UST 29, 1903.

ght she had caught hasing a butterfly, luring. She heard it did not lay aside ten her father and ear her, she said in way: o play, and when I

ot seem so dark. ONTINUED.

PRESENCE

dard and Times. four Lady of Mercy
Lower L

saw the Holy City, , prepared as a bride

great voice from the Behold the Taberh men; and He will and they shall be His I Himself with them God.'" (Apocalypse

information concernreligion often leads ethren to regard our unmeaning ceremony, eads them to regard hing unworthy of the et and impress the superstitious

do not understand i language. As the tongue often excites a titter of ridicule out do not understar ur worship often pro ants, if not a sn atholics who. think, are laboring on that we are, through offering a reason

annot make ridiculous to those who under-rongest, clearest, most of human thought; so ere pity on the one percilious contempt on ose who do not under-n can rob our worship orth, of its deep signi an divest it of the power the profoundest acts of tion while it offers to of the heart in unison oblation which is alone

non-Catholies are perreligious rites have no I value than to attract oo credulous people is lge our worship by their hey fail to perceive that ing in our religion is rent from what it is in testant worship, cereempty signs of sacred e, but are simply emwitness them. Hence everything in the Pro-is done and said that it ad heard, and above all as to attract, instruc the people. In doing monies serve a commend-No fault, therefore, is object of their cerely objection to them is o this far, but that they

at study, however, nd ear and to touch the stant worshippers often make ludicrous mistakes heir religious functions. "as having described t eloquent prayer ever whom, think you? To t eloquent prayer ever Boston audience!" Now tongue or rather of the or to insinuate that their of offered to God; for we at the minister's praye to a Boston audience in all who heard him to and, moreover, we de-hat the prayer of every whether Protestant, Jew receive a favorable hear-Throne of Grace while is not quoted to reflect on, it is quoted to fix aton, it is quoted to fix at-fact that their ceremone people alone, and that value apart from the effect

n the people. stake as that just quoted made in describing Cath-for the people play no t part in it as they do in Our prayers are offered od, and they lose none of when the peeple do not e language in which they when the people do not

worship our religious essential value apart from evotion they arose in the would have this essen-r churches were shrouded so that the people could Il the people assisting at lind and deaf or if there

e in the church.
o not only symbolizes spirnd graces, but is very emnd graces, but is very en-hem. The sacrament con-graces which their cere-and explain. In Baptism, the outward washing with orth the cleansing from sin ace of baptism effects in a worthy recipient of that In the Sacrafice of the se ceremonies non-Cathoexception, is offered the those death on the ated in that august rite. remonies of the Mass in centrated a people's loving

adoration, are primarily directed to God, have the promotion of His honor and glory as their great object, and they excite the devotion of the people towards God because He manifests Him-

self to the people through them.

As well, then, might the charm which holds men entranced as they gaze on the beauties of the rainbow be attributed to the raindrops and denied to the sun which paints the raindrops in colors of living light, as for men to talk of the dazzling splendor of a gorgeous ritual attracting us Catholics to our churches, as holding us captive during our worship, while these men ignore the Presence of Him Who gives to those rites their substance and meaning and lends to them their charm. KEY TO UNLOCK THE TREASURES OF OUR CEREMONIAL.

The doctrine which shows that our

worship is more than mere empty form, which serves as a key to unlock the treasures of our ceremonial is the Real Presence of Jesus Christ in the Sacra-ment of the Eucharist. Our Divine Lord in the Holy Sacrament is the soul which endows our worship with life and intelligence; He is the centre around all turns : He is the point to which it all converges; He, in a word, is the Sun of Justice Who has not only called these rites into existence to promote His own honor and glory, but Who also in acknowledgment of the adora-tion received through them in turn sheds through them the splendors of His own admirable light.

