

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

A letter has appeared in the Transcript, from Mr. John Snyder, protesting, with much force, though in a friendly and excellent spirit, and with much command of historical facts, against the proposal to call the Episcopal Church "The American Church," as well as against the contemptuous airs in which many Episcopalians indulge towards other Protestant churches.

As a Low Churchman and almost a Presbyterian, I must own to being much pleased with Mr. Snyder's letter, although I think he fails to bring out the equal right of the Catholicizing wing of the Church to membership in it. Elizabeth evidently meant her establishment to have room for all English Christians who were willing to abandon the Pope. She herself, as she expressly declared, was a Catholic otherwise, and she was naturally more indulgent towards her own school than towards the Puritans. Even the articles which were forced upon her, express Protestantism in its mildest form, besides that they do not bind the laity, and in America bind neither laity nor clergy. Deducting the few Reformed Episcopalians, approbation of the Reformation is no condition of Anglican communion.

However, I am only concerned with one sentence of Mr. Snyder's letter. Allowing that for a good while, what friendlier feelings prevailed in England towards the ancient Church than in most Protestant countries, he ascribes it to the fact that the English had never seen their cities burnt and their homes invaded by Catholic armies. Does this fact explain the somewhat milder feeling in England towards the Catholic Church? Hardly. Scotland was very much more hostile towards the Catholics than England, yet Scotland had suffered immeasurably less from Catholic severity. As the late Marquis of Bute remarked, in Scotland there were only nineteen religious executions on both sides, which, as he observes with grim humor, would hardly have kept Mary Tudor going for a month.

Elsewhere also the proposition can hardly be made out that hostility towards the Catholic Church bore proportion to indignation suffered from her. Next after Scotland (if not rather before her) in hatred towards the Catholics, was North Germany. Yet here the Lutherans were the aggressors, and the Catholics the sufferers. Lutheranism swept in an irresistible wave from the northern sea to the Bavarian mountains, turning the Catholics out of their churches, the monks and nuns out of their monasteries, the non-conforming priests out of their parsonages, the adhering Catholics out of their homes. Nay, Luther even proposed, although he did not carry it through, that the churches should be destroyed, so that the new order might begin from the very foundation. This was going farther than even the French Jacobins went.

On the other hand, in Holland, where the Inquisition (episcopal and Dominican) had been more severe than even in Spain, the powerful influence of William of Orange has always availed to induce a more tolerant feeling towards the Catholics, who indeed form one-third of the people, although I believe it is not very long since the Dutch Catholics were first allowed to hold office. At present, as we know, the two religions are politically in alliance against secularism, and the Protestants, I believe, were lately seen following complacently a Catholic prime minister, until his decease. Perhaps he was only leader of the Commons.

In France, as in Germany, the outrages against religion began with the Protestants. Before they had any temples of their own, almost before they were recognized as a distinct body, when as yet few, if any, had been burnt for heresy, they began to break down the images of the saints, and to wrest the Viatrum out of the priest's hand to trample it under foot—achievements which Merle d'Aubigne faintly reproves, and which Dr. Rule, whose book is published by the English Methodists, openly glorifies, as they were reproduced in Italy and Portugal.

Soon the Huguenot bands began to roam the country, defacing churches, burning monasteries, murdering monks, slaying priests alive, sweeping off the vessels of the altars, breaking open tombs and shrines, and throwing the bones of saints, of kings and queens, of bishops and abbots, about the churchyards, or burning them into lime.

At last they gathered in a mighty company, with their great teacher Beza at their head, invaded the splendid cathedral of Orleans, hallowed by the memories of Joan of Arc, and blew up three great pillars, thus bringing down the whole western front.

In brief, in both Germany and France from the very beginning, the Reformation, as Hallam rightly declares, showed itself implacably intolerant in its very essence. The hatred of the Protestants to the Catholics seems to have been as intense when as yet it was that they were committing outrages rather than suffering them, as it was after the ingredients of their poisoned chalice were commended to their own lips. Let it be understood that I am not speaking here of the Netherlands, in which their sufferings were great, and in which their revenge, under the restraining hand of their illustrious leader, was comparatively slight. Dean Hodges has set forth the course of events in the Low Countries very luminously.

