OF THE PUPIL.

CATHOLIC EDUCATION.

A masterly sermon on "Catholic Edu-

He said in part: Education! How noble is the work,

how supreme its value! The child is remitted to the teacher to be formed

and fashioned into the fullness of God's

d man the sob found one else was in sorrow, od knew that he had s misery. He turned. cet window he saw the His cap was thrown buried in his hands
I looked around in
the one pointed to the
sown boy's name the

n Charles O'Brien, Co. lded toward the ticket

: "His son!"
aster did not hear the open, but he did feel laid on his shoulder. dropped into his own fell upon their clasp. Chabor that day began ancis Clement Kelly in zine.

TO HIS FORMER BISHOP.

e Rev. C. H. Schultz, ne was Pastor of St. stant Episcopal Church, s., became a Catholic ther convert who has ift of faith, he had to n obeying the dictates nee. Only those who gh a similar experience stand the nature of the estant has to make upon ld of the Church. The of association that have s are suddenly snapped convert to the Catholic frequently has to face sapproval, where before the smile of (riendship r De Costa used to tell t pang he was made to inversion was caused by im of gifts of his to his es, who, by refusing to memorials of ancient reby declared toat he feited their friendship e future there would be gulf between him and

e Costa and every other Protestantism the com-consist in the ineffable found in the consciouslast they are in their

It is to this compensaormer pastor of the Milstant Episcopal Church he wrote to Bishop the Episcopal Church, ed him of his deposition stant Ministry. Here is a letter:

permit me to say at the ear within the Catholic deem the so-called degraor. And in making the not wish to imply that I not where God's will be. For I hold that all tholic Church teaches, supremacy of the Holy ibility of the Pope, and the Immaculate Concept Mary, Mother of God, and therefore necessary advation.

ess, let me assure you and that I have a strong e Catholic minded of the nunion who are living in or I hold more strongly t the Catholic school of Church is a providential cans to reach home at oughly satisfied with my

in every temporal and ct. My peace and rest pression. You were kind press a prayerful wish in raturn I give you both itentions at Mass. Very C. H. SCHULTZ.

of the above like thour converts feels like a raveler, who has reached after having been threat pwreck. The conviction last safe at home in the ed by Christ makes him nverts regard whatever y have been called upon ight compared with the faith.—N. Y. Freeman's

t an angry word. It is rd that makes the quarrel.

reakfast Table

able food, with all qualities intact, all up and maintain

Most Nutritious d Economical

of the task of the teacher-to draw out, to bring into full play the inorn possibilities of the soul, to build or possibilities of the soul, to build of the soul into possession of all the ower and beauty of which the Creator has made it capable.

The work of education is the com-The work of equation is the com-lement of the work of creation: the eacher is a co-worker with Almighty iod. The vocation of teacher is di-ine. To enter upon the work of the cher without the intention of workwhat it meant anding with God, in obedience to the laws of God, imbedded in the primordial elements of the life of the child, is pro-

elements of the file of the enflid, is pro-clamation and sacrilege.

The life of the soul consists of in-telligence and will: the more it has of life, the more God-like it is. God is supreme intelligence and will, inas-much as He grasps in their entirety its embrace, the higher it is to

the image of God.

Teacher, open the mind of your pupil to truth: draw it nearer to truth: awaken in it the passion for truth: and the image of God. as truth, particle after particle, enters into it, each one glowing with light, each one bearing life and power, see it taking upon itself the brilliancy of the Divine, and raising by its own impulse toward the throne of the Infinite—the

toward the throne of the Infinite—the home of truth, the home of the mind.

Truth is reality, and every reality is divine; for there is no other reality except God's essence and the things that God's laws have brought into exist. ence. Wherever, then, there is reality, wherever there is truth, turn thither the mind of the child. Teach it the things of earth and the things of the skies; teach it the things of its collective life of the great humanity of which the mind of your pupil is able to grasp. Above all, hold not back from it the knowledge of Him Who is the plenitude

truth, God Himself.

