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THURSDAY, JAN. 29, 1903.

A MONTREAL JESUIT'S FAME.

The current issue of The Scientific American has an article telling how a telescope—the third largest in North America—was made at the Jesuit College, Montreal. From the ordinary standpoint this achievement is noteworthy because the telescope satisfies all the demands made upon it, being excellent only by the instruments in the Yerkes and Lick observatories. When, however, it is considered that the Montreal telescope was designed and constructed by one of the priests in the Jesuit College, and that the designer with his own hands erected the machinery required for its production, the undertaking may well be called admirable and its complete success an event worthy of general attention.

The designer and builder is Father Garais, S. J., and his work, undertaken in the original manner just stated, naturally shows many novel features. A lathe was put up upon which the crude block of Mantois glass for the mirror was ground. The process of grinding is described in detail by the aid of diagrams in The Scientific American; but it may be interesting here to mention that the whole of the grinding and polishing took 320 hours. The silvering of the mirror and the mechanism for mounting it are also fully illustrated. The total weight of this telescope is 1,200 pounds. The interest which it has aroused serves once more to show that modern Jesuits are not less devotees of science than the learned sons of Ignatius of the olden time, whose fame in the realm of discovery and invention are imperishable.

RELIGION IN THE CRIMINAL STATISTICS.

The latest report of the Minister of Justice, Hon. Charles Fitzpatrick, on the penitentiaries of Canada, follows the better rule of reckoning religion in the criminal statistics of the Dominion, which The Register called attention to about a year ago. If religion and crime are to be placed in parallel columns, it is only right that the figures should show the true proportion to the total population of the country. To say there are so many Catholics in the penitentiaries and so many who profess adherence to the various Protestant denominations is not enough. In fact it is misleading. The numbers of convicts of each denomination taken in proportion to 10,000 of the total population bring out the following percentages: Church of England, 3.56; Roman Catholic, 2.78; Lutheran, 2. It is idle and malicious to argue upon the statistics to the disparagement of any particular denomination.

AN IMAGINARY INTELLECTUAL FABRIC OF RELIGION.

A caustic article in the January Nineteenth Century and After examines the attitude towards Christian faith of the higher critics of the Established Church of England, the literary lights chosen for the occasion being the Bishop of Ripon, the Dean of Ripon, Mr. Inge, M. A., and some other Oxford lecturers. The article is from the pen of Mr. W. R. Cassels, and is called forth by the recent episode of the Dean of Ripon on so-called biological understanding of the Apostles' Creed.

Mr. Cassels establishes his general proposition that these higher critics are steadily displacing the Creed and substituting therefor a spiritualized semblance of the principal truths of religion. "But," remarks the writer, "there seems to be no recognition of a difference of validity between the solid rock upon which the belief was once held to be built and the shifting sand, upon which the mystic interpretation is supposed to be so solidly erected."

Professing Christians whose chief aim is to reconcile the articles of the Creed with biological law, and whose

method of doing so is to have recourse to the unseizable definitions of new-fangled spiritualism certainly deserve the following severe handling. Mr. Cassels writes:

"In examining these spiritualized versions of ancient creeds I confess that a charming allegory by Hans Christian Andersen has been irresistibly brought to my mind. It is entitled 'The Emperor's New Clothes.' Some clever knaves get hold of a monarch who is unusually fond of dress and lead him to believe that they can weave the most beautiful fabric that eyes have ever seen, but which has the extraordinary quality of becoming invisible even when made into clothes to everybody who is unsuitable to his position or very stupid. A magnificent dress for an approaching procession is supposed to be made of this amazing fabric for the Emperor, and although many high officials inspect it whilst it is being woven who see nothing on the loom, the penalty of being considered unfit for their high position or very stupid if it be invisible to them, induces them to admire and proclaim it beautiful. For the same reason the Emperor himself cannot admit that he himself sees nothing and he goes through the form of putting on the new clothes and issuing under his royal canopy to the admiration of the people, who are likewise forced to pretend loyal appreciation of the monarch's robes. No one dared to remark that they saw nothing, until a little child at last exclaimed, 'But the Emperor has no clothes on!'"

