MAY 23, 1903,

to the advantage of the e priest should find it vote to his own liveli-nd energy which should people and their wel-nd spiritual. The offer. eat consequence, and in on the number who re-

on the number who requite small if the whole considered, whole matter is settled that it is according to the priests shall receive support from the people, ording to our notion in e best way. We look at nere the priest receives from the Government, envy their condition. ew texts. Let these be priests and the Levites e of the same tribe, shall or inheritance with the because they shall end the Lord, and Hisoble y shall receive nothing essions of their brethren limself is their inher ad said of them. This priests' due from the om them that offer victhey sacrifice an ox, or shall give to the priest

sheep." sons of Levi) shall not her thing, but be content tion of tithes, which I ed for their uses and If made provision for His Old Law, and Christ prone New Law that "the worthy of his meat."

and the breast, the

corn, of wine, and of oil, the wool from the shear-

CONFLICT WITH THE CHURCH.

ambled Austria and made erman Union. He cone and founded the German s shadow lay over the atesmen of the Continent years. In it reputations powers waned, small men nd nations were crated, gers were thrust asside and es were dethroned. The he Metternichs and the rgs died away and the nteuffels and Camphausens n. Mere association with position to him, was fame, s of Crispi, Gortschakoff, adrassy and Giers were I the world. His heavy olt in every cabinet and ife became the history of pe. * * * *
ry 18, 1871, the Germad

proclaimed; on May 10 the rankfort was signed; on German troops made their try into Berlin. Fire and one their work. Bismarck's as triumphant.

as trumphane.

y of Frankfort was hardly
s old when he challenged
catholic Church to mortal
man Catholic prelates had e upon Catholic priests and doctrine of Papal infallibil-rck replied with laws innark clearly the dividing of the Church es of the State.

the expulsion of the t the Church and Vatican ck and fast. The German at the Curia was tors of Boman Catholic were prosecuted with re-The Pope came to

erman children with the that the laws enacted in nst the Church were "null basket law," which cut of rebellious clergymen. The tinued unabated for two or

more.
Tope Pius IX. died, and was by Leo XIII. Slowly and lly Bismarck began his refinally in 1887 he had the arliament do away with alst vestige of the anti-Cath-He made a powerful speech the measures in question, ned to resign in case they ejected. He was at Canossa.

ABY'S HEALTH.

all over the Dominion will nany an anxious hour if they always at hand a box of Tablets and give them to ones as occasion may re-nese Tablets have saved hese Tablets have saved of little baby lives and gratehey have done their little i. E. J. McParland, Wylie, es:—"I cannot praise Baby's ets enough. When I got aby girl was very bad with ough, and cutting her teeth Vith both these troubles at e she was in a bad way and ime she was in a bad way and little either day or night. second dose of the Tablets I
e was already a change for
She slept well through the

She slept well through the sarly all night, and this was lief to me, as I was nearly osing so much rest at night almost incessantly before I ng her the Tablets, but in a she cut or the cough ceased, she cut grew cheerful and began to erfully. In fact, I believe I to to Baby's Own Tablets, as hink she would have pulled d it not been for them. mend the Tablets to any o has a cross, fretful, sickly

ablets will cure all the minor f little ones; they are guar-contain no opiate, and can with advantage to the young ost delicate child. Sold by sts or sent by mail@at 25c. a writing to the Dr. Williams' Co., Brockville, Ont.

AN ANTI-CHRISTIAN CRUSADE. N. Y. Freeman's Journal.

In L'Univers of March 31, we find an eloquent letter by Abbe Gayraud, ex-posing the motive; that have prompted Prime Minister Combes and his Parliamentary majority, who are simply agents of French Free Masonry, to agents of French Free Masonry, to make war upon the religious Congregations. We have translated this letter that the readers of the Freeman's Journal may know exactly the character of the anti-Christian crusade now in progress in France. The writer, who represents Finisterre in the Chamber represents Finisterre in the Chamber Deputies, has the reputation of being one of the most eloquent members the French Parliament.—Ed. F. J.

