

ciously this simple, wholesome man of the people who is being seduced and led away from Christianity to-day.

It is precisely the old, simple Christian relations of man to man which are being attacked and overturned in this modern saturnalia of unbelief. And again it is precisely these relations which are sanctified and made holy and beautiful by the Catholic Church. The Church touches nothing that it does not illumine. It intervenes in no human activity or association, without bettering the individual and the race. For every qualm or question that arises, from the cradle to the grave, it has the answer of the Son of God. It is exquisitely ideal, and superbly practical. It is the only definite reply in a world defaced by a chorus of doubts and denials.—Catholic Columbian.

**THE WISDOM OF GOD IN BRINGING GOOD OUT OF EVIL**

A man inexperienced in war would be puzzled by the order issued by the general, and would not be able to understand how they all could tend to insure victory. We shall understand God's ways in heaven but we cannot understand them here. A child saw how the thorns tore away little pieces from the fleece of a sheep and wanted to remove the thorns. Presently the child saw how the singing birds collected the bits of wool to make their nests, and no longer wished to remove the thorns.

The wisdom of God is displayed in making use of the most unlikely means for His own honor.

St. Paul says: "The weak things of this world God has chosen to confound the strong." God chose the small and despised land of Palestine as the cradle of Christianity; He chose a poor maiden to be the Mother of God, and a poor carpenter to be His foster father. He chose poor, ignorant fishermen to preach the Gospel and spread it over all the earth. He often uses the most improbable means in helping His friends. St. Felix of Nola, when flying from his persecutors, took refuge in a hole in a rock. A spider came and spun its web at the mouth of the cave, and his pursuers, on seeing this, concluded that he could not be inside. It is God's law that all works done for God should meet with difficulties and hindrances. "A work that begins with brilliant promise," says St. Philip Neri, "has not God for its author and protector."

The wisdom of God shows itself in directing the course of the world to carry out His purposes:

All things in the world have a mutual relation to one another. If a man removes or displaces a single wheel in a watch, the watch stops; so if anything were altered in the arrangement of the world, all things would be confused; for example, without the birds the insects would soon destroy all vegetation. So the animals that serve us for food increase rapidly while the breeds of prey breed but slowly. Nothing in the world is useless; the alterations of sunshine and rain, summer and winter, day and night, all serve some useful end. How useful is the uneven distribution of wealth, of the talents of men, etc. The smallest insect has its usefulness in the world; the butterfly going from flower to flower, carries with it the fertilizing pollen. Even the destructive agencies in the world, storms, earthquakes and floods, serve God's purpose and are intended by Him to help men to save their souls.—Spriggo-Clarke, S. J.

**A PROSELYTIZING CAMPAIGN**

FIVE PROTESTANT DENOMINATIONS WILL TRY TO EVANGELIZE MEXICO THROUGH EDUCATION

The Protestant denominations are not slow to take advantage of the situation in Mexico, which has, since the inception of the Revolution, taken a change for the worse as far as that Church is concerned, says a Press Bulletin of the Central Verein. In the State of Saltillo, in Chihuahua in Nuevo Leon, and in others the Church has been persecuted, the priests and religious orders have been either driven out or made to feel the hatred of the revolutionaries. Villa has declared that he will drive the last priest from the country, and he and his colleagues have promptly set about putting the threat into practice.

While the Catholic clergy are thus seriously handicapped, the performance of their duties, being even made utterly impossible, five Protestant denominations have determined to avail themselves of the disadvantage in which the Catholic clergy are placed. Announcement was recently made that the Methodists, Baptists, Presbyterians, Congregationalists, and the Church of the Disciples have formed an alliance to carry on educational and missionary work in Mexico. A comprehensive program, we are informed, has been outlined, and preliminary arrangements for its execution have been completed. According to the Indianapolis Sun, it is part of this program, and the most important part, to establish at least two hundred elementary schools, a high school for each sex in each missionary district, and a central university, and to provide teachers for these schools and for Sunday schools as well.

