Y 1, 1905.

ould see how he loes not suit, you his month is up, at he is on trial.

that he is pretty he looks as if he right." ht a moment. It business maxims, pleased with his of the old man's " he said. " you he said. " sh to shoulder the

i himself wearily McGregor McGregor met th a radiant face. d this time. The

the arm, saying: , dear ?

or and said softly. waiting for you terested him. It d, perhaps, or the

sitting with his t rose, and coming ut his hand. Mr. McGregor! me to come to see work fer him next

old man was like rom a deep sleep. had possessed him te a dream. The ked. Tears started ded him He sank gly oblivious to the

gly oblivious to the nger. as a scene on which intrude, and started step roused the old up with unexpected and and said : on't go! I cannot how thankful I am please if you are

please, if you are pose, though," with pression, "that you to your dinner.

at up with our plain ald be glad to have us," said Mrs. Me-

nd he afterwards de ver enjoyed a meal ople seemed endowed outh, for Hope and

ghbors. e that evening John ohn Bates, you don't lit for it, but that is ing you ever did." ver before the truth the chief perquisite portunities for doing

CHOOLS.

t summer is well-nigh l children and their ers will soon have a Closing examinarefully gone through think of the schools pride in the work ving a Christian edu-is of children. They lives on the model e Lord. The Holy before the little childhood of Christ ced before the older perfection is held up nd they are asked to ey are shown the ing so in the grace n them through the

oly religion. The made their impress the many admirable women we see who

The same good redowed by the piety olars now attending th carefully watched to produce good men It is the spring time ine which sown with a rich and abundant dies go hand in hand and so our children and holy, but they he in knowledge and ice according to their and holy and so their are alike and hand p the whole man and cter. re, be to God for giv-, and our praise and is holy spouses who t, and who labor so example to make our ldren while imparting and perfect education tudies for which the op Colton in Catholic

JULY 1, 1905.

A STORY FROM MISSISSIPPI. The Missionary.

That the agnosticism of the period does not confine itself within the limits The Missionary. Canton was blessed with a two weeks' mission recently by Father Healy, the Paulist. The church was filled each night with non-Catholics, and the large number of questions that found their way into the Question Box daily, evinced the keen interest taken. As the result of his elequent, earnest

on the nature and object of my lectures,

which I briefly and comprehensively explained. He then very curtly in-

formed me that I could not occupy his

spirited discussion resulted, the deacon

house

Band.

Christ.

of "not knowing," and the moral de-velopments as a result thereof, are thus noted by the distinguished Cath-olic priest and author, Dr. William Barry, writing in the National Review (London): "The evidence is abundant, and is evincea the keen interest taken. As the result of his eloquent, earnest pleadings for truth, Father Healy left

accumulating, that the agnostic nega-tion is not simply negative. Under its influence, precepts most positive, shap ing the creed of no small number, have us a class of seven adults and five children. Father Healy is the peer of any missionary in the country, and we know of no one better equipped, in every particular, for non-Catholic Missions risen from the deeps. When we look at the ways of business, fashion, litera-

THE TREE AND ITS FRUITS.

at the ways of business, fashion, litera-ture and at social statistics, a new decalogue appears in view. What are its commandments? I seem to read among them these: "Thou shalt make money, have no children, commit adal-tery, plead in the divorce court, and, such duties done, commit suicide.' Not the individual only, but the nation, it it hose its old Christian preindices. than he. After Father Healy's departure I opened a mission in Pineville on the opened a mission a rather interestopened a mission in Pineville on the Gult Coast, and had a rather interest-ing experience in that town. As there is no Catholic Church in Pineville, I had secured the school house for the week, but on arriving thereat, Sunday if it loses its old Christian prejadices week, but on arriving thereat, Sunday evening, I found the house packed be-yond its capacity, and perhaps more than fity who could not get in. Near-by is a Presbyterian Church, which the will enter on this journey toward Hades. The test and proof that a mis toward take has been made by our agno-tic philosophers are to be found in the national decay which follows on their trustees asked me to occupy. Thank-ing them cordially; we took possession teaching, as darkness follows on eclipse. iorthwith. The trustees assured me that I could occupy that pulpit undis-turbed for the week, and that they And by national decay nothing else is meant than the suicide of the race, consequent on frauds in marriage, a dwindling birth rate, unlimited divorce, turbed for the week, and that they would notify their preacher, residing at Pass Christian, to dispense with their weekly prayer meeting on Wednes-day evening. Mr. Lindsey, the deacon of the Church, wrote the Rev. Mr. Temple to this effect, and on Tussday night; assured me that my incumbency would be agreeable for Wednesday night; as he had arranged everything eatisfactorily. degeneracy in offspring, the abuse of stimulants and of pleasure, the cloud ing of intellect, all which are fated to terminate in one disease—the denial of the will to live.