It is, then, no strain of music, no tinsel of vestment, no pomp of ceremonial which attracts us to our churches, which holds us captive in them. No ! For us Jesus in the Blessed Sacrament offers the same attractions, commands the same reverent attention, elicits the same humble adoration, and it matters not to us whether we assist at His worship amid the poverty and simplicity of an Indian chapel or assist at it ity of an Indian chaper of assist at 16 amid the wealth amd grandeur of a stately cathedral; it is Christ in the Eucharist who holds us captive, and it matters not to us whether He is worther the stable of table of the stable of the stable of the stable of table of the stable of table of ta ed amid the squalor of a stable as shiped amid the squarer of a stable as at Bethlehem by the lowly and illiter-ate or as afterwards when offered gold and incense He is adored by the high-born and learned, by kings and wise

To the eye of faith, then, every Catholic church is in truth and very deed a house of God upon which angels gaze as rapturously as they did on the stable of Bethlehem the first Christmas morning; every Catholic altar is another Calvary on which Jesus is daily immo-Calvary on which Jesus is daily immo-lated in an unbloody manner; and it can be said of every church in which the Blessed Sacrament is reserved: "The Lord is in His holy temple, let all the earth keep silence before Him." We can, then, in the words of the text, say of this Church: "Behold the tabernacle of God with men; and He will dwell with them; and they shall be His people; and God Himself shall be

That this picture of a Catholic temple may not seem to be the creation of fancy, permit me to show you, to prove to you that the Real Presence of Jesus Christ in the Eucharist is as clearly and as certainly apprehended by Catholics to-day as was of old His divinity when the Centurion, enlight-Christ's miracle, cried out "Lord, I am not worthy that Thou shouldst enter under my roof;" as when in answer to Jesus' question:
"Whom do you say that I am?" Simon
Peter exclaimed: "Thou art Christ,
the Son of the living God!"
When of old Jesus entered the
Temple of Jerusalem, His divinity
concealed under the veil of His humanity, His mighty works disclosed His

y, His mighty works disclosed His finger of God in His miracles pointed Him out as the Son of God; so now when He enters our temples, His divinity and humanity both concealed under the Sacramental veils, His own unerring, unmistakable words declare Him to be really, truly and substantially present under the appearances of bread and wine. And this is the reason of that faith which is

On the very night He was betrayed, wishing to fulfil all the types of the Old Law, wishing to leave us that pledge of His love of which the paschal lamb and the manna rained from heaven to the Israelites were only shadows and figures, and as the sub-stance is infinitely more than the shadow and the reality more than the figure; wishing, then, to leave us something infinitely better than the paschal lamb and the manna, the Gospel tells us that Jesus took bread into His sacred and venerable hands, and raising His eyes to heaven, blessed it, broke it and gave it to His disciples, saying:
"Take ye, and eat: This is My Body."
In like manner with the chalice, saying:
"Orink ye all of this, for this is
My Blood of the New Testament which
shall he said for many wate the semishall be said for many unto the remis-shall be said; (Matt. xxvi, 26-29.) Thus, as the Catholic Church teaches giving us to eat, under the appearance of Bread, that very Body which was crucified for us, and giving us to drink, under the appearance of wine, that very Blood which was shed in the remission

of sins.
" Now the Catholic doctrine of the Real Presence cannot be more fully stated nor more accurately described than in these words by which Christ in-stituted the Sacrament of the Eucharist. This doctrine cannot be stated in fewer, in plainer, in stronger, in more unmistakable words than these words of Jesus Christ: "This is My Body. This is My Bood." To believe the doctrine of the Real Presence we the doctrine of the Real Freehead of the Near only to believe the words of Christ; as Cardinal Wiseman says, we have only to say: "Amen," to say: "Yea, yea," to what Jesus Christ says; Yea, yea," to what Jesus Chord! clarest it to be Thy Body, we believe it to be Thy Body; because Thou declarest this to be Thy Blood we believe it to be Thy Blood."

No argument, no commentary, can make the testimony of these words clearer, stronger, any more than any light, outside of itself, can prove that the sun The true meaning of these words shines for thin their own simplicity, their own clearness, their own light. To try to make their meaning

plainer through any light which argument might reflect on them would be just as idle as to take a candle on the brightest noonday in order to prove by its light that the sun shines. What light is to the eye of man truth

is to the mind of man. Where the sun shines darkness would not be found did not objects resist the sunset rays and thus east shadows on the earth. Where truth is taught error would not be found did not men doubt and deny the truth and thus bring intellectual darkness into the world. As no two objects are in all respects so similar as to cast two men have been intellectually s similarly constituted as to agree in their errors. As one shadow differs from another almost as much as shadows differ from the light, so one error difference another almost as much as error differ from the truth. As shadows contrast with the light and thus contrast with the light and thus become almost as strong evidence of the existence of the sun as its light, s errors so contrast with sound doctrin as to become evidence of the truth As then, Nature makes shadows bear testimony to light, so God makes the errors of men bear testimony to the

