book, Louis of Granda and many others

spoke to her confessor about her cond-tion, and life was made easier for b

suggestion that the evideners of G. favors to her were from the devil. S

Peter appeared to St. Teresa a year

before his death, though at that time he was far from her, and she was in-

formed that his death was near, and she

to Arenas that he might expire among

his brethren. He foresaw the moment of

her writings deplores her wickedness.

St. Peter of Alcantara believed with St. Paul that he was the chief of sinners.

Such ideas are the result of the great

humility felt by those who live so near to God. A bright light at night may be

seen at some distance, and as it is ap-

preached objects nearby become more distinct, until in its immediate vicinity

humility, "we are what we are in sight and no more."

The word penance is derived from the

salvation. Even the ills of life which are

world may be turned into penances help-

which ordinary Christians have not

which ordinary Christians have how understood. Blessed Mary Margaret's prayer was that she should suffer—that she might even suffer in hell, if this were possible without offending God. St. Teresa of Jesus suffered greatly

during her whole life, so much so that

Their sufferings brought such consola-tion that they could only bless the pain

which brought them so much happine

to our advantage, because they

their confidence in God.

go into the house of the Lord, raising on his knees expired. Such was the becoming death of this holy man.

St. Peter died October 18, 1562. He

so far that she was not troubled b

calm sleep of ow hair tossed threads of gold, beautiful. The ently, dreaming would be a saint ld claim her as again turning the eyes of the he bright courts

sses quickly, beenjoyment. The Mary wondered so short. g she awoke, and and some little

tty book, and on written: "To onth birthday." y, I am quite an an rapidly to the here was not a er yellow plaits. the pink cheeks; lary looked very pink ch

was commencing
n she knelt down
with double feryer to her guardod, to whose holy
'etc. But there
at made our child
happy this more. happy this morn-vent of her child-munion, had been venth year.

e quickest in her only studious, but eat gifts and she d her Catechism, meaning of every times give a little the mysteries of she was a little might have more ully for the great ion. But now that are was no further and hence was she serious, but very by morning. hs flew rapidly by.

and one morning ning ever so warm-the air was full of he flowers sent up ixty children as-rochial church to ommunion. There of people present, ors of the children, ras this: Six rows sed in white with ils over their heads, tles in their hands; o serious, d persons felt themed and sometimes a and steal down the of some who re-n First Communion ought of the many pened since then. ing more than the amongst the ranks y bright spirits that

silent, each watchnarge, and amongst Astrael, looking so bright, as he golden hair and any beautiful things ssed Sacrament and Not a trace was pirits this morning. ingels hovered over ge, I could not see ty on their faces. ppy as the children. at on. The children the altar rails, and to their places, when e and leave Mary's ng in the air for him kneeling before

the Virgin and placed in one of ls. For a while He then passed his his forehead as if he ther he was going to and, with his hands es fixed on the statue eaved ever so earnest-night die. What a night die. What a will say, but nevere. He prayed that in her perfect inno-nt of the past, of the of the risks that Mary escape from sin she ght of heaven, and Mary was to be adthought of the angels etimes seen returning rs fell on the shining avenly city, and he embled to think that y be his own fate if, and he prayed ever his Queen would now heaven in her innoge to say, his prayer saw distinctly the e saw distinctly the ad towards him; and,

the side of Mary.

IV.
few days of rejoicing,
ad happiness and then ge languor creep over f the great dark angel d was laid upon her ainst it, became more than ever for a while, vas too strong for her, he faded away. The from her cheeks, her ep became slow and hing became very diffiten felt inclined to lie though she had done erself.

for a while, shut her illness, but one day, was bending over the upon her a sharp, dry ok her and made her and the mother started and then resumed her lump gathered in her tear slowly filled and and. But when Mary, s the matter, mamma g, but proceeded with

y felt a strange long-The noise of the

children in the streets distressed her, and she would steal away from her playmates, and hide herself behind the pillars of the church, turning over and over the leaves of the prayer b or the beads of the Rosary. Her favorite spot was before the very statue near which Astrael had prayed for her death. And her angel, when he saw her there here white face uplifted towards our Blessed Lady, he thin fingers rolling the beads, and death all the time stealing away life, felt a kind of remorse and pain because he had prayed that the great

Queen might take her to heaven. And so the days went on, and ever day Mary grew more weak and pale and thin, and the cough became worse, until at last she could no longer move of herself, but her mother used to lift her, and place her on the sofa, and put before her a picture of her dear Madonna, which she had won as a prize at school.