Elsewhere, however, the hatred of Protestants against the Catholics seems rather to have been a sense of wrongs inflicted, than of wrongs endured. As of old: *odisti quem luceris*. ("Whom you have wronged you hate.") Let us not be referred to the horrors of the Thirty Years' War. Those were mutual, and came about more than a century after the Reformation, being, moreover, so complicated with purely political interests and motives, that it

is hard to understand the inner meaning of the course of events. Even Professor Gardiner remarks that we have as yet only a legend of the Thirty Years' War, that the time has not come when we can have a history.

Of course we have a chronicle of the outward occurrences, but we very imperfectly understand their real significance. Religious animosity, disintegrating disloyalty of the princes to the Empire, unremitting French intrigues, collision between the beliefs of the princes and of the people, determination of the Catholics to have back the secularized Church lands, determination of the Protestants to keep them all *par fas et nefas*, all these motives, and others still, are so hopelessly interwoven, that after reading Schiller, and Ranke and Janssen, and Dühr and Trench, and Gardiner, we are willing to take refuge under the wing of this last great authority, and to acknowledge that there is something in this terrible break-up of the old order deeper than we can yet fathom. I must own, for one, that the more I have read, the more perplexed I have been. Even the intrigues of the Jesuits, which have hitherto been esteemed incontestable, begin to be dubious after reading the brief, but very distinct documents, adduced by Dühr.

One thing, however, is unmistakable, as is remarked by the strong Irish Protestant, Archbishop Trench, namely, "the utterly loveless spirit" in which the German Protestants carried on the great controversy. They were the victors, not the vanquished. The outrages hitherto committed—much less atrocious, it is true, than in France—had mostly proceeded from themselves. The Catholics were as yet a dispirited minority. Yet for at least the seventy years before the final crash, an unremitting storm of vilification and slander rained upon the Catholics, from the whole body of the Protestant clergy, and educated laity, the atrocity of which can only be conceived by reading the originals, so far as given by Janssen. These are so damning that it is no wonder that some of the German Protestants were appealing to the Government to suppress his book, while one pious son of the Reformation proposed punishing such unbecoming disclosures by cutting off his ears.

In France everything is plain. Just as soon as the Huguenots gathered a little strength they did their very best to carry out Calvin's exhortation "to put the idolaters to the sword." As we have seen, even counting in St. Bartholomew's, according to their own estimate of it—13,000—their massacres of the Catholics relatively to their numbers, fell little short, if they were not rather in excess, of the Catholic massacres of them. They tried to lay Paris waste, though they failed of their purpose. It was not toleration for their dissent which they asked, but unlimited authority to cut down all who would not come into the true fold. Only when their Huguenot King chose rather to be found a tolerant Catholic than a murdering Protestant, did they, after excommunicating him, discontentedly accept the Edict of Nantes.

Mr. Snyder should revise his sentence.

CHARLES C. STARBUCK, Andover, Mass.

DEVOTION TO THE BLESSED VIRGIN.

The fundamental intention of our holy Father, Pope Pius X., and his pontificate, is, in St. Paul's words, "to restore all things in Christ." To our separated brethren it may appear very singular that, prominent among the means adopted by the Pontiff towards the attainment of that end, is the old, often-criticized, frequently misunderstood, Catholic practice of devotion to the Blessed Virgin Mary. They may begin to suspect that the chosen Mother of Jesus Christ was intended to have special influence over the souls He came to save, and over the Church He came to found.

At least, they surely must perceive that the Church that openly honors Mary is the Church of the men and women who sacrifice everything for their brethren; when they are in the midst of a struggle, and in the very hour of their death, and when they meet face to face on toilsome roads as Little Sisters of the Poor, as Hospital Sisters of St. Francis, as Mothers and Servants of the Colored and Indian races, as Brothers of Charity, as priests of all races, seeking the sick, the dying and the lost. They must begin to perceive that the Church that honors Mary is the Church that brought forth a Vincent de Paul, a Francis de Sales, a Francis of Assisi, a Catherine of Siena, a Leo XIII.,—the Church that attracted into her fold a Newman's intellect, a Manning's activity, a Mother Seton's holiness.

