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approach, to all ex-tiff poured

upon her ched her

ooked up, uttered a ss had dis-it. It was

imagined 1 into the

Stephen, to his em-

EART.

rl we sent

that sadly e registry tired lady

waiting; e felt a forehead;

locking place in which she found her-self the following day was not one to insure hope of finding a satisfactory maid therein. The crowd of applicants present was of a dishearcening appear-ance. The person in charge was ad-dressing a mob of women in precisely the same manner in which Mulvaney domineered the raw recruits whom he was given to lick into shape. Students of physiconomy would find among them many ignorant, visions and order of the alized types. The girls herded like a lot of cattle, looked loweringly at those who came thither in quest of help. Agnes Marsden did not push forward to make an application. She felt faint in the atmosphere of the large She thought of her pretty home turned toward the door. A girl who had just entered stood within the

answered le flickered ertain I did r bed-room carpeted ?"

spoke

the rest of the fest of curtained. rs, an easy here is not bachine, the bus life size ed relatives s her name eaceful and

tic Elysium er pencil on

atively, "if that I think to you." omise Agnes content. said to her who had kept her absence. e coming to. e coming to. its in three nce between is you know, ver infringed s clubs would nd let their moming quest

nomic ques-settled, they st important Thank you ng Ted and not trouble. not trouble.

luttered from her pretty s of a homepancy. How ust ! Would culately and n? But in akfast to get, usband not t to bathe and steps to take usehould one able and con-kes and keeps rly. Besides, strong. She in her own if the heavier d incapacitate nt around the ng a cover

spaper there, gged nervous-adache. asked a deep yet, ma'am ? ot hear me. I if it's double

ma'am ?" e blond young e was a handnd white skin, friendly eyes He had served and had come forts to get a hildren had a

It is not easy to decide whether this work—carefully printed and bound in the colors of our Lady—should be condressing a mob of worker in which Mulvaney the same manner in which Mulvaney the same manner in which Mulvaney the colors of our Lady-should be con-sidered as a theological treatise, or as a Marian Epic. The book may be de-scribed in both ways. It consists, as the title-page tells us, of one hundred and fifty rhythms; and it is also de-scribed, on the same page, as being written in honor of the mystical life of whoe who came thither in quest of our Blessed Lady. The Epic is com-posed on a systematic but simple plan, from a high dignified level of poetic explace. She thought of her pretty home and her white clad little children and

from a high dignified level of poethe ex-cellence, in an unusual metre previously employed with good effect by the author, in rhythms consisting of seven stanzas with five lines each—every line in cach several stanza ending with a repetition of the same rhyme. This metre, ex-plained and defended in the introduc-tion, is allowed in Cardinal Vaughan's Perfore to have both its advantages threshold. She was staring at the motthreshold. Sue was staring at the mot-ley group ahead of her and listening to the harsh nasal voice of the person in charge. She looked grave-almost frightened. Instantly Mrs. Marsden Preface to have both its advantages and its drawbacks. The treatise is based on the implicit to her. Are you looking for work ? " she faith of Christendom, on the explicit teaching of the Church in the Missal

AN APPRECIATION.

asked. The girl looked clean and healthy. The girl looked clean and healthy. She was neatly dressed and carried a little satchel. She had smooth brown hair growing low on her brow, patient hazel eyes and a modesty of expression which attracted her quest-

" I was, ma'am," she answered. "But I think I will go back to my friends." friends.

teaching of the Church in the Missal and Breviary, and on theological state-ments of both the carlier and later Fathers, Doctors and Saints. The re-sults are developed in logical dogmatic sequence, from these several sources and individual utterances, of course, after having passed through the pious and poetic imaginings of the author. The work may thus fairly be considered either as theological poetry, or as ver-sified dogma. Perhaps, under existing circumstances, it will be well for the present writer to essay the easier task, viz., of offering an appreciation of the main govering principle of the book Come outside," said Mrs Marsden. "I will speak with you." After that it was clear sailing. She After that it was clear satisfies. She went home in triumph, the captured maiden by her side. And when she had shown her to her room to change her woollen gown, she burst in on the head of the house in a whirl of satisfacmain govering principle of the book under the former condition—as verse with a doctrinal intention and tendency. A dogmatic estimate of the Epic will be better made by a trained theologian : and a critical and detailed estimate of Mary, the Percet Woman, by the writer would be considered out of

tion. "Oh, Jack! She's treasure! There isn't a doubt of it. I was just leaving that dreadful place without asking a question when I chanced on her. " writer would be considered out of place. But an appreciation only of a noteworthy effort to popularize the position, and the reason of the position, which our Mother and Queen neces-sarily occupies in the divine scheme of the Christian religion, may not be thought out of place to the reader, nor unbecoming in the writer. And this is all that will be here attempted. The

" Wait till you try your new broom, " he caution my dear, Jack, from her hand-made gloves

You've only to look at her to know she is good. She's been used to housework all her life—"

References ? " he questioned. "Letters from her priest in Ireland to the one of our church here." He smiled quizzically, "Roasts and desserts, ch 2."