"As for myself," continues Mr. Cassels, "at the risk of being thought very stupid or unfit for the high office of critic, I frankly confess that the fabric woven to drape these old doctrines seems to me intellectually invisible and the new clothes purely imaginary, and I shall be surprised if the voice of innocence does not sooner or later pronounce the truth that they have 'nothing on' and the hesitating crowd then ratify the verdict."

THE CRIME OF TREASON.

Taint of treason is a crime which, thanks chiefly to the anomalies of the law, few people can have any definite idea about. What, for instance, was treason in the day of Cromwell's power? The law then styled treason what had been called loyalty only the day before; but on the following day the words again changed places and the most degrading taint of treason known in the code was placed upon the head of Cromwell himself. Similarly, in France, two parties struggling for power, executed each other's followers for treason, establishing a sort of reciprocity in the thing.

In the strict sense the crime of treason implies the feudal lordship of the King or ruler. He owns the lives and liberties of his subjects and controls their actions. Treason to his person, crown and dignity is the last leg left under feudalism. This, however, is the day of the limited monarchy, and some other definition of treason must be found better calculated to suit the times. In war desertion and treachery are universally punishable by death. But the soldier who gives away a secret, the Cabinet minister, judge, diplomat or arbitrator who sells the interests of his government and country would be quite as traitorous. Treason is a word that well stigmatizes all such crimes.

Col. Arthur Lynch, who has just been sentenced to death in London under an ancient and forgotten statute, on conviction of treason, never held any trust from his government or country, before the electors of Galway sent him to Parliament. He was born in Australia, but lived in other than British countries the greater part of his life. He was educated in France. He followed his literary calling to the United States. When the South African war broke out he managed to get to the Boer lines as a journalist. After a little while he took the oath of allegiance to the Transvaal Republic and became colonel of an Irish Brigade, recruited from the United States. The British proclamation annexing the Transvaal made Col. Lynch once more a British subject; but the London judges held that his oath of allegiance to the Dutch Republic did not cut any figure at all, as it was merely prompted by the devil. There being no more to say, Col. Lynch has been sentenced to be hanged for his treason. The sentence will not, of course, be carried out.

Many members of the House of

Commons have been sentenced to death in their day. Mr. J. F. X. O'Brien, one of the most venerable and respected men in Westminster, was once sentenced to be hanged. The law has its solemn farces as well as its anomalies. The electors of Galway returned Col. Lynch at a time when, according to his own way of looking at the matter, he was a citizen of the Transvaal. The English court, however, has decided that he never was divested of his British citizenship. According to English opinion, Col. Lynch was tried and sentenced because the electors of Galway made him their Parliamentary representative; but it is a safe opinion that Col. Lynch will duly sit in Parliament for Galway and that any decision of the English courts will not be allowed to stand as a veto upon the right of free election to the Commons.

Since the above was written, Col. Lynch's sentence has been commuted to life imprisonment.

C. M. B. A. OFFICES.

The Toronto branches of the C. M. B. A. are calling for the removal of the offices of the Association to this city. There is every expectation that the change will be decided upon. Toronto is certainly the most central and accessible location for the headquarters of a widespread association. Again, if the Association is to prosper as it should in the future, organization work upon sensible lines must be undertaken. At present organization is nearer to the standstill stage than is good for a society like the C. M. B. A. The Toronto branches have great faith in the association, and the removal of the offices as proposed would put increased energy into the membership throughout the province as well as in the city.

WHO WILL REPRESENT CANADA?

In the Alaskan boundary arbitration the question will be submitted to six eminent jurists, three from the United States, and of the other three one only from Canada. Who is to represent Canada? There are at least two men in the public life of this country qualified in every respect for the position, Sir Wilfrid Laurier and Hon. Charles Fitzpatrick, Minister of Justice. Sir Wilfrid's health would probably be set back again by the strain of so laborious a task. Mr. Fitzpatrick is to-day the foremost constitutional lawyer of the Dominion. The new boundary commission needs the strongest man that Canada can supply to it. The issue depends upon whether one of the Englishmen can be won over to the contention of the United States. The one Canadian should be as strong as both his English confreres together. The responsibility is not one to invite theoretical jurists or popular politicians to step to the front. Canada needs a great constitutional lawyer, and such a man she has in Mr. Fitzpatrick, whose position of Minister of Justice makes his selection doubly appropriate.