They begin to perceive the need of a visible, infallible, central head for a united and powerful Christendom; they flock with singular interest and with moved hearts to the feet of Christ's vicar; and slowly, surely, the conviction is laying hold of them that these saints, those converts, those zealous and selfless laborers, those supreme pontiffs—men and women whom they can not deny to be wise, learned, holy, the fine gold of the universe and the salt of the earth—all these love Mary, honor Mary, invoke Mary, with an unflinching, childlike, daily and hourly love. They can not deny that Mary's rosary is the familiar devotion of Catholics, from the infallible Pope, the majestic Cardinals, the mighty Archbishops, down to old women who can neither read nor write, and to the little children kneeling about Mary's shrine with their bunches of May flowers. All are repeating an

archangel's salutation, "Hail Mary, full of grace, the Lord is with thee," all are repeating the words of St. Elizabeth, "Blessed are thou among women, and blessed is the fruit of thy womb, Jesus!" and all are receiving, as St. John received her, from the hands of our Lord upon the cross; "Behold thy Mother—behold thy Mother."

Our Divine Lord has given to His faithful Catholics the heart of a little child, to know as it were intuitively what and who will best lead us nearest to Jesus; and by what means "all things may be restored in Jesus Christ." This one point we would have our readers grasp clearly to-day,—that the Catholic Church, and her pontiffs, and her doctors and her saints, love, honor, invoke the Blessed Virgin as their helper and their Queen. Let us follow their example with special earnestness during the present month of May, and light will dawn yet more clearly on other points in this great and noticeable devotion of the Catholic Church.—Sacred Heart Review.

FIVE-MINUTE SERMON.

Sunday Within the Octave of Corpus Christi.

THE HOLY EUCHARIST.

"Jesus said to them: I am the bread of life; he that eateth of Me shall not hunger, and he that believeth in Me shall never thirst." (St. John vi. 35.)

My dear Brethren: There are many profound thinkers interested in surveying the domain of consciousness, and in making explorations to discover the process by which ideas are formed and retained in the human mind. Within the brain, where the powers of thought reside, there is a sort of dark continent that has not yet been illuminated by the sunlight, or even by the electric light of modern science. It is more probable that the masters of scholastic philosophy in the thirteenth century knew as much concerning the laws that govern the process of mental growth as the most pretentious modern scholars. In a mysterious way, the sight, the hearing, and the other corporeal senses co-operate with the faculties of the mind to produce ideas. Without being able to analyze the process closely, we are nevertheless certain of the results produced. The material world enters into communication with our immaterial spirit, and does so through the agency of the senses. The most difficult problem of mental philosophy is to explain how these sensible impressions are transmuted into thought, and to show how we obtain assurance that the inner world of thought is a correct photograph, and exact representation, of the world around us.

During the time of Our Lord's public life He performed many astounding miracles which proved His dominion over the forces of nature, which proved His power in the spirit world beyond the grave. He gave sight to the blind, health to the sick, life to the dead. He multiplied a few loaves of bread and some fishes so that the hunger of five thousand people was appeased. All these were miracles that fell under the senses. They are evidences of His power which come to our understanding through the ordinary channels of human thought and knowledge.

But in the great mystery we celebrate during this octave, my dear brethren, faith and not the senses tell us of the greatest of all His miracles—His presence in the Holy Eucharist. Our eyes see nothing that would of itself convince us of His presence. Our senses cannot perceive that Our Lord is truly present under the appearances of bread and wine. It is only by the aid of faith that we can penetrate the veil that hides Him from our view. We believe solely on the testimony of Our Lord; we call to mind the words He spoke at the Last Supper, and remember that He has declared those blessed who have not seen and yet have believed. So when we receive Holy Communion, when we assist at Benediction, when we make a visit to the Blessed Sacrament, we make an act of faith in the Real Presence.

The mysterious life that Our Lord has chosen in the Blessed Sacrament is the greatest of all miracles, and when considered attentively fills the mind with wonder and amazement. By a constant and perpetually recurring miracle He abides with His creatures. He still dwells among us, and finds delight in distributing gifts and blessings to the children of men. It was not sufficient for the accomplishment of His plan that He should assume our human nature, that He endeared Himself to the poorest and most destitute of the people among whom He lived. He laid plans and appointed ambassadors to secure the peaceful conquest of all nations; He entered into an agreement beforehand with all who should receive His doctrine: He promised to reward every one who would live righteously, in conformity with the law that He established.