He smiled quizzlearly, robusts and desserts, eh?" "Oh, she'll learn. You know, the cooking deesn't bother me as much as all the rest. Now, I feel as though I could get into a pretty wrapper and take an evening off at that table lead of magazines. I know that she will— What's that?" She was on her feet in an instant,

tal and incidental attobulgraphy. The What's that? " She was on her feet in an instant, questioning—alarmed. Jack Marsden's shoulders shook with laughter. "That sounds uncommonly like crashing glass." he declared. "Your treasure is giving us a rattling good exhibition of her ability. Hark ! There goes some more !" A second clatter of smashing glass reached them.

THE CATHOLIC RECORD.

"I'll do the dishes he volunteered,
promptly.
" And make it necessary for me to
do them over after you," she laughed.
" No, thank you !"
" Aggie, why don't you try one of
those other registry offices ? You're
not having much lack at this one."
" I may try," she said, doubtilly.
Bat the grimy, dingy, disreputable
locking place in which she found her-
self the following day was not one togallon can. I—I'd like if you never
a crowning
burst of happy generosity—" I'd like to
give you my whole dairy—I would,
" Oh, yes !" echoed Maggie, joyously
" Oh, yes, ma'am !"a woman, and reverently, be it said, of
a woman a rowning
burst of happy generosity—" I'd like to
give you my whole dairy—I would,
" Oh, yes !" echoed Maggie, joyously
" " Oh, yes, ma'am !"a woman a conving
burst of happy generosity—I' of like to
give you my whole dairy—I would,
" Oh, yes, ma'am !"a woman, and reverently, be it said, of
a woman, and to have
fulfiled all the duties and requirements
of womanbood. But more than this has
the feelings and thoughts and actionsPerfect Woman, until he believes in
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doctrine embedded in verse in the
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effect all that he will find of Catholic
doctrine embedded in verse in the
work before us. In such a case, there
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more than this has
the feelings and thoughts and actionsPerfect Woman, until he believes in
effect all that he will find of Catholic
doctrine erase de, no legitimate Via
MARY ; THE PERYECT WOMAN. representative of woman, and to have -fuifilied all the duties and requirements of womanbood. But more than this has been essayed by Mrs. Shapcoto. She has attempted to enter into many of the feelings and thoughts and actions of our Blessed Lady, and to sympathize with all she paints. She glances at, alludes to, or describes at length, many of the circumstances of Mary's chequered and evential, though silent and hidden life, which was anticipated before time was, which was begun in

and ridden inte, which was abegun in before time was, which was begun in mystery and continued in grace, which was harased by tragedy, and yet, foally, was crowned with glory. And she strives to show in what manner and dignity to picture the thorough womanihess of the character of Mary as the pattern and exemplar of woman, as the ransomer and elevator from degradation of women, and as the patron and restorer of the claims and rights of woman-together with and not apart from woman's in-herent duties-to the extent that our We must feel what we say, and this we easily do whan we medi-tate. Now, meditation is a most difficult there are the parts of the claim of the pharisees. "These adore Me with their lips," He said of them, "but their hearts are far from Me." We must feel what we say, and this we easily do whan we medi-tate. with and not apart from that our herent duties—to the extent that our herent duties—to the extent that our blessed Lady proved herselt worthy of the title of the Perfect Woman. So the title of the Perfect Woman. So far as the author knows, this effort has long-tried religious man or woman who is consecrated to the service of God. How much more difficult, then, is mediated by the previously made; and for a set heren previously made; and for a set heren previously made; and for a set heren previously made and for a set heren previ