WHY DID THE "REFORMERS" ABAN-

For sixteen hundred years the dogma of the Real Presence shed its light upon the whole Christian world, and in all those centuries there was but a solitary shadow, that cost in the eleventh century by the opposition of Berengarius to this doctrine. This shadow happily soon passed away, for Berengarius, retracted his error, abjured his heresy. When the Reformers arose in the sixteenth century, they found that this Catholic doctrine was believed by all Christians, accepted even by themselves; for they tell us that it was the one doctrine of the Old Church which they were most reluctant to abandon, the one doctrine they found it most dicult to disprove so

forcible was the evidence in its favor. Since this doctrine was in possession, and since this doctrine was in possession, and since possession is nine points of the law, the question arises: Why did they reject the doctrine of the Real Presence? There could have been but only one sufficient reason for rejecting a doctrine which the whole Christian world had believed, for more than fifteen hundred years, namely, that they had discovered that the Catholic inter-pretation of the words: "This is My This is My Blood," was false Body. Now they could have discovered the Catholic interpretation was false only by discovering the true meaning of these words. If they had discovered these words. If they had developed the true interpretation of these words it would have been of necessity one and the same with all of the Reformers. Truth is one. Those who pretend to discover it must agree as to what the truth is ; if they differ about it all cannot have the truth.

For example, suppose that men in America, Asia, Africa, Australia are trying to fathem the mysteries of electricity, and suppose that all at once they dain that they have a controlled. they claim that they have solved the problems, how are we to know whether their solutions are correct or not? their solutions are correct or not? If these men so widely separated as to be uninfluenced by one another in their investigations, all agree in their solu-tion we have reason to believe that they have found the right solution. If they, however, disagree, we know for certain that all are wrong but one, and we are not sure that even he is right. It is the same with a class of boys in arithmetic to whom a sum has been given; if they all separately reach the same result we know that it is correct; if they differ, it is a question whether

even one is right.

When the Reformers rejected the literal meaning of the words, "This is my body," the historical fact is that no two of them agreed as to what was the true figurative meaning of these words, or as to what word contained the figure. Indeed, they placed thirty substantially different interpretations on the words: "This is my body. This

by side with the many conflicting and contradictory interpretations put upon them by the Reformers. On hearing men reject and ridicule the Catholic doctrine of the Eucharist, this artist painted a picture of our Lord with Calvin on His right hand and Luther on His left. Under each of these teachers the artist wrote the doctrine

teachers the artist wrote the doctrine of each concerning the Eucharist. Under Christ he wrote: "This is my body," under Calvin he wrote: "This is only the figure of my body;" under Luther he wrote: "This when it is received becomes my body."

Taking this painting and holding it before those who rejected the Catholic doctrine, the artist said: "Behold this! Here are three teachers and three dif-Here are three teachers and three different doctrines! Luther contradicts Calvin, and Calvin contradicts Luther, caivin, and Caivin contradicts Luther, and Jesus Christ contradicts both Calvin and Luther. Whom am I to believe? Am I to believe Luther? or

am I to believe Calvin? or am I to believe Jesus Christ ?" Behold the question of questions; behold the only question concerning the Eucharist: "Am I to believe

Jesus Christ?" Before dismissing the words of institution, let us proceed a step further in proving the Catholic intrepretation

From the parable of the rich man and of them. Lazarus we know that we have now as much certainty, through the Church, much certainty, through the Church, as to the doctrines we are required to believe and the commandments we are to obey as if one returned from the dead to tell us. When Dives was buried in hell he thought of his brothers who on earth were leading the same luxurious life which brought him into that place of torment, and he was into that place of terment, and he was anxious to warn them of their impending fate. In this solicitude for his

had Moses and the prophets to war them. When the rich man replied But they heed not Moses and the prophets, but they will believe one from the dead, Abraham answered: "If they hear not Moses and the prophets neither will they believe one from the dead."