He is still living with us. He is as really present on our altars as He is in the home of His eternal Father. He is with us because of His personal love for each one of us. His presence among us is a great and unceasing wonder, but it is a wonder that can only be explained by His love. Wherever the Holy Sacrifice of the Mass is celebrated, there is He present not only in His Divinity, but in His ever-adorable humanity as well. Thrones and temples have been built for Him in all nations, and from His presence the sorrowful find comfort, the weak find strength, the cowardly find courage, and all find the pledge of eternal life.

He, to whom I speak, will quickly be wise and will make great progress in spirit.—Imitation of Christ.

Tobacco and Liquor Habits

Dr. McLaughlin's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and one of the best of its kind, and it is not only a cure, but a tonic. Price \$2. Truly marvelous are the results from taking this medicine. It is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McLaughlin at Yonge Street, Toronto.

ALCOHOL NO GOOD FOR ATHLETES

A contemporary remarks that there are few more severe tests of an athlete's staying ability than such a running race held under the auspices of the Boston Athletic Association. This is an event that was suggested by the visit of our athletes to Greece, and their competition in the sports there, and is a trial that grows more popular with the athletes and with the general public year after year. In the *Uncoru* the official publication of the Boston Athletic Association, the following interesting remarks are made in regard to training for this twenty-five mile run, and the effect of alcohol on contestants:

"There was again an interesting example of the serious effects of alcohol when used as a stimulant in such an event as this. A boy of eighteen years began taking raw brandy at South Framingham. He had four drinks of the brandy, and perhaps more, on the way to Boston. He had never taken liquor before. As a result, he was pale, stupid, with a very slow, poor, pulse, reflexes diminished, and a low temperature for some hours after the finish. He presented a picture of extreme exhaustion. The physicians re-affirm their unanimous belief that alcohol taken as a stimulant in such events as the Marathon run acts literally as a poison."

Here is evidence submitted not by prohibitionist or unreasoning advocates of total abstinence, but by physicians, all of whom are familiar with athletes and athletic contests. No stronger proof can be furnished than this, that for those undergoing a severe physical strain alcohol beverages, far from being an assistance, actually bring a man to a much more exhausted condition than if no stimulant whatever had been used. We commend the testimony of these doctors to temperance advocates, who will find in it strong evidence in support of some of their claims.—Sacred Heart Review.

THOUGHTS ON OUR LADY.

In the spiritual life, Mary can never be far from any of us. As she held Jesus in her arms on earth, so now she is still His mother. Her image stands near His altar. Her name accompanies His name. The Hail Mary follows the Lord's Prayer. The mysteries of His life and passion are commemorated in her rosary. Over every church, over every religious altar, her name is invoked.

Oh, in Mary how we honor our Lady. How happy we are with our Lady. Through all the spring hours! All the smiles, in the sun or by wayside, Are made into bowers!

The Catholic seldom kneels for devotion, prepares for the sacraments, begins or finishes an undertaking, or resists temptation, without invoking Mary's intercession. A childlike and affectionate trust in her mercy and her power is characteristic of the Catholic spirit.

Ave Maria! bright and pure. Hear O hear when I pray. Pains and pleasures try the pilgrim On his long and weary way. Faith and penance are around me. Ora pro me!

We should, from time to time, read devotional books on Our Lady, and such reading should be followed or accompanied by effective meditation. The words of the saints place before us the saints as her humble and devoted clients, proclaiming in magnificent accord the prerogatives of Mary, and her office in the dispensation of salvation.

Mary, Mary, Queen of Heaven. Teach O teach me to obey: Lead me on, though these temptations Stand and meet me in the way; When I fail and faint, my Mother, Ora pro me!

Besides reading and meditation, we should have daily or regular practices which we perform in honor of Mary. These things, though small, but keep up devotion and bring us grace. The rosary should be said daily; and we should not be content with a single decade, but should say the round of the rosary—five mysteries.

Our Lady, of the Rosary: What name can be so sweet As that we call thee, when we place Our chaplets at thy feet!