MAKING A SACRIFICE OF CANADA.

Sir Wilfrid Laurier's wisdom, when he declined at the recent Coronation Conference to consider any proposal looking to a war-bond between Canada and Great Britain, was never doubted in this country for one moment. Canada need never expect the least material benefit to come to her through British wars.

Look at the result so far to Canada of the armed debt collecting expedition of Germany and Great Britain in Venezuela. Emperor William has bound Great Britain to remain a party to the blockade until both jointly haul off. Germany is actively pressing the blockade, raising little forts and burning villages along the coast. Britain, afraid of the popular passion this line of conduct is likely to arouse in the United States, is not an active participant in the bombardment business, although fully as responsible for it as Germany. But something must be done to show the Americans that England is really their friend. Therefore Mr. Balfour has torn a handful of fur off the back-bone of the Canadian beaver, and thrown it to the American bird of freedom in order to occupy his attention while the Venezuelan trouble lasts. Unexpectedly a treaty has been signed by the British representative at Washington with regard to the Alaskan boundary, in which, ac-

cording to Washington despatches, it is provided that whatever may be the result of the arbitration agreed to therein, existing settlements on the tide water shall be excluded from adjustment; that is to say all means of access to the Yukon from tide water belong to the United States alone and are not to be considered matter for arbitration.

This is giving away the whole of Canada's case, according to Canadian popular opinion. And all the comment we hear upon it from the British press is that "it gives at a critical moment in the Venezuelan troubles an undoubted proof of the uninterrupted friendliness existing between Great Britain and the United States."

Further comment would certainly be called for only that Sir Wilfrid Laurier has made an emphatic statement that the entire boundary dispute will be submitted to the jurists who are to be appointed in the matter—three for the United States and three for Britain. In the hope of securing a fair and reasonable agreement Canadian popular opinion should be suspended. This will strengthen Sir Wilfrid Laurier's hands.

THE IRREPRESSIBLE CARNEGIE

Mr. Carnegie has had another attack. This time he offers \$350,000 to Toronto for the erection of library buildings and another section of a million to the City of Montreal. It is a trying experience for any city to be tempted by Carnegie. He has the money and is determined to give it away. If we do not take it some less deserving persons may get it, some communities whose education has not been so sadly neglected, who are not too hard up for libraries and books. Mr. Bain seems to be the man who is in Carnegie's confidence with regard to the millionaire's designs upon Toronto. If he revealed the intellectual poverty of Toronto to his wealthy friend he will not confess. Toronto has not been so sorely tempted in a long time and will probably succumb.

Some of our wealthy Torontonians are inclined to deride Mr. Carnegie's library gift. But let it be remembered that learning has not been much benefited by the generosity of wealthy Torontonians. Whilst the rich men of Montreal spent hundreds of thousands upon McGill, the Toronto fashion is to form Greek Looter societies to operate upon the Provincial University.

DEATH OF A BRIGHT PUPIL.

On Sunday last there passed to a brighter home a noble soul in the person of Master William Frederic Byrne. "Willie," as his little playmates and schoolmates used to call him, was a pupil of the Belmont School, Guy street, under the direction of the Catholic Commissioners' Board. Master Byrne was one of the grandest characters in the school, and was a model pupil in every respect. He was the joy of his good parents who did everything in their power to make him a worthy son. During the Christmas holidays, he contracted a severe cold, after which he was stricken down with typhoid fever. Everything that medical aid could do was done. Loving hands and loving hearts tended carefully on him. The soothing balm of our Holy Religion was not forgotten. The Rev. Father Thomas Heffernan, of St. Anthony's Church, visited him many times during his illness, but as he was ripe for Heaven, the Angel of Death summoned him to the Throne of Mercy to receive his eternal reward. When it became known in the school that one of their number was called away by death great sorrow prevailed. A beautiful "In Memoriam," was printed in color chalks on the blackboard of the class room he had often sat as a model of obedience, duty and promptitude. At the funeral a large delegation of the school boys walked behind the little white hearse. At the church the body was received by Rev. Father Donnelly, P. P., St. Anthony's Church, and after the usual prayers the Requiem Mass was chanted. Resting on the beautiful catafalque surrounded with numberless tapers was the little coffin. Immediately behind the catafalque sat his schoolmates who formed as it were a guard of honor. After the "Libera," which was chanted by Messrs. Bissonnette, Proulx, Desautels and Cuddihy, the beautiful hymn, "Nearer My God to Thee," was sweetly rendered by Mr. R. J. Louis Cuddihy, Professor of the Belmont School, and who was Master Byrne's teacher. The funeral cortege then proceeded to Cote des Neiges Cemetery, where the remains were laid in the vault.

