

Catholic Chronicle

FRANCE

Paris, July 18.—It was noticeable here that during the long illness of His Holiness the late Pope Leo XIII., when the most celebrated and most illustrious people in France were making inquiries almost daily at the Apostolic Nunciature relative to the condition of the Sovereign Pontiff, M. Combes, President of the Council of French Ministers, acting head of State while M. Loubet was in London, never once sent a representative to see Mgr. Lorenzelli, the Papal Legate, and to ask him about the state of the dying Pope. President Loubet and the Foreign Minister on coming back from London did manifest a respectable amount of interest in the Pontiff's condition, and Madame Loubet had been already calling at the Nunciature as well as on the Ambassadors or their representatives, and some of the leading politicians, writers and artists of France. M. Loubet also depicted the French Ambassador to the Vatican, M. Nisard, to inform his Eminence Cardinal Rampolla of the postponement of the King of Italy's visit to Paris. M. Nisard is thus brought into prominence, and has been so officially recognized, in contradistinction to M. Barere, Ambassador to the Quirinal, that the anti-clericals who periodically call for the suppression of the Embassy to the Vatican, will have to howl. M. Nisard has had many distinguished predecessors in Rome. One of these was the Vicomte de Chateaubriand, the great author, sent by King Charles the Tenth to "his dear and very beloved cousins," the Pope and the Cardinals. The Romans made much of the celebrated author of the "Genie du Christianisme," and said that as a diplomatist he was "poco ascoltato," or listened to but little. Other notable French Ambassadors to the Vatican were the Marquis de Latour Maubourg, sent by Louis Philippe; Count Rossi, who became Pio Nono's Counsellor, and was murdered by a Carbonaro; M. de Rayneval, a diplomatist who became a priest, and the Prince de la Tour d'Auvergne. Since the war of 1870-71 there have been five Ambassadors of France at the Vatican before the present one.

The Tous Convent affair, out of which virulent anti-clericals in France and elsewhere have been endeavoring to make capital, is far from finished. The Superiores of the Convent, Sister Sainte Rose, who has been accused of not only cruelty but of brutal inhumanity, is carrying her case before the Orleans Court, where it is registered on the appeal list for the 4th of August. It is to be noted in this connection that of late years the anti-clericals have been doing their utmost to bring discredit on religious establishments, and in many cases brought against the directors of such places the decisions of lower courts were reversed on appeal. The Lille case notably, over which the anti-clericals exulted, ended in the complete exoneration of the monk against whom infamous charges were brought. It has also happened that many priests have of late years recovered damages from newspapers in which they have been grossly libeled.

An extraordinary mistake was lately made about the decrees of M. Combes. It was said that he had rejected and withdrawn the edict ordering the closing of the chapels of non-authorized Orders. No such thing has been done, although Senator Clemenceau wrote a leaderette on the matter and misled many people. French journalists of the higher category have too frequently a habit of writing articles on erroneous data and substantiated reports. M. Combes has not abandoned one jot or tittle of his tyrannical ukases. On the contrary, he seems determined to go one to the bitter end. There is even a rumor to the effect that he is becoming so sure of himself, so confident in the unswerving support of the Socialist and Revolutionary anti-clericals to whom he has been pandering, that he looks forward to a new lease of power and is setting M. Loubet at defiance. M. Roger-Ballu, deputy for Poitiers, has sent a despairing letter to the apostate asking for mercy for the Sisters of Charity of Enghein, a town seven miles from Paris. The Deputy remarks that he has been induced to send the letter by two thousand of his constituents, but that he has little to hope from any appeal made to M. Combes in the name of liberty and justice.

DUSK AT SEA.

(By Clinton Scollard.)
Dusk, like a moth of violet wing, descends
Upon the beryl bosom of the sea,
And in the sky's serene immensity,
Where the impalpable rose of sunset blends
With pearl and purple, shine the sail-
or's friends,
God's blighted beacons twinkling dim-
ly,
Then brighter, each in its divine de-
gree,
To where the enrapt range of vision ends.
When dusk droops dark o'er life's un-
certainties,
Closing our day, deep-shadowing the
sun,
And we go forth across death's
pathless foam,
May we have stars more steadfast o'er
than these—
Burning above, far us to gaze upon,
Both light and guide on the long
journey home!