And now came a time when Astrael had to pray and watch without ceas-ing. For now the dark spirit redoubled his attacks on the soul of the child, and seven other spirits worse than himself were there to tempt the poor child to sin. But prayer and holy inspirations and pious thoughts came to help her, and the grace which she had received in her First Communion was there un-touched and undiminished,

At last the great harvest feast of Our Lady came round. It was again the eve of the Assumption. All the chil-dren were to go to Holy Communion in the morning, and Mary, now reduced very low, yearned to go with the rest, and kneel at the Holy Altar where she had received such graces before. She asked her mother might she go; but asked her mother highs she y, but her mother shook her head sadly. She promised, however, that early in the morning, immediately after the first Mass, the priest should come to her.

That night the angel never stirred from his post by the foot of Mary's bed. Deep down by the corners of the walls, and up in the corners of the ceiling, were myriads of dark spirits, crouching and afraid, yet with baleful eyes fixed on the dying girl. They dared not approach. For Astrael, with wings stretched out and head bowed down held a long sword of flame, extended along Mary's couch, and it quivered and shone in the darkness and its bright light was a terror to the spirits of evil. And there was the angel, calm, silent, quiet, but determined that no harm should reach that soul which he had kept pure until now.

The morning dawned bright and The deep bell tolling for Mass awoke Mary, and for the last time she whispered her prayer to her Angel Guardian. Her thoughts went out to the church, and the groups of happy communicants, and as the music of the which the children sang came hymns which the children sang came into her memory she could not help crying very softly to herself. And then her mother came and put on her white dress and blue sash, and placed on her head the wreath of flowers that the help work before and such lay in on her head the wreath of flowers that she had worn before, and as she lay in her bed very peaceful and very happy, the tinkling of a little bell stole into her ears, and she knew that her Lord was coming to her. How the dark angels trembled and feared and pushed each other against the walls, as the each other against the walls, as the priest mounted the stairs and deposited on the table the sacred vessel that contained our Lord! And when, kneeling tained our Lord! And when, kneeling lowly, he uncovered it, Astrael sheathed his sword of flame, and drew in and covered his face with his wings, for even he dared not look on the Holy One, the Mighty "before Whom the stars are not pure."

But Mary, propped up with pillows, her hands classed, her eyes shining, re-

her hands clasped, her eyes shining, re-ceived her Lord meekly and holily, and then, shutting her eyes, lay back very very peaceful and very happy. And

very very peaceful and very happy. And now Extreme Unction was administered, and the priest passed away. But Astrael stirred not, but kept his watch. The day wore on. Many prayers were offered up for the dying child, she herself slumbering peacefully. Murmurs arose all day long around the bedside; murmurs of supplication to the throne of heaven for the sweet child whom every one loved for her more and a very state. He obtained such control over his appetite that for many years he meekness and sanctity. Her school-mates came in during the afternoon in their white dresses. They came to say their white dresses. They came to say a last word to their dear companion. But when they saw her sleeping so calmly they would not disturb her, but each of them in turn put a little effer-ing of flowers on the bed and kissed the white lips and said "Good-bye,

Evening came. High up in the sky the clouds were piled. You could see them plainly from Mary's bed in the attic and they were turned all red and purple and gold by the rays of the setting sun; 6 o'clock came, and in a few seconds the Angelus Bell rang out its three clear notes. Mary started up and looked round frightened. In a moment her mother's arm was around

her. "Where am I, mamma?" said she. "Here, my child, at home," said the

mother.
"And those flowers, what brought them here?" said Mary, feeling the leaves, to assure herself that they were