The Indianapolis Sun gives it as its opinion that this arrangement

will confer upon Mexico "what it needs most," education. "After all," we read, "Mexico to-day doubtless stands in greater need of enlightened education than of anything else—even religion." The enterprise is lauded because it proposes to give education first and evangelization last, and at that, evangelization without creed. Of course, the school will be the forerunner of the Church. The enterprise means simply that proselytizing will be conducted under the guise of education, with the aid of those who are using every means at their command to fetter or proscribe the Catholic Church, and have robbed the churches and institutions as often as an opportunity presented itself. Villa's declaration that he proposes to govern the Church in Chihuahua himself proves anew the animus of the revolutionary elements towards the Church by which these sects are profiting.

The entire plan savors greatly of bitter religious bias and embodies an accusation against the Catholic Church, which has for the past four centuries labored, to the extent of her means and the liberty granted her by successive governments, for the education and the religious advancement of the people of Mexico.

In view of the insinuation that the Church has been backward in advancing the cause of education in Mexico it may be well to recall that the first books printed in the New World were not printed by the descendants of the Pilgrim Fathers in New England, but by Catholics in Mexico City. That the first university in the New World was the Catholic University at Mexico City, which was spoken very highly of by the noted traveler, Alexander von Humboldt, is late as one hundred years ago, when many now famous American schools were still in their infancy. That there are at present numerous good schools in Mexico, a number far greater than that which the united denominations propose to open.

The statistics furnished by the Catholic Directory, however inadequate, show that there are 50 seminaries and colleges, 81 academies and 841 schools in 20 Mexican dioceses selected at random out of the total of 80. And this list does not include the orphan asylums, etc., in which children are taught. It would be only fair if the self-called saviours of Mexico were to recognize the labors of the Church for the education of the people, and if the press would realize and emphasize that the allied denominations, even if they should attain any success worthy of the name which may well be doubted—will by no means be the pioneers of education in "benighted" Mexico.—St. Paul Bulletin.

**PROTESTANTS AND THE BIBLE**

The Bible is God's own book. Many Protestants, even at the present day, use these words. Few of them can give any explanation of their meaning; fewer still any proof of their truth.

Among the Protestants who wish to be regarded as peculiarly enlightened and modern the view is that the Bible is about on a par with the so-called sacred books of the Hindus and of the Chinese. They graciously agree with the Bible where the Bible is fortunate and they are not enough to agree with them; in other cases they just shrug their shoulders and say they know a thing or two more than the people that burned old women in Salem. Even in this class there is a good deal of follow-the-leader, and go with the fashion and the fad of the passing hour. The small number who attempt the difficult task of exhaustive Biblical study wind up far away from the dogmas of the narrow little sect they started from.

As to reasons for believing that the Bible has God for its author, practically they amount to this, that Sunday school and minister and, perhaps, parents said so. There is scarcely a Protestant alive who found out by independent, personal investigation that the Bible is the Book of God. They all believe it on tradition, and mere human tradition too. They expressly deny that tradition has any value in matters of Faith, that to attribute any such value to it is mere popery. But the inspiration of the Bible is surely a matter of faith. Hence they believe in the Bible without rational ground for their belief. To be sure, the teacher, or the parent, or the minister will point out texts in the Bible itself and say that these texts show that the Bible is inspired. But belief is already gained, implanted in the mind and based on parental or other authority before the proofs are sought; and indeed the proofs are believed in just because parents or teachers say they ought to be believed in. Afterwards when the pupil grows up, he may investigate the matter for himself; in nine cases out of ten he loses his belief in the dogma of Protestant tradition, and either substitutes for it the coherent and rational doctrine of the Church, or becomes just one more up-to-date Protestant.

A large number of Protestants see no use in the Bible except as a source of texts to be twisted in mischievous ways against the Church. This suits their temperamental when the periodical attack of hereditary anti-Catholic mania seizes them. In cooler moments they may reflect and see that in their attacks on the Church they are playing the game of the infidel and the atheist; for every word they say against the Church, when traced to its source and its principle, is found to be an attack on all religion and a blasphemy against Almighty God.

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There is still another class of Protestants who try to use the Bible seriously for their own personal edification. They do not go out of their way to slander Catholics; they try to give Catholics credit for their good qualities. They are living upon the tradition of Catholic Faith which heresy could not quite blot out, even in Protestant countries. They never realize that their belief in the Bible, such as it is, is traceable originally to the Catholic Church. When they do realize this, their trial begins; for that realization is nothing less than a special call from God, bidding them return to the home whence rebel heresarchs persuaded or compelled their fathers to go forth. Many are receiving this grace. Catholics should help them by prayer, by sympathy, by clearing up their difficulties, by giving such an exhibition of Catholic principles in action as may remove the last of their prejudices. For they are not far from the Kingdom of God; and it is a privilege to be enabled to assist them in taking the last steps into it.—St. Paul Bulletin.