tions. Apparently, the intention of the in principle, if not in practice, in the ages of Faith all Christendom over, and even still occupies in all Catholic coun-tries, and lingeringly fills in some lands not Catholic. The autor would show how Mary was looked upon and vener-ated, how she was imitated and inin principle, if not in practice, in the with God. bries, and ingeringly ints in some lands
not Catholic. The author would show
how Mary was looked upon and vener-ated, how she was imitated and in-voked, why she was imitated and in-voked, why she was imitated and in-voked, why she was believed in and
worshipped, why she was treated as
woman, though less than divine; as a
creature of creatures and a woman of
women; as the Perfect Woman, supreme over all creation under her, but yet as
and ever herself under God. She always
woold indicate, directly or indirectly.
Mary's actual standpoint and foothold
in the revealed scheme and system of
Christianity, and the necessary and unique part which she played in the
Church s history for fifteen hundred years. She would trace our Lady's
prerogatives in the ages before she was dethroned from her incomparable dig-nity and honor, especially in unhappy
England, once the Dowry of Mary, and was relegated by heresy, ignorance, hate, and indifference, alone or com-bined, to the condition of irreproach-able respectability — tinetured with strains of weakness—whose claim to
the attention of Christians consisted
wole wink a dome and an innoceent heart. We give the chaplet to Our Elessed Lady and she gratefully lays it at the feet of her divine Son.
Viewed dogmatically and uttered by all that will be here attempted. The estimate will be given as fully as the exigencies of space at disposal in the hospitable pages of The Dolphin may tal and incidental autobiography. The theme and its treatment reached the author immediately from without. A

to a Son. Viewed dogmatically and uttered by the lips of a Catholic, of course, such a claim to consideration is sufficient for exhibition of her ability. Hark! There goes some more 1" A second clatter of smashing glass reached them. Both started for the kitchen. "Oh, mamma 1 come 1 Michael is kissing the new girl. And they've smashed all the cream bottles—come 1 Then the scene of action lay before them. Michael was kissing the new girl. There was no denying that fact. He was hugging her, too, and all kinds of endearing words came to them. The slim little girl in the blue gown was clinging to him and sobbing with de-light. His basket lay on the floor. So did the glass which had once worn the share of acroam bottles—come data that in three ways. The mind which received the good grain had been moulded, in the first place, by long warsof singular devotion to and of in-warsof and was all embracing doc men, muttered by old age. And that one title is all sufficient. For, as Carone title is all-sufficient. For, as Car-dinal Vaughan continues, in these direct, well-weighed and heavily-weighed words which demand considera-tion: "To belong integrally and intin-ately to the Order of the Hypostatic Union, by having been the conscious and deliberate instrument of its accom-lishment is to show an elevation work plishment, is to share an elevation more sublime than anything open to men and angels." Hence we, Catholics, may be content with the simple, loving, child-like words, "Mother of God." But many who avowedly, or inferenti-ally depreciate Mary's exalted claims to the honor and worship of the Church even if they formally admit and pro-nounce the title, do not and will not acknowledge the underlying truth. in plishment, is to share an elevation more acknowledge the underlying truth, in all its infinite and supernatural fulness. For it must not be forgotten that the For it must not be forgotten that the Church not only suggests and encour-ages, but even teaches and commands us to consider the Blessed Virgin **a** our Advocate and Refuge, the Seat of Wisdom and Gate of Heaven, our Mother of Mercy, our Lady of Perpet-ual Succor, our Lady of Good Counsel, the Cause of our Joy and the Consoler of our Sorrow—as well as our Mother. Neither are these high-sounding, melo-dious affectionate. or postical titles Neither are these high southing, here dious, affectionate, or postical titles indicative of nothing; for the law of prayer is the law of faith. Hence, it is the part of all who would restore to our titles Queen her rightful prerogatives in the Kingdom of Grace, to accept the title of Mother of God as a foundation-stone, only of something above, or as a stepping-stone only to something be-yond. For it is not less critically than morally certain, that a mere believer in revelation cannot consistently ac-cept the truth that Mary was the Mother of God, and remain content with only such an elementary position. He must adopt one of two courses. He must either submit to an accommoda-Queen her rightful prerogatives in the

If we were asked which is the best form of prayer for daily use, we would unhesitatingly answer, the Rosary— for, by its very comprehensiveness and form, it is made for everyday use. It is meditation, and that is its highest recommendation. recommendation. It permits one to pray and meditate at the same time. Meditation, we are told, is the neces-

far as the author knows, this effort has not been previously made; and for a irst attempt the result must be judged, if not leniently, at least with apprecia-tive fellow feeling and compassion. For the effort is a great advance—if one may employed a misused term—in the 'higher criticism' of the history of Mary, upon any former estimate, at least in our mother-tongue, of her origin, life, character, words and ac meditation for the people, for, in pious-ly considering its different mysteries

for he ordered that it be said daily in every cathedral, and recommended that the same be the rule in all the churches. He prescribed that in the month of October it be said unitedly by the priests and the people in the churches and chapels, and that it should close with Benediction of the Most Blessed Sacrament when said in the croners. He wall know the value

the evenings. He went are the first through it his desire to reap great fruit through it himself and others, the older people himself and others, and the stranger who knows few of those present. Toronto University, a the Basilian Fathers into holy union with Him—and fruit for the Church in spiritualizing ther children, and making them examples of piety and holiness that may influence for its betterment all the world around them. World around them.

