BER 7, 1905.

ct, facing her hus-, who dropped his a sharp, low word

nt enjoyment of the persons claim, from to be your former Taey are fools, uillotine is not for e about the table that would she do? I, to lie in his face, save the two she a falsehood? Her

er, hope and love in n her child's pres-his life? It would isband and my son," voice. There was immediately around criss came from the agere started and o her eyes. "The has destroyed us!"

him, and laughed. " he said, sole Regulus," cried the

the shout.
" he said, half mocked you to live. If dded, in her ear, "I nan would not have are too rare a crea-with your husband ay will be made for

Regulus!" the mob rderers in the court-

she passed with her de Lac Joselle died, the lawyers found, quest of perpetual of Fernard de Bru-

lotine with the Dake an recall one good

inusual memory," he ice Francis Egan in

ATING BY MONKS IDDLE AGES.

olumbian prints and T. G. Dickinson, Methodist minister, ate to the monks of

ge of discovery, and pon the things that nd up to-date, as we our residences and to find them heated t water. Those who ag apparatus usually er system and tell us ethod and the best. d there is great comse the modern men of

some of our readers ago hot water was purposes. The story will tell it as I cut it able history not much

elfth century, when rch was a unit, the ed in Iceland, and in of Greenland and bus infidelum. This the diocese of Green-ed at his post; and ecceded him in 1124. succession of Bishops de Andreasson being and then the early disappeared from the

founded by Eric the ery was erected and bleus, which in English iars from Norway and ame to visit it. It hill "which vomited and Etna." There not water spring near conceived the idea of water; and by means conducted the hot conducted the not boiling spring into

ldest weather. This into their kitchen hot enough to boil they made covered eds, and heated them and raised fruits, herbs at grow out of s. Humboldt tells us s were constructed by as in the Dominican

right when he said. g new under the sun." lds of the cross were vere states has blazed the way the islands of the seas porting missions she d in our day as of old.

ogne in the thirteenth

made for the jewel, not casket. So the body soul, not the soul for e jewel is of far more se, so the souli; of far its earthly tabernacle and only as the body it useful.

ng thoughts havir is full of a kind onder if it may not be nas been by our side dewy fragrance from the he passed back to IGNOMINIOUS MALICE OF BIGOTRY IS

AN INFAMOUS RACIAL DISHONOR, In relation to any religious creed or In relation to any rengious creed or race whatsoever American bigotry is a paradox, says the New York Freeman's Journal. The flag of freedom is dishonored by it. American bigots are not patriots, but national deserters in spirit—traitors to the graditions and these representing the glory and hence

not patriots, but national deserters in spirit—traitors to the araditions and ideals representing the glory and honor of the republic.

Then, since bigotry in any case cannot be less than a mocking disloyalty to national principles, what shall be said of its activity, under the Stars and Stripes, against the faith and Church of the Catholic discoverer of America; of the first explorers of the continent, to whose devotion the names and records of the early sectlements bear historical witness; of the memorable colony whose grant of religious liberty virtually established freedom of worship in America? What shall be said of its incredible stand against the loyal and devoted Irish race whose heroic sons recruited Irish race whose heroic sons recruited the ranks of Washing on, won many a victory in the civil war, and even to-day are devoting their youth and strength and valor to the service of America's

army and navy?
The base ingratitude, the unspeakable folly, the ignominious malice of bigotry in these sacred associations would be indeed an infamous racial dishonor, a national perfidy cryit g for vengeance upon a renegade country and traitorous people, were not this morbid and abnormal sentiment too flagrantly incongruous and irrational to rise to the dignity of a wrong worthy of retribution. In the frienzied pursuit financial prizes modern America is losing more than the grace of fine senlosing more than the grace of one sensitiveness to the obligations of nobility. It is losing, at least transiently, its saving some of humor; else, in the rise of au anti-Catholic and anti-Irish

spirit in Columbia, it could not but recognize the irony of a national farce.