ABBE GAYRAUD'S LETTER. The iniquitous deed has been done! There has been found in the Chamber of Deputies a majority so blind to the true interests of the country, so devoid of all political sense, so regardless of the rights of their fellow-citizens in the matter of religious liberty, so ignorthe matter of religious merry, so ignor-ant of the real role played by the relig-ious congregations, so led away by par-tisanship as to commit this act of injustice of refusing to listen to the applications for authorization which, under the law, the Congregations had a legal right to make. They have done this right to make. They have done this that they may be able to perpetrate a crime against Liberty and the Fatherland by abolishing religious associations which have rendered to France, at home and abroad, such brilliant and at nome and abroad, such ordinant and indisputable services—associations the members of which now only demand the liberty that is conceded to all citizens.

What were the motives that deter-mined the votes of this brutal majority? they influenced by the sophist were they influenced by the sophisms heard in smoking rooms and in the privacy of the lodges about the incompatability of religious vows with the modern dignity of the individual and the doctrine of the inalienable rights of the meant the citizen? Do they be the man and the citizen ? Do they be lieve the statement that the character of the education given by the religious associations is hostile to democracy and the Republic and imperils the moral unity of the country? Are they convinced that the State alone has the right to instruct and mold the minds of the young by compelling the heads of families to accept its schoolmasters and its teachings? Do they think it is their duty to defend the secular clergy against the alleged encroachments of the religious Congregations, and exercise a censorship as to the orthodoxy of the sermons so as to preserve the purity of thefaith? Do they honestly believe that the religious Congregations, having po-litical objects in view, have carried on an active and continuous political propnda? Finally, do the various industrial, agricultural and commercial entran, agreement and commercial en-terprises in which some of the religious Congregations have engaged seem either incompatible with the sanctity of the cloister, or unjust, underhand and dan-gerous competition with occupations in which laymen are engaged? In other words, do they believe that every member of a religious Congregation, whether a monk or in orders, whether a brother or a sister, is a slave who should be iberated, a fanatic who should be restrained, a disseminator of falsehood and a propagator of hatred who should

and got rid of in the name of justice, liberty, progress and modern civiliza-I have not the least doubt that among me Minister Combes' majority there will be found men of intellectual abil-ity as well as men of very limited talents who sincerely believe all these ab-surd and nonsensical calumnies which have been disseminated by the Masonic lodges. They are incapable of making a clear distinction between a law which absolutely takes no cognizance of re-ligious vows and a law which prosecutes them. These narrow-minded persons know of no middle ground between authorizing these vows and interdicting authorizing these vows and interdicting them under penalty of a fine, imprisonment, exile, or even of death itself. As the liberty claimed by their opponents annoys them and imperils their political power it becomes, in their estimation, an attack upon the Republic, the Revolution and depression and therefore. lution and democracy, and, theref they deem it necessary and justifiable to call in the aid of the law to suppress

These obtuse persons ignore the These obtuse persons ignored respect due to the opinions of others, and, although they are ever denouncing the intolerance of the Church, they have no hesitation in making war upon the conscientious convictions of others and coercing religious, social and political opinions. The clear distinction which one of their number formulated the other day between philosophy, which is a contest of ideas, and politics, whose distinctive note is tolerance, is

whose distinctive note is collective. Nevidently beyond their perspicacity. Persons who make much ado about the moral unity which Christian States tried to bring about in the Middle Ages, and who include among public rights, liberty of thought and liberty of conscious, are endeavoring, through rights, liberty of thought and liberty of conscience, are endeavoring, through the ban placed upon all teaching by the religious Congregations, and even upon all free teaching, to bring about a moral unity under conditions which, on account of the divergence in their doctrinal opinions, make it impossible for them to ever reach an agreement. Having read Larousse they believe it is incumbent upon them to attack the Church by disbanding the religious organizations, and, what I consider very comical, they have constituted themselves the champions of the secular very comical, they have constituted themselves the champions of the secular elergy, of Christian piety and of the Concordat as against the members of the religious Congregations.

