For stopping your ears to gossip. For bridling a slanderous tongue. For giving an unfortunate persons For promptness in keeping you

For putting the best construction o acts of others. Polly Earned Her Cracker

A Pailadeiphia writer relates the story of a parrot that protected howner's home from burglars, who hentered through one of the front parl windows. They crept through the hall-room past the bird and begs jimmying open the sideboard in t dining room, where the silver w kept. One of the other men gather costly Turkish rugs on the floo and another had taken down the cu tains when Polly spoke up.
"Is that you, Frank?" she querie

The burglars stopped as if they h been shot. Polly repeated the questi in a louder and more imperative ke The noise of the parrot awakened h master, Mr. Fisher. He grasped a volver, which he had bought only few days before, and kept under pillow, and made for the head of t stairs. He pressed an electric but on the wall and lit the lights in the h room, where he saw three men str gling to open the front door. promptly opened fire, but they ceeded in getting away. Dr. Fis then went down stairs, where he for the parrot in her cage under the pix The cage was upset but the bird injured. The owner placed her riside upon the plane, when she li her frightened head from under wing, and asked :

"Is that you, Frank?"

Holy Guardian Angel, Pray For Oh! my dear children, if you

loved and trusted as you ought, Angel Guardian, how he might s assist you in your greatest difficult Here is one instance, of a thou that could be given, which prov beyond dispute. It is not an old s either, for the circumstances occ in 1843, at Aigen, a small town i Tyrol, one of the provinces of Aus It was the 5th of September; a j had been piling up some wood had been brought him; he had it to a considerable height, and to remove the ladder on which h been standing. Suddenly the shakes, and the whole mass of topples down, and buries und ruins the joiner's little daughte two and a half years old, who w ting on some chips on the floor. agine the despair of the child's pa they ran in all haste, but thei word, the first feeling was this: Angel Guardian of our child, pr They hastened to remove debris, using the utmost cautio fear of new accidents. Every m seemed an age to these worthy p who expected nothing else but their child lifeless. They wer taken; their prayer had been i the little girl had not even a sc I need not tell you how thankfi were to the good Angel who he

tected her. The Joke on Ellen Ann. "In a tin pail!" Cicely's voice was so astonish

horrified that it made mamma "A nice, shiny tin pai amended. Come and see your And that isn't all there i either !" There were crinkled tarts a

cate sandwiches, and a little cup custard, with one of Cicely silver spoons to eat it with.

was a twisty doughnut that loo a man, and a little, round p pricked into the crust. "The inside's nice," admitted

She locked rather sober now.

feels to be laughed at." mamma !- 'cept up my sleeve "Well, maybe now you we

and convalescent. If you are run down few boties will de

you good. Price 25c. per bettle. Refuse all substitute

-W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

REID'S HARDWARE

For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperette, the latest Wringers, Mangles, Cutlery, etc.

18 Dandas St. (North) London. Ont.

PROFESSIONAL.

DR. STEVENSON, 391 DUNDAS ST. London. Specialty—anaesthetics. Phone

DR. WOODBUFF, No. 185 Queen's Avenue Defective vision, impaired hearing, natal starrh and troublesome throats. Eyes test-ed. Glasses's djusted. Houve: 12 to 4. L digralbot St. London. Private fands

Sacred Heart Review PROTESTANT CONTROVERSY.

CXII

We have examined the few facts procurable concerning the person and character of Teizel, and have accer-tained that although Luther is on the watch to speak evil of him, he brings no charges of immorality or dishonesty, and withdraws the charge of blasphemy almost as soon as brought. His renew al of it twenty years later rests on no al of it twenty years later rests on no new evidence, but on a new outbreak of uncontrollable hate. Dr. Kolbe's laudatory account of Tetzel's early years, of his life long friendship with Duke George and his plous Duchess, and of his high standing with Bishop Lohn of Meissen, is plainly nothing John of Meissen, is plainly nothing but a religious romance. Dr. Groene, however, whose life of Tetzel Father Schleuter has kindly lent me, shows clearly enough that our customary pic ture of him as " brutal and veual of very doubtful authority. In fact, as Groene shows, Luther and the Lutherans attacked Tetzel only so long as their courage had not yet reached the point of attacking the Pope. As soon as they dared do this they forgot Tet zel, and Luther wrote him that he must take comfort, for that the Reformation was "a child that had quite another father.