Requiem Mass For Pope Leo

A St. John's correspondent writes that a Requiem Mass for the late Pope Leo XIII. was celebrated in St. Patrick's Church, Riverhead, Newfoundland. A large concourse of people were present, and over twenty priests had placed in the Sanctuary. After the Mass, His Lordship Bishop Howley ascended the pulpit and delivered a feeling address, of which the following is a summary:
"Behold I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy. But yet rejoice not in this that spirits are subject unto you; but rejoice in this that your names are written in Heaven."—Luke X, 19, 20.

It is not my intention, dear brethren, to give you a sketch ever so brief, of the life of the great Pontiff whom the whole Catholic Church mourns to-day. Thanks to that marvellous development of human science, the wondrous power of the press, aided by the mighty magic of the electric spark, not only can we read the minutest events of his long and glorious life, but we can, as it were, enter into his very dying chamber, take our place among the mourners who surround him and, though three thousand miles away, we can almost catch his latest sighs, and listen to the last dying words breathed from his venerable lips. I will only, then, my dear brethren, attempt even in a hurried and imperfect way, to give utterance to some of the thoughts which well up in the hearts of his spiritual children at this solemn time, while his mortal remains are being consigned to the tomb beneath the vast dome of the world's greatest church, St. Peter's Basilica at Rome. I know of no words more fully adapted to give us the lesson of life than those which I have recited to you from the Gospel of St. Luke. They were pronounced by the Divine Master when sending forth the priests of His Church "two and two before His face into every city and place whither He Himself was to come."—ib. I. Sending them forth "as lambs among wolves." (3) But lambs that should conquer the ravening power of the wolves, "I have given you power," He said, "to tread upon serpents and scorpions, and upon all the powers of the enemy. And nought shall hurt you."

It is the simple and frank belief of the Catholic Church that our Divine Lord actually gave this power to his apostles over the natural and physical enemies of mankind; the poisonous beasts and reptiles of the earth, and we have many examples of it in early church history. But the words are also taken in a mystic sense. By serpents and scorpions are meant the devils and evil spirits. The herald saint and learned writer of the English Church, Venerable Bede, says, commenting on this passage: "As serpents attack with their teeth and poisonous tongues; while scorpions wound with the sting that is placed in their tails; hence by serpents is understood those demons who openly and hold attack us, while the scorpion represents those who secretly and by insidious wiles and temptations endeavor to destroy our souls." But again these words, especially in modern times when the actual interference of evil spirits is not so frequently and so palpably exercised in worldly affairs, signify metaphorically the evil-minded and wicked men who in these days occupy high places in the world and act as the ministers and instruments of the devil, for the destruction of all order and peace in society. For the introduction of the spirit of rebellion, socialism, infidelity and immorality among the peoples of the world. This spirit of wickedness in modern society manifests itself after the manner both of the serpent and the scorpion. By the serpent are signified those who boldly and bare-facedly declare to the world their infidelity, their blasphemous unbelief, their deadly atheism. There are those who covertly and under specious names conceal their real objects; these are the scorpions. No sooner was our late Holy Father elevated to the Throne of Peter than he set himself to work to combat this many-headed hydra of communism, socialism, nihilism, anarchism and all other moral cancers that have been eating the vitals of society. Over and over again he attacked them by the incessant onslaught of those noble encyclical letters with which his whole Pontificate has bristled; blazing forth as it were with a continued broadside of powerful artillery or as the incessant clashing of a great war cloud charged with death-dealing electrical force. No phase of human crime or evil or weakness has been left untouched by the scathing fire of these powerful and stirring letters. His first great encyclical, "Inscrutabili," published a few months after his accession, against the prevailing vices of society, was, as it were, the outline and the text of the whole series that followed. There were encyclicals on moral subjects such as the sanctity and perpetuity of marriage, the sinfulness and folly of divorce, on the rights and duties of citizens on social questions, such as the evils of slavery, the condition of the working-man; the rights and duties of capital and labor; the evils of secret societies and the true nature of Christian democracy.