And what is the prime s. urce of the And what is the prime's are of the disease—the seed and roots of the tree which produces such deadly fruit? Protestantism, with its principle of "private judgment."—N. Y. Freeman atisfactorily. Imagine my surprise when, the fol-

Journal. ACCESSORY TO ANOTHER'S SIN.

Imagine my surprise when, the fol-lowing evening, on my arrival, at the church, a portly-looking gentleman of ministerial mien, was there before me. He was seated beside the pulpit, en-gaged in a very animated discussion with Deacon Lindsey. The church was crowded. I took in the situation quickly, and as I advanced in cassock and surplice through the crowded main Before closing our review on the sub-Before closing our review on the training and ject of sin there remains a matter in regard to which a few words are consi-dered of grave importance. First, be cause such a review would be incom-plete without them; and, secondly, be and surplice through the crowded main aisle, all eyes (the preacher's included) were riveted upon me. My presence cause we feel that there exists a dis position to make too light of the sub-ject. Hence we desire to direct attenmomentarily checked the debate be-tween the good deacon and the preach-er, and when I reached the pulpit, I extion to the various ways in which one may become accessory to and chargeable er, and when I reached the purper of tended my hand to the preacher, which he very reluctantly accepted, and introduced myself. He at once priceeded to question me with the sin of another.

In the criminal jarisprudence of the country punishments are provided not only for those who are the actual per-pretrators of crime, but also for those who counsel, aid, assist or profit by the criminal act. The statutes are usually pulpit again. Just here Deacon Lindsey broke loose again, and another drawn to reach those who thus partici pate both before and after the commis sion of the criminal act. They are called partners in crime, held equal in guilt and generally have meted out like penalties. When we remember that God's law

spirited discussion resulted, the deacon maintaining that my presence was not an inflaction of the discipline of the Church, and the preacher insisting strennously that it was. At this juncis prior in time to that of the state, and that many of the principles con-tained in the enactment of the latter ture the preacher addressing himself to me asked if I would permit him to preach in my church. I promptly retained in the enactment of the latter are drawn from the former, it is not surprising to find that we may become accessory to another's sin. As a matter of fact, there are nu-merous ways in which we may thus be held accountable for the sins of others. For instance, if we counsel others to preach in my church. I promptly re-plied in the negative, adding the rea-son that heretical doctrines could not be taught from Catholic pulpits. He said that that was precisely his objection to my preaching in his church. I then suggested that he listen to me for an hell here and take the same time him.

For instance, if we counsel others to the commission of sin; by commanding hall hour, and take the same time him-self to convince the andience that I was preaching heresy. He declined the proposition, and said he wished to have nothing to do with me, but that I must disperse myself at once. I then arose, and remembering the schoolhouse close at hand, said: "Ladies and gentlemen, accessory depends entirely upon its character on the part of the one who actually commits it. That is, if it be mortal sin in the latter, it is also moryou see the impossibility of my address-ing you here this evening. I invite all of you who wish to hear me speak to tal sin in the former.

