you mean by the state of the strictly religious sort, abound on of the strictly religious sort, abound on all sides and show every indication of vitality; nor in these departments need we fear comparison with any of the Churches. But we have not yet fully recognized the vast importance of literature of a comparison of the continuous continuo contin erature as a means of conveying Catholic truth to the world. We have been olic truth to the world. We have been hoarding up our treasures without a desire of sharing them. The Lord said: "Go forth and teach!" We are content to say, "Come and learn!" But the learned lecturer proceeded to state, he was far from wishing to incriminate the whole Catholic community in a wholesale charge of indolence and culpable negligence. On the contrary, he would take the opportunity of concuipable negligence. On the contrary, he would take the opportunity of congratulating the Society, under whose auspices he was addressing his audience, both on the noble work done by ence, both on the noble work done by the committee and officials of the Society, and also on their great and unprecedented success. Moreover, it was worth while to point out certain limitations and restraints with which those writers are hampered whose duty it is to defend God's truth, as compared with those who can appeal to two great elements of popularity—passion and untruths! These restrictions are at untruths: These restrictions are at once our apology and our pride—they do not only embarrass, but they also shield, the Catholic writer.

Hence Father Sheehan has no toleration for these rise are out. We want

tion for those who cry out: We want a Burns! We want a Tolstoi or an Ibsen! Even as poets, he would not compare for a moment Robert Burns with our own Moore and Mangan; and no man or maid need bluck for the no man or maid need blush for the melodies of the former, whilst Mangan melodies of the former, whilst Mangan was so scrupulously pure that he made the greatest sacrifice a poet can make by watering down in his translations the rather burning words of German or Irish poets. No! the cry of every Catholic heart must ever be: Perish art and science and literature, rather they issue one word that could origin-He is worn with care and labor, he is garbed in lowliest guise;
But we know the firm, sweet mouth, and the brave, brave, patient eyes;
And we know the shining lilles—no blooms of mortal birth;
And we know thee, blessed Joseph, in the guise that was thine on earth.

The rather burning words of German or Irish poets. No! the cry of every Catholic heart must ever be: Perish art and science and literature, rather than issue one word that could originate an unholy thought, or bring to the cheek of the innocent an unholy flame!

But this is a drawback, a limitation within which we are strictly bound, whilst the world wantons with vice and ecures popularity.

SOME FACTS ABOUT DIVORCE.

It was a Connecticut judge, the other day, who, having heard all the evidence in a certain suit for divorce, expressed the opinion that the case was one of incompatibility of tempera-ment, where no serious effort at for-bearance or self control had been made on either side.
"People in this situation," he said,

"not infrequently brood over and mag-nify their grievances without attempt-ing to remove them. Years of fault-finding on the one side and of sullen resentment on the other have brought resentment on the other have brought about a hopeless estrangement that each has selfishly encouraged and that both are to blame for. Meanwhile they have brought a large family of children into the world, eight or nine of whom have to suffer the humiliation of seeing their father and mother discipling in a divorce court the petty ol seeing their lather and mother dis-closing in a divorce court the petty weaknesses that each has spent years in developing in the other. Such cases are not without their pathetic side, but it does not help matters for courts to suggest divorce as the remedy. The suggest divorce as the remedy. The essential charity begins at home, and if most of the victims learn the lesson at the wrong end of life, there is no good reason why the divorce laws should be warped to meet the emergency. I think the interests of society are best served by withholding a divorce for causes which rest upon such grounds."

such grounds." such grounds."
Such a sound opinion as this deserves to be widely disseminated. We, as Catholics, do not believe in divorce laws, but since such laws exist, they should be administered in the spirit shown by the Connecticut judge. Some reform in the making and adminiments of divorce laws is certainly istration of divorce laws is certainly sorely needed. In many States such laws seem to be especially devised to make matters easy for those who have grown tired of their wives or husbands. The report of the National League for the Protection of the Family for the Protection of the Family for

for the Protection of the Family lot the year ending Dec. 13, 1903, gives some figures relative to divorce which are significent. For instance, in Maine there was one divorce to every Maine there was one divorce to every 7.1 marriages in 1901, and probably one to a little over 6 in 1902. In New Hampshire there were culy sixty divorces granted in 1858, whereas, in 1901 there were 482. Last year there was one divorce to every 8.3 marriages. Vermont with an almost stationary population, granted 164 divorces in 1870, 138 in 1880, 91 in 1885, 290 in 1895, 227 in 1901, 316 in 1902, or one in every ten marriages. Massaor one in every ten marriages. Massaor one in every ten marriages. Massachusetts granted in 1882 one divorce to every thirty-four marriages, and in 1902 the figures were one to every sixteen. Rhode Island granted 493 divorces in 1902, or one to every 8.3

connecticut, one of whose judges gave the sensible opinion printed above, is reported to be reducing her divorce rate. And one of the reasons advanced for this reduction-and it should make us all proud to have it publicly stated that it is so—is "the increase of the Roman Catholic eleincrease of the Roman Catholic ement in the population of the state."
Catholic Columbian.

HE FELT IT.

HOW AN ARMY OFFICER WITHDREW HIS DEMAND FOR A DEMONSTRATION OF

THE USEFULNESS OF CONFESSION. During the war between France and Holland, a brilliant young officer of the French army, on his way to the front, found himself in Cambrai and called upon its famous Archbishop.

"Monsigneur," said he, "within a few days I shall face the enemy. Before the battle, I am rather inclined to careful by the car

to confess my sins to you; but I should like first to hear from your lips the proofs which establish the divinity of "Very well," said the affable prelate,

"I am willing. As it is natural, how-ever, in all matters to take the shortest road, confess yourself first, and perhaps after that you may let me off some of

the proofs."