recognize the irony of a national farce. The petty prejudices commonly characterizing the New England Puritan appeal to the toleration and pity of the broad-minded American. Psychological and physical science demonstrate that much must be forgiven the victims of heredity. The brand and sear of the fanatical fires of the New World's first religious perspection, tragically satir religious persecution, tragically satir izing the precept of the divine right of religious liberty, are the spiritual and intellectual birthmarks, even unto present generations, of the posterity of Plymouth Rock. But north, south and west have no excuse under heaven for assimilating or affecting an evil which neither heritage nor environments has thrust upon them, and which is irreconcilably alien to the national atmosphere. Hence the periodical manifest-ation throughout the country of religious or racial prejudice against the Catholic or Gael would arouse our just ire were not its crass absurdity a resistless appeal to the Celtic humor which takes the ridiculous seriously when Tragedy treads upon the heel of Comedy!

A time was, and not a very long time A time was, and not a very long time ago, when in the imbeeile gullibility accrediting the "terrible revelations" of "ex-priest" or "ex-nun," whose "cloister" and "convent," with monotonous certitude, contessed itself barroom or brothel, in the lilliteracy sanctioning the unscrupulous revival of ignorant and malicous calumnies originally disproved to the satisfaction of the intelligent, but perpetually serving ally disproved to the satisfaction of the intelligent, but perpetually serving as the sensational prop of the false and hypocritical Christianity of crumbling churches and tottering pulpits. We be-lieved that the unconscious self-satire, the vulgar comedy, the brutal humor of bigotry, had exhausted their resources for our contemptuous amusement. But that we underestimate their clownish capacities for comicality is made evicapacities for comeanly is added to by the advertising columns of the current press, wherein the landlords and landlaties of obscure summer re-

of No Man's Land, hereby make weldome to the corn-husk bed of the country boarding house, and the salt fish try boarding house, and the sea, all Americans and Protestants (sic) good for \$5 weekly, per adult head! Children, Irish and Romanists, beware of

For us of Catholic tradition and of For us of Catholic tradition and of Irish ancestry—what though the most exclusive courts had salons of Europe, what though the republic's executive houses and halls of social state, impose their honors of fete and feast, of hospitality and entertainment upon hospitality and entertainment upon representatives of our race and creed—the Cape Cod claim, the New Jersey mosquito, the "native" Knownothing, whom Christianity and Columbia alike

disowns as sons, will not of us!
Go to! O grand old faith of apos
tolic history! Go to! O ancient Gælic race, with thy incomparable records of famous heroism, of profound erudition, of classic art, of true and tried sub in ity of virtue! Go to! even thou, O noble President of our great republic, with thy vote for a Gaelic chair, thy friendly hand to the Sons of St. Patrick and thy national and paternal preferences for survival in posterior genera tions, versus barren extinction! Make ye way for race suicide, race war and religious persecution, under the Star Spangled Banner of the land of the free, under the light of the home of the

brave!
Human comedy, social burlesque, political satire, yes! But likewise national shame and dishonor! A truly patriotic American press would scorn to touch the defiling pitch of such un-American advertisements.

What is the explanation of the exist ence of this bigs by in America? What

ence of this bigg try in America? What is the secret of its survival in the present progressive day of broad culture universal education? Of the fame of the Irish in every sphere open to honorable and triumphal talents?

Duly allowing for the bitter though Duly allowing for the bitter though
an availing opposition of the gates of hell, for the conflicting religious and hell, for the conflicting religious and racial predilections and prejudices of racial predilection sand prejudices of racial predilection sand prejudices of racial predilections and prejudices of racial predilection

plete measure; and while the greatest guilt, is the bigot's dishonor, minor fault lies at our own door!

In the happy-go-lucky spirit which is the Gael's blessing at home, but his curse abroad, we have taken this country as we found it. We have drifted with the tide, when we should have striven against it. We have been pacific and "resisted not evil," when justified resistance was our higher duty. We have ignored too much, and re-sented too little. We have conciliated when we should have challenged!