The main importance of Tetzel is that, as a noted popular preacher, and a preacher of indulgences, he gives the prevailing type of popular theology. If, then, as Dr. Hodges assures us, the Catholic Church of that time was, in teaching, no less than in life, a mere bastard caricature of the great Catholic Church of the past, and of the future, we are sure to find this degeneracy realized in Tetzel's literary re mains, which amount to some thirty

large octavo pages.

That, practically, there was the deepest need of a reform of the Church. nobedy disputes. The sense of this need seems to have been earlier and stronger in Germany than in Italy, which was too much blinded with th glory of the Ranaissance, and this dif ferent level of feeling doubtless had much to do with the sudden and irre parable breach. In Italy, in point of life and discipline, it would not be going far amiss to say, with the Spec that the century from 1430 to 1530 was " the Nadir of Christianity. Cardinal Capecelatro, in his life of St. Philip Neri, does not use the term, but

his description implies it. As to the deep, practical need of a reformation, therefore, there is no dispute. Dr. Hodges, however, tells us pute. Dr. Hodges, however, tens us that theology was as much deprayed as life and discipline. He really represents the Counter reformation and Jesuits as having re-created the Catholic Church, in dectrine as well as in life. The present, and the earlier Catholic Church, he heartly recognizes as an illustrious Christian body, less freely evangelical, he would maintain, the Protestant creeds, but yet teaching and exemplifying Christian faith and holiness, above all where the adistorted influence of Loyola con

Batween these two regenerate epochs tors were disowned, but that, so far as concerns the conditions of union with God they were forget en

view of the condition of the Cath olic Church in Tetzel's time seems to be about the same as that of Cowper of the state of the Eaglish church just before the Wesleys. Here the forms of constitution and worship remained unchanged, nor were the creeds and homilies rejected. Yet practically the clergy, as a body, are commonly believed to have contemned even the elementary principles of Christian experience and holiness. Cowper, speak ing of the clergy before the great revival as a body, describes them as having been, evidently in teaching no less than life,

"A priesthood such as Baal's was of old," The same representation is given by Hodges of the priesthood of the Cathelle Church just before the Refor-

mation The Doctor is unlucky in one expression. He says that salvation had come to be treated as "a contract be tween God and man" And pray what else does the Bible make it out to be? We say Old and New Testament, but all allow that the more precise term is Old and New Covenant, that is, Od and New Contract Under Moses and under Christ God says to men . Turn to Me and do the orks of righteousness, and I will for give your sins Here salvation is reented emphatically as a contract, fulfilment of the terms of which by men obliges the veracity of God to

admit them into His kingdom. The Dean, however, would say, and the answer is wholly pertinent, that a covenant in fulfiling which man acts by the spiritual strength given him of God is a very different thing from a contract in which man, by his inde pendent power, accomplishes certain works, and then proudly exclaims "Give, Lord, for I have given." In this the Dean would whelly agree with Trent, which says that God, in His infinite benignity, is minded that the gifts of His own grace should become e merits of His creatures. Most Protestants would reject even this, al though the rejection of it is not a test of Protestantism. Bossuet points out the Augsburg Confession does not reject human merit in this derivative the English clergy are free by Catholic dectrine not con the articles and I can not hospital very quickly, with the constant. There is The English clergy are free to hold any Catholic doctrine not con