Notwithstanding the certainty we have of Christ's deetrine through His constituted teachers, let us suppose it possible or necessary for Christ to me back to earth in order to end this controversy between Protestants and Catholic concerning the Eucharist. In the supposition that Christ had re-What could He say?
There is one the

There is one thing absolutely certain about Christ's doctrine. We know that, like Himself, it is the same tothat, like Himself, it is the same to-day as it was yesterday, and as it shall be forever. Christ's doctrine knows no change, no shadow even of viscissi-tudes. All else as a garment shall grow old and shall be changed, but the ord of the Lord remaineth ever the olf-same. "Heaven and earth," says self-same. "Heaven and earth, word Christ, "shall pass away," In the light shall not pass away." In the light, then, of the immutability of Christ's doctrine-of its unchangeableness-le us ask what Christ would say to decide this controversy about the Eucharist. WHAT WOULD CHRIST SAY?

Let us suppose, for the sake of argument, that the Protestant interpretation of the words: "This is my body," is the true interpretation. In this supposition our Lord, if He were on earth position our Lord, if He were on earth now, would be compelled to contradict, to correct and to condemn the words He spoke at the Last Supper, Then He said: "This is My body." If the Protestant interpretation is true He would now be compelled to contradict. these words and say: "This is not My body." Then He said: "This is My body." If the Protestant interpretation their fathers before them had adored on those altars. body." If the Protestant interpreta-is true, He would now be compelled to correct these words and say: "This is only the figure of My Body." Then He said: "This is My Body." If the Pro-testant interpretation is true, He would be compelled to condemn would be compelled to condemn these words, nay, condemn Himself for having used them; for He would be com-pelled to say: "The words I used nine-teen hundred years ago led all Christians into error and into idolatry, and I who into error and into idolatry, and I who knew all things foresaw they would lead men into such evil for fifteen hundred years, until the Reformers arose, from falling into these crimes." Can we for a moment, imagine Jesus Christ

suppose that to be true which we know suppose that to be true which we know is true; let us suppose the Catholic interpretation of the words: "This is My Body" is the true interpretation. In this supposition Christ is consistent

With St. Cyril Catholics ask: "If
Jesus Christ says, 'This is My Body,'
who shall have the temerity to say that
in a Catholic Church. it is not His Body ?'

We believe, then, this doctrine, because Jesus Christ taught it. We know that He taught it, because the testimony of 1,900 years comes before us, showing that the doctrine of the Real Presence as taught by the Catholic Church to-day was held by the Christians of all ages and nations; because we can go back through the centuries until we find Jesus Christ teach it to His apostles. If we ask ing it to His apostles. If we ask:
"What gave rise to the pagan calumny
that the First Christians assembled steathfily by night, and in secret places, in order to eat the flesh and drink the blood of an infant?" The answer is found in the imperfect knowledge Now, in order to show where is light and where is shadow, where is truth and where is error, we Catholics have only to do as did a painter—to place the Catholic interpretation of these words side by side with the many conflictions and the sacred elements in order to which the pagans had of the doctrine of

prefane them.

If we ask: "What lighted up the dreary darkness of the Catacombs where the early Christians on account of the persecutions of the pagan Emperors were compelled to celebrate the perors were conjugated by the answer is found back in the altars, sacred vessels and hymns of the Catacombs: "Jesus Christ in the Blessed Eucharist!" The answer is

Christ in the Blessed Eucharist?

If we ask: "Why in happy, prosperous lands, during ages of faith, did pious peoples and righteous Kings build churches that are now the wonders of the world? Why did they lavish on altar and tabernacle their ciliver and gold? Why did artists silver and gold? Why did artists illumined by the light of faith, spend their lifetime as a labor of love, son often succeeding father in the work of lesigning, decorating church, altar and tabernacle until their dumb ornaments proclaimed this doctrine? Why do we find in the treasures of the old cathedrals chalices of purest gold studded with precious gems and fashioned in designs which prevailed only in the early centuries? Why all these? Why? Because those peoples believed Why? Because those peoples believed just what we believe concerning the Eucharist; because those peoples believed the Church is "the tabernacle of God with men;" because, in a word, they believed that in the Sacrament of the Eucharist Jesus Christ would dwell in their churches, repose mon their in their churches, repose upon their altars and be enclosed in their tabernacles, and because as we do they wished, so far as earth could, to prepare a place worthy of Him; because they recognized Him to be the Son of God, in the spirit of the Wise Men of the East, they gave to Him their gold