"Your companions brought them, my child," said the mother.
"Because—because," said the dying girl, passing her hand slowly over her forehead, "because I was dreaming and I thought that I saw the Blessed Virgin in the heavens, scated on a and I thought that I saw the Blessed Virgin in the heavens, seated on a golden throne amongst the clouds just like them," pointing to the red clouds piled about her window, "and there was a multitude of angels with her, and there was one I know—at least I and there was one I knew—at least, I thought I knew—and he looked at me so kindly, and he flung these flowers at me and then—and then"—her breathing came very fast—" and then—our Lady—beckened to me, and I was just—rising—up—to go to her and then—and then—and then"—the rosy clouds threw a beautiful light on her face, then came a white shadow and the cyss closed and the lips parted in a smile; and the mother, sobbing, bent down and kissed the pure white lips, and said, as the last tones of the Angelus were lingering in the air, "And prayer, at the request of a pious gentleman who had heard him speak on gentleman who had heard him speak on prayer. Upon the plan of this little shadow and the

then, my pet, our Lady took you safe to her home in heaven."

ber home in heaven."
But that wasn't quite right, for I saw Astrael, with a look of joy I shall remember forever, put his sword into its sheath, and clasping the beautiful soul of the child in his arms, he sped up-wards through the rosy clouds, cleaving the light air with every pulsation of his wings, and singing a carol of triumph, that made the lark, who was enjoying his evening song, quite ashamed, and fly down to his little ones in the nest. Wasn't there joy in heaven, as As-

trael, with his precious charge, stood once more on the shining floors! How the angels smiled and welcomed him; and then made a long avenue for him and Mary, as they sped up and up to the great White Throne of the Judge. And how did Astrael feel when, passing the throne of our Lady, she smiled on him and said: "Well done, good and faithful Astrael!" and when, still far-ther up, he placed his precious charge before the Judgment Seat and without a word of examination, the Eternal Word took the child and presented her to the Father and to the Holy Ghost.

The mother was weeping by the little bed, on which lay the lifeless body of her child. She had composed the arms on the bosom and placed a manifer between them. crucifix between them and ever and anon she hid her face in the bed-clothes and murmured, "God help me this holy night." She didn't understand that her child was standing, bright and beautiful, amongst the bright and beautiful, amongst the heavenly choirs, nor that there was an angel named Astrael, who would not be content with stars and flowers, but he had a child given him and he had saved her, and that child was Mary. And this was how the angel became happy.

AN APOSTLE OF PENANCE.

By H. M. Beadle in November Rosary Magazine.

Penance implies repentance and amendment of life as well as punishment for sins. In a wider sense it also signifies a mortification of the senses, in the mean-ing of St. Paul's words: "I chastise my body, and bring it into subjection; lest perhaps when I have preached to others, I myself should become a casta-

Men have never looked on penance kindly, and never will; it is antagon-istic to nature, and grace must overome nature before man will accept it. Dryden wrote, a hundred and fifty years

The world has found an easier way; This age knows better than to fast and pray.

And men have not become any more attracted to penance than they were in his time. But there are many persons in the world who do acts of penance every day; and there are many more who admire the penitential life and deplore the state in which they live, and which, they think, bars them from

St. Peter of Alcantara, the subject of this sketch, was born in Alcantara, Spain, the last year of the fifteenth century and lived sixty three years. His tury and lived sixty-three years. His father was a lawyer and governor of his native town, and both he and his wife, the mother of our saint, were pious people. Early in life St. Peter gave evidence of uncommon piety. His father died when he was quite young, leaving him to the care of his mother. He was possessed of a strong constitution and a vigorous intellect. He be-gan a course of philosophy before he was twelve, which, however, he did not complete at that time, being sent to Salamanca University to study canon salamanca University to study canon law. He returned to his native town in 1513, when he was fourteen years old, and two years after he became a member of the Order of the Friars Minors, entering the convent of Manmember of the Order of the Friars
Minors, entering the convent of Manjarez, located in the mountains which separate Castile from Portugal. He was ordained priest in 1524.

St. Peter always lived abstemiously, and even at Salamanca divided his time between his studies and the poor, for whom he ever had a great attachment.

whom he ever had a great attachment. On his becoming a religious he made a systematic effort to bring his body into often fasted for a longer period. He partook only of the commonest and coarsest food, with which he often look of the commonest and coarsest food, with which he often look of the commonest and coarsest food, with which he often look of the look o mixed bitter herbs to make it more unpalatable. He went barefoot, wearing neither shoes nor sandals even when travelling over the roughest roads. To have more time for prayer and praise of God he reduced his hours of sleep to the least number required by nature. At God he reduced his hours of sleep to the least number required by nature. At first he found great difficulty in going without sleep, but he persevered until less than two hours sleep in twenty-four was all he found necessary, and he usually slept on his knees, his head resting against a block of wood fastened to the wall. His cell was always the smallest in the monastery, and it was so con-tracted that he could neither stand nor lie in it. He so restrained the use of his eyes that he knew his brother monks by lie in it. the sound of their voices but not by sight. Whatever curiosity he once had was entirely overcome. He never looked upon the face of a woman after he became a religious. His austerities were so great that they seem incredible

were so great that they seem incredible to the ease-loving portion of mankind. He filled many offices in his Order, and he could have filled many more had his brethren not yielded to his entreaties not to put him in places of authority. But he was ever ready to obey. He spent six years in preaching, and he was a great preacher, at least great effects followed his preaching. But while he was preaching he gave up none of his austerities, and when not preaching his time was spent in the confessional or in prayer. His life was one of prayer, and his mortifications aids to

prayer.
His great love of retirement where he could uninterruptedly commune with God, led him to ask to be sent to some remote solitary convent. In compliance with his request he was sent to the convent of St. Onuphrius, at Lapa, near

ORIGIN AND HEADSHIP OF THE CHURCH.

have endeavored to render mental prayer easy and familiar to Christians. With Jesus Christ the Catholic Church begins and will end in Him, as He is the Alpha and Omega, that is the beginning and end of all things. He is the Creator, the Redeemer, the Judge to Whom the Father has delegated the St. Peter also wrote a work on the "Peace of the Soul," considered to be of great excellence. He frequently had visions and raptures or cestasies, the latter often lasting several days. stasies, the Of St. Peter's writings St. Teresa of Jesus says: "He is the author of cer-tain little books of prayer in Spanish sovereign authority of Judge. In Him as the Eternal Reason of the Father, he Church begins in time. He is her ead, He is her guide and will be, until which are now much used; for as he was well versed in prayer, he wrote profitably on it and gave excellent rules to those who practiced it." time be no more. The Church does not begin her career on earth with our first arents, as he had transgressed the One of the most interesting events in Divine precept imposed on him; he had violated his pact, as the Prophet Osee remarks, and as a consequence, the Church begins with Abel, the first of the elect. We notice two descriptions of Churches in the sacred writings, the the life of St. Peter was his association with St. Teresa of Jesus. St. Teresa was laboring under severe trials in 1559, when St. Peter visited Avila, where she then was. She was per-mitted to visit the house of a friend and church of the elect, the spouse Christ there St. Peter met her. He seemed to anderstand her case at once, and assured her that her prayer and visions and raptures were from God, and not the suggestions of the evil one. Herealth Our Lord, and the Church of the malignant which is not directed by the Spirit

faith of the patriarchs is some different from the faith of Christ, the "rst, as it was founded on the promise a a future Redeemer ; the , reposition of the realization of the son in the fullness of time so otly marked in the prophecies.

The Saviour of the human race con The baviour of the human race considered His Church on the rock—Peter, and on the Apostles as the cornerstones of the edifice, which is the pillar and the ground of truth, against which no error can prevail. Peter was a man of timidity but a man of the most ardent faith. True, he thrice denied his Lord, but he expiated his fault with a triple confession of his knew death was approaching, for as soon as he became ill he had himself carried his fault with a triple confession of his love and attachment.

When he confessed the divinity of his dissolution and repeated the first verse of psalm exxi: "I rejoiced at the things that were said to me: we shall

our Lord, he is promised in recompense of his faith that on him, as on a rock, would be built the Church, that edifice which the divine Wisdom had designed in eternity, and a rock, which would be endowed with perpetuity and guar-As St. Peter gave up his soul he appeared to St. Teresa, telling her that he was going to his rest. She saw him frequently afterwards. The first time be endowed with perpetuity and guar-anteed against error and the machina-tions of the infernal powers. Blessed art thou, Simon bar Jona or John, on thee will be built the Church. In these words we have the indestructibility of he said to her: "O happy penance, which has gained for me so great a reward!" After this he was a great comfort to St. Teresa, giving her advice and counsel in many things. She relates that our Lordonce told her that the Church guaranteed with all the solidity of the rock and after the Resurrection Peter is addressed by the Re relates that our Lord once told her that men should not ask anything in St. Peter's name without being heard, and she added: "I have recommended many things to him that he might beg deemer: Simon, Simon, Simon, the adversary or the Satan has striven to sift thee, but I have prayed for thee—"feed thee, but I have prayed for thee—"feed My lambs, feed My sheep." These words are general, include every bap them of our Lord, and I have always found them granted." St. Peter's manner is thus spoken of tized soul and subject every Christian to the sceptre of the Prince of the Apostles. All power is given to Peter by St. Teresa: "He was very affable, though he expressed himself in few words, unless some question was asked him; and he answered in few words, the state of the in heaven and on earth. There is no restriction, no exception. Jesus Christ sovereign: He enjoys supreme soverbut in these he was agreeable having an excellent understanding." eignty, supreme authority as God, and surely man has no right to restrict it to The readers of the lives of the saints a matter of dignity or ecclesiastical pre-eminence. Peter represents Christ Our Lord in the government of the are impressed by the fact that they had a profound distrust of themselves and a

a profound distrust of themselves and a supreme confidence in God, as well as a belief that they were great sinners. St. Francis of Assisi depreciated himself, and punished himself for his sins, often saying that if the vilest man had been given the graces he had received much better use would have been made of them. St. Aloysius, whose piety from his very youth was known to all, often spoke of himself as a wicked wretch who had frequently offended God. St. Teresa of Jesus in almost every page of her writings deplores her wickedness. Church, and that government is in vested with the sovereign authority of Him Who founded His Church. In Peter is fulfilled the prophecy of Daniel, who describes the descent of the rock from the mountain grinds and crushes every obstacle which impedes its progress, until it

fills up the whole earth, or in other words, forms the Catholic Church. Peter is according to Catholic faith, during more than eighteen centuries, acknowledged by the Christian world, as the vicegerent of Christ our Lord, and as the Church of which he is the head, is guaranteed existence to the end of time, it follows as a necessary consequence, that his successors enjoy the same privilege which was conferred on Peter; and as the primacy of Peter was acknowledged even by the apostles the minutest objects are clearly seen. So it is with us in this world. The greater number of us live so far away the same primacy of jurisdiction and supreme authority exists in the suc-cessors in all the plentitude with which St. Peter exercised it over the early Church. His primacy was not one of dignity or ecclesiastical pre-eminence; no, but that of Jesus Christ as founder of the Church, Who indubitably exercised the authority of the Father, which was and is supremely sovereign which God views it. St. Francis of Assisi said when teaching his brothers

and omnipotent. Peter conducts the sheep and the lambs of the flock to the pastorages of the spiritual life. Peter conducts the sheep and the lambs to the refreshing waters, which issue from the pure

Latin word for punishment. It is God's medicine to arrest man in his evil courses and cause him to turn to God, apostolic fountains. Moses was the leader of the Jewish He was also invested with people. spiritual power, for he consecrated his brother Aaron, as High-priest. He then exercised the double power. The noble souls closer to Him. Thus suffer-ing may be made a great means of our pontiff of the universal Church is aninseparable from man's existence in this other Moses who leads his people from the bondage of sin to endow them with the liberty of the Holy Ghost. Moses had his counsel composed of seventy sages. The pontiffs of the universal Church have seventy ancients, sins, being repented of, may be turned who represent the universal Church cause us to know by experience that we cannot trust ourselves in the smallest things, and lead us to turn to God and put unbounded confidence in Him. And in our weakness we may be and who aid the venerable successor of Peter with their counsel, and thus the New Law pays homage to the Mosiac and, at the same time estab lishes its descent from that law degreatly encouraged when we see how strong others have become through livered on Mount Sinai and predicates itself as the legitimate inheritrix of the ancient law, as Moses had pre-There is a delight in suffering which the saints seem to have known but

We then trace the Catholic Church from the patriarchs and prophets and Apostles, and hence the Catholic Church is patriarchal, prophetic and apostolic,—surely an origin to which no Christian body can pretend, but the Roman Catholic and Apostolic Church.—Catholic Union and Times.

during her whole life, so much so that it appeared at times as if her pains would destroy her life, but her sufferings gave her so much happiness that she was willing to endure greater pain rather than give up the happiness they brought to her soul. And so with thousands of other saints and martyrs. Do not fear to be thought over-strict; do not fear to be reproached as extreme; do not fear to be in minority.—Cardinal Manning.