"He is gone in life's happy morning. He has felt the cold touch of death's hand; The halo of virtue his spirit is adorning. Illumines his way to a far better land. King father, sweet hope tells you Willie does wait. Yourself and his dear mother there. He stands with loved ones beyond the bright gate. To seek your salvation in prayer." R. I. P. A FRIEND, Montreal, Jan. 24, 1903.

THE THIRD ORDER OF ST. FRANCIS

(Written for The Register.)

In the thirteenth century when piety and Christian love had grown cold, and immorality and fearful abuses had become deeply rooted in the minds and hearts of the people in every station of life, God in His tender mercy and infinite love took compassion on them. At the same time there sprung up dangerous heresies. They were veiled under the sheep's clothing of strict moral observance and self-restraint, and had extended over nearly the whole of Europe and had taken a great hold on the people, and what was worse, the "salt of the earth" had lost its savor and given scandal in many places.

Such was the condition of the Church when God raised up two great men to combat and conquer such evils, and gave them power to call sinners to penance and to unite them in a common purpose. New orders and sodalities were instituted, and new life was infused into the people, and great was the influence exercised by these two intimate friends* and great and pious saints, St. Francis and St. Dominic.

They combated against the evil one, destroying his work, smashing his temples, and rooting him out of the hearts of the people. It was they who raised the standard of Christ on high and thousands followed in its path.

"In days of strife, they fought, they had their armor bear, Hordes of hell in vain attack the shield of fervent prayer. In days of adverse trial, in doubt, in peril, loss, 'Twas their's that balmy solace, the Sunshine on the Cross."

The saintly Father Francis had already instituted two orders, the first for men, under name of the Friars Minor, and the other for Nuns, under the guidance of St. Clare. He then had a great desire to lead a solitary life in order to pass the rest of his days to prayer and penance. In order to ascertain the will of God in this respect, he humbly asked the prayers of his friends, including his spiritual daughter, St. Clare. All concurred in the opinion that it was not the will of God that he should thus pass the remainder of his life, but that he should rather employ it in preaching penance to a generation of wickedness. He started on his important mission in the year 1221, and like another John the Baptist, he preached penance to the people with great ardor and indescribable zeal.

St. Francis began his mission at a small place called Cannara, where the voice of the wonderful preacher of penance was hardly heard when the Holy Ghost wrought a wonderful change in the hearts of the people. They eagerly wished to follow in the Saviour's footsteps, and to imitate the austerities of His servant. Young and old, men and women, desired to leave home and possessions and enter a religious order. But St. Francis knew that this zeal should be tempered and regulated. He exhorted the people to remain quietly at home, and attend to their worldly affairs, but he promised them ere long to give them a rule that would satisfy their newly-awakened spirit of piety and desire to do penance, and without quitting the world, enable them to work out their salvation. This promise he fulfilled shortly after when he gave them the Rule of the Third Order of Penance.

This was to be a religious Order in the midst of the world. Outwardly they could live in the world but inwardly they were to live for God alone. The father and mother of the family, the sons and daughters, the hired servants and workmen, were truly and faithfully to fulfil the duties and obligations of their state of life, not as servants of the world, but as servants of Christ.

The Third Order was early extended to all parts of the world. In the 1666 there were no less than 118,000 in the West Indies alone. Of the martyrs who were crucified on Feb. 5, 1597, in Japan, and who, in 1862, were canonized by Pope Pius IX., six were of the First and seventh of the Third Order of St. Francis.