and incense.
When religion, during centuries of persecution, was robbed of all that serves to adorn and render impressive serves to adorn and render impressive the worship of God, was robbed of every-thing which appeals to the mind and to wicked brothers was the only gleam of light that ever penetrated the dismal abode of the damned. When the rich man asked permission to return to earth in order to warn his brothers he was told by Father Abraham that they was told by Father Abraham that they the light the worship of God, was robbed of everything and the worship of God, was robbed of everything the worship of God,

but the unhewn rock, why did Catholic peoples at the risk of their fortunes often at the risk of their lives, attend th celebration of Holy Mass and devoutly bend their knees before their rude altars? Why? Was it, think you, to be present at the breaking of mere bread or the drinking of mere wine; or was it because it was their firm be lief, as it had been the faith of their fathers for centuries before them, that that same Jesus rested upon their rude altars, the brightness of whose face had made the cheerless cave of Bethle hem more glorious than the temple of

When impious Kings, like Belshazzar of old, dazzled with the splendors of God's house, set their covetuous eyes upon the silver and gold of the sanetu ury, when nations apostalized, when grand cathedrals were taken from those of the ancient faith, and converted to the service of new religion, why were sanctuaries like this one, and by their light proclaimed: "The Lord is in His holy temple," and commanded: "Let all the earth keep silence before Him," why were they taken down? Why were the tabernacles shattered into pieces? Why were the altars up-rooted? Why? Because a mighty change was made in the religion of those peoples; because the churches no longer served the purpose for which they had been erected; because in the they had been erected; because in the corruption of their hearts and the pride of their intellects those peoples had risen up against God and had driven from the temple the Lord of ple; hence they removed lamp, and prosence of these things would continually reproach them their infidelity to

on those altars.

Why, oftentimes, when the altar was overturned, was its table placed in the pavement at the door in order that every person who entered the church might be compelled to trample it under foot? Why? For the same reason that Christians in China and Japan died on the Cross, so those who had abandoned the old religion for the new were required to trample the altar-table under foot in order that they might emphasize their rejection of Him Whom they formerly believed had re-

thus contradicting, correcting, condemning Himself? No! It would be blasphemy to entertain the thought!

Let us now, for the sake of argument, see the churches, the altars, the tab-ernacles, the lamps of the Christian just as we behold our own: we can see gold and incense everywhere offered to the Sacramental Lord of Hosts; with Himself. He has no contradiction or correction or condemnation to make to-day of what He said at the Last words He used then; for the words:
"This is My Body" as truly describe the consecrated host on a Catholic altar as then they described the Body He gave His Apostles to eat, the Body that was crucified for the life of the World.

With St. Communication of faith with the most expressive acts of devotions; we can see untold millions of every century, clime, and condition, differing in all else, but united in the bond of faith, kneeling in adoration before the altar, and as the little behold the second of the life of the

> in a Catholic Church.
>
> Thus is our mind carried back by the faith that stands in churches, that is carved on altar and tabernacle, that shines in the light of lamps, that is exhibited in office of lamps, that is exhibited. in a Catholic Church. hibited in gifts and devotion, that is written in books, that is sung in hymns as old as the Church herself, until we are carried back, back, back in spirit to the very night our Lord was betrayed, until with the mind's eye we enter the supper room at Jerusalem and see Jesus, surrounded by His chosen twelve, institute this sacrament chosen twelve, institute this sacrament of His love; until the very words of the Son of God: "This is My Body. This is My Blood," borne on the zephrys of centuries, resound in our ears; then in unison with the whole Christian world for sixteen centuries, in unison with the two hundred and the state of the same property of the same property. sixty millions of Catholics who now live, in unison with the countless millions of Catholics who have gone before us with peace, in unison with all these we make our act of faith, we exclaim: "Lord Jesus Christ, Son of the living God, we believe Thy words! With all the intelligence of our mind we believe, and the sign of faith and sleep the sleep of believing we adore Thee in this sacra-ment with all the fear and love of our Thus we show that to believe the doc-