**A SPLENDID GIFT**

"When Bishop Aldering, of Fort Wayne, Indiana, was in New York on his way to Rome," says the Missionary, "he paid a visit to Elbert H. Gary, chairman of the board of directors of the United States Steel Corporation, and discussed with him the social and other conditions of the vast number of Catholic immigrants employed in the company's mills in the city which bears his name in Illinois, and which is in the Diocese of Fort Wayne. He explained that the only efficacious way to keep men good citizens and preserve them from the taint of Socialism was to establish special parishes for each of the nationalities in Gary, with pastors speaking their own language. This he assured Mr. Gary, he had already done, with the happy results of which he himself must be aware. Mr. Gary expressed his gratitude for this good work done by the Bishop, and handed the latter a check for \$50,000. When Bishop Aldering told the Pope of this generous act on the part of a non-Catholic, the Holy Father was greatly pleased, and ordered his Secretary of State, Cardinal Merry del Val, to have a special gold medal, engraved on one side and Mr. Gary's name on the other, to be presented to him, together with an illuminated document setting forth the reasons for it."

**CATHOLIC LAWYERS AND DIVORCE**

The question of divorce is pressing for some sort of a solution. Thinking men realize that divorce is undoubtedly the greatest evil that afflicts the social body in this country, for it strikes at the very foundation of our existence and stability as a nation. Many attempts have been made to lessen the evil but without success. The number of divorces is increasing year by year. Our legislation on this question is a disgrace to a civilized country. Its purpose seems to be to facilitate the sundering of the marriage tie.

The Catholic Church is recognized as the one great bulwark against this ever-menacing danger. Every Catholic is, or at least, ought to be, a valiant soldier in enforcing the teaching of the Church and defending her position against the assaults made upon it by her enemies. Among them no class of men can do more to make the Church's teaching on divorce prevail, than Catholic lawyers who are not infrequently solicited to procure a severance of the marriage bond. Catholic lawyers should never forget that the Church is unalterably opposed to divorce and that she never allows the complete rupture of the conjugal tie. They should, therefore, do everything in their power to uphold her hands in such an important matter. There are cases, of course, where, for good and sufficient reasons, the Church permits a separation to the extent of allowing married persons to live apart from each other; but in such cases she never grants to either party an authorization to remarry. The civil law, often for very little cause allows divorce and re-marriage.

Now an academic question may be raised as to how far a Catholic attorney, leaving aside the religious aspect of the question, may argue for a liberal interpretation or construction of the law when it gives the right of divorce to a married couple determined to secure it even though they have to go to another lawyer. Without entering upon this phase of the question, it may be said that in no circumstances may a Catholic

attorney in conscience seek divorce cases or help by argument or other inducement to secure a divorce. His duty is to advise the parties to keep out of the court. Nor may he handle divorce cases for his clients unless to state to them the exact provisions of the civil law bearing on the case. If he is constrained to take the case to court, he must not seek by particular research or eloquent pleading to secure the divorce or amplify the scope of the civil law applicable to the case. He must confine himself entirely to an exact statement of the law and seek nothing more than a literal construction of it.

A Catholic judge who tries a divorce case in a position somewhat different from that of a Catholic lawyer who takes a case for a client. The judge's duty is merely to state what the law is and to apply it strictly to the case under consideration. A Catholic judge who does this in a conscientious manner never fails to set forth clearly the evils of divorce and to deplore its prevalence. Only in this way can Catholic judges and lawyers enforce the teaching of the Church in regard to divorce and throw the weight of their influence against this ever-increasing evil.—St. Paul Bulletin.