Theological questions, as the nature and true position of the Holy Ghost in Catholic doctrine. On the Redemption and the Christian doctrine of the atonement. On the Eucharist and many other theological points. Liturgical letters touching on matters of fundamental ritual and Sacramental discipline, among which may be counted the famous pronouncement on the Invalidity of Anglican Orders. And last, though by no means least, the noble encyclical on the study and reading of the Bible, and the vindication of the Inspired Book from the ruthless onslaughts of modern so-called scientists. These would-be lights of knowledge, and what they audaciously call "Higher Criticism," snuffed as St. Paul says, with a slight snuff-box, its abuse of Catholics. This, the

ing of weakly learning, have dared to attack the Divine Inspiration of the sacred Book, and would soon completely undermine its foundation. And under the plea of superior insight and intelligence would not leave us a vestige of Biblical Truth. Pope Leo handled them with unmerciful punishment, and vindicated for the world the truth and inspiration of the Bible, of which the Roman Catholic Church has ever been the guardian and protector. For this great work he has merited the thanks and gratitude of even those outside his own flock who saw the only path on which their faith rested being torn away, while the only authorized heads and guardians of their sacred rights stood by inactive, betraying the Divine trust confided to them.

These noble encyclical letters, numbering in all sixty-five, will stand forth in future ages as the greatest monument of the Pontificate of Leo XIII., and will place him high up in the ranks of the brilliant fathers who have adorned the throne of Peter. They will form a part of the great treasure of Patristic Theology of the Catholic Church, and will be read and studied by hundreds of thousands outside the true fold. But besides these there are innumerable letters to individuals, Kings and Princes, Bishops and Abbots, and men of letters, and the worldly power, all of them breathing solemn words of great import to the well-being of the world, to the peace and harmony of nations—words of warning, words of exhortation, words of instruction. It is true that the world is far from realizing that ideal state which the Holy Father had in mind when he wrote these words. He is gone, and much remains yet to be done, still who can say that the world is not the better for the life, the teaching, the example of Leo? No thinking man can say so. Let us look abroad over the face of the world to-day, and notwithstanding that vices and crimes still stain the annals of the human race, we will find that the world is better in every sense than it was fifty or a hundred years ago. It is true that nations are armed, and that, too, in a most deadly manner. But it is an armed neutrality. No nation now goes to war for the sheer love of fight and slaughter, for the false love of so-called glory. Wars are not entered upon unless absolutely necessary, and the barbarous cruelties of ancient warfare have no more place among civilized nations. The desire of peace and of settling international disputes by arbitration and without bloodshed is widespread among nations. The nations are more united than not all of this Christian feeling is due to the benign influence of Leo XIII. in the Councils of European diplomacy? Again, let us look at the Peace Conferences inaugurated at the earnest instigation of Leo, and if they have not produced the full result that we have been expecting, it is due to the fact that through petty jealousies the voice of Leo was not allowed to be heard.

Look, again, at the friendly visits interchanged between sovereigns, and above all, the visits to Leo himself, made by the sovereigns of the two mightiest nations of the world. Nations bound together by ties of race, of blood and of religion. Nations representative of the great scheme of the XVI. century. Each vying with the other in their efforts to do honor to the venerable occupant of the throne of Peter. I allude to our own beloved sovereign, Edward VII., and his nephew the Emperor of Germany. Can anyone doubt that these great events have been done in the name of Christendom, or that they are due to a great measure to the sweet and gentle policy of the noble-minded old man who ruled the Church from the heights of the Vatican hill?

Look, again, at the episode of the arbitration concerning the disputed question of the Caroline Islands. The great political leader of the German Empire, he whose unbending will had merited for him the title of the "Iron Chancellor," even he bowed to the noble force and power of Pope Leo, and in spite of his declaration to the contrary, "went to Constance." He appealed to the high judicial power of the Pope, thus restoring the Papacy to the position of the "Arbitrator of Nations," that pedestal of honor from which it was dragged down in these modern years. It was not only a triumph of the moral over the physical power, but it was a glorious vindication of the right of the Papacy to that high and independent position of the supreme tribunal among nations. It showed the need that exists for the existence of a higher court of appeal, a King settling the disputes of Kings! It also showed the eternal perpetuity of the Church. That she is, and always has been, the guardian of science, of knowledge, of justice, on the face of the earth.