How incomplete, how insufficient is the knowledge of the creature without that of the Creator—of the finite without that of the Infinite? Why limit the out that of the Infinite? Why finite the range of the eye to the mere ray without bidding it contemplate the planet of light? Why confine the mind to the transient and accidental without leading it to permanent and eternal? Since the soul is to be made, through the possession of truth, the image and likeness of God, why not show it to God, that it may directly draw into itself the light and beauty of His countenance, the power of His infinite and eternal

Yes, teacher, open to the truth the mind of your pupil; and then train her will to love goodness, to embrace it, to cling to it so steadfastly that no viol-ence of passion can ever turn her from it. Goodness is naught else than sweetness, the attractiveness of truth, in whatever order of being truth exhibits itself. Evil is the negation of truth—physical evil, the negation of truth in the physical order; moral evil, negation of truth in the moral

Constantly hold before the eyes of your pupils the mirror of goodness, that her thoughts, her affections, her acts be modelled upon the Divine ideal. Constantly tell her of the loveliness of virtue, of the happiness that comes from it. Spare no effort to awaken within her soul the echo of God's voice-conscience. Strengthen means, and what are the supreme reasons inducing us to read its pathway. Let religion so dominate the class room that its precepts and practices permeate the child's soul, as the air she breathes permeates her body, and becomes in her a very nature, throbbing with every throb of her heart, thinking with every thought of her mind. Only religion ingrained into her very being will enable your pupil to hold herself through life firm in the pathway of duty, however fierce the storm she may encounter.

Schools and colleges where the mind solely is cared for cannot suffice for the education of the children of the land. For the masses of those children, the home and the Sunday school do not supply the moral training refused to them in schools and colleges. The problem facing the country is awful in its portents—what is to happen as the result of the lack of moral training in schools of the lack of moral training in schools and colleges frequented by the multitude of its children? They who give thought to the problem are affrighted, and well they may be. Remedies are proposed; but the sole remedy that is effective is feared and shunned—the inculation of religion in schools and colleges. Moral training, it is admitted, should be sought; but it must be such that religion be not evoked to to define and enforce its teachings. But morality without God is void of force as

it is void of sanction. peril of the age, the peril of America, is secularism in scho colleges. I signalize the peril: how it is to be removed the people of the land will some day declare when the harsh

lessons of facts will have forced them to realize the gravity of the situation.
To Catholics I can speak with special

others which they covet for themselves ARCHBISHOP IRELAND SAYS RELIGION MUST BE INGRAINED INTO THE BEING the legacy precious above all others, with which they wish to dower their

children.
For this reason they should bend all A masterly sermon on "Catholic Education" was preached by Archbishop Ireland at the celebration of the golden jubilee of St. Clara Academy, Sinsipulee of St. Clara Academy, Sinsipulee of St. Clara have been sometime ago. In it he laid down in clear and eloquent terms the principles and necessity of Christian education. He said in part: their energies to give to their children a thoroughly Catholic education. There is no room for argument—experience teaches too clearly the lesson nothing but the daily drill in the teachings of faith, and the assiduous breathings of an atmosphere permeated with the spirit of faith will sink religion so deeply into the soul of the child that it must remain there through life, un-

alterered and unwavering. To be a firm and uncompromising Catholic in the midst of prevailing unbelief and indiffernce, to retain the warmth design—image and likeness of God. The word itself, to educate, tells the purand ardor of Catholic faith in the try ing atmosphere of irreligious world which we live, requires the heroism of of the martyr and ardor and enthusiasm of the saint: and it is folly to think that the martyr and the saint are born of the perfunctory and superficial re ligious instruction which is usually vouchsafed by parent or priest outside

the Catholic schools.
We cannot but look with alarm on the future of religion in America, when we recall what a large fraction of children are excluded from Catholic schools, and how little is done for the religious in-struction of such children. The losses to the faith will be immense unless much more is done for our little ones than is being actually done. Heretofore we have not been made to feel, as we feel to-day. how vitally important it is to attend to the religious instruction of childhood. Heretofore Catholics lived very largely much as He grasps in their entirety in the more truth and goodness: the more truth and goodness the soul in its turn takes and goodness the soul in its turn takes they heretofore exposed to the perils into its embrace, the higher it is to which now confront them. Conditions God-the more vividly does it reflect and circumstances are altered: plans and methods of work must be altered accordingly. If in the past we labored for children and youth, must in the future labor for them with energy and zeal increased a hundred fold. As never before we must exhort parents to send their children to Catho lic schools and colleges. The hope of the Catholic Church is in Catholic schools and colleges.

SERVING TWO MASTERS.