Some twelve years ago a little band of Franciscan Fathers arrived in Montreal. They received hospitality from the late Father Leclerc, who was then pastor of St. Joseph's Church, Richmond street. A short time after their arrival they set to work to build a monastery and to-day a fine structure, and a magnificent church stand as a monument of their zeal and devotedness, and proclaim to the passerby that the Providence of God works wonders with His faithful servants.

A branch of the Third Order was established in connection with the Church and to-day it numbers thousands. The Irish male Tertiaries some six years ago formed a distinct section for themselves. At that time they numbered only thirty, but to-day the number is, after increasing, to about one hundred and fifty. For a long time the Rev. Father Ambrose, O.S.F., a faithful imitator in

all things of his saintly Father St. Francis, labored successfully to advance the glory of the Third Order among the Irish. They had no English-speaking father at that time in the monastery, so the Superior applied to one of their houses in England for a father and the Rev. Father Dominic, O. S. F., was sent. The Rev. Father on arrival in Montreal, received charge of the Women's Section of the Third Order. He labored successfully at this undertaking, and besides his many duties he found time to be professor of Philosophy at the Monastery.

During the reverend gentleman's stay in Montreal he had made hosts of friends and his departure is deeply regretted. He was an eloquent preacher, a profound scholar, and a true gentleman. Is it any wonder then, that the people learned to love, honor and reverence him? In his daily duties, which were many, he found time to console the afflicted, cheer the suffering, and encourage those whose lives were striving after perfection.

"Through life's desert springing sweet, The flower of friendship grows." The Rev. Father was to have

preached the Lenten discourses at St. Ann's Church, but his superiors thought fit to send him on another mission, and that great characteristic mark, the foundation stone of religious orders, obedience was his. For him the voice of his superior was the voice of God, and the great virtue that he himself taught others, he was now to put it in practice. His many friends, however, did not let his departure go unnoticed. In the first place the Hibernians presented him with a magnificent illuminated address, the work being from one of the gifted sons of St. John Baptiste de La Salle, a member of the Christian Brothers of St. Ann's School. In the second place, a very large crowd had assembled to catch one more glimpse of his pleasing and cheering countenance, and to wish him God speed and a bon voyage. These expressions of good will, friendship and loyalty were greatly appreciated by the good Father.

While waiting for the train to start, the time was passed in handshaking and wishing the "Soggarth Aroon" every blessing and success in his new sphere of life. As the train drew out the station rang with three hearty cheers given with a vim which the good Father acknowledged by waving his hand. As the train sped on its long journey, I thought I heard the people say:

"God grant you many and happy years, Till when the last has crowned you, The dawn of endless day appears, And Heaven is shining round you."

In the large crowd present were noticed a representation from the different Catholic societies and different Irish Catholic parishes. In the former were the Hibernians, Catholic Order of Foresters, and the Council of the Third Order of Franciscans. A large delegation of ladies and gentlemen from St. Michael's parish, the newly-formed Irish Catholic parish of St. Louis du Mile End, were also there. In the large gathering were Rev. Father Superior of the Franciscans, Rev. Father Xavier and Christopher, of the Monastery; Rev. Fathers Kiernan, P. P., and McGinnis, curate, St. Michael's; Rev. Father Casey, St. Jean Baptiste; Rev. Brothers David and Henry, Mount St. Louis College; Ald. D. Gallery, M. P., and Capt. Keane, representing the Hibernians; James J. Piggott, chief ranger, representing the Catholic Order of Foresters; Robert Warren and James Murphy, representing the Council of the Third Order of Franciscans; Wm. Kearney, M. J. Polan, Thos. Kearney, J. Keenan, M. Creagan, T. F. Cuddihy, P. Mulligan, C. Gilligan, Chas. Lawrence Hall, R. Louis Cuddihy, Lieut. Holland, Robert McQuid, John Beaton, W. McPherson, John Holland, Wm. Kearney, jr., Robert Doherty and others.

The following is the address: To the Rev. Father Dominic, O.S.F.: Rev. and Dear Father—Having learned with profound regret that you are about to take your departure from Canada, and at the call of duty—soon to enter upon another and distant field of labor, the officers and members of the A. O. H. could not permit the occasion to pass without giving, even in a feeble manner, expression to the sentiments by which they are animated.

