

"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!"

gallon can. I—I'd like if you never was to pay me. I—I—in a crowning burst of happy generosity—I'd like to give you my whole dairy—I would, ma'am!"

a woman, and reverently, he said, of a woman; but it is written by a woman with a womanly intention to restore to the great Woman Personality a description of her, and to have fulfilled all the traditions and requirements of womanhood. But more than this has been essayed by Mrs. Shapote. 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 life, and of her hidden life, which was begun in infancy and continued in grace, which was harassed by tragedy, and yet, 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 paterfamilias and exemplar of woman, as the ransomer and savior of degraded and fallen women, and as the patron and restorer of the claims and rights of woman—together with and not apart from woman's inherent duties—to the extent that our Blessed Lady proved herself worthy of the title of the Perfect Woman. So far as the author knows, this effort has not been previously made; and for a first attempt the result must be judged, not leniently, at least with appreciative follow feeling.

Perfect Woman, until he believes in effect that he will find of Catholic doctrine embedded in verse in the work before us. In such a case, there is, there can be, no legitimate *Via Media*.

IMITATION OF CHRIST. OF ASKING THESE 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 thee.

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Are you looking for work?" she asked. 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 questioner.

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

Apparently, the intention of the work is to attempt to replace our Lady in the minds of some, of all who will accept it, as Cardinal Vaughan's Preface says, in our generation, in the position which the Blessed Virgin occupied in principle, if not in practice, over the ages of Faith in all Catholic countries, and lingeringly fills in some lands not Catholic. The author would show how Mary was looked upon and venerated, how she was imitated and invoked, why she was believed in and worshipped, why she was treated as woman, but as something more than 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 ever herself under God. She always would 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 de-throned from her incomparable dignity and honor, especially in unhappy England, and especially in unhappy France, as she was degraded by heresy, ignorance, hate, and indifference, alone or combined, to the condition of irreproachable respectability—treated with strains of weakness—whose claim to the attention of Christians consisted solely in her having become a Mother to a Son.

Viewed dogmatically and uttered by the lips of a Catholic, of course, such a claim to consideration is sufficient for all time and is enough for all purposes. The present title of "Mother of God" includes by implication all the reverence can demand, or love can wish, or theology can teach. Chosen by God, from eternity, to be His Mother, what wonder, asks Cardinal Vaughan in his Preface, "that her power, her magnificence, her goodness, her holiness are beyond the grasp of any human estimate?" Yet the simple title Mother of God commands to be universally to every intelligence, to spontaneously to every intelligence, to be ascribed by children, proclaimed aloud by men, mumbled by old age. And that one title is all-sufficient. For, as Cardinal Vaughan continues, in these direct, well-weighted and heavily-weighted words which demand consideration: "To belong integrally and intimately to the Order of the Hypostatic Union, by having been the conscious and deliberate instrument of its accomplishment, is to have 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."

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