t Titus,

There

djoining

Incarnation

arefully de-

of our faith.
of is no other
n among men
d, neither is
other."—New

CARDINAL SPEAKS IN Dante, 'All ye who enter here leave hope behind.' "When I was Bishop of Richmond I

HOULD BE JUDGED BY THE CHARACTER AND WORK OF THEIR BRETHREN HERE.

Cardinal Gibbons raised his voice in behalf of the much-talked-of friars in the Philippine Islands at the High Mass in the Cathedral yesterday morn-Mass in the Cathedrai yesterday morning. His sermon was replete with interesting anecdotes and came as a surprise to the large congregation, which listened in rapt attention from first to

His text was from the Gospel for the day: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them." (Matt. xi., 2-10.)

The sermon of His Eminence was in

part as follows:
"Much has been said and written "Much has been said and written within the past two years about the riars in the Philippine Islands. They have been praised and abused in turn. Perhaps the best way to judge of those much-maligned men in the far East is to consider the character of their consecrated brethren and sisters here in the living of their properties of their consecrated brethren and sisters here in the living of their consecrated brethren and sisters here in the living of their properties will give secrated brethren and sisters like in the same same same as an opportunity of ascertaining how far the religious men and women of this city are emulating the example of Christ as presented in to day's Gospel

in the sacred cause of charity.

"It is an old and a true saying that one half of the world knows little or This truth eminently applies to the apostolic men and women of this city. How many thousands of our men and women without have no knowledge of the private lives of the inmates of those institutions! How many who get a glimpse of our devoted Sisters as they walk in the streets have no idea of their private lives, except what they gather novels and prejudiced publications! LIFTING THE VEIL.

" Let us now see who are these relig-Let us now see who are these rengines men and women and what is the spirit that animates them. Let us lift the veil and give the public an insight into the private lives of the devoted servants of God. Their example will cheer and inspire us. They consecrate themselves to God by vows of religion, self-denial and good works. They spend several hours each day in prayer and meditation and other duties of and meditation and other duties of piety. They occupy more time every day in religious exercise than the average devout Christian does on Sunday. They rise early, after indulging in as much sleep as is barely necessary for the wants of nature. They do not far appropriately but, out of the plainers. sumptuously, but eat of the plainest and simplest food. They are not dressed in elegant apparel, but in gar-ments of the cheapest kind. One gown of a fashionable lady costs more than would clothe a whole community for a year. When they die there is no pomp or display at their funeral, and rarely is any panegyric pronounced over them.

Their life is hidden with Christ in

SAVE THE STATE \$500,000. "The devoted religious are chiefly eccupied in teaching and in various works of charity and benevolence. There are in the Diocese of Baltimore upward of 20,000 pupils under their charge, who do not cost a cent to the enarge, who do not cost a cent to the city or State. The annual expense of teaching each pupil in the public schools is about \$20. If we add the cutlay in school buildings and furniture, the per capita cost of school children amounts to \$25. Consequently our religious teachers save the State half a rengious teachers save the State half a million of dollars a year. They impart to their pupils a sound secular and Christian education, so that they are taught to be enlightened citizens as well as edifying Christians.

"There is no phase of human minor."

"There is no phase of human misery known for which our religious communknown for which our religious communities do not provide some remedy or alleviation. We have in this city an infant asylum, under the charge of the Sisters of Charity, for the shelter of homeless babes who have been cruelly abandoned by their unnatural parents or have been bereft of parental protection in the mysterious dispensation of Providence before they were even capable of knowing a mother's love. These little waifs, floating on the waters of life like the infant Moses drifting in the turbid waters of the drifting in the turbid waters of the Nile, are rescued by one of the daughters of the Great King from temporal and spiritual death, and are tenderly raised by this consecrated virgin, who becomes a nursery mether to them.