From time immemorial, men have been trying to falsify or qualify Christ's solemn assertion, "No man can serve two masters." And for full as long, the failure of the experiment has failed to convey its due lesson to the new generation. In every age and in every section of Christendom, there are those who seem to believe they can make God and Mammon equal sharers in their devotions, can smooth and broaden the narrow way which alone leads to life eternal, and enjoy to the full the good things of this world without re-nouncing their claim on the goods of Heaven. They do not or will not, understand that two passions of equal strength cannot reign together in the human heart, and that no life can have

human heart, and that no life can have two objects of equal importance. In brief, there cannot be two firsts.

Now, since the visible and near at hand is ever prone to appeal most strongly to haman nature, and since it takes our best effort, aided by divine strength to realize the superior importance of things unseen, it follows that any attempt to manage both interests with equal division of thought and strength, must result disastrously to the supernatural. Mammon will rule. the supernatural. Mammon will rule. The world will gain the day. God, pushed into the second place, will withdraw Himself from the soul, and leave it to the miserable consequences of its

own cowardice.
Who does not know the shrewd Christian, the man who, so to speak, gives God tithes of his doubtfully-acgives God titnes of his doubtfully-ac-quired gains; with his well-advertised charities, and his piety an adroitly managed adjunct of his business or social popularity! Who does not know the fashionable Christian, flying from heardition to bell, congood in a hombenediction to ball; engaged in a hundred schemes combining charity with pleasure for the relief of the remote heathen, but oblivious of the heathen at the hearth; so pre-occupied with the conscience by argument, strengthen it by persuasion and example. It is religion, the appeal to the Lord of right counsess, that tells what righteousness artistic Ecce Homo, and callous to the ful heart of artistic Ecce Homo, and callous to the sufferings of Christ in His poor; and serenely sure, withal that these spells of emotional religion will more than cendone or a life of worldliness and self-seeking! Seek first the kingdom of God and His justice. One Lord, one soul, one Heaven. The principle of unity in human nature, is in some way imaging the unity of the Divine. Fir, said God, in the beginning, "Let us make man in our own image and likeness." One way, one aim, one end ness." One way, one aim, one end— the rejection of a divided heart, the destruction of a divided household. What more strongly emphasized in God's infallible word, or more rebelled against by His erring creatures!

But not alone in the spiritual order is oneness of end and purpose essential to success. Who can be at once finanto success. Who can be at once main-cial magnate and social leader? Who can combine in one person author, artist and musician, and do anything like justice to even one of the roles! The superficially gifted or instructed shallowly versatile, have great ideas of what they might have done, under this or that combination of circumstance; but the really genius dowered know that any appreciable or world-blessing that any appreciable or world-blessing success is the guerdon of only the single-hearted, one-idead, wedge-like natures; those who find out promptly the one thing necessary, and cleave to it with all their strength.

To be sure, there have been, and will be again Admirable Crichtons: for

be again Admirable Crichtons; once in a century or so it pleases the Omnipotent to show what He can do with poor human nature; but it is not likely that our immediate circle will be brightened by the phenomenon much less that we ourselves will be chosen to

embody it. Therefore, it behooves us to labor in

press steadfastly on to the one all-satisfying end, the home eternal in the Heavens.—Catholic Union and Times.

CORPUS CHRISTI. Although no longer binding, under Although no longer binding, duder pain of sin, to go to church on Corpus Christi, still the large congregations that attend Mass on that day go far to prove that devout Catholics would like to see this great feast once more restored to the place it deserves as a holiday of obligation. Is not the Blessed Sacrament the pivotal point of Christianity? Around this all that we Christianity? Around this all that we have must radiate as do the stars in the

One of the most interesting points lebated at the Eucharistic Congress in St. Louis and by far the most important was the advisability of petitioning the hierarchy for the restoration of this great festival.

It was suggested, among other things, that one of the feasts now of obligation might be dropped and the feast of Corpus Christi re established in its But why should that be neces We are having State holidays eary? increased and the laboring world are continually clamoring for shorter hours and more rest. Is it not possible to convince this age, in such an enlight-ened country as ours, to give more time to the contemplation of the great mysteries of the Christian religion which is the cause and sustaining power of all

our civilization?