IMITATION OF CHRIST.

OF ASKING THEE DIVINE ASSISTANCE, AND OF CONFIDENCE OF RECOVERING GRACE.

I can quickly raise thee up again and turn all thy burden into joy. Nevertheless, I am just and greatly to be praised when I deal thus with

If thou thinkest rightly and considerest things in truth, thou oughtest never to be so much dejected and troubled for any adversity; but thou oughtest rather to rejoice and give thanks, yea, to account, this as a special subject of joy, that afflicting thee with sorrows I

As the Father hath loved Me, I also As the Father hath loved Me, I also have loved you. (John xv, 9), said I to my beloved disciples, whom certainly I did not send to temporal joys, but to great conflicts; not to honors, but to content; not to faleness but to labours; not to rest, but to bring forth much fruit in nationae. Remember much fruit in patience. Remember these words, O my son.

THE GENERAL INTENTION FOR OC-TOBER IS "OUR YOUNG MEN."

Old as well as young men are an ob-tet of our prayers. No doubt why Old as well as young men are an object of our prayers. No doubt why the young are specially recommended is because they are a source of great solicitude; and they are so because frequently they have to encounter greater dangers than older men, with less experience, and because also they can be made to exercise a beneficent influence on their fellows. Common though the complaint be that young men do not respond to all the efforts that are made in their be-half, it is sure that they do respond to the efforts of all who work for their

the efforts of all who work for their welfare sincerely and persistently. Witness the many flourishing Catholic organizations, literary, beneficial, made p wholly of young men who are a credit o religion for their intelligent Catholic spirit. Of late years these organiza-tion have multiplied in variety and in membership simply because earnest priests faced the problem of forming them.

"Our Young Boys" is even a more serious subject for a general intention than our young men-boys just leaving school, no longer in place in the school societies and sodalities and too young to enter organizations adapted only for young men. This is a problem for dill-gent priests and laymen alike. The Boys' Club has solved it in part, but there is a world of work to be done before it it is fully solved, and that this work be done speedily and effectively is the chief object of this intention.-Catholic Columbian.

A SHY YOUNG GIRL.

A young girl who suffers much from embarassment and timidity when in the presence of people, asked how she may overcome her self consciousness. The best cure for this sensitiveness is to format one's self as interly as mossible forget one's self as utterly as possible when in an assemblage, and to think of others.

This young woman dreads the thought of going among people because she feels such painful embarrassment when she is the object of observation.

Instead of dwelling upon her own tim-idity, she ought to make up her mind to watch for an opportunity to be of ser-

vice to some one. Let her go forth with the fixed in-tention of making a pleasant evening for one or more of the people she is to

In almost every social assembly — small or great-there is the dull or small or gleat-there is the dark of plain gif who receives no attention, the awkward youth who is a bore to himself and others, the older people who are simply on-lookers, and the stranger who knows few of those pres-

Concational.

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finally, was crowned with glory. And she strives to show in what manner and with what discretion, ease and dignity our Lady met and dealt with them all as a Woman. She has also endeavored to picture the thorough womanliness of the character of Mary as the pattern the mark of the property of the Pharisees.

Apparently, the intention of the ly considering its different mysteries work is to attempt to replace our Lady in the minds of some, of all who will accept it, as Cardinal Vaughan's Pre-line the source of the so face says, in our generation, in the posi-tion which the Blessed Virgin occupied effective exercise of prayerful union

the evenings. He well knew the value of the Rosary as a prayer, and hence

I'm always to look as it I go around feel that I am sion of myself. She went into him empty ard nothing of

l over. "Not id all the time has happened changed. She She couldn't ouldn't !'' He th convincing the kind that

o on hoping !" n. "This is a y have been a u put 'per-course ?" It's five months over from Cork t's hve months over from Cork l. When she ere. I went to r a good while. ey could, too. esitated in con-ey didn't under ey didn't under seemed to think or that she had purpose for—for But they"—the nce in his voice hey didn't know In't know Mag-

ey would never yet, Michael." h. You're very you. It helps

use swung home

breezy. selfish, Aggie," enjoy supper so it yourself." doesn't matter. ds."

caught him by the lapel of his coat. "Jack — just think !" she panted. "It's Maggie !" She turned to her husband. She cried Jack. " Is it, truly ?