Hence we should exercise the great-Hence we should exercise the great-est care in not causing others to sin. It is bad enough to be guilty of sin by our own act, without being the occa-sion of it to others. For our own, we have the consoling assurance of for giveness through the Sacrament of Penance; but what if others, of whose follow me immediately to the school-As I stepped down the whole congre-As I stepped down the whole congre-gation, numbering at least 200, and nearly all Protestants, and most of them members of this Church, arose, and despite the frantic remonstrances

THE CATHOLIC RECORD.

care of in such a way as to insure that most of them would develop into con-scientious Catholics and active, public-

spirited citizens." We believe if this idea were put into We believe if this idea were put into practice in one or two parishes it would be found to be feasible. The Protest-ants have their Young Men's Christian Association, a splendid club and at the same time a place of instruction. True, we already have societies of Cath-olic young men is many parishes, but olic young men in many parishes, but they have not accomplished all that is possible. The best of these societies that are under the guidance of the clergy prove to our mind, that there is room for a great many other organiza-tions like them. Let every parish look out for its young men. They are to be the mainstay of the Church one of these days. - Catholic Columbian.

MONTH OF THE PRECIOUS BLOOD. Jaly is known as the month of the Precious Blood, because Holy Church tells her children to practice special devotion to the mystery of the blood of our Lord during it. In Jane we have devotion to the Sacred Heart of Jesus; and in Jaly we have devotion to His and in Jaly we have devotion to His Blood which He shed to the last drop

for our salvation. What thoughts the mystery of the what thoughts the mystery of the Precious Blood suggests 1 The salva tion of mankind through it and the sanctification of the saved, if they drink of it often. Then the sacrifice that our Lord made in order to shed His blood; He bled at every pore, and suffered a bloody sweat; was crowned with thorns and was crucified between crowned

two thieves. And our Lord continues this same spirit of sacrifice dwelling amongst us on our altars. How often He is borne on our altars. How often He is borne to the most menial chambers, and dwells in poorly ornamented taber nacles with scarcely any lights or flowers and with but few worshipers! And for our Lord is faithful, for having loved us from the beginning. He will love us to the end; He will re main with us night and day, till He calls us from this earth, when He will become our Viaticum to conduct us safely up to heaven.

safely up to heaven. What are we doing meanwhile? Are what are we doing meanwrite : Are we suffering with Christ by bearing re-signedly and cheerfully the crosses and trials of life ? We cannot love God unless we suffer, for love is proven by sacrifice.

Worse still, do we waste the Precious Blood of our Lord by giving our souls to mortal sin? If so, we merit the divine reproach, and He justly asks us, "of what use is My Blood ? " What return for all His ignomy,

suffering and death on Calvary, since there is only neglect, indifference and coldness towards His presence in the tabernacle? Ah, let us look to this! The blood of Jesus is to be our purification and strength, our joy and happiness in this life, through our worthy and frequent reception of it in Holy

and frequent reception Communion, and through grace from constant prayer; or it must be our reproach in this life and our condemnation in eternity. Long live the Precious Blood of Jesus !

SWEPT THE OLD CHURCH FROM SCOTLAND.'

The memory of John Knox, the apos tate priest who founded Presbyteriantate priest who founded resolvering ism in Scotland, was revived by the celebration of the four hundredth centenary of his birth, in the various childray of his birth, in the various churches at that denomination on Sun-day, May 21st. The Rev. A. D. McKin-non, in one of the commemorative ad-dresses in Boston, said :

"It was through John Knox that the "It was through John Khov that the old Church which took centuries to build, was swapt from Scotland, a change that made John Kuox the greatest re-ligious reformer Scotland, and perhaps

AT A FUNERAL. IT IS NOT THE CORRECT THING

For relatives and friends to spend a great deal of money for flowers and the trappings of woe, and little or one for Masses. For those in attendance at a 'wake'' o make it the occasion of merriment. For friends who cannot afford the the

xpense to send expensive floral offerings. For people who are not rich to have

For people who are not not be late a great many carriages. For friends to spend money for a carriage and for flowers, and neglect to have a Mass offered up for the leparted soul.

To make a vulgar display of a profusion of flowers and a long line of carriages.