Our religious loyalty has stopped short of religious zeal. We have worn the green on our hearts, and carried it in our hands; but our heads have not served it by intellectual assertion of our traditions, our ideals, our convic-tions. We have not always sustained a representative press, to refute and call to account a press heedlessly or deliber-ately misrepresenting us. We have ately misrepresenting us. We have pushed our vote, but dawdled with our social apostolate, content to follow where we were morally bound to lead. We have resented insult, but we have not avenged its injury. To use the Roose veltian word in an ethical sense, we have failed, collectively and individually, in strenuousness!

In strenuousness!

The specific weapon in our hands by which bigotry in America can be forced to yield its ground, is the great American dollar! It is a weapon dealing its death wound not in attack, but in retreat. When the stock of higher sinks treat. When the stock of bigotry sinks below quotation point, it will be disqualified for the national exchange. disqualified for the national exchange.

Bigotry stands for nothing that it is not our gain to lose! It represents the unworthy, the ignoble survival. Take its measure in the mirror of public opinion—test it by the touchstone of the common verdict. The moral sense of the world long since conceived that in the restricted personal and local signification bigotry stands for spiritual obtuseness and pettiness, for dense or invincible ignerance and the obduracy of it — for intellectual paucity! It of it - for intellectual paucity! It stands for the crude, complacent convictions of an inferior human, an un-developed social order suited only for vulgar heredity and commonplace en-

THE NEW YORK HERALD AND "ROMANISTS."

The New York Herald has undertaken editorially to persuade Catholics that they are not justified in objecting to being called "Romanists." It reads a being called "Romanists." It reads a lecture to Father Duhigg, of the Brook-lyn diocese, because he has criticized the wife of Millionaire Mackay, James Gordon Bennetts' partner in the Com-mercial Cable Company, for having applied an offensive nickname to Catho-lice. The proprietor of the New York applied an offensive nickname to Catalo-lics. The proprietor of the New York Herald was born and reared a Catholic, and, therefore, he should know exactly the character of the insult embodied in the opprobrious epithet which Father Duhigg denounces and which Mr. Bennett's hired man in New York

It is many a day since the New York Herald was taken seriously on any subject. A story is told of an interview between General Benjamin Butler and his nephew, a journalist who was lying prostrate on a bed of sickness after hav ing passed through a severe illness. The uncle was condoling with the stricken nephew and expressing his fears about his future, as the doctors had predicted that even in the event of the sick man's that even in the event of the sick man's restoration to physical health his mental faculties would be so greatly im paired that he would be incapable of performing intellectual work of any kind. "In that case," asked General Butler, "what will you be able to do to earn a living?" "Don't trouble yourself about my future, uncle." was yourself about my future, uncle. "was the nephew's reply. "I shall be able to write editorials for the New York

and landladies of obscure summer resorts of America disport themselves for the merriment of good American readers.

Mr. Nobody of Nowhere, Mrs. Backwoods of Beyond, the Misses Snipkins of No Man's Land, hereby make well
Merald. "

An article which appeared the other day in the New York Herald entitled two Masters."

Mammon as opposed to God means this world—its riches, its honors, its writer of it arraigns Father Duhigg for world—its riches, its honors, its pleasures. And so these are the two doing what every loyal Catholic would masters: which shall we serve, or better, which should we serve? Should have done in similar circumstances. A person who would stand by and hear his family—his mother, his father, his brothers and his sisters—classified under an opprobrious term and not resent such an insult to all he holds dear would deserve and would have the con would deserve and would have the contempt of all whose good opinion is worth having. We Catholics are members of a family established by Jesus Christ Himself. This spiritual family embracing persons of all races and of all nationalities and extending over the whole world, is the one link that binds humanity together. Jealous as we should be of honor of our own family in the natural order, we ought to be still more sensitive in reference to everything affecting the great religious everything affecting the great religious family to which it is our supreme privilege to belong through God's mercy.