Such are the men who make up the

rank and file of the Ministerial majority. Do they know that in a free democracy the victors have no right to use against their political opponents the power of the Legislature in order to deprive the defeated of rights which they share in common with the victors, even as they share the hope that some day public opinion will restore them to power and intrust them with the management of

The leaders of the Ministerial majority, who are men of brains, are not influenced by all this rubbish. They

the affairs of the State?

have a clearly defined political, social and even religious policy, with which they will combat the Church and suppress the religious Congregations. Anti-Christianism, toward which the various currents of contemporaneous various currents of contemporaneous socialism are converging, sums up the policy of the Ministerial leaders. All the reasons they allege for their conduct, with the exception of anti-Christical warms in the conduct of the conduct o tianism, are simply so many traps set to catch fools. They aim at organizing a democracy without religion; that is to say, a democracy in which religion shall be proscribed, a democracy from which religion will be banished,

democracy from which religthat in society as a constituted organism religion will play no part except as the manifestation of the individual conscience and the individual life. A Godless society and a Godless humanity are to supplement a Godless science Atheism must reign triumphant in the laws as it reigns triumphant in the professorial chairs; in the family as in the State; in the formation of character as in the imparting of scientific information to the mind.

tion to the mind.

Such, if I am not greatly mistaken, is the intended outcome of the war upon our religious Congregations. The reprisals of the Dreyfus champions and the bitterness of electoral campaigns furnish only the occasions, the pretexts. The real cause of the war upon the re-ligious Congregations is that in these Congregations there lives and is made manifest the spirit of Christ, which is now more than ever a "sign for con-tradiction."

A defeat in such a cause reflects glory upon the defeated. How will they bear themselves under the blows they have received? It is for their wisdom, their zeal, their patriotism to decide. If they are willing to subject themselves to a new humiliation by submitting modified proposals for our charitable institutions proposals for our character institutions and for our missionary establishments in foreign countries, they will in that way unmask the Combes Government and its Parliamentary majority and show the country that they deceived it when they let it be understood that religious Congregations devoted to charitable and patriotic work would receive every consideration at the hands of the Government and the Chamber of Depu-

If, on the other hand, the members of the religious Congregations who have been struck down by the Combes majority, convinced of the utter inutility of making any new demands, should exhaust all legal methods of resisting the tyranny of which they are the victims and should not leave their convents until compelled to do so by armed force—if. I say, they do this, it will force—if, I say, they do this, it will be a protest in behalf of the rights of conscience and of free citizens against Parliamentary iniquity and the tyranny of legislative omnipotence.

In a little while they will take the case of the Sisters, who are also doomed. In order to deprive Combes and the "Executive" Commission of the Chamber of Deputies of any pretext for resorting to subterfuges, it would perhaps be well for the Congregations of nuns to tack on to the demands already submitted other special demands, under a subsidiary heading, which would deal exclusively with be suppressed, a cunning exploiter who should be punished, a public malefactor who should be driven out of the State which would dear exclusively works of charity and foreign missions. In this way the Government and the Commission would find themselves under the necessity of placing themselves on record in regard to the special control of the s ial work of the Sisters, which would mean that they could not avoid making detailed examination of this work.

Whatever may be thought of these tactics, it behooves the Catholics of France not to forget that their rights are violated and their liberties trampled under foot in the persons of the men and women who constitute the membership of the religious Congregations. More than ever it is their duty to organize for the electoral campaigns of the future. A high ecclesiastic has stated that "the Concordat is to-day virtually abrogated." To-morrow it may be actually abrogated. dealing with the supervision of public worship, which was drafted some time worship, establish among us a veritago, will establis

We would prepare ourselves for the owe would prepare ourselves for the coming contest by going among the people, as is the wish of the Holy See, by defending their material interests, by working with them to realize their ideal of social justice so much in keeping with the Christian sentiment of brotherly love, by making them see and ing with the Christian sentiment of brotherly love, by making them see and feel that it is of the utmost importance to them that the liberty of the Church shall be maintained. The past is behind us. Let us turn our gaze to the future, which belongs to democracy. Let us bend ourselves to the work of winning for this democracy at one and winning for this democracy at one and the same time liberty and the fraternity

taught by Jesus Christ.