find this to be condemned by the articles. No one will deny that the Independent is a Protestant sheet, and I saw lately in it an editorial censure of those who deny human merit. In deed, a theological professor of pecu-liarly strong Calvinism said to me once that he did not quarrel with those who maintain merit as a fruit of grace, provided they own, what of course i beyond denial, that grace is infinite

and that merit is infinitesimal. Now the doctrine of T. ent concern ing justification, though not accepted throughout by Protestants generally, is owned unreservedly by Dr. Hodger as standing fully within the limits of admissible Christian teaching. Trent declares that the justification of those never yet justified or having lapsed again into mortal sin must be received, under the appropriate conditions, from the pure goodness of God. An unjustified soal can offer to God no work that obliges Him to justify. Man must receive justification as a pure gratuity, through contrition, which is itself a fruit of grace. But, once brought into the love of God, he may, in the strength of that, do works which, not intrinsically, but by God's benignant covenant, deepen his just fication, abridge his term of purifica-

Now if, just before the Re-formation, the magisterium of formation, the magisterium of the Church taught differently, taught that, by a contract with God, unjustified man may, by his independent strength, do works of penasce or mercy which give him a claim on justification undoubtedly we here have hearbeaten, undoubtedly we here have hearbeaten instead of Christianity. The Caurch would have lost her continuity, for she would have lost her faith. On this showing Trent would really have recalled the Catholic Church out of tem porary non existence. Saint Ignatius and his fellows would have wrought a miracle like Ezekiel's miracle in vision over the dry bones. They would stand on a level with the twelve apostles, a claim which would horrify

alike the society and the Church. Now Dr. Hodges plainly teaches that this was the state of the Church in the years before 1517. It was not, according to him, an aberration of some, but the practical theology of their time. " Men were being taught a doctrine of Now this does not mean the merit " Tridentine doctrine of merit, for the Dean holds Trent and the Jesuits to have recalled the Church to Christian-He means merit as an indepen dent power, applied by men, in

not strength, heighten salvation, through grace, but to attain it through mere works They were told that their good deeds and their penances earned and de-erved salvation "—that is, gave them a covenant claim upon it. "On man's a covenant claim upon it. part penance—on God's part pardon."
Evidently this does not mean that, by
God's covenant and kindness, those whom His free goodness had already admitted to a state of grace were re warded in proportion to the good deeds done in virtue of this grace. This is simply the Catholic doctrine of all ages, the reality of whose Christianity Dr. Hodges fully admits. It can then only mean what the whole passage means, and says, in various forms, that the Catholic magisterium of that Dr. Hodges puts an interval of plain day taught that men, yet unjustified, heathenism of teaching as well as of without either contrition or love, in life. Of course he does not mean or say that the creeds and the great doc with an eye bent purely on deliver- delicacies, or curious confections ance from eternal fire, could do works in vir ue of which, by God's previous promise, they could demand of Him to be forgiven. If this is true, then certainly the Catholic Church had lapsed

into non-existence. If we find this heathen doctrine in Tetzel, it is a bad showing. If we find exactly the doctrine of Aquina and Trent, it will show that this lapse of continuity is a pure fiction.

CHARLES C. STARBUCK. Andover, Mass.

### TRIBUTE TO JESUITS.

An interesting tribute to Catholic elergy from a non Catholic source is that paid to Jesuit Fathers of Kentucky by General Roeliff Brinkerhoff in his

Recollections of a Lifetime. In writing of his experiences in win ter quarters at Bardstown, Ky., during the season of 1861 62, the General says: -

" Among the few pleasurable incidents I remember of my winter in Bard stown was the generosity and Christian courtesy of the Catholic authorities at St. Joseph's College, the famous school of the Jesuit Fathers. the school was closed, but the faculty, consisting of twelve or fifteen priests, with Father Verdon at their head, remained in charge, and daily attentions to sick soldiers were unremitting, and when the smallpox appeared they never quailed for an instant, whilst the