The hired scribbler of the New York

Herald cannot understand Catholic sentiment in this matter. He probably was instructed to write something in defence of Mr. Bennet's partner's wife as against the Catholic priest who had called her attention to her insulting use of the word "Romanists" as applied to Catholics. The way in which he carried out his orders shows that Gencarried out his orders shows that General Butler's nephew was right in his estimate of the mental qualifications needed for the writing of the New York Herald editorials. How logically he argues will be seen when it is stated that his argument condensed amounts to this: The Methodists do not object to being called Methodists, therefore Catholics should not be offended when they are contemptuously referred to as Catholics should not be offended what they are contemptuously referred to as "Romanists." For a good sample of the non sequitur commend us to this. Lest we may seem to do an injustice to the New York Herald man, we quote his own words. Listen to this journalistic Dogberry: "Whatever may have been Dogberly: "Whatever may have been the case in earlier times, no opprobrium now attaches to such denominations as Romanists, Methodists or Quaker. * * In common usage such designa-tions serve merely to classify various religious bodies in well defined cate-gories. In this sense 'Romanists' is

bigotry as it survives and revives to the wiseacre who wrote this that Cath-day is still unaccounted for in com-olics, unlike Methodists, object to the olies, unlike Methodists, object to the designation he would saddle upon them Centuries before Protestantism ever came into existence all who professed spiritual allegance to the Catholic Church were known as Catholics and still continue to be so known. Protestant bigotry and harred try in vain to rob them of this glorious name by sub-stituting for it "Romanists," which Catholics regard as an insulting nick-name having its origin in the desire to rob them of an appellation that has

ome down to them through the ages. The New York Herald scribbler, with the assurance born of his own ignorance, declares that "Romanists is unobjecdeclares that "Romanists is unobjectionable," and proceeds to warn Father Dubigg and all Catholics not to resent the insulting term flung at them if they would not stir up Protestant wrath. He farnished us with the measure of his mental stature when he indulges in language like this:

"Americans as a people are too essentially practical to waste time over the subtleties of theological terminology and, being in an overweiming majority Protestants, they will claim the right, in spite of Father Duhigg et al., to designate Roman Catholics as Romanists if they chose to do so, just as the Roman Catholic minority may assert its right to style Protestants heretics. It was injudicious for Father Dubigg to attempt to browbest some one not under his spiritual tutelage. At present Profestants and Romanists in the United States work together harmoniously for the common weal, and if they ever get at loggerheads it will be because purblind priests of the Father Duhigg type will have succeeded in ranging them

into hostile opposing armies."

Let us for a moment consider the line of argument here adopted. The line of argument here adopted. The Protestants, we are told, are a majority in the United States, and therefore, they are within their right in applying to the minority any names they please, however offensive they may be to the latter! To quote the words of the New York Herald man: "Taey (Pro-New York Herald man: "They is suite." New York Hersid man? They (116 testants) will claim the right, in spite of Father Duhigg et al. to designate Roman Catholics as Romanists if they chose to do so." The one who penned these words has no need of giving extense. pression to the wish of his prototype, Dogberry: "O! that I had been writ down an ass." He writes himself down an ass when he declares that the majority rule justifies applying an effensive nickname to millions of Catho-

lic Americans.

To emphasize his lack of brains he tells us that Catholics who will not entells us that Catholics who will not en-dure patiently insult and maintain absolute siler ce when a slur is cast upon their religion will be held respon-sible for ranging "Protestants and Romanists" into "hostile opposing armies." In other words, we must not say so much as booh, if ignorant bigots insult what we esteem dearer than life itself.

than life itself.

The New York Herald cannot be congratulated on the manner in which its hired man has carried out his orders to defend Mrs. Mackay's use of the word "Romanist" in speaking of Catholics.

—N. Y. Freeman's Journal.

WEALTH AND WORLDLY HONORS.