It is indeed strange that people claiming to be followers of Christ, as most Protestants surely do, should most Protestants surely do, should nevertheless regard many of the days held sacred by Catholics as of no importance. Who does not remark how Good Friday is discounced by all except by Catholics? And without that day, where would be the sense of celebrations of the Peters Sunday.

ing Easter Sunday?
All admit the history of the Last Supper, at least all who believe the Bible. Now the feast of Corpus Christi was established for the special purpose of commemorating that event, which, since it is the greatest act of God's love to man after His Incarnation, is also no to man atter his incarnation, is also no less deserving of the highest place in man's grateful remembrance. Indeed it is justly called "The Memorial of God's Wonderful Works." As far as our common country goes in its holi days, it is not a whit better than the the most pagan nations of the world. the most pagan nations of the world. We are blessed with everything that God has ever blessed a people with, at least as far as material wealth and worldly goods can go, and while we hear a great deal of talk about religion of a certain kind, still the majority will not take kindly to anything that savors of Christ, if it be known to be of Cath-olic faith and practice. Perhaps it is not the fault of the majority that such a feeling should exist. Perhaps Catholics are too compromising in the practice of their faith as well as in the ob servance of Catholic standards. There is such a thing as liberalism which is next door to heresy. Haeresin Sapiens, as the theologians call it. However this may be, there are a great many sincere souls who anxiously pray that the One Great Source of all grace, the Fountain Head of Divine Love, the Eucharistic God, in His own Sacrament, will not be so far forgotten by his faithful followers as not to have a special day kept holy for the due observance of the sacred functions that should mark the commemoration of the institution of the Blessed Sacrament. I am sure if the world could only grasp the thought of this wonderful mystery that nothing would cause it to marvel so much as the coldness hitherto shown by it toward this central mystery of the Chris-tian religion; and on the other hand, would it not complain, and have much cause for complaint, at the seeming, or

JUNE-THE MONTH OF THE SACRED HEART,

real, indifference shown toward it by Catholics?—B. M. O'B. in Catholic

Columbian.

The levely month of June has been The levely month of June has been consecrated by the Holy Church to our Lord's Sacred Heart. It is then when the genial summer takes the chill out of the air and Nature settles down to bright and beautiful days that the joy the Sacred Heart of His Saviour, and through acts of adoration, love and homage, to make grateful acknowledgement for the redemption which has come to mankind trom that which has come to marking from that divinely loving Heart. Through the Psalmist Our Lord cries out to all men: "Son, give me thy heart." He has given us His Sacred Heart, and when He gave His heart, He gave us all. He is infinite goodness and infinite love. He asks that we give Him our hearts in return; that is, give Him our affection, give Him our homage, give Him our service as far as we can, by offering up whatever we do, or say, or think, as an oblation to His Sacred Heart. His Heart gave its last drop of life's blood for us. What a privilege is ours! If it is noble to serve a great, good ruler, what an honor to serve our Lord, The King of Kings, great Lord of Heaven and of earth. If it be sweet to die for one's country, how great the joy and happiness to be ready to die, rather than to offend God, even in the slightest These are the feelings of the degree? These are the feelings of the true Christian for his Lord and Saviour and all this he sums up in an all absorb ing love towards the Sacred Heart. Let, then, these June days be made more beautiful through the practice of devotion and love towards the Heart of Jesus. He is the friend that has proven His love for us by His dying upon the cross. We can only return that love even in a slight degree, by immolating cross. wills and our whole souls to Him. We give so much to earthly friends, our

time, our strength, our health, our very life even are sacrificed for them, and yet how oftimes ill required. Should we not do all this and more, everything we can for our Lord Who loves us with an infinite love and has roves us with an infinite love and has proven it by an infinite sacrifice? O let us begin to love Him as we should in these long, lovely days of June!

We show our love for others by

doing kind things to them. And this is the way we can show our love for our divine Lord and return love for love. How often we can think of Him. Everything about us recalls Him, for He is God as well as man, and so the earth and all its beauty, the heavens and all their glory bespeak our Lord's greatness and goodness, and should

prompt our praise and inspire our gra-titude. We can increase our own homage and love for our Lord by striving to arouse it in the minds and hearts of others, by lovingly speaking of Him to others. Let us not be ashamed to do so, for that would be a false shame and a human respect that would be a numan respect that would be the worthy. Let us do some little kind acts to others for the want of being able to do them directly to our Lord, the Man God, and these He will take as done to Himself. Some good deed done towards some one around us, some done towards some one around as, some little slight meekly born and forgiven out of spirit of atonement for some short-coming of our own. In this and many other ways we can be paying homage and love, and give gratitude to the Sacred Heart of our Lord during this His chosen month, and then we will grow more and more like Him—
"Jesus the all beautiful"—for He will

hear our daily prayer, that prayer which should be said by all who love, 'Make my heart like unto thine."