**FRANCE**

**EFFECTS OF THE WAR**

The war has sobered the French people and brought out some of the best elements of its character. Forgetting party lines, all Frenchmen are now united in a common cause. Princes Charles and Louis de Bourbon, and Louis Napoleon, prevented by a special law from serving in the French army, has begged the Minister of War to be permitted to enlist as a private. The country is quietly determined and confident of success. The undercurrent of internal dissatisfaction and unrest, so widespread in 1870, is absent. In dealing with Germans stranded in the country, the Government has shown extraordinary consideration and reasonableness. Every facility has been given them to return home. French officials have cordially cooperated with the American Ambassador who has been keenly vigilant and energetic in behalf of our own countrymen now in France. Frenchmen show they still possess the French virtue of self-sacrifice. While their husbands and fathers are at the front, women are managing the Paris subway trains; owners have given over motor cars to the Government and the "Cruesot Steel Works" has donated 26 complete batteries of 105 millimetre guns of a new type. The batteries had been ordered by a foreign Government, and the company is ready to pay indemnity for non-execution of contracts to the extent of \$3,000,000.

But the most consoling feature is an unexpected revival of religion. Soldiers departing for the front crowd the confessionals. Thousands have had their marriages revalidated and blessed by the Church. Cardinal Amette was loudly cheered when, at the anniversary Mass, in the Madeleine, for the cuirassiers of Reichshoffen he addressed and saluted the tattered flags of the regiment.—America.

**HILAIRE BELLOC ON THE WAR**

"The root of the war," is discussed in a striking article in the current issue of T. P.'s Weekly by Mr. Hilaire Belloc, who asks the question: Is it a war of defence against Prussian atheism? After premising that the root of any human action when it is highly defined and deeply founded is religion, he concludes that at the root of this war lies the Prussian creed, which is Atheist. The fundamental characteristic of Atheism, he defines, as not the formal denial of a God, but the denial of indifference to the divine effect in mankind, hunger and thirst after justice, pity, a sense of honor; when calculation if set first and a general sense of humanity second, when one depends on the blind sequences of certain known material causes as sole allies, when the normal impulses of mankind are regarded as direct inducements to the achievements of one's ends. In this sense Prussia has long been Atheist. There has long been a tendency to look lightly on the violation of neutral territory, but such thoughts have hardly taken growth in men's hearts save in Prussia. "And now," says Mr. Belloc, "we are about to see whether this denial of ultimate sanctions, this anarchy or emptiness of morals, is compatible with military power. . . . The chief lesson of the war will be, not some strategi-

cal, technical, or material test—but whether the native western conception of right and wrong (I believe it to be not western, but eternal) can be defied." He then considers the policy that led up to the war, which many call calculated; and so regard the war as premeditated; but Mr. Belloc would rather call it "an attempt to do ill and yet shirk the consequences; rather the calling of a bluff than a challenge accepted." He considers that the threat of producing a universal war was deliberately made by Austria at the instigation of Prussia, in the expectation that Russia would be too weak to reply. As to the result of the war, he declares that on it "the whole international future of Europe depends." If the aggressors are successful, the whole European conception of national rights has gone. If they are defeated, we shall have a rather strictly regulated European community of nations, not highly armed, more numerous in its units, the smaller nations rehabilitated, and our decent populations at ease again.—The Tablet.

**TRADE AND RELIGION**

Inordinate desire for wealth is a greater curse than wealth itself. The former is by its very nature sinful, while the latter, though usually ruinous to the soul, becomes so by abuse only. There are many men fairly obsessed by lust for money. They dream of it, talk of it, sin for it. It is their life; it dominates them, rules their very action, closes their eyes to all that is noble and hurries them off to join Dives in a plea for a drop of water for their parched lips. Such men are beyond the influence of a warning. They are inhuman; the voice of man has no meaning for them. The click of gold alone awakens a response in their sordid souls. They can be left to their base passions and to the demons. Eternity alone can teach them a lesson. It will do so. There is another class of men not so hopeless as the former. A shred of self-respect is left in them. They have some hope of heaven; some fear of hell. They are in a bad way though. They have succeeded in dividing their souls into two compartments, one for God, one for trade. On Sunday they open God's compartment. The result is a psalm and a hymn or two. At the fall of Sunday's sun that compartment is closed. The second is made ready for Monday morning. Trade and the demands of trade rule the soul. The religious man of yesterday becomes the canny buyer and seller of today, who is not above practices indefensible in the forum of a true conscience. Many Catholics are numbered in this class. They, too, have learned the ways of worldly wisdom. They have caught some of the spirit of Mammon. Their week-day practices are inconsistent with their Sunday professions. Some of them are not above turning a penny at the discomfort of Mother Church. They are doing the very thing that we condemn in our enemies, selling anti-Catholic literature. Their defence is "trade." Thirty pieces of silver. The retort is "crime," another betrayal of Christ. Such men are in a parlous state. Their fate is in the balance. Their bowels may gush out, or they may be saved, yet so as by fire. Repentance may come in the end. They have a little faith left. Not much it is true; and their sense of honor and manliness is less than their faith. They are bowing before an idol. Before long they may be prostrate before it. Then they are lost. Dives will have new companions. The world will sneer and laugh a hollow laugh. Another soul is ruined.—America.