When Prince Bismarck appealed to Leo to decide the question at issue between him and Spain relative to the Caroline Islands, the Pope had only to appeal to the Cherished Archives of the Apostolic See. He drew forth the identical map on which, in the XV. century, his predecessor, Alexander VI., had with his own hand drawn the line which settled the dispute between Spain and Portugal. That such an act was acknowledged and accepted by the world in those days is attributed by the bigotted and the superficially read, to the arrogance and presumption of the Roman Pontiff, on the one hand, and the weakness and abjectness of kings on the other. But what are we to say when we see the same drama re-enacted in these our present prosaic and enlightened days?—when we see two great worldly powers appealing to the weak and unarmed old man of the Vatican City, and abiding by his decision! Does it not all tend to show us, my dear brethren, that Rome is still as she was in the past, the pioneer of learning, of science, of knowledge, not merely physical and philosophical, but also theological and empirical? It is not, then, the "higher criticism" and "superstition" of kings, but the acknowledgment of the superior information which adorned the throne of the Pontiffs all through the evels of history by the kings and sovereigns of the world.

was surrounded by the most learned men, the most astute minds of the age. From there went forth the inspiring spirit which animated the hearts of a Columbus, a Vasco de Gama, a Cabot, to breast the unknown wastes of ocean and conquer the dominion of Europe new worlds and new peoples. So in our own days the long and glorious Pontificate of Leo has done much to show that the See of Peter still retains its ancient prestige. The world knows that the words which Leo uttered were true, that they were not spoken from any selfish motive. The world knows that he has put his finger on the center-spot of the evil which gnaws at the root of social life and intellectual progress; and that the world is coming to acknowledge that it is necessary for the peace and harmony of nations, for the safety of society, for the protection of the weak against the strong, that there can be no lasting security unless there is a common and universal power which must be above and with all worldly powers, thrones and dominations, and that power can nowhere be found on earth unless on the throne of the successor of Peter—the throne of which the Divine and infallible Master has said, "Thou art Peter," (a rock). "Upon that rock I will build my Church, and the gates of hell shall not prevail against it."—Math. xvi. 18. To those assistants, the priests and bishops of the Church, it was said, "I have given you power to tread upon serpents and scorpions, and upon all the powers of the enemy, and nothing shall hurt you." My dear brethren, while we can not refrain on such an occasion as this from rejoicing in the triumphs and glories of our church and in commemorating, with words of legitimate gladness, her past victories and honors, as exemplified in the life of our late Pontiff, yet it would not be right for me to conclude without again repeating the last words of my text, words which bring us down from the lofty heights upon whose pinnacles we have been soaring, to the bedside of the dying Pontiff, and focus our thoughts to the great and final fact to which all others, even those great social, religious and moral truths which I have been dwelling upon, must lastly yield—the one simple individual fact that an immortal soul has left its worldly tenement and gone before its Judge! It matters little now to Leo whether he conquered kings and princes, whether he shone in courts and excelled in diplomacy, whether he crushed the serpents and the scorpions, or the things alone now is of importance—has he lived a holy and virtuous life? Shall he hear those consoling words: "Rejoice, that your name is written in heaven."

While we are bound to offer up the prayers of suffrage and the sacrifice of expiation for his soul by the precepts and belief of our Holy Mother Church, yet it is not forbidden to us to hope that the soul of the saintly Leo has already entered into the glory of Paradise and that he has heard the courts of heaven re-echo with those strengthening words: "Thy name is written in heaven." During his long life he strove hard to imitate the life of the Master. In honesty, in simplicity, in the virtues, having shed the last drop of his Precious Blood He bowed down his head and yielded up the Ghost." He uttered those last words, Consumma tunc est. "It is finished." Yes, the physical life of Jesus of Nazareth was finished; but the great work of the founding of His Holy Church, the spreading of the Gospel of the Gentiles with the light of Faith—these were only commenced, and the work was to go on to the end of time. May we be permitted to hope and to say of Leo, also, that the work of his life, the spirit of his pure and noble soul, may live in the hearts of his children, and that before the close, nay, the meridian height, of the present century has been reached, the dream and the ideal of his life may be realized. That nations may live together in peace and harmony; that the religious differences which divide Christian peoples may be healed, and that all may be gathered "into the one fold under the one Shepherd." Then, indeed, would be accomplished in its full meaning the last dying wish of the venerable Pope Leo. And while we pray that "eternal light may shine on him," and that his "soul may rest in peace," we are still permitted to hope that that pure soul has already heard, or shall soon hear, the consoling words: "Rejoice in this, that thy name is written in heaven."