To expect a consecrated grave, and a priest to conduct funeral service for one who refused the ministrations of the Church whilst living. For friends to be careless and neglectful about attending the fun-

eral and offering the consolation of ympathy and any little service in heir power to the bereaved family. For mere: acompine sympathy and any little For mere acquaintances and strangers to crowd the church through

a morbid curiosity, and to attempt to get front seats which belong by all courtesy and right to the mourners. And worse still, for them to take advantage of so sad an occasion to get

a free drive, and occupy carriages provided for relatives and friends. To speak of the faults of the dead. -The Correct Thing for Catholics.

SIN OF COVETOUSNESS.

The sin of covetousness, or avarice, as it is also called, is an inordinate de sire for wealth and the things of this world. Its dangers are clearly pointed out by St. Paul in his first epistle to Timothy, chapter vi, verses 9 and 10 Herein we read : "For they who have become rich, fall into temptation, and become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which draw men in destruction and perdition. For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entan-

gled themselves in many sorrows." The truth of the words of St. Paul is magnified in the other dreadful sins of which covetousness is the parent. Among these may be mentioned per jury, oppression of the poor, extortion, theit, lying, and abandonment of relig-ious practices and an indifference re-garding the salvation of the soul, man's

supremest duty. This is the one great lesson taught This is the one great lesson taught also by the social conditions of our time. Each day witnesses exemplifica-tions almost beyond computing. In him who is possessed of the sin, the voice of conscience has been stifled; his soul is steeled against mercy, and

Mammon is the beginning and end of his worship. Bat peace of mind he has not. For constant fear of its loss is penalty of that which he possesses the penalty of that which he possibles. Hence, first, the grave necessity of keeping guard that we do not fall into this dreadful sin. And, secondly, that we constantly strive after the eternal riches of the soal, those things which lead to an everlasting enjyment of God. Szeing thus the awful conse quences of covetousness, it becomes us to be content with that portion of tem-poral thing; which God sees fit to send us. And for this portion, whether it be much or little, we should return thanks to God for the same, so using it that we may always reflect God's honor. And as an antidote against the dreadful sin, there is nothing better

than charity to the poor and generos ity towards God's institutions. Where Where se exist Avarice can not enter.-Church Progress.

THE ART OF MEDIFATING.

IT IS & FACULTY WELL WORTH CULTIVA-TION.

among many others—is the faculty of meditating. To meditate on the life and sufferings of Christ, on the good and sufferings of Christ, on the goodness of Works of the saints, on the goodness of God, has been a portion of their relig-ious training, and is one of the best equipments of their after life, whether their work lies in the mission field, in the school room or along pastoral lines. Wholesome meditation is an art in it-self. For the idle mind is prone self. For the idle mind is prone to drift on a wandering sea, without rudder or sail, and find itself, anon, shipwrecked on the desert island of painful thoughts. Marcus Aurelius, referring to this subject, says "the thoughts die the mind " in proportion to the time they are entertained. to the time they are entertained. Ruskin points out that by taking little pains with them these solitar a little pains with them turn turn turn broodings may be made just as delight-ful and profitable as they are ordinarily painful and weakening. We may by an painful and weakening. We may by an effort of the will refuse to brood on any painful subject whatever and by selecting subjects of the contrary nature may make our solitary hours the sweetest of our whole existence. Here are some of the things to think about : Our past successes, our most creditable deeds, our blessings, the beauties and mysteries of nature, the wonders of science, some instances in which the right was triumphant and truth was vindicated, some cases in which if we had been allowed to have our own way we would have been ruined, some things in which we seem to be strangely favored above other people, noble works of art, elevating

poetical sentiments, the vastness of the niverse and the goodness of God. An ancient writer held in high esteem has put it in this way: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on virtue, if there be any praise, think on these things. If a man has been alone for six hours and has occupied his mind with things like these and then comes back to the society of his iellows his step will be as strong and his face as radiant as those of Moses when he came down from the mount."

Irish Proverbs.