Protestant clergy disappeared.
"One day I received a telegram from the front to make hospital ar rangements for six hundred sick and wounded soldiers, who would be forwarded in a few days. The only possible way for me to comply with this order was to take possession of the buildings of St Joseph's College. I sent for Father Verdon, showed him my telegram, and told him what must be done. He at once assented to the situation, and I arranged to make matters as easy as I could for him. I told him to concentrate his valuables in the stone library building and I would protect it with a guard. I told him also we would need all the bedding, and especi ally the mattresses, and that I would pay him what they were worth or re-place them. They also agreed to fur-

of Charity. ... When I was ordered to Nashville later on, I requested Father Verdon to present his bill for propeaty taken. He simply replied: We want nothing. Ministrations of mercy in times like these should be without money and without price.' From that time to this I have always had a kindly feeling for our Catholic brethren. If we, as Pro-testants, would imitate their virtues more and criticize their failings less, it would be better for us all. Charity and not censure is what is needed from Protestants and Catholics alike, for 'we are all miserable sinners ' '

### FIVE - MINUTES' SERMOR

Twenty Fifth Sunday After Pentecost

THE USES OF PROSPERITY. One of the dangers of prosperity when it comes with a rush to pe who were born to limited means, is the

reckless plunge into unaccustomed Prudence and fitness are disregard ed in the determination to have enough of some long coveted indulgence, or to cut a dash " or "make a show," as

ommon minds express it. Indeed, one of the surest proofs of a ertain commonness and coarseness of fiber is this disposition to "eat the whele cheese," to quote O iver Wendell Helmes' summary of such cas s.

We are not speaking of forbidden pleasures, but oil; of vulgar or frivo us immoderation in what is lawful. Take those to whom every day brings a surfeit of dainty food, who must have the first and highest priced of the game fruit, vegetables, etc., as fast as the re-frigerator cars or the forcing houses can bring them, and every novelty in

auces and confections ! Their conversations lower to incessant discussion of the table, and noth ing spiritual or mentally elevating can flourish in the mind that is preoccupied with dinners supplied from

the four quarters of the globe. We are far from criticising the abundance and variety of a generous table. Those who can afford it, are entitled to it, and many a one would want for bread, if the rich restricted themselves, to lentils and porridge.

In this country, it is possible, with good management, to have wholesome and varied meals at comparatively slight cost, and the house mother should economize anywhere rather than in the nourishing and pleasant food that sustains the breadwinner through his labors, and the children through their school tasks. It is the excessive devotion to food which characterizes some well to do people, that is blamable, and is certainly a misuse of prosperity, inasmuch as it keeps the gourmand from higher things. overfed are sluggish in brain, irrit-

able in temper, and hard of heart. We read of the mellowing influence of good wine. The man who had just a little too much of it is willing while the glow lasts, to give half his king dom to someone who needs none of it; but next morning, when his headache makes him peevish, he will drive a needy and deserving suppliant from

his door. If the rich were but to take stock, se to speak, of their larder, and to see wrought to stimulate a jaded appetite, while, at the same time, leaving enough for every healthy and resson able taste, they would be amazed at the net sum resulting, which could be applied to nobler purposes. And if they were to go further, and count up the noney saved in physicians' visits and prescriptions for ailments chiefly traceable to excessive luxury in food, they might awake with regret to the oppor tunities of real and parmanent hap piness coming from the service of our tellow creatures, forfetted for transient delights which leave long-lasting aches

and pains behind. " It isn't the cost of the quail and the partridge and the pate de foie said a shrewd woman of homely gras," said a shrewa woman of wit, "but the stuff they take before wit, "but the stuff they reli h it; they eats it, to make them reli h it; and the stuff they takes after, so they won't be uncomfortable. It isn't the brandy they drinks at night, alone, but the mineral water they have to ge first thing in the morning, so they's feel as if they hadn't had no brandy. There is much wisdom in the com-