The effect of the rosary is wonderful in bringing Jesus and Mary together in prayer, and devotion; in enabling Mary to shadow forth and echo Jesus, and Jesus to shine more clearly through the magnificence of Mary; and in filling the heart with the Catholic feeling that to salute Mary is, by that very fact, to draw upon us the loving glance of her Son.

In the chapel, on Jesus and Mary From our hearts let us call: As each Ave Maria we whisper A rosary shall fall. And at our Father's altar ally, To crown of them all.

Further—seeing how no one can properly take in or estimate the Incarnation without some adequate idea of the Mother of God—we should try to spread all around us a solid devotion to her, according to the mind of the Church.

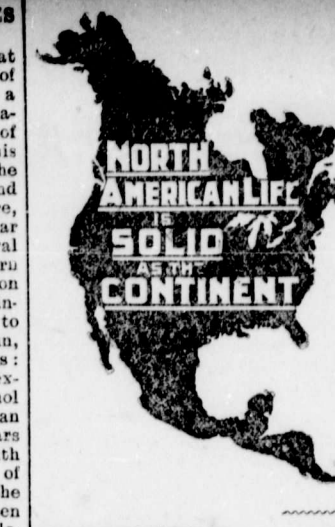
Then shall I—thou, O Mary, Art my strong support and stay—Far nor foot the threefold stair—Standing firm in dread array. Now and ever shield and guard me! Ora pro me!

We should all remember that it is part of her prerogative to subdue hearts to Christ, to promote the faith, and to kill heresy.

It is of sinners: many a soul By guilt cast down, and sin. Has learned, through her dear name of thine, Pardon and peace to win.

Penance Necessary to Attain Perfection.

Consider how very necessary it is for you to set your face against yourself and to walk in the way of penance, if you would attain perfection. If a soul has more patience under suffering, a greater endurance in the absence of sweetness, that is a sign of greater progress in virtue. O lift thy hand in appealing for us who, unwillingly, bear The burden of God's beloved, lowly labor and Oh, pity our fruitless tears to night, and our hearts too tired for prayer!

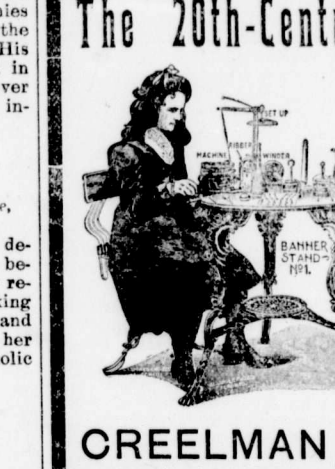


NORTH AMERICAN LIFE

ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. JOHN L. BLAICKIE, President, Managing Director, W. B. TAYLOR, B.A., LL.B., Secretary.

Once Used Always Used Because The Best Dye. For Dyeing Cottons, Woolens, Silks, Blouses, Shirt Waists, Dresses, Curtains, Ribbons, etc. Maypole Soap. It Washes and Dyes any color. Once used—always used. Sold by leading Druggists and Dealers. Book all about it—free by addressing CANADIAN DEPT: 8 PLACE ROYALE, MONTREAL.

A MONEY-MAKER THAT SHOULD BE IN EVERY HOUSE



CREELMAN BROS. GEORGETOWN, ONT. Box 541.

\$200.00 GIVEN AWAY

FOR CORRECT ANSWERS TO THIS SEED PUZZLE. We are spending thousands of dollars to advertise our business. Each of these six small pictures represents a well-known Garden Vegetable. Can you think out the names of three of them? If so, the money is surely worth trying for. Three correct answers win. If you cannot make it out yourself, get some friend to help you. EACH OF THE SIX PICTURES REPRESENTS A GARDEN VEGETABLE. CAN YOU NAME THREE OF THEM? It does not cost you one cent to try to solve this puzzle, and if you are correct you may win a large amount of Cash. We do not ask any money from you, and a contest like this is very interesting. It does not matter where you live; we do not care how big you get the money; if you can make out the names of three of these Garden Vegetables, mail your answer to us, with your name and address plainly written, and we will give you \$200.00 for correct answers, and a few minutes of your time. Send in your guess at once, with your full name and address, to THE MARVEL BLUING CO., DEPT 1475 - TORONTO, ONT.

Cheerfulness.