Apart from your priestly and religious characteristics, all of which appeal so strongly to the Celtic Catholic heart, your genuine patriotism, your benevolence to all with whom you have had relations in this city, and your constant preaching, by example as well as by word, the salutary truths that we all so sincerely revere, have contributed to render your presence in our midst a real blessing, and your departure a severe loss. We will not tax, Rev. and Dear Father, your personal humility by repeating all that we know and feel in regard to your own qualities of heart and mind or your individual virtues and effective labors; but as a representative Irish Catholic body, we may be allowed to recall to you the fact that Ireland and her sons owe an unending debt of gratitude to the glorious Order of which you are a member. If the Irish race has been proverbial for the fidelity with which it has clung to the Faith of St. Patrick, and if the darkest hours of persecution and misery could not induce

nor force the Irish people to abandon that source of all real happiness, much of the glory that hangs like a halo around the brow of Erin, is due to the labors, sacrifices, and untold achievements of the sons of the glorious St. Francis.

The canon of the invader of Ireland and the edicts of the enemies of Ireland's Faith might level the monasteries and sacred edifices erected by the hands and supported by the toil of the good Franciscans, but these instruments of oppression and injustice could never tear down the principles nor destroy the confidence and fidelity that the religious of your Order imprinted in the hearts and souls of the people.

Irish Franciscans, as well as members of the monastic orders in the old land, carried the torch of learning into almost every civilized country of Europe, and lit the beacon of Faith upon the hilltops of nearly every nation. As of old, so to-day, there is a magnificent and a grateful field in Ireland for the hand of the humble but glorious Franciscan to cultivate; and in our age, as in the past, the people of Ireland can fully appreciate that labor and correspond with those heaven-directed efforts.

So it is in that Greater Ireland beyond the seas, so it is here in Canada, the home of so many children of our race. There is ample room here for the activity, zeal and devotedness of your Order, and none will ever appreciate more thoroughly its beneficent purposes and the happy results of its efforts than we, the sons of Ireland's Ancient Race and the faithful Children of the Holy Catholic Church.

Believe us, Rev. and Dear Father, that you carry with you our sincere regret at your departure, our deepest good wishes for your future prosperity and happiness, and our fervent prayers for all the blessings that God can bestow upon you. In return we ask that you simply keep a spot green in your memory wherein to enshrine the names and faces of those who thus came to bid you a sorrowful adieu, and that you remember us and all our countrymen in your prayers. As a final token, at your hands, we respectfully and humbly request your blessing, and we bend to receive it with that fervent expression of all Irish hearts, "God be with you."

The Rev. Gentleman is by this time at his post of duty in old England. One of his first duties was to visit his dear mother, who is now at an advanced age and probably near her time to leave earth's bonds to be united with the Blessed.

"A mother is a mother still, The holiest thing alive."

His successor, Rev. Father Christopher Fitzmaurice, who arrived lately from the mission house at England, is of Irish descent, and will prove a worthy successor to the good Father who has been sent to labor in perhaps a more important mission. But the growing wants of the Irish Section of the Third Order will need more than one English-speaking father, and it is the wish of not only the Tertiaries but of hundreds of other Irish Catholics that Father Dominic will soon be back at the Monastery on Dorchester street, with three or four more Irish Franciscans.

"To our fond heart's affections, You have a grateful claim, And forever shall be cherished The memory of your name." (To be continued.)

IT IS THE FARMER'S FRIEND.

The farmer will find in Dr. Thomas' Eclectic Oil a patent remedy for wounds or pains in the body or for affections of the respiratory organs and for household use generally. He will also find it a convenient friend in treating injured horses, cattle, etc., or relieving them when attacked by colds, coughs or any kindred ailments to which they are subject.

CHAMBERS MEMORIAL BELL.

Hon. John Wanamaker purchased for John Chambers Memorial Church, Twenty-eighth and Morris Streets, Philadelphia, the silvery-toned bell that was heard from the tower of that church Christmas eve. This bell was cast at the McShane Bell Foundry, Baltimore, famous for bells of all kinds and some of the world's most celebrated chimes. Its net weight is 2,100 pounds, and with the mountings 3,000 pounds.

RICKETY CHILDREN.

Loose joints, bow legs, big head, and soft bones—mean rickets. It is a typical disease for the best workings of Scott's Emulsion.

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