plaint of this humble philosopher. Yender excessive smcker might have paid the rent of several poor families for a year with the super fluous cigars which have brought him a

weak heart. That unnecessary bottle of champagne would have bought schoolbooks for a certain little collegian, whose mother has such a struggle to put him through his course. It is true that it has not actually intoxicated the host and the guest who shared it; but both have had bad nights; and one got worsted in a bargain next day, by rea son of clouded brain and irritated nerves ; while the other had a most depressing and annoying family jar

through the same cause. The expensive cardies, over and above what the children of a certain rich home could safely enjoy, but which their mother gave them, weakly yield ing to their greedy insistence, would have bought and stocked a modest Christmas tree for the poor little family in the back lane.

The rich children had several days of misery with indigestion; the poor children had little or nothing to mark their Christmas, and looked with bitterness of spirit on the superfluous luxuries of the pampered darlings of the

There is no poorer use of money than

ministrations of the Fathers and Sisters the investment of it in indulgence ure to bring a harvest of thorns.

Over-indulgence in the pleasures that appeal to the eyes and emotions is less vulgar, to be sure ; yet who could have much respect for the man or woman who boasted of having gone to the theater every night without fail during the entire season, or several This is, indeed, eating, not to say,

belting, the whele cheese. Moreover, it is not credible that every performance on every evening. was such as could instruct the mind, or give innocent pleasure to the heart.

The dramatic critic hears the beast with disgust, and thinks of the plays he would "have paid to stay home from," as one of them once forcitly

xpressed it. But for the play-goer of a hundred nights there remains perhaps only b urred memory of the best; and an active germination of evil seeds in mind and heart from the worst.

#### A CHANGE IN PROTESTANT SENTIMENT.

"Thinketh no Evil" is the significant tile of a significant editorial in the current issue of cur esteemed Methodist contemporary, Z'on's Herald. It has been in pired, apparently, by Protestant criticism of the proposed federation of Catholic societies, with a view to the vindication of Catholic tights when these are assailed.

Says (ur e. c. :

It will mark a decided advance in the acceptance of the teaching and spirit of the thirteenth chapter of First Corinthians when Protestant Christianity shall cease to misapprehend and misjudge the Roman Catholic Church. In a recent issue we claimed that there was nothing unusual in the action taken by the young people's Catholic societies in federating into one general organization for self-protection. We are immediately informed by several readers that the purpose of the federation is political and for the purpose of exercising political influence; but of the federation is political and for the purpose of exercising political influence; but we find no authority for this unbrotherly in sinuation and inference. Why thus presume against the Roman Catholic Church? Would it not be more Christian to wait and see what is done, than to proceed to condemn it vigorously in advance? The fact is however, that the instigator of the movement (Bishop McFaul, of Trenton, N. J. unequivocally asserts that he had no intention of inaugurating political action. Why should he not be believed? What should we say if an explicit statement by any one of our board of Bishops was ignored or disbelieved?

Every Catholic who works and prays for Christian unity will rejoice at those words, and applaud Zion's Herald for applying the Golden Rule to Catholics. Quite true, indeed. Why should a sinister political motive be attributed to Catholics for doing precisely what Protestants have done, unchallenged and uncritised for many years in

The Young Men's Christian Association, the Young Men's Christian Union cover the land with their branches, as with a net work, and no Catholic looks into the matter with an expectation of political solidarity.

Their admirable organization, their practical methods for the social and business advancement of their members are, however, often discussed, and praised among us. Nor are Cath-olics unwilling to take a suggestion

from them for enhancing the efficiency of their own societies' work It is pleasant to note elsewhere in Protestant journ

sire to be fair to Cathelic matters. The Independent is often conspicuus in this h onorobla way: 89 for example, is published not long ago a memorable refutation, and from a Protestant pen, too, of a calumny against the Jesuits. So is the Congre gationalist; and, though less often, the

Churchman. Religious controversy is more frequently seasoned with courtesy. Perhaps this is merely a sign of the soft-ness of the time and the trend to gentle manners. Perhaps, say some it has its roots in the religious indifferentism, so prevalent cutside the

Catholic Church to day. For our part, however, especially when we see it united with a disposi tion to honor herces of the Church, and to admit the world's debt to her religious orders, and to her art and song, we see in it a straightening of crooked paths, and a preparing of the way of the Lord .- Boston Pilot.