**A SOVEREIGN CHURCH**

Pregnant are the words of Von Hartmann, author of the Philosophy of the Unconscious. "Knowing Protestantism he says: 'If there should really be a church which leads to salvation, no matter how, then at all events I will search for an immovable sovereign church, and will rather cling to the Rock of St. Peter than to any of the numberless Protestant sectarian churches.'"

The great positivist Harrison peaks of the Church as the most permanent form of Christianity, compared to which "all forms are more or less perversions or transitional and morbid and sterile offshoots." And, says Mathew Arnold speaking of divisions as alien to religion: "I persist in thinking that Catholicism has from this superiority, that is, unity, a great future before it; that it will endure while all Protestant sects dissolve and disappear."—St. Paul Bulletin.

**SOME SHAKESPEAREAN EXPRESSIONS**

Shakespeare's influence is shown by the extent to which his phrases have become incorporated into our language. Among these are "bag and baggage," "dead as a doornail," "hit or miss," "love is blind," "selling for a song," "wider world," "fast and loose," "unconsidered trifles," "westward ho," "familarity breeds contempt," "patching up excuses," "mystery makes strange bed fellows," "to boot," "in trade," "short and long of it," "comb your head with a three-legged stool," "dancing attendance," "getting even" (revenge), "birds of a feather," "that's flat," "Greek to me" (unintelligible), "packing a jury," "mother wit," "killed with kindness," "mum" (for silence), "ill wind that blows no good," "wild-goose chase," "scare-crow," "row of pins" (as a mark of value), "viva voce," "give and take," "sold" (in the way of a joke), "your cake is dough." The girl who playfully calls some

ing a young woman who had rather an impatient Western temper when provoked. She had testified that she had seen the defendant "shy" a book at the plaintiff.

The lawyer seized the word. "Shy? Shy a book? What do you mean by that? Will you explain to the court what the word 'shy' means?"

The girl leaned over the desk beneath the witness box, picked up a law book, and threw it so accurately and so forcibly at the lawyer that he had hard work to dodge it.

"I think the court now understands the meaning of the word 'shy,'" said the judge, gravely. The girl was allowed to finish her testimony.

Next to a too sharp witness, the opposing lawyer dreads one sufficiently simple-minded. For instance: A horse from a livery stable died soon after being returned, and the person who hired it was sued for damages. The question turned largely upon the reputation of the defendant as a hard rider.

A witness was called—a long, lank stable boy.

"How does the defendant usually ride?"

"A straddle, sir."

"No, no," said the lawyer. "I mean, does he usually walk, or trot or gallop?"

"Well, said the witness, apparently searching in the depths of his memory for facts, "when he rides a walkin' horse, he walks; when he rides a trottin' horse, he trots, and when he rides a gallopin' horse, he gallops; when—"

The lawyer was now angry. "I want to know at what pace the defendant usually goes—fast or slow."

"Well," said the witness, "when his company rides fast, he rides fast, and when his company rides slow, he rides slow."

"Now, I want to know, sir," the lawyer said, very much exasperated, and very stern, "how the defendant rides when he is alone."

"Well," said the witness, very slowly and more meditatively than ever, "when he was alone I warn't there, so I don't know."

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youth a "milkop" is also unconsciously quoting Shakespeare, even "logger-head" is of the same origin. "Extempore" is first found in Shakespeare and so are "almanacs," Shakespeare is the first author that speaks of "the man in the moon," or mentions the potato or uses the term "eyesore" for annoyance.

The darkest shadows of life are those which a man makes himself when he stands in his own light.

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