To have a smile for all is a great means of doing good, says Father Dignam, S. J. But only those who try know how hard it is. We shall succeed better if we learn to smile at God; for He, dear Lord, loves to see us smile at Him, and like His Creatures, He is pleased with our cheerfulness. Try to get close to our Blessed Lord, and in order to attain this, be ready to make some sacrifice; and let there be no unwillingness to give up something for fear of what it may cost us.

"BY MEDICINE LIFE MAY BE PROLONGED" —So wrote Shakespeare nearly three hundred years ago. It is so today. Medicine will prolong life, but be sure of the qualities of the medicine. Life is prolonged by keeping the body free from disease. Dr. Thomas' Eucalypti Oil used internally will cure coughs and colds, eradicate asthma overcome cramp and give strength to the respiratory organs. Give it a trial.

Mother Graves' Worm Expeller is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results. THE FLAGGING ENERGIES REVIVED. —Constant application to business is a tax upon the energies, and if there be no relaxation, lassitude and depression are sure to intervene. These come from stomach troubles. The want of exercise and nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parmentier's Vegetable Pills will be found a restorative of rare power, restoring the organs to healthful action, dispelling depression, and reviving the flagging energies.

Family Medicines. Don't save pennies to lose dollars—don't be too economical when your health is at stake. We sell drugs and medicines at reasonable cheap prices — we don't sell cheap prescriptions or you order for yourself you'll get fair prices. Waltons' Grand Opera Pharmacy.

HEADACHE

Neuralgia and Nervousness cured quickly by AJAX HARMLESS HEADACHE AND NEURALGIA CURE. No heart depression. Greatest cure ever discovered. Take neither, read and see. All dealers or direct from: AUSTIN & CO., Simcoe, Ont. Money back if not satisfied.

SAVINGS BANK VS. LIFE POLICY

In the argument upon this case it has been shown that, while the savings account is very desirable, yet the policy of life insurance has many distinctive advantages. The most obvious one is the relatively large amount payable at death. Even if persisted in, which is doubtful, many years must elapse before the deposits equal the value of the policy. Then again, at any time after three years, the policy-holder may borrow money on his policy if needed. These, and other benefits, are secured by insuring in the

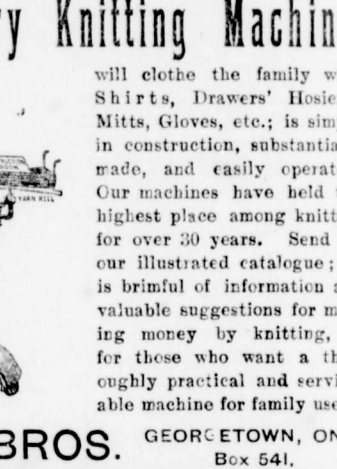
North American Life the financial position of which is unexcelled.

NORTH AMERICAN LIFE

ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. JOHN L. BLAICKIE, President, Managing Director, W. B. TAYLOR, B.A., LL.B., Secretary.

Once Used Always Used Because The Best Dye. For Dyeing Cottons, Woolens, Silks, Blouses, Shirt Waists, Dresses, Curtains, Ribbons, etc. Maypole Soap. It Washes and Dyes any color. Once used—always used. Sold by leading Druggists and Dealers. Book all about it—free by addressing CANADIAN DEPT: 8 PLACE ROYALE, MONTREAL.

A MONEY-MAKER THAT SHOULD BE IN EVERY HOUSE



CREELMAN BROS. GEORGETOWN, ONT. Box 541.

\$200.00 GIVEN AWAY

FOR CORRECT ANSWERS TO THIS SEED PUZZLE. We are spending thousands of dollars to advertise our business. Each of these six small pictures represents a well-known Garden Vegetable. Can you think out the names of three of them? If so, the money is surely worth trying for. Three correct answers win. If you cannot make it out yourself, get some friend to help you. EACH OF THE SIX PICTURES REPRESENTS A GARDEN VEGETABLE. CAN YOU NAME THREE OF THEM? It does not cost you one cent to try to solve this puzzle, and if you are correct you may win a large amount of Cash. We do not ask any money from you, and a contest like this is very interesting. It does not matter where you live; we do not care how big you get the money; if you can make out the names of three of these Garden Vegetables, mail your answer to us, with your name and address plainly written, and we will give you \$200.00 for correct answers, and a few minutes of your time. Send in your guess at once, with your full name and address, to THE MARVEL BLUING CO., DEPT 1475 - TORONTO, ONT.