SERMON BY BISHOP COLTON. Last Sunday morning Bishop Colton was present at the Cathedral and de-livered an eloquent sermon, which we

reproduce in full: "No man can serve two masters.
You cannot serve God and Mammon." These words of our Divine Lord are meant for our guidance, and if heeded will save us from making the mistake which so many do, namely, of trying to serve their God and this world at the same time, which is to attempt the impossible, for they are directly opposed to each other, in spirit and in purpose. Each is striving for the mastery, and as our Lord says, "No man can serve

we serve God Who created us, re-deemed us, and Who wishes us one day to reign with Him in heaven, or should we serve the world which God made for our place of abode for the few years of our temporal existence—this with its pride and conceit, its follies and foolish and often sinful pleasures, its laws and fashions, its vanities and The world did not make us, it has no claim on us, it was made for us, and we are its master. God alone has the right of mastery over us, and so between God and the world, the one rightfully claiming one service, the other unjustly demanding it, there other unjustly demanding it, there should be no hesitation upon a Christian's part. We should serve God and spurn the world, nor should we think we can serve both at the same time, for that is not possible, for our Lord says we cannot serve God and

man.
What do these two masters ask of their followers? God asks the fulfilment of ten short commandments, clear and distinct in their requirements, and promises for their fulfilment the happiness of heaven. The world exacts obedience to a thousand commands obedience to a thousand commands ever varying and corfounded, just as the whims and caprice of its leaders run, and all it can offer is the pleasure of life and the glory of these few mortal

years.
God says through our Divine Lord, "Take My yoke upon you; for My yoke is sweet, My burden light," and they who comply find a peace and a joy unspeakable. The world says, come under my sway and you will know the delights of sense, you will be free from rule and can follow the bent of your passions. And they who respond to And they who respond to passions. the invitation find themselves enslaved by the thousand exactions of society; they meet disappointment in striving to gain its favor for it is faithless and inconstant, and the senses, instead of being gratified by forbidden indulg-ences, are plunged into misery and

world whilst wishing to serve God, our Lord warns us to beware of its spirit, its pride and its follies, its entice ments and snares. Or soon we will grow lukewarm towards Him and gradually fall away altogether, for "no man can serve two masters."

That every Christian has this tempta-

tion to confront and overcome, is self-evident, and our Lord warns us to not be solicitous about the things of this world—" what we are to eat, or what we are to wear," lest by an undue effort in this regard, we gradually be come taken up with seeking material things and neglect spiritual things, altogether. How often we have seen men who in their youth had but little of the world's goods and were content, and who served God and kept the reand who served God and kept the requirements of religion, approached the sacraments frequently and did everything that a good Catholic man should do, who, by giving away to a desire to have more of this world's goods and to share more of its spirit of pleasures, little by little fall away so that finally from being lukewarm they become indifferent, and from the faith passed into infidelity; and all this because they were so solicitand all this because they were so solicit ous about the things of this life from which they would soon have to pass

away.

"The love of riches," St. Paul says,
"is the root of all evil." Pride,
avarice, lust, all the deadly sins spring
from it.

Man, of course, must labor for a livelihood: it is his lot. But he must not make it the first and only thing in life. There is another business besides that of daily traffic and that is, as St. Luke says, the business of saving our souls. God wishes us to look to our salvation above everything else, and so our Lord's words, "Seek first the kingdom of God words, "Seek first the kingdom of God and His justice, and all these more material things of everyday life will be added thereunto in sufficient quantity." God will not fail us. He has given us life. He will supply the needs of life. He looks after the flowers of the field and the higher of the sir. Much more and the birds of the air. Much more, our Lord says, will He look after us

and provide for us. We are to use moderate efforts in ob we are to use instead each at the staining what we require for our temporal well being, and God will in His good ness and bounty bless our endeavors and supply us with what we need. In all this we must be mindful of His rights over us and give Him the homeon that is His due. We must, in a age that is His due. We must, in a word, give Him the homage of our hearts word, give the the honges of warding and acknowledge His supreme dominion over us, and then with confidence ask Him to supply our needs—"Give us this day our daily bread"—and then not be unduly anxious for the morrow, for sufficient unto the day is the evil for sufficient unto the day is the evil thereof. To morrow may never come. But be anxious for our souls, which may be required of us before another day, and thus live always from day to day, seeking the kingdom of God and His justice, knowing that if we are faithful to this. God will be faithful to His part and all the material and temporal things that we need or that will poral things that we need or that will be good for as will be added thereunto.