The members of the religious Congre-The members of the religious Congregations are wending their way into exile, but France remains. Let us not be angry with France, but let us prepare for her on the morrow a glorious and a prosperous future. The religious life cannot be eliminated from a society cannot be eliminated from a society that is Catholic. It is the unfolding flower and delicious fruit of faith. The events now taking place are perhaps the prelude of a great evolution affectthe prelude of a great evolution affecting the relations between Church and State in our country. Must not the principles of the Revolution work themselves out to their legitimate conse-

Let us not be troubled in spirit nor Let us not be troubled in spirit nor lose courage. Upon our horizon rises up the gentle figure of Joan of Arc and the bark of Peter steers safely through all tempests. To-day belongs to our tyrants, but eternity belongs to God.

Arbe Gayraud.

which men are constantly grappling but can not exterminate. Subdued, and to all appearances vauquished in one, it makes its appearance in another direction. In many the digestive apparatus is a delicate as the mechanism of a watch or scientific instrument in which of a watch or scientific instrument in which even a breath of air will make a variation. With such persons disorders of the stomach with such persons disorders of the stomach ensue from the most trivial causes and cause much suffering. To these Parmelee's Vegetable Pills are recommended as mild and sure. The never failing medicine, Holloway's able Pills are recommended as mild and sure.

The never failing medicine, Hollowsy's
Corn Cure, removes all kinds of corns, warts,
etc.; even the most difficult to remove cannot
withstand this wonderful remedy.

SAINT JULIA.

FEAST, MAY, 23. Mary F. Nixon Roulet in Philadelphia Catho lic Standard and Times.

There was in the city of Carthage in the year 439 a noble maiden named Julia. When the city was taken by the Huns, under their fierce leader Gen-seric, Julia was sold as a slave to a rich

pagan of Syria.

Her master treated her kindly, and so cheerful and capable was she that soon he declared that nothing would induce him to part with so valuable a servant. Although she was a Chrisservant. Although she was a Chris-tian and he a pagan he did not punish her for practicing her religion so long as she did her duty, and this she always did thoroughly and pleasantly. Eusebius, the pagan, decided to go upon a long journey, having having

upon a long journey, having business affairs which led him to Corsica, and he took Julia with him, as she managed so well the affairs of his household. They were to go to Gaul, from which place Eusebius imported many valuable wares, but on their way they stopped at the island of Corsica. Here at Capo Corso, a pagan festival was being carried on, and this Julia's master attended. slave girl refused to keep the idolat-rous festival, where a bull was sacrificed and other heathen rites prevailed, and Eusebius did not force her to be present, though his other slaves gladly

ent to please their master.
Felix, the Governor of the fair Island of Corsica, was a pagan, and noticing the figure of Julia standing afar off, he said

to Eusebius:
"Who is this woman of your train
"Who is this woman of your train who dares to insult the immortal gods?"
"It is Julia, my slave," replied Eusebius, "a Christian, who, though she ebius, "a Christian, who, though

defies my authority in matters of religion, is so valuable a servant that I could scarcely exist without her."

"I will give you four of my best female slaves for this paragon," said Felix. But Eusebius shook his head.

"Not so, your Excellency," he said.