"But," stammered the young man,

"the process is unscientific, if one has
to practise confession in order to know

the motives for confessing."

"That may be all well enough in theory," replied the pious Archbishop;
"but in practice you will find the process to be of unquestionable efficacy. cess to be of unquestionable efficacy. Yield, then, to my age and experience, if not to your own conviction; and in case, when you have done, you relieve me from the task of arguing the question, we shall have saved two hours which we owe, you to France and I to to the Church."

Overcome by the persuasive tones of the gentle prelate, the officer knelt down. There followed between the two that mysterious colloquy which God clothes with all the love He feels for the prodigal son returning to the paternal roof. When the confession was finished, the officer was in tears; and the confessor, placing his hands on the

young man's shoulders, exclaimed:
"Well! do you wish me to demonstrate now the usefulness of what you

"No, your Grace," sobbed out the penitent. "I have done better than understand it; I have felt it.—Ave Maria.

CULTURE IN ONE CATHOLIC COUNTRY.

From the New World. Argentina, down in Latin America, is a Catholic country. It will soon ob-serve the hundredth anniversary of its serve the hundredth anniversary of its freedom and proposes to make the occasion a striking one. To this end it announces an historico-literary contest, open to all natives of America who write Spanish. The celebration will take place in the city of La Plata, and the result of the contest will be an the result of the contest will be announced in the hall of the great public library, after a Te Deum, which is to signalize the opening of the celebra-

tion. What are the prizes and how will they

be distributed? Here are a few of the be distributed? Here are a few of the mathy announced: 1. A gold medal to author of the best poem in hendecasyllabic verse on the theme of "Freedom." 2. The complete works of Sarmiento, offered by the Argentite Chamber of Deputies to the author of the best essay on "The Influence of Sarmiento on the History of the Argentine Republic." 3. Medal of gold offered by the Minister of the Interior to the author of the best study on the character of the national theatre, tocharacter of the national theatre, to-gether with a critical examen of the dramatic works preduced up to the present hour. 4. Grand artistic silver medal offered by the Governor of the province to the author of the best ode

The Independance of America."

A number of other gold and silver nedals are offered on other topics, but the foregoing will do for a sample. Apparently the literary man is not without honor in that Catholic country.

Children Reading Bad Books. "As many Catholic parents are not sufficiently educated to exercise proper control over the books read by their children," says the St. Louis Review, "some arrangement ought to be made in every city parish whereby priest or teacher would be enabled to keep a watchful eye on the literature taken by Catholic children from public libraries We have been surprised and shocked to see immoral novels and other bad books, even such as are on the Roman Index, read by Catholic children in the family circle, the parents being absolutely ignorant of their character and utterly helpless as to how to stop an abuse which they felt themselves power-less to control."

MEDICINE FOR MEN.

SOMETHING THAT WILL BANISH WORRIES AND BRACE UP THE SYSTEM.

Has it ever occurred to you that you need a medicine as men—not as old men or young men, but as men? Are you never conscious that the special wear and tear of life which men sustain need repair? Worry wears a man out quicker than work, but worry is not an accident, it is a symptom—a symptom of nervous exhaustion. Other symptoms are nervous headache; morning laziness, that makes it difficult to get out of bed; a weak feeling in the back;

indigestion; breathlessness after slight exertion; irritable temper — perhaps some nerve pain such as neuralgia, sciatica or incipient paralysis. Dr. Williams' Pink Pills, as a medicine for men, act directly upon the source of men, act directly upon the source of discomfort. They restore manly vigor and energy, improve the appetite and tone up the nerves and the whole system. Mr. Neil H. McDonald, Estmere, N. B., is one of the many men who has proved the value of Dr. Williams' Pink Pills. He says: "I am glad to be able to say that I have found Dr. Williams' Pink Pills all that is claimed for them. I was completely run down; my appetite was poor, and I suffered much from severe headaches. Doctor's medicine did not give me the needed relief, so I decided to try Dr. Williams' Pink Pills. I used only a Williams' Pink Pills. I used only a few boxes when my former health re-turned, and now I feel like a new man."

Weak, nervous, broken down men-and women, too-will find new health and happiness in a fair use of Dr. Williams' Pink Pills. But be sure that liams' Pink Pills. But be sure that you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" printed on the wrapper around every box. Sold by medicine dealers or sent by mail at 50 cents a box, or six boxes for \$2.50, by writing The Dr. Williams Medicine Co., Brockyille. Ont. ville, Ont.

WEEDS

Consumption is a human weed flourishing best in weak lungs. Like other weeds it's easily destroyed at it's easily destroyed while young; when old, sometimes impossible.

Strengthen the lungs as you would weak land and the weeds will disappear.

The best lung fertilizer is Scott's Emulsion. Salt pork is good too, but it is very hard to digest.

The time to treat consump. tion is when you begin trying to hide it from yourself. Others see it, you won't.

Don't wait until you can't deceive yourself any longer. Begin with the first thought to take Scott's Emulsion. If it isn't really consumption so much the better; you will soon forget it and be better for the treatment. If it is consumption you can't expect to be cured at once, but if you will begin in time and will be rigidly regular in your treat-

ment you will win.

Scott's Emulsion, fresh air, rest all you can, eat all you can, that's the treatment and that's the best treatment.



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Start Right To-day

and you will find the world very much brighter to-morrow. A good complexion—the bloom of perfect health—bright eyes, clear brain— these are within the reach of all who take care of their digestive organs. Take a teaspoonful of

Abbey's Effervescent Salt

n a glass of water every morning and you will find that blotches and eruptions will give place to clear clean skin. Throw away the powder uff and rouge-pot—they are counter-its of nature. Abbey's will cure constipation, the enemy of a clear

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