The proverbs of a nation are the distilled wit of generations of its peo-ple; and the true wit of the race is oftentimes in proportion to the trath and beauty of its proverbs, says Leslie's Magazine. Few nations, and few languages possess more beautiful say-ings than the Irish. "The silent month is melodious," is an Irish mouth is menorious, is an inse-aphorism pregnant with beauty and poetry. And another saying, inculcat-ing a charity which is spiritually needed in this modern world of ours, is that which tells us "Our eyes should he blind in the abode of another. The beautiful faith and the magnifi-cent optimism of the Irish race is well cent optimism of the first face is well pictured in their proverb, "God nover shuts one door but He opens two." "Autumn days come softly, quickly, like the running of a hound upon a moor," is poetic, vivid truth. And here is a sharpt satirical one that cuts several ways at the same time: "A poem ought to be well made at first, for there is many a one to spoil afterwards."

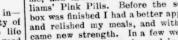
Remarkabl . Record.

That three brothers should in succession become Bishops of their native dioceses and afterwards in succession be raised to the archiepiscopal See of their province and primatial See of their native town is a most remarkable family record and is probably unique in the history of the Catholic Church in any other country. Such has been the record of the three brothers, Hugh, Bernard and Roche McMahon. They were Bishops in succession of their native diocese of Clogher in Ulster, and Archbishop of Armagh the primatial See of Iraland where the first of the second See of Ireland whose first occupant was St Patrick.

Those who show an unfamiliarity with the Catechism fail to appreciate its importance. And yet it is the primer of the Catholic faith. Hence one must study and understand it to believe intelligently.-Church Progress,

WORK-WORN MEN.

CAN OBTAIN NEW HEALTH AND STRENGTH THROUGH DR. WILLIAMS' PINK PILLS. Mr. Edgard Martel, 98 St. Peter street, Quebec, is one of the thousands of workingmen throughout Canada who cheerfully admit that they are kept in health and strength through the use of Dr. Williams' Pink Pills. To a report-er who interviewed him, Mr. Martel said: "The present condition of my health contrasts strikingly with what it was nine months ago. Then I felt that I was almost at death's door, while now I am strong and well. This happy change is entirely due to Dr. Williams' Pink Pills. I am a workingman, and it is little wonder that after years of dili-gent toil my system was gradually run Mr. Edgard Martel, 98 St. Peter gent toil my system was gradually run down. My blood got as thin as water, down. My blood go: as thin as water, and I grew so poorly that the least ex-ertion would leave me weak and tremb-ling. I consulted a doctor, who said that I was run down through hard work, but his medicine did not help me any. A few weeks later I was forced to quit work, and shortly after that had to remain in bed most of the time. One day a fellow workman called to see me, and induced me to try Dr. Wil-liams' Pink Pills. Before the second box was finished I had a better appetite



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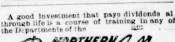
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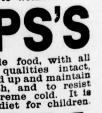
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of their shepherd, followed me to the school house, where, with the windows raised, so that those who could not gain admission might listen, I delivered my address on "The Church and the Bible." Only seven of his flock remained with him for the prayer meeting. I occupied the school house the balance of the week, and I never before had addressed people more interested, and half of whom were obliged to stand up inside and outside the building, each night, Fortunately the weather was realwarm, the thermometer registering 80, which made an cut-door audience possible. the thermometer registering 80, which made an out-door audience possible. On the closing night of my mission Deacon Lindsay begged permission to address the audience on the conclusion of my lecture on "Why I am a Catho-lia."

drift away from their fath and its duties; at first, through mere careless-ness, afterward because they have grown lukewarm as to their religion. The reason is that a heiping-hand has not been extended to them in the form

not been extended to them in the form of some sort of a safeguard. In a dis-cussion of this matter the Standard and Times once suggested that a young men's club for each parish be provided. Iter I readily accorded him the privilege, and in a very neat and forcible speech he apologized for what he considered the insult accorded us by Preacher Now nearly every parish has a school, the insult accorded us by reacter Temple. I learned later that at a meeting held by the deacon and trustees Mr. Temple was requested to confine his ministerial work exclusively to Pass Obsidie his here to me for the not supplement the school and why no with a club?