A PROPHECY BEFORE THE EVENT.
(Toronto Globe.)
The statement that Leo prophesied that his successor would be his successor is not one of the class of predictions which are invented after the event. If anyone looks at the "Men of the Day" paragraph in The Globe of April 23, 1902, he will there find it recorded that Leo in conversation with Father Lorenzo Perosi said, in regard to Cardinal Sarto, now Pius X.: "Hold him very dear, Perosi, for he will be able to do much for you. We firmly believe he will be our successor."

Good manners, inspired by good principles, prompted by good feelings, polished by good forms, will fit one for good society everywhere.

Something About the New Pope

Cardinal Giuseppe Sarto was born at Riese, Province of Venice, on June 2, 1835. He was created Cardinal and patriarch of Venice on June 12, 1893. He was very learned in the ecclesiastical doctrines, is modest, energetic, a good administrator and organizer, a patron of the arts and his seriousness always has been proverbial.

Early in April, Pope Leo, in a conversation with Father Perosi, the Italian composer, said, in speaking of Cardinal Sarto: "Hold him very dear, Perosi, as in the future he will be able to do much for you. We firmly believe he will be our successor."

He has been known for many years as one of the greatest preachers in the Church.

Cardinal Sarto belonged to the ecclesiastical congregation of bishops and regulars, sacred rites, indulgences and sacred relics. He enjoyed great popularity in his diocese. He is honored by all for his purity, for the strict uprightness of his life and for his liberality. He is a modest and unassuming man, highly cultivated, very kind-hearted and still strong and robust in spite of his 68 years. He has never taken great part in the political and public life of the Church, but divided his time between study and good works.

Although most faithful to the Holy See, he was presented to the King and Queen of Italy in Venice. He was considered among the more liberal members of the Italian episcopate and Sacred College. It is said that Leo XIII. sided with him on one occasion when Sarto disapproved of Rampolla's policy.

Although little is known of Sarto's political tendencies, he is considered to be one likely to avoid conflicts and to continue the moderate policy of Pope Leo and Cardinal Rampolla. The official recall Sarto's tactful course in receiving the King and Queen of Italy at Venice, which removed much of the friction hitherto existing and led to a warm friendship between Sarfo and Queen Helena. This incident is cited as an evidence of his conciliatory disposition and the likelihood of no material change taking place in the policy of the Vatican.

THE WAS OF HUMBLE BIRTH.
The new Pope was one of eight children, two sons and six daughters. One of his sisters is a dressmaker, another is married to a winemaker, a third married a winemaker, and the others are unmarried. The new Pope is the seventh who has come from the region of Venice, among whom was Benedict XII., who also came from Treviso, and who, by a strange coincidence, was elected Pope in 1859 years ago last Monday. He also is the 24th successor of Saint Peter.

Pius X. was humorously described as "a country mouse who could not possibly find his way about Rome." Venetians who know the new Pope well say that he will soon be as much beloved as Pius VI. as he was as the beloved patriarch of the poor of the Adriatic.

In appearance Pius X. is a very handsome man. He has a fine, erect figure, despite his sixty-eight years, his face greatly resembling that of the late Phillips Brooks. When he pronounced his first benediction at St. Peter's his voice rang out with splendid resonance. Advice from Riese, the birthplace of Pius X. and a village of 4,000 inhabitants, state that the Pope's mother, now dead, when living there occupied a small peasant's house, having in her humility always refused to live with her son, Giuseppe, as even his modest establishment was considered by her to be too luxurious in comparison with what she was accustomed to.

The elder brother of the Pope, Angelo, lives in the village of Dellegrazie, Province of Mantua, being the postman of the district and receiving 880 a year for his duties. He aids to his income by keeping a shop in which he sells tobacco and pork. His two daughters are the belles of the village, being known for miles around as the "handsome Sarfo sisters."