trine of the Real Presence, to adore Jesus in the Holy Eucharist is to offer a reasonable service to God; for in so a reasonable service to God; for in so doing we are simply obeying the dic-tates of reason used in its legitimate sphere. As a man in a dark cave uses a lighted torch to direct his footsteps along its winding pathways, through dark recesses, around projecting rock, across its streams and chasms until the torch enables him to reach the mouth of the cavern, the light of day, when he casts the torch aside because it has served its purpose, conducted him to a better, more reliable light, to the sun; so in our investigation of the truth of so in our investigation of the truth of this doctrine, we use light of reason to guide us amid conflicting doctrines, en-abling us to trace each error to the time, place and to the man with whom it originated, while reason finishes its it originated, while reason linishes its task by tracing the Catholic doctrine back to the Last Supper, to Christ, to the Sun of Justice, the Light of the World; until reason shows us the Son of the living God. Uncreated Wisdom, teaching this doctrine; until reason bids us hear Him, believe Him.

bids us hear Him, believe Him.

This, then, is our faith; the word of
the Son of the living God is the foundation upon which it rests; Jesus Christ
in the Sacrament of the Eucharist is our inheritance. To night, we, too, with eyes of faith, can see as St. John saw, "The holy city of the New Jerusalem coming down out of heaven from God, adorned as a bride for her husband;" we, too, can hear, as he heard,
"a great voice from the throne, saying:

### THE ANNUNCIATION.

When a musician composes an Ave Maria, what he ought to try for is ex actly what these nice old fifteenth cen tury painters in Italy tried for when they painted their Annunciations. should try to present what one would have heard if one had been there, just as they try to represent what one would have seen. Now, how was it? What would one have heard? What did our Blessed Lady herself hear? Look. It was the springtime, and it was the end of day. And she sat in her garden. And God sent His angel to announce the "great thing" to her. But she must not be frightened. She, so dear to God, the little maid of fifteen, all wonder and shyness and innocence, she must not be frightened.

She sat in the garden among the lilies. Birds were singing around her; the breeze was whispering lightly in the palm trees; near by a brook was splashing; from the village came the murmur of many voices. All the pleasant famil-iar sounds of nature and of life were in the air. She sat there thinking in her white thoughts, dreaming her dreams. And, half as if it were a day dream, she saw an angel come and knee before her. But she was not frightened -for it was like a day-dream - and the angel's face was so beautiful and so tender and so reverent, she could not have been frightened, even if it had seemed wholly real. He knelt before her, and his lips moved, but, as in a dream, silently. All the familiar music of the world went on — the bird-songs, the whisper of the wind, the babble of the brook, the rumor of the village. They all went on—there was no pause, no hush, no change—nothing to startle her—only somehow they seemed to all draw together, to become a single sound. All the sounds of earth and heaven, the homely, familiar sounds earth, but the choiring of the stars, too, all the sounds of the universe, at that moment, as the angel knelt before her, drew together into a single sound. And "Hail" it said, "hail Mary, full of grace!"-From the Lady Paramount.

#### IMITATION OF CHRIST.

AGAINST THE TONGUES OF DETRACTORS Take it not to heart, son, if some

people think ill of thee and say of thee what thou art not willing to hear. Thou oughtest to think worse things of thyself, and to believe that no one is

weaker than thyself. weaker than thyself.

If thou walkest interiorly, thou wilt make small account of flying words.

It is no small prudence to be silent in the evil time and to turn within to Me,

ments of men. She made in the tongues of men; for whether they put a good or bad construction on what thou dost,

thou art still what thou art. Where is true peace and true glory? Is it not in Me?

And he, who coveteth not to please men and feareth not their displeasure, shall enjoy much peace. of the senses arise from inordinate love

One of the greatest biessings to parents is tother Graves' Worm Exterminator. It floctually expels worms and gives health in a sarvellous manner to the little one.

marvellous manner to the HILLE ORG.