"All you are worth would not purchase "All you are worth would not purchase would freely lose the most valuable thing I have in the world rather

than part from her."
This but whetted Felix's desire to own her, and he determined to gain possession of the Christian girl. So he drugged Eusebius' wine at dinner, and when the pagan was too intoxicated to know what he was doing, Felix persuaded him to sign a paper giving to the Corsican full power over the Carthagin-

ian maiden.
"Sacrifice to the gods and I will pro oure your liberty," he said to Julia when the guards brought her before him. "I thank your Lordship," she said, calmly, "but I cannot sacrifice to the gods. There are no gods, but one only, my Lord and Master, Jesus Christ. "Slave," haughtily said the Governor, "bethink yourself. I can make you

free!"
"I am free to serve my Master, Christ,

she answered, " and I care for naught else. He served all the whole world when He walked upon this earth of ours, and service is a joy to those who follow

fearful things were done unto her, but her courage failed not. At last, seeing she could not be prevailed upon to change her faith he cried out fiercely: A Christian you are and as a Christian you shall die! Take her out and

crucify her, that she may die the death of the Nazerene." Some there were who thought that

too cruel a death for a maiden young and beautiful, but Julia said only: It is too much honor to die as did my Lord," and went quietly forth to execution. The sacrifice to the gods had been

celebrated with feasting and games, all the youths of the village competing in running, leaping and fighting for the prize, a wreath of beautiful laurel. At prize, a wreath of beautiful laurel. At the close of the day the victor—a noble Corsican youth — coming home with his dark curling locks crowned with the garland of victory, saw a cross upon a lonely hill. Upon it, stretched in all the majesty of death, was Julia, the Christian maiden. The youth had been correct in the manning when the Gayon. present in the morning when the Goverpresent in the morning when the Gover-nor had examined her, and he recog-nized the beautiful face. All day long it had haunted him. There was some-thing strange about the Christians he They all met death with a had known. They all met death with a courage which appealed to him. He courage which appealed to him. He was a warrior, courageous and strong in battle. "Yet," he murmured to himself, "I could not meet death as did that Christian girl. What had she that I have not? She said that Felix could not kill her soul. Have I a soul?"

These thoughts flashed through his brain as he gized upon the calm, still beauty of the dead girl. Then, seized by a sudden, unconquerable impulse, he dropped upon his kness before the cross, laying his laurel wreath at the martyr's feet.

"Thou art the victor in a far flercer fight than I, fair Julia. To thee be-

fight than I, fair Julia. To thee belongs the crown. I go to find thy

Christ."
"Then," the old legend runs, "he arose and sought out a Christian teacher and soon became a worshipper of Christus. Which, when this was known to the authorities, they did behead him at the foot of the cross where the Carthaginian maiden had been crucified. Then did the blood of the martyrs bear that if the a church arose upon that spot fruit, for a church arose upon that spot

and many did believe."

Monks of the Island of Gorgon, which Monks of the Island of Gorgon, which is now called La Gorgona, and which lies between Corsica and Leghorn, took down the body of St. Julia from the cross and buried her. In 763 Desider-

the sad story of her martyrdom as fol-

The keen sea bre z ** swiftly blew
O'er Corsica's wild shore.
The darting sea birds swooped and flew
Across the foam, and o'er
The rocky headlands, bleak and bare,
A sik nee brooded on the air.

The pagan games were ended; then
The throng poured forth in glee,
The exect one in a I the land,
the warrior wild and free;
His forehead was with haurel bound,
He, victor of the games was crowned.

The concourse pausing suddenly,
Their noisy elemor still.
Waited in awe before a cross,
Upon a lonely hill
Uoon it hung a martyr maid,
In majesty of death arrayed.

Then forth the victor came and laid

His laurels at her feet.

Julia," he cried, "thou hast displayed Valor and courage meet;
Oh! beg thy God do grant to me
The wondrous faith so dear to thee!"

AZRAEL.

Georgina Pell Curtis in Donahoe's for May When he was born his father said Let him be called Azrael ; for he has been indeed the Angel of death who has taken away my best beloved." Then the proud, unhappy man shut himself up with his grief, and time went by, until by brooding much on himself, and his own sorrows, the tender dew of pity and sympathy dried up in his heart.

The years also passed over little Azrael until he was six years old. An isolated babyhood grew into a lonely childhood. No companions were his. No one was even allowed to tell him he had had a mother.

"He will learn it in time," the strange man said, "but let him live as long as possible without knowing he has a heart to love and a soul to suffer.'