When Pius X. was bishop of Mantua his brother, Angelo, used often to go there for reasons connected with his postal service. The other clerks would ask him jokingly why his brother did not find him a better position. Angelo, with sturdy independence, answered that he preferred a manual of prayer, which has only to be what he could make himself. Still, following Papal precepts, the tobacco-shop postman of Dellegrazie should become a Roman count.

During the nine years of his reign at Mantua, Bishop Sarfo led a life of abstinence as that of his poorest parish priest. It was often said of him that the poorest man or most unfortunate woman could approach him for aid. Denying himself all social amusements, he devoted many hours each day to scholarly application. In 1880 he wrote several learned treatises on the authenticity of the martyrs. He also prepared a manual of prayer which has since been adopted in a number of Italian provinces. He wrote a number of poems dedicated to the Madonna.

BELOVED BY HIS PEOPLE.

Unlike his predecessors, Sarfo, as Patriarch of Venice, mingled freely with the poor of his jurisdiction. He had an hour each morning in which he would privately approach him and talk their grievances. When he appeared in public, people flocked around him, and it is said many times he has carried an afflicted child through the crowded thoroughfares. The fold chain of the pectoral cross as the episcopal ring were the only evidences of his high rank.

In appearance Pius X. is of medium height, with well-filled body, the clear skin of a healthy man, the enthusiasm and strength of one younger than himself and a mother noticeably patriotic.

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Poetic Tribute to Pope Leo

Among the many interesting tributes paid by Protestants to the late Pope Leo, few can show better information than the following from the pen of the ballad-poet Alfred Perceval Graves:
LEO XIII.
IN MEMORIAM
It is finished—the cup of pain!
It is over—the righteous reign!
Rome's Prisoner is enlarged again.
Close his eyes, now 'tis quite time,
That in ours, with benison bright,
Poured but now their last love-light.

The hands that his beloved ones blessed,
So late—Oh, cross them on his breast;
For through The Cross he has found his rest.
This was he, the Noble's son,
Who, ere his youthful race was run,
Then he passed, a Legate, forth
Among the Nations of the North
And added wisdom to his worth,
Noting with pungent Pastoral pen,
Each cause that binds or breaks again
The social hierarchy of men.
Who next, caught back to Italia's
clime,
Entured, obscured, a trial time
That but made sweet not sour his
prime.

Neglect succured any favor came
With crescent honors, until his name
Went forth on wings of widest fame.
Till, gathered 'o'er all lands and seas,
His Church's Great Ones on their
knees
Gave him the Triple Crown and Keys,
And risen to the stature rare,
That may alone their burthen bear,
He ruled with Christ-like strength and
care.
Yet, through the stormy years, he
deemed it owing to God's laws,
His Palace still a Prison was,
Wherefrom, as erst from fettered Paul,
His Peace went forth, till well
nigh all
His children heard and owned his
call.

But on his dying slumber, see!
What light has stricken suddenly?
His chains fall from him—he is free!
And lo! the Angel with the sword,
Past Earth's utmost watch and ward,
Leads and leads him to his Lord.
ARTHUR PERCEVAL GRAVES.
Twentieth Century Civilization
Editor Catholic Register.

We are often informed by up-to-date people that this is the 20th century, and as such is entitled to our veneration and respect. It is true that certain conveniences for the enjoyment of life are in use. For instance, telegraphs, typewriters, phonographs and other things too numerous to mention, but are we really any better than we were before these things came into use? Let us look at Europe and America, the so-called leaders of civilization. In Europe we have heard of atrocious massacres of Jews in Russia, and in the last few months, and in the United States of America there is almost daily the burning of a negro at the stake, or the lynching of some unfortunate person for a suspected crime; and this is evidence of our up-to-date civilization. In addition to this we have in the United States and Canada the worship of Mammon, instead of the worship of God. Money was never sought for more eagerly in the history of the world than it is to-day, but then money is evidence of civilization and as such must be obtained at any price. I would like to know how much more civilized the world is than it was at the time of the so-called Reformation. Truly there is much work for the Catholic Church.

August 5, 1903.

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