GOOD DIGESTION SHOULD WART ON APPETITE — Fo have the stomach well is to have the nervous system well very delicate are the digestive organs. In some so sensitive are they that atmosphilic changes affect them When they become disarranged no better regulator is procursall assist the digestion so that the hearty eater will suffer no inconvenience and will derive all the benefits of his food.



inches, worth 50c to sell for only 15c. When sold return us the money and for your trouble we will send you a handsome witch finished in 14k. Gold eleganity engraved heavifully

will send you a handsome witch flaished in 14k. Gold elegantly engraved, beautifully ornamented, stem wind and set, fitted with reliable American works and positively guaranteed by the maker. If you could afford to pay \$50.00 for a watch you could not get one that would look better than the one we here offer you absolutely free. T. P. Dunbar. Renfrew. Ont. said, "I sold the Watch for 60 as soon as I got it." Now is the time to earn this handsome watch. The death of His Holiness created a great demand for his pictures and ours are to cheap at 15c that everybedy buys. We also give a 50c Certificate free with each picture. Write us at once and you will be wearing a handsome Gold Watch in a short time that will be envied by everyone. Address, The Photo Art Co., Dept. 510, Toronte.

## CONTINUE

Those who are gaining flesh and strength by regular treat-ment with Scott's Emulsion

should continue the treatment in hot weather; smaller dose and a little cool milk with it will do away with any objection which is attached to fatty products during the heated season.

Send for free sample. Season. Send for free sample.

SCOTT & BOWNE, Chemists,

Teronte,

soa. and \$1.00; all druggists.

EDUCATIONAL.

# ST. MICHAEL'S COLLEGE

TORONTO, CANADA

Established 1852, in affiliation with Toronto University, and conducted by the Basilian Fathers. Tuition and Board é160.00. No extras. Send for calendar. Address

REV. DR. TEEFY ST. MICHAEL'S COLLEGE, TORONTO.



Brim-full of Health and Energy.

Life is worth living when one car awake after a good night's sleep-ready for anything the day may bring nerve vibrating with that splendid sense of the power of perfect health. Too few enjoy this enviable morning

Educational

### BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, As well as full shorthand course. Full civil service course. Full telegraphy course.

Our graduates in every departments are to-day filling the best positions.

Write for catalogue. Address

J. FRITH JEFFERB, M. A.
Address: Believille, Out. PRINCIPARA

Ontario Business College BELLEVILLE.

Most Widely Attended in America. 27 Years under Present Principals.

Address Robinson & Johnson, F C.A.

ASSUMPTION + COLLEGE. SARDWICH, ONT.

THE STUDIES EMBRACE THE CLASS:
A IGAL and Commercial Courses. Termaj including all ordinary expense, \$150 per cas num. For full particulars apply to Bey. D. Custing. 0.2.2. A few months at the

Susmess offeres

OWEN SOUND, ONT.,

### BOARDING SCHOOL AND ACADEMY CONGREGATION DE NOTRE DAMB

Cor Bagot and Johnston Street

Pupils prepared for Commercial Diplomate and Departmental Examinations.
Special Classes in Music, Drawing, Painting, Shorthand and Typewriting,
For terms, Etc., apply to
MOTHER SUPERIOR

Fall Term Opens Sept. Ist.

Business College STRATFORD, ONT.,
The school that makes a specialty of each
that makes a specialty of each
and shorthand education. Our students get
positions. Write for handsome catalogue,
W. J. ELLIOIT. Principal.

ST. JEROME'S COLLEGE BERLIN, ONT. CANADA. (G.T.R.)

Commercial Course with Business College Commercial Course — Prepar-tentures. High School or Academic Course — Prepar-ation for Professional Studies. College or Arts Course — Preparation for Degrees and Seminaries. Board and Tuition per Annum, \$140.00, For Catalogue Address— REV. JOHN FEHRENBACH, C. R., Press,

### LOYOLA COLLEGE MONTREAL

An English Classical College Conducted by the Jesuit Fathers.

There is a Preparatory Department for junior boys and a Special English Course for such as may not wish to follow the ordinary curricu-lum. Classes will be resumed on Wednesday, September 2nd, 1993. Prospectus may be obseptember 2nd, 1903. Prospectation of application to an application to REV. ARTHUR E. JONES, S.J. President

IT'S TOO BAD... that your Plumbing is not working right. Telephone us at once and have us put it in first-class order.

F. G. HUNT PLUMBER.

521 Richmond St. 'Phone 1813 C. M. B. A.—Branch No. 4, London.

Moets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Ablon Block, Richmond Street. T. J. O'Mears, Proc-dent; P. F. Boyle, Secretary.