FROM CRADLE TO GRAVE. "As the Catholic Church in Baltimore royides a home for those who are on the threshold of life, so does she secure a retreat for those who are on the threshold of death. From the cradle to the grave she is a provident mother. She rocks her children in the cradle of infancy and she lull them to sleep the couch of death. The Little Sisters of the Poor have charge of an asylum where aged men and women find at the same time a refuge from the storms of life and a novitiate to prepare them for life and a novitiate to prepare them for a happy eternity. In this asylum are welcomed not only the members of the Catholie Church, but also those who prefess no faith at all. The Sisters make no distinction of person, of nationa ity, of language, of color or of creed. True charity embraces all man-kind. The only question they put to kind. The only question they put to the applicant for shelter is this: 'Are

you a victim of age and penury? If so, come to us and we will provide for you. "We have in this city of Baltimore several orphan asylums, superintended by religious men and women, where boys and girls are brought up to be aseful and worthy members of society. Many of them become in after years valuable acquisition to the Christian

commonwealth. WAR INCIDENTS. "The Catholic Church in this city has Sisters of various orders in charge of hospitals for the treatment of every form of disease, where patients are tenderly nursed by these devoted women and attended by skilled physicians. She sends her daughters of charity and of mercy to the battlefield and even to the leper-stricken settlement. And when they come to this shede of death they can say with abode of death they can say with control it.

invited Governor Kemper, of Virginia, to address the young ladies of a school commencement in charge of the Sisters of Charity. The Governor spoke to the audience in substance as follows:

"There was a Confederate soldier who fought in the battle of Gettysburg, and he received what was supposed to be a mortal wound. After returning to consciousness he saw at his side a plain deal coffin, ready to receive his mortal deal cossin, ready to receive his mortal remains. But he also saw at his side an angel of consolation in the person a Sister of Charity. She bandaged his wound and cooled his fevered brow and moistened his parched lips and nursed him till he was able to return to his family, and now, he concluded, that

soldier stands before you.'
"What a sublime exhibition of Christian forgiveness and charity is pre sented in the following incident: A short time before the Civil War a Sister was walking on some errand of mercy. In turning the corner of a street she was insulted by a young man, who, without any provocation, burled some offensive epithets at her. See merely glanced at him and quickly pur-sued her course. When the war broke out this young man entered the army. He was afterward wounded and sent to a hospital in charge of the Sisters of Charity. He was filled with gratitude and overwhelmed with confusion by the devotion of the Sisters. One day he remarked to his attendant: 'Sister, t pose?' am deeply grateful for your kindness to a stranger who is not of your faith. There is one thought preying on my conscience. I once insulted one of your companions, and I would die in peace if I could only know that she forgave me.' 'Set your mind at rest,' re-plied the Sister. 'I am the person you offended. I recognized you when you entered the hospital and I forgave you

from my heart.'
"During the Crimean War much praise was justly bestowed on Florence Nightingale on account of her devotion to the sick and wounded soldiers. Her praises resounded in both hemispheres. And Clara Barton has been the recipi-ent of similar eulogies in our own counry, because of her zeal for suffering

oldiers during the late war.

FEARLESS AS THE SIX HUNDRED. "But in every Sister of Charity and Mercy you have a Florence Nightin-gale and a Clara Barton, with this difference, that the Sisters, like minister-ing angels, move without noise along pathway of duty and shun notoriety and, like the angel Raphael, who con-cealed his name from Tobias, hide their

names from the world. "Several years ago I accompanied to New Orleans eight Sisters of Charity who were sent from Baltimore to reinforce the ranks of their heroic companions or to supply the places of their associates who had fallen at the post of associates who had fallen at the post of duty in the fever-stricken cities of the South. Their departure to the seene of their labors was not announced by the press nor heralded by popular applause. They rushed calmly into the jaws of death like the famous six hundred the property of the seene of the se dred at Balaklava, not bent, like them. on deeds of blood, but on deeds of mercy. They had not Tennyscn to sound their praises. Their only ambition—and how lofty is that ambition— —was that the recording angel might be their biographer, that their names might be written in the Book of Life and that they might receive their re-compense from