And so the little boy wandered through his father's vast estate, lived in splendid rooms, and was taught with in spiendid rooms, and was aggreat care; but no one ever caress 1 him or said "I love you," and often, he knew not why, his little heart was sad. His chief joy was his violin, on which he could play with great skill, and some-

times he sang; but not often.
One day he was walking through the great hall of his father's house when he saw an open door:—here was a room into which he had never before penetrated. Very softly he entered, making his way across the rich velvet carpet, his way across the rien vervet carpet, and past heavy tapestries, till he reached a corner of the rom where some dazzling rays of light came through the half-closed blind, and here, just out of reach of the sun's rays, but illuminated by its soft reflection, was a full length portrait of a sweet and gracious figure, whose soft eyes looked down on the child, and the little boy looked and looked, and knew not that it was his

How lonely she was! Her lips parted as if just about to speak, her slender girlish figure full of a tender appealing sweetness. Little Azagel stood very still, and as he gamed into the dark eyes, so like his own, a great joy welled up in his heart, and he said:
"I will call her my own, my beautiful

rage. "Do you not know that I can kill you?"

"You may kill my body," replied the intrepid girl, "as wicked men killed my Master, the Crucified, but my soul you cannot kill. That belongs not to you, but to the Lord Christ."

Then Felix commanded her to be cruelly tortured, and all manner of fearful things were done unto her, but her courage failed not After that the little boy was happy. His lessons over, he would steal away into the silent drawing room, and curling himself up on the rug in front of the dear picture, he would play, until the shadows on the lawn outside deepened, and twilight descended, and he could no longer see the soft, every lockcould no longer see the soft eyes looking down on him.

There came a day when Azrael felt ill; but he told no one, for he was a patient child who had never been questioned as to how he felt. Once more he came into the vast silent room; and standing before the picture he began to play. The little hands that held the violin were hot and feverish, the great dark every work full of team, and to be the picture of the picture of the picture. dark eyes were full of tears—suddenly the music halted and broke; the treas-ured violin fell almost noiselessly on the floor and the child took a step forward

with his arms outstretched.
"O my beautiful one!" he cried,

" speak to me. I am so lonely. Speak to me, only once."

The dear face smiled on him, but no sound came to relieve his eager little the floor and wept. After that followed many days when he lay tossing on his little bed, and great doctors and skilled rt-and then he c nurses bent over him; for too late the strange man found out that he loved

is only child. It was toward evening on the twentyirst day of his illness, and the golden un was setting in the west, when two majestic angel forms met outside his

majestic anger forms met outside ins door, and paused.
"I am Azrael the Angel of death," said one, "let me enter first, for I come to bear away the child who was

"Not so," said the other, "I am Gabriel, the Angel of Revelation—the all Father has bidden me come for him

om you seek.' So Azrael, the mighty one, spread is wings and flew away. The little hild opened his eyes, and saw bending over him the great Archangel—tender, strong and beautiful. He looked into full of divine compassion; and ith a little sigh he yielded up his pure

oul into the angelic keeping.

Then Gabriel folded the little one in his strong arms, and the child rested its head against his shoulder, for he knew neither fear nor sorrow now. Up knew neither fear nor sorrow now. Up-ward they flew—hundreds, thousands and millions of miles—on, on, through immeasureable space, till they came to the portals of the Eternal City—whose gates are as one pearl-standing ever

And the Angel put down the child, And the Angel put down and hand in hand they entered, treading the streets of pure gold, and then the little child looked up in wonder and we, for there, coming toward him, was

cross and buried her. In 763 Desiderius, King of Lombardy, had her remains removed to the city of Brescia, where she is much revered to this day.