"The practical difficulty, " said our contemporary, " has been that hitherto wherever such a club has been pro-Christian, his home town, for the future. The Catholics now wish to jected, the care, expense, and ge have a church at Pineville, and several responsibility of it have nearly always been left to the young men themselves, but that seems like an inversion of the members of the Protestant Church have promised substantial aid. one of them, Mr. Smith, pledging me \$50, before my right order. Everyone ought to know that the young men for whom this provision is needed cannot provide departure. I consulted with Fathers Althoff and Sorin, the neighboring priests, and, at the request of the latter, memorialized it for themselves. If the parish has the duty of supporting a school, as of

the request of the latter, memorialized our Rt. Rev. Bishop Heslin, on the subject, and I am certain that that zealous prelate will decide wisely. I shall give my last non-Catholic Mission primary importance next after the parish church itself, then it would seem that the conditions of American life would require as the duty next in order in May, which will mark the eighth after the school, that of establishing and year of my service in the Missionary

atter the school, that of establishing and maintaining, at the expense of the parish, an attractive gathering place for the young men, with all proper appliances for amusement, instruction At my own urgent request, Bishop Heslin, has decided to release me, and replace me with a younger warrior for the Cross of Christ. I shall ever conand profit. This should be a parish inschool. stitution just as much as the tinue an ardent advocate of the non-Catholic Missions, because I know from controled in its every action and move controled in its every action and move-ment by the pastor, with such liberties as ordinary prudence will direct. The financial obstacles is not so serious as it looks. That has been urged by those unwilling to undertake to es-tablish schools. But it is an notorious fact that the narish with a school personal experience, that it is the most potent agency employed since the days of the Apostles for the conversion the masses to the true fold of

Sincerely, (Rev) THOS. M'NAMARA

Resignation to God's will brings per-fect contentment, no matter what con-ditions encompass us. And where contentment is, there also is happiness.

and is overwhelmingly ritualistic. Should John Knox be permitted to re-visit the glimpses of the moon within the next few decades, he would find not the Old Church, but his own alleged "reform," practically swept from Scotland.

Scotland. It is worth noting, too, that the re-ligious changes in Scotland have been accelerated through the "Waverly Novels" of Scotland's literary idol. These helped forward the Oxford movement, which has not only changed the face of the English Protestantism, but has its continued reflex action on Protestantism in Scotland and America.

Of course the later Irish settlers in Sociland have had a hand in the change, and why not, since, the oldest See in Scotland, "The See of the Isles,"-now a part of the diocese of Argyll and the Isles—was founded by Argyll and the Isle St. Patrick in 447?

St. Patrick in 447? American Presbyterianism, with its church music and ornaments, its tend-ency on the one hand to the Episco-pal forms, and on the other to ration-alism is main another and the particular pal forms, and on the other to ration-alism, is quite another religion from the Presbyterianism of John Knox. The Bible which according to another Boston preacher at the centenary, "made him all he was," has been prac-ticelly thrown overheard by more of made nim all ne was, has been prac-ticelly thrown overboard by many of his so called followers; and to crown all, the very flesh and blood of the founder of Presbyterianism has turned against him—as has befallen in Lu-ther's case as well—by the recersion ther's case as well- by the reversion of his last lineal descendant to the Catholic faith .- Boston Pilot.

tablish schools. But it is an holorous fact that the parish with a school flourishes better financially than that without a school, and it is but reason-able to infer that the financial prosper-ity of a parish would be still further increased if its young men were taken



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WELL MANDER

six weeks from the time I began using six weeks from the time I began using the pills I was able to return to work, my health completely restored and my strength as vigorous as ever it had been. I attribute my complete re-covery entirely to Dr. Williams' Pink Pills, and I think every hard working man would be better for using a box of these nills constionally. these pills occasionally. Mc. Martel's advice should be taken

by every workingman. The only way to have health and strength is to keep the blood rich and pure, and the only way to get rich, strength producing blood is through the the use of Dr. Williams' Pink Pills, because they actually make new blood. Dr. Will-iams' Pink Pills make tired, worn out nen and women vigorous and strong. Sold by all medicine dealers, or sent by mail at 50 cents a box or six boxe by \$2.50 by writing the Dr. Williams' Co., Brockville, Ont.

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