### THE POPE COMMENDS THE DE-VOTION.

Our Holy Father, Leo XIII., says this of the League of the Sacred Heart : "We greatly desire to see the clergy and people of our dioceses acquainted appreciating and embracing the Apostleship of Prayer and its practices. Our wish is that all our parish priests and all directors of pious assoclations should devote themselves to introducing and fostering this work in the parishes and confraternities under

their charge. " At all times, prayer has been the weapon and divine instrument which the true children of Jesus Christ have used in order to triumph over the en-But in the midst of the emy of souls. present calamities, when the adversary of all good is making his last effort to extinguish faith, to disseminate error and win seciety, it is more indispens able than ever to awaken in the hearts of Christians, the love and the desire of prayer. In this way, united closely in the very Heart of Jesus, we may be

TOBACCO, LIQUOR AND DRUGS. Dr. McTaggart's tobacco remedy removes the desire for the weed in a few wacks. A vegetable medicine, and only requires outching the tongue with it occasionally. Price 82.

Simply marvellous are the results from taking his remedy for the liquor, morphius and other drug habits. Is a safe and inespensive home treatment; no hypodermic fullections, no publicity, no loss of time from business, av a certainty of cure.

Address or consult Dr. McTaggart. Room R., Janes Building, corner King and Yonge straits Toronto.

Pure, Antiseptic, Emollient. Ask your Dealer to obtain full particulars

## Specifies pages the all both books west on appelliation. G. & C. MERRIAM CO., Publishers, Springfield, Mass., U. S. A. (6) able to repair the harm which is daily being done to religion and the Church by the hateful sects of implety." CARLING When Ale is therogenly many contents the contents of the contents of

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Do-

mestic Ale and Porter on the market. As good as

WEBSTER'S INTERNATIONAL DICTIONARY

NEW PLATES THROUGHOUT

Now Added 25,000 NEW WORDS, Phrases, Etc.

Rich Bindings # 2364 Pages # 5000 Illustrations

Prepared under the supervision of W. T. Harris, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists.

BETTER THAN EVER FOR GENERAL USE

Also Webster's Collegiate Dictionary with Scottish Glossary, etc.
"First class in quality, second class in size."

imported and will cost you less.

LORD RUSSELL'S LAST WORDS

In the Ostober number of The Irish

Monthly, the editor-Father Matthew Russell-makes the following reference

to the last words of his illustrious

brother, the late Lord Chief Justice.

"His childlike faith," he writes, "was shown in the last words that have

reached us from his deathbed. When

a priest of the O. atory had adminis

tered the final sacramental rites and

was withdrawing from the death-

chamber, he was recalled by the sum-

my head and bless me.' The last words, except the aspiration faltered

out half consciously toward the very

so many strong and noble words:

is all right, if you are too fat;

and all wrong, if too thin already.

Fat, enough for your habit, is 1

healthy; a little more, or less, is

no great harm. Too fat, consult

a doctor; too thin, persistently

thin, no matter what cause, take

Scott's Emulsion of Cod Liver

work and under-digestion.

There are many causes of get-

Stop over-work, if you can;

but, whether you can or not,

take Scott's Emulsion of Cod

Liver Oil, to balance yourself

with your work. You can't live

on it-true-but, by it, you

can. There's a limit, however;

Scott's Emulsion of Cod Liver

Oil is the readiest cure for

"can't eat," unless it comes of

your doing no work--you can't

long be well and strong, without

The genuine has this picture on it, take no other.