It is not riches that can make happ ness in this world, for we see that som who have most wealth are now trying to rid themselves of it and are asking others to receive it from them. Great riches are a curse instead of a blessing nd will prove the ruin of those possess and will prove the rule of these possessing them, unless they share them with the poor and afflicted, the widow and the orphan, and help to better the condition of their fellow beings. Let the rich heed the divine warning. "It is hard for a rich man to enter the king-dom of heaven."

dom of heaven."

And as for this world's honors, and which only the few can have, are they not so many stumbling blocks to the soul, by the pride they promote? And as for worldly pleasures, are there anything more dangerous and sure to lead to ctornal rules since one is drawn to eternal ruin, since one is drawn into them more and more from bad to worse, as they weaken the will and in-

the pride of life. Let us have no other master than God and serve Him in gladness all our days. Let us cast cur bur-dens on the Lord and He will nourish us. Let us put our trust in Him. He will not confound us. Let us say with while the apostle: "The Lord ruleth me. I shall not want," and the same St. Peter exhorts saying: "Castall your anxiety upon Him, for He careth for you." Thus we will be living for heaven, and as a true Christian should, and not for the world of the world lings and pagents. the world, as the worldlings and pagars do. We will be at peace, because we will have the freedom of God's children in our hearts, and this peace will in crease with our years for it will be the sign as well as the preparation of eter nal peace with God. Amen.—Catholic Union and Times.

CONCERNING HEAVEN.

A few words concerning heaven Heaven is the eternal home of the saints and the angels, the possession of God Himself for all eternity. It is the reward of the just; the attainment of man's last end, God.

Its glory and joys are beyond our conception. Perhaps this is best shown by St. Paul, who says of it: "The eye hath not seen, nor the ear heard, neither hath it entered into the heart of men, what taings God hath preparel for them that love Him." Again, in Revelations, chapter 21, verse 4, we read, God shall wipe away all tears from their eyes, and death shall be no more; nor mourning, nor crying, nor sorrow, shall be any more, for former things are all passed away.

The lives of the saints and the deaths of the martyrs admonish us to strive for its possession. To restore to us this lost heritage the Son of God became man and suffered death upon the cross. Nothing more should be required to show us the necessity of securing it. Our Lord and Saviour Jesus Christ has pointed the way. Nothing remains for us but to follow it; if we do, heaven is sure to be our reward.—Church Progress.

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HOLY ROSARY MONTH.

The Month of the Angels is consecrated in a special manner to the honor of Mary, Queen of Angels, and the ros-ary is the appointed prayer. There is ary is the appointed prayer. There is something fittir g in the harvest month of October being given up to the Queen of the Holy Rosary—besides the fact that the month begins with the feast of the Rosary, for it serves as tribute of our gratitude to our Blessed Mother to the graces we have prequent through for the graces we have received through

her loving care.

As in October we garner in the fruits of the harvest and give thanks to our Heavenly Father who bestowed them on us, so in the same bountiful month we treasure up in our souls an innumerable number of graces and legislating which we receive at the in-

blessings which we receive at the instance of Mary's prayers.

The autumn season is overflowing with devotions in her honor. The feast of her Nativity, feast of the Holy worse, as they weaken the will and increase the passions which it soon is made helpless to subjugate?

Away, then, with the world and its spirit which, in its final analysis is nothing more than pride and sin of every kind, the concupiscence of the eyes, the concupiscence of the flesh and the pride of life. Let us have no other the pride of life. Let us have no other the pride of life. sire of Holy Church to teach her children love for and gratitude to Mary, Mother of God, for all the countless

favors she gains for them.

The chief way to pray to her is through the rosary—which she herself established. It is a most efficacious way to pray, combining as it does oral and mental prayer. It is the custom of pious souls to say a third of the rosary daily, as it is the rule of all religious, and wonderful are the fruits that it produces. As every prayer is heard, since God has said, "Ask and you shall receive," so peace of mind, tranquillity of soul are in a special manner the fruits of saying the rosary. favors she gains for them. manner the fruits of saying the rosary. -Bishop Colton in Catholic Union and Times.

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