Bishop Colton in Buffalo Catholic Union and Times.

IS THE CHRISTIAN ENDEAVOR SOCIETY ANTI-CATHOLIC?

"No one can study conditions in a Catholic country—Greek or Roman—without realizing that there the missionary is needed quite as much as in darkest Africa. The besotting ignorance, the frenzied bigotry, the foul immorality, the groveling superstitions, cry out for the light of pure religion. 'Go ye into all the world' means Italy if it means China and Japan.' Thus writes Amos R. Wells in a syn-

dicate series which the Christian Endicate series which the Christian Endeavor Society is contributing to a great number of American dailies. The paragraph is a sample of Mr. Wells' article, "Missions in Roman Catholic Countries," which occurs in "Christian Endeavor Topics for May 28."

The daily papers, which publish this

Endeavor Topics for May 28."
The daily papers, which publish this syndicate matter for the Christian Endeavor Society sincerely wish to do good; they want to give their readers good; they want to give the something religious and editying. And they assume, with a fair degree of warrant, that the Christian Endeavor Soiety is a good, uplitting, rather non-sectarian organization which won't send in offensive or rancorous or slanderous matter, but only moral, inspiring, charitable and Christian thoughts.

Now let us take the matter up directly with the Christian Endeavors. It is a debatable question whether Paris is, morally, more corrupt than London Max O'Rell has said some or Chicago. very pertinent things on this subject. Amos R. Wells, if put on the witness stand, and asked whether, to his per-sonal knowledge, Madrid was more foully immoral than San Francisco, would probably answer that he had no personal knowledge on the subject. He might be candid enough to further admit that he was speaking in the above paragraph from the fulness of traditional or ancestral or sectarian prejudices, which is tantamount to "the

And, one by one, we might ask the good boys of the Christian Endeavor Society to go similarly on the witness stand, with a similar net result.

The question is whether a society of thristian gentlemen, supposedly ledged to tell the truth as they know t, are acting out the part is thus slan dering foreign nations and neighboring churches, and using the columns of the

secular press in so doing?

Amos R. Wells may or may not have been abroad for a sixty days' personally conducted excursion through Italy. ally conducted excursion through tarry. But it is more likely that he knows something about his own country. And if so, he may have verified the statement of the Federation of Churches (Protestant) to the effect that there are one million, one hundred thousand churchless Protestants" in New York lity, as against less than half that number of Protestant communicants; or he may have visited the semi-barbarous mountaineers of East Tennesse or the Florida crackers in their native lairs. or got a vision of the "foul immorality" and religious destitution of Chicago's slums. If so, were it not better for him to tell of the things he knows and not of the things he imagines? The missionary energy of the Christian En-deavor Society might then be guided to more effective channels of activity nearer home and among churchless Pro

testants exclusively.

We are quite sure the secular papers circulating as they do among Catholic, as well as Protestants, would not accept syndicate matter from the A.P.A.; and though we welcome the fullest freedom of discussion on any subject, we are surprised that the Christian Endeavor Society should covertly lend itself to the diffusion of such rancoruos stateents as those of Amos R. Wells. Milwakee Catholic Citizen.

IS ONE CHURCH AS GOOD AS ANOTHER.