The memory of the saint, virgin, martyr is honored by the Church on May 23. Her figure appears much in paintings of the Brescian saints, and she is represented as young, lovely and handsomely attired. A poet has told

He lay safe and happy in her arms, drinking in all that tender mother love that is deathless and eternal. By and by she put him down very gently and led him through paths strewn with flowers, till they came to a beautiful, majestic figure, and the young mother said to her: "Mother of Christ, I have found my little child," and little Azrael looked up and met a gaze full of tender compassion; for this mother, also, had loved and lost and found, her Son. Then they took him by each hand, and led him nearer and nearer to the light that is the glory of God, until they stood in front of the Mercy Seat; and on this throne sat One, Who had said; Suffer the little children to come unto

And when the eyes of the glorio Christ turned on him, the little child became as wise as he was innocent and pure, and he knew his mother, and that

love is divine and eternal.

And so joy came to the little heart that on earth had been so starved, for he had found his "Beautiful One," and they were safe in the basom of God.

Are Women Degenerating? The question is frequently asked. The Pittsburg Catholic, in answer,

says:
"Is the modern woman degenerating" For our Catholic women let the altars rails answer on every Sunday and holiday and feasts of devotion throughout the year. Sodalities, confraternities increase constantly in membership. Religious vocations to the multiplied sisterhoods are not lacking, their The sisterhoods never weary in their offices of mercy, visiting the sick, aiding and supporting charities in that virtue's many forms. Our crowded parochial schools have for their teachers those devoted, self-sacrificing women. No hope of an earthly reward actuates them, they look to the Great Beyond. Who will estimate the numbers of devoted mothers rearing their children in the love and fear of the God. Blessed women, the aid and the mainstay of the future, who in their humble homes are bringing up the future citizen in virtue's way."

BEAUTY'S CHARM.

A CLEAR SKIN, ROSY CKEEKS AND BRIGHT EYES COMPEL ADMIRATION. No woman needs to be told the charm of a clear complexion. No man can be blind to the beauty of rosy cheeks, or the power of sparkling eyes. And every woman—no matter what her features may be-can have a perfect co plexion. Bright eyes and a perfect complexion come from pure blood—and pure blood comes from Dr. Williams' Pink Pills. By enriching the blood Dr. Williams' Pink Pills give vigor, Bright eyes and a perfect br. Williams Film Than the strength, health, happiness and beauty. Here is a bit of proof:
"For upwards of three years I suffered from anaemia," says Miss Mary Jackson, of Normandale, Ont., "I had no support the sand grown in th color in my face, my lips and gums were bloodless and I grew so weak I could scracely walk about the house I doctored a good deal but got no bene fit until I began using Dr. Williams Pink Pills. Before I had taken then more than a couple of weeks I could see a change for the better, and con-tinuing the use of the pills for some time longer my strength returned, the color came back to my face, and I gained fourteen pounds in weight. I can recommend Dr. Williams' Pink Pills to every weak, ailing girl or

These pills are good for all troubles due to poor blood or weak nerves.
Don't take any other medicine—see
that the full name, "Dr. Williams' Pink
Pills for Pale People," is found on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medieine Co., Brockville, Ort., and the pills will be mailed at 50 cents per box, or six boxes for \$2.50.

THE DEMON, DYSPEPSIA—In olden times it was a popular belief that demons moved invisibly through the ambient air, seeking to enter into men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking babitation in those who by careless or unwise living invite him. And once he ruers a man it is difficult to dislorge him. He that finds himself so possessed should know that a valiant friend to do battle for him with the unseen foe is Parmelee's Vegetable Pills, which are ever ready for the trial.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption while you can get Bickle's Anti-Consumption while you can get Bickle's Anti-Consumptive Syrup This medicine cures coughs, colds inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration which immediately relieves the throat and lungs from viscid phiegm.

SHYLOCK

Shylock was the man who wanted a pound of human flesh. There are many Shylocks now, the convalescent, the consumptive, the sickly child, the pale young woman, all want human flesh and they can get it-take Scott's Emulsion.

Scott's Emulsion is flesh and blood, bone and muscle. It feeds the nerves, strengthens the digestive organs and they feed the whole body.

For nearly thirty years Scott's Emulsion has been the great giver of human flesh.

We will send you a couple of ounces free.

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50c. and \$1.00; all druggists.



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