If you have not tried it, send for free sample, its agreeable taste will surprise you.

SCOTT & BOWNE Chemists.

Toronto.

50c. and \$1.00; all druggists.

FREE SCHOLARSHIPS

Are

supplied

in various

qualities

for all

purposes

some sort of activity.

Chemists.

you'll pay for it.

Oil.

end by the feeble lips that had uttered

mone:

'Father, lay your hand upon

NEW EDITION

NOVEM BER 24, 1906.

When Ale is thoroughly matured in is not only palarable, but wholesome. is not only palasable, but wholescare, Carling's Ale is always fully aged before it is put on the market. Both in wood and in oottle it is mellowed by the touch of time before it reached the public.

People who wish to use the best Ale should see to it that they receive Carling's.

### CARLING LONDON.

After a thorough analysis, and proof o its urity, the leading physicians of Canada are

### COWAN'S HYGIENIC COCOA to their patients. It builds up and strengthens the system It is a perfect food as well as drink.

From a policy holder's standpoint the PROFIT-EARNING p wer of a company is ALL-IMPORTANT.

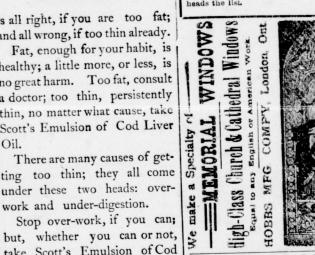
Scrofula the Cause.

Eczema, catarrh, hip disease, white swelling and even consumption have their origin in scrofulous canditions. With the slight est taint of scrofula in the blood, there is no safety. The remedy for this disease in all its forms is Hood's Sarsaparilla, which goes to the root of the trouble and expels all impurities and disease germs from the blood.

The best family cathestic is Hood's Dilleger of the control of the cathestic is Hood's Dilleger of the control of the cathestic is Hood's Dilleger of the cathestic in Hood's Dilleger of the cathestic in Hood's Dilleger of the cathestic The Mutual Life Getting

Assurance Company Of Canada PAYS Formerly The Ontario

Leads all Canadian Life Companies. Its ratio of profits earned p-r \$1,000 of insurance in 1899 heads the list.



### MONEY TO LOAN. Money to loan on firs'-class mortgage curity of central city property and farm-

JOHN A. McGILLIVRAY, 1147 13 Temple Building, Torouto

O'KEEFE'S

Liquid Extract of Malt Is not a patent med! cine, nor is it beer, as some imagine, but it is a strong extract of Mait and Hops, recommended by leading medical men all over Canada, for the weak 

DR. CLAUDE BROWN, DENTIST. HONOR Graduate Toronto University. Graduate Philadelphia Dental College, 189 Dundas st. Phone 1381.

DR. WAUGH, 587 TALBOT ST., LONDON!

admiringly. "But must I to a tin pail, mamma? I'd rath way home-yes, I would-even ! Nobody else but Ellen bets carries a tin pail, and the laugh at Ellen Ann. And, o that pail is 'zactly like Eller mamma! Her's is shiny, too. Mamma was fitting on th

'A little girl who loses h lunch basket must carry her a tin pail, or—go without,"
gravely. "And maybe it wi for her to learn how little H "I never laughed at her

even there, dear. Now kiss off with you !" It was a beautiful morni sunshine enough in it to days. The pall cover jing little tune as Cicely walked sun caught the shiny surface

made it look like a silver cov

Half through the morning came for Eilen Ann Tibbets home, as her mother was there was only one tin pailir ing room at noon recess. forted Cicely a good deal ; fe have been dreadful to see eating out of a tin pail just She took her shiny pail an into the sunshine with it, how "deluscious" mamma would taste, and how-

Cicely almost dropped the twouldn't have spilled in had. It was nearly emp wasn't any little round pie on the cover! There wa

# SY A PROTESTANT MINISTER.