Is one Church as good as another This is a senseless question. You might just as well ask me: Is one God as good as another? There is only one Church as there is but one God. "One body and one faith but one God. "One body and one spirit... one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 66). To maintain that all churches or all religions are equally good, is to deny religion altogether. Truth and falsehood cannot be placed on the sume footing. What is right cannot be wrong at the same time. Truth is one and indivisible and unchangeable. Two and two will always make four Two and two will always make four: white will always be white and black always black. Truth is exclusive: it never tolerates its opposite, as light banishes darkness. If I possess the truth I must hold on to it and shun To Catholics I can speak with special insistence of the necessity of religion in education. With Catholics all hope for weal and happiness, in time and the cernity, are wrapped up in religion—in eligion—in eligion—as expounded and practiced by the Catholic Church. The religious taith is the treasure, precious above all

religions or churches are false, and I am obliged to cling to my Church at the risk of heaven. The other churches may teach some true doctrines and ac complish some good, but they remain false and I can never approve of

falsehood. We know how the different sects contradict each other : what one contradict each other; what one accepts the other rejects. Truth does not and cannot contradict itself. There is but one Gospel: "If any one preach a gospel besides that which we have preached to you, let him be anathema" (Gal. i. 9). There is anathema" (Gal. i. 9). There is no room for different theories in relig ious matters or for changing the creed or putting another meaning into it according to the wants of the age.

"Jesus Christ yesterday and to day and the same forever." (Heb. xiii. 8.)— Rev. Wm. Stang, D. D.

A big fruit from a little tree is A big fruit from a little fruit from a big tree, when it is fruit that the market is demanding. And what this intensely practical age demands is not so much ancestral trees as palatable fruit .- Rev. John Reid.

RHEUMATIC PAINS

DRIVEN OUT OF THE SYSTEM BY DR. WILLIAMS PINK PILLS.

"My life was absolutely made miserable by rheumatism, says Mr. Geo, F. Hilpert, of West River, Sheet Harbor, N. S. "I am employed every spring as river driver, and in consequence a river driver, and in consequence exposed to all sorts of weather and exposure in the cold water. A few years ago while engaged at my work I was seized with the most acute pains in my back ond joints, I became almost a back ond joints, I became almost a cripple and could scarcely move about. I had medical aid, but it did not help me. Then I began taking a remedy alleged to be a cure for rheumatism, and I used ten dollars worth, but derived absolutely no benefit. The constant suffering I was in began to tell on my hitherto strong constitution and I stant suffering I was in began to tell on my hitherto strong constitution and I became so badly run down that I despaired of ever being in good health again. Then a friend called my attention to Dr. Williams' Pink Pills, and although somewhat skeptical I decided to try them. I had only used a few boxes when I began to feel better, and after I had used something over a dozen boxes I was again in good health. Every twinge of the trouble has left me Every twinge of the trouble has left me and although I have been subject to much exposure since, I have not had a twinge of the old pain. I can honestly say that Dr. Williams' Pink Pills cured and the old pain. me after other expensive treatment had failed."

Rheumatism was rooted in Mr. Hil-Rheumatism was rooted in Mr. Hil-pert's blood. The cold, and the wet and the exposure only started the pain going. Dr. Williams' Pink Pills cured because they drove the poisonous uric acid out of the blood and filled the veins with that new, rich blood that no disease can resist. These pills actually disease can resist. These pills actually make new blood, and that is why they cure common ailments like rheu sciatica, lumbago, anaemia, indigestion, headaches and backaches, kidney and liver troubles, and nervous trouble such asneuralgia, StVitus dance and paralysis. No other medicine can do this, and ailing people will save money and speedily get good health by taking Dr. William's Pink Pills at once. But you must get the genuine with the full name, Dr. Williams' Pink Pills for Pale People, on the wrapper around each box. Sold all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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clear.

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BARNS, STORES, etc. Weather-proof, ornamental, lasting in quality, protect from fire and lightning.

If people would realize the danger in using wooden shingles, and making fire-traps of their buildings, they would use exclusively Galvanized "SAFE-LOCK" Shingles. They are easily applied; add to the handsome appearance of any buildskingles. They are easily applied; add to the handsome appearance of any building; keep rainwater clean, as no dust adheres to them; should easily last fifty years, without any painting or attention, as they have no parts to get out of repair, and interlock each other on all four sides. They protect from lightning, and give their owners a contented mind, which makes up for the difference in first cost as compared with wooden shingles. In the long run they are the cheapest roofing sold.

Send us rafter length and width, for estimate, and we will make you an interesting proposition. Catalogues mailed free and samples sent by express, you paying the express charges, which will be

paying the express charges, which will be allowed on first purchase.

The Metal Shingle and Siding Co., Limited Preston, Ontario

Manufacturers of all kinds of Metal Roofing, Corgated Sheeta, Siding, Cellings, Ventilators, Tan

Bianchious, Watering Bowls, etc.