Cheerfulness.

To have a smile for all is a great means of doing good, says Father Dignam, S. J. But only those who try know how hard it is. We shall succeed better if we learn to smile at God; for He, dear Lord, loves to see us smile at Him, and like His Creatures, He is pleased with our cheerfulness. Try to get close to our Blessed Lord, and in order to attain this, be ready to make some sacrifice; and let there be no unwillingness to give up something for fear of what it may cost us.

"BY MEDICINE LIFE MAY BE PROLONGED" —So wrote Shakespeare nearly three hundred years ago. It is so today. Medicine will prolong life, but be sure of the qualities of the medicine. Life is prolonged by keeping the body free from disease. Dr. Thomas' Eucalypti Oil used internally will cure coughs and colds, eradicate asthma overcome cramp and give strength to the respiratory organs. Give it a trial.

Mother Graves' Worm Expeller is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results. THE FLAGGING ENERGIES REVIVED. —Constant application to business is a tax upon the energies, and if there be no relaxation, lassitude and depression are sure to intervene. These come from stomach troubles. The want of exercise and nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parmentier's Vegetable Pills will be found a restorative of rare power, restoring the organs to healthful action, dispelling depression, and reviving the flagging energies.

Family Medicines. Don't save pennies to lose dollars—don't be too economical when your health is at stake. We sell drugs and medicines at reasonable cheap prices — we don't sell cheap prescriptions or you order for yourself you'll get fair prices. Waltons' Grand Opera Pharmacy.

HEADACHE

Neuralgia and Nervousness cured quickly by AJAX HARMLESS HEADACHE AND NEURALGIA CURE. No heart depression. Greatest cure ever discovered. Take neither, read and see. All dealers or direct from: AUSTIN & CO., Simcoe, Ont. Money back if not satisfied.

CHATS WITH

Get out of the rut into your work. Not to go behind. Plan shall be improvement ahead. Keep up your out of the ruts!

The quick voice. At the least what of the "still, small ask yourself what and whether you are something wrong—sure. You must run. Don't parley with disturbance; don't with it. Such a dangerous as that of the midst of a storm, holding the needle and sailing contraband. Let the compass of due North and its accordance with it.

Your Own Self is. The real material build your career is self is your great secret of your future locked up in your brain in your muscles, in your determination, in everything depending on cat and mental concerns your vitality, your ability to do things physical and mental to use in your own ultimate success lessons this force, of your achievement down your usefulness chances of success.

For the Young. Young man, did arms around your has loved and cared that you love her she has offered for her that you love her her that you do, a little effort to tell may bring more joy heart than you ever young men will pay to ride three hours and tell her all that can think of that are not true, cents of five minutes their old mother thing for her—Now.

Victory is. Every victory of additional power to who is self-reliant, istic, and underta the assurance of conditions. He did literal fulfillment of unto every one that and he shall have a We often hear "Everything is better or "Everything is gold." By the force and the creative power such a man wins most adverse conditions carries in his victory radiates as to others confidence, he attempts. is reinforced not his own thought, but who know him. His acquaintances affirm to succeed, and live triumph easier its predecessor.

It is interesting of power and skill as he wins a success, lege, or in his business. His self-possession and ability in to the number of his the savage Indian power of every entered into him every conquest in industry, in commerce, science, or in art a power to do the

A Successful. Almost any day pasters by in the of Chicago turn couple threading State and Washington, der, pale man, make his way of arm of dapper pale man carries stick and walks with a slightly h is Robert Babcock he is going to the luncheon or gett been his round. Very few people know of his great know that the m cock himself is q subject and not much as to be p doctor." Dr. B cine in Chicago, many for eleven y Today he is one of cities in the U of the heart and consists in a large tions as an expert and his fees are those of any other.

All of Dr. B. tried on with who read to him analyses and so requires sight. Dr. Babcock perance of blind some man, with rather than of a eyes are fine, l colorless and his white. Dr. Bab not take up the cause he felt any for it. He first discouraged by friends set before "There are p courage a blind undertakes," said