IT WILL PROLONG LIFE—De Sota, the Spaniard, lost his life in the wilds of Florida, whither he went for the purpose of discovering the legendary "Fountain of perpetual youth," said to exist in that then unknown country. While Dr. Thomas 'Relice'ric Oil will not perpetuate youth, it will remove the bodily pains which make the young old before their time and harass the aged into untimely graves.

which brought them so much happiness. This reward, however, seems to be for those only who are so lost to self that every act performed by them is done wholly for the love of God, and not for any reward. Thus love is its own recompense. This is the science of the wholly for the love of God, and not for any reward. Thus love is its own reaccompense. This is the soience of the saint; this is the heroism in religion which all admire but so few imitate.

It is only necessary to read the testimonials to be convinced that Holloway's Corn Cure is unequalled for the removal of corns, warts, etc.

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There is no punishment in this life. Even when it seems as if a pain were sent in punishment, it is not so; it is only the remedy of a wise and kind Physician who puts the plaster on the sore—God will have plenty of time to punish in the next world. Now He is too busy saving souls.

CURED OF ASTHMA.

The Remarkable Experience of a Nova Scotia Man

HE HAD SUFFERED FOR YEARS AND OFTEN HAD TO SIT NIGHT AFTER NIGHT AT AN OPEN WINDOW GASPING FOR BREATH.

Mr. Thomas Johnson is well known in the vicinity of Hemford, N. S. He has taught school in Lunenburg county for more than thirteen years, and his repumore than thirteen years, and his reputation as a teacher is deservedly high. It is known that Mr. Johnson has been a severe sufferer from asthma, and as he has found a cure for the trouble, a reporter thought the facts of his case would prove interesting to similar sufferers. "One evening," saic Mr. Johnson, "while lighting my pipe I inhaled the sulphur from the match. The haled the sulphur from the match fumer appeared to penetrate every por-tion of my lungs, and nearly strangled ne. It was more than an hour before recovered from the effects of this mis-hap, and I believe that that was the nap, and I believe that that has starting point of the trouble that has made my life so frequently miserable since. At all events a few days later [February 1] had my first attack of asthma. Follow ing this the attacks became more and mg this the attacks became more and more frequent, sometimes continuing for a week or more at a time. When these attacks came on I dare not lie down, and many a long, cold winter night I have reached. have passed at an open window gasping for breath. I was treated by two of the for breath. I was treated by two of the best doctors in the county, but derived no benefit. Then I began trying the remedies usually advertised as a cure for this trouble, but with no better results. I was continually growing worse and life was becoming a burden. About

a year ago my wife was using Dr. Wil-liams' Pink Pills, and was deriving so much benefit from them that one day she said to me. 'Why don't you try these pills, they might do you good and they certainly can't do you harm.' To certainly can't do you harm.' To please my wife I began taking the pills. please my wife I began taking the plins, but only occasionally at first, but inside of a few weeks I felt that I was improving in many ways. Then I began to use the pills in earnest, and soon found that breathing was becoming easier, the spasms came less frequently, and I could be a short out of doors without ould go about out of doors without danger of bringing the trouble on us was formerly the case. I took twelve boxes of Dr. Williams' Pink Pills in ail, and after the improvement began every box added to it until all the signs of the trouble had disappeared, and I have not since had any recurrence of it.
Williams' Pink Pills have saved from a life of misery, and I am glad to make this public acknowledgment."

The above strong evidence proves that Dr. Williams' Pink Pills are not an ordinary medicine and that they cure when other medicines fail. Every pill makes new, rich, red blood, and thus enables the system to resist the inroads of disease and works a cure. Only the genuine pills can do this, however, the genuine pills can do this, however, and the purchaser should see that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Ont.

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Children take to it naturally because they like the taste and the remedy takes just as naturally to the children because it is so perfectly adapted to their wants.

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