No !' And would you — Agnes, would you mind telling me who Maggie is ?" "Why, I must have told you about Michael's sweetheart, you her !

know." know." Mr. Marsden shook his head. "No, I don't know. But I think if she is Michael's sweetheart that wo well, we'd better retire—ch, dear?"

He went back, laughing, to his pipe and his easy chair. But Mrs. Mars-den, her cheeks flushed with kindly interest, heard the explanation out. Maggie had come to the wrong station. She had tried in vain to her lover, who had moved. She had gone with a girl companion of hers from the old country to the new place of the latter on a dis-tant farm, and she finally had become heartsick and had come again into the city which held Michael to seek for him. But she must work—and she had that day gone forth to find employ-ment. Yes, she had told the lady her name was Margaret — but she had always here called Margine by these at always been called Maggie by those at

"Well, I'm glad !" declared Mrs. Marsden, oblivious of the fact that the toes of her slippers were becoming sub-merged. "It's beautiful that you should have found each other, but what em I to do face a new girl?" what am I to do for a new girl ?

There was a whispered conference. Then Michael spoke "She doesn't want to be married for six months,

light. His basket lay on the floor. So did the glass which had once worn the shape of cream bottles, and all around their feet was a white encroaching lae-teal lake. "It's Maggie, ma'am !" cried Michael. "Oh, ma'am, it's Maggie !" "Oh, no-really !" cried Mrs. Mars-den. She turned to her hyshand. She

observation of the file and conduct of the inhabitants in general of Catholic Germany, and specially of those of one of the sanctuaries of divine graces, amongst whom the author was led to

sojourn. It was some thirteen years ago since the first idea of this work dawned on, or was seriously entertained by, Mrs. Shapcote; and about ten years since the poetical inspiration, so to say, to write upon this exalted topic actually came. In the hering of the followwrite upon this exaited topic actually came. In the beginning of the follow-ing new year—1894—the actual labor of love, in honor of "Mary, the Perfect Woman," was first commenced; and it was perseveringly and persistently car-ried on daily for upwards of three and a half months. The angust subject met The august subject matried on daily ion operations of the subject mat-ter was contemplated night by night— very much in the temper and spirit of Fra Angelico, or of some other old-world saintly painter—and the medita-tion was drawn out methodically and committed to paper in verse, morning tion was drawn out methodicarly and committed to paper in verse, morning after morning, until the doctrinal Epic was completed in its present form. Subsequently, but after a long interval, the not unusual fate which often haunts the not unusual fate which often haunts and delays the publication of religious poetry — difficulties connected with material reproduction of the MS.—was met and was harmlessly passed by. The combined result of inspiration, prepara-tion, thought, creation and issue, now lie before the reader.
As a treatise of versified dogma, the *Perfect Woman* stands in an isolated, perhaps in an unique position, in regard to its sacred subject-matter. That such a book could be written under the conditions described by the author—

such a book could be written under the conditions described by the author— away from libraries, with few extrane-ous helps from stray books to read, and with no one to advise or consult, as the Introduction reveals—is in itself a feat, literary and doctrinal, of which Mrs. Shapcote's friends may be justly proud. The volume, however, is worthy of con-

it is all that is required to make it a most acceptable offering to God. It is easy also to say the Rosary by reason of the short time in which one may say it—say, ten to twelve minutes—and it may be said kneeling, standing, or sit-ting, as one desires. Yes, walking to and from business or our daily avocation and trom business or our daily avocation a person may say the Rosary well, and this should induce everyone to say it, and to never omit it. What a power for good it will be to the one who will worked the bonds dailed. for good it will be to the one who will recite the beads daily! Great graces will attend that soul; the special love of God and that of His Blessed Mother will ever be his to keep him in the right path, and he will be brought close to both one day in heaven after he has been so closely united with them on certh Let us carry with us a Rosary. earth. Let us carry with us a Rosary, and recite it daily ; recite it earnestly every day of our lives.

> If some mothers would devote as much time and attention to understand-ing and instructing their daughters as they do to learning the ins and outs of neighborhood gossip and scandal, there would be fewer young women going down the broad road that leads to hell.

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want to be married for six months, ma'am. And by then she'll get you a friend of hers who'll suit you well. Never fear, we won't put you out, ma'am !'' "Well," laughed Agnes Marsden, "see that you don't forget to leave me more cream !'' "Cream !'' The big fellow laughed, too, and blinked and choked. "I'd like if you'd take a present of a ten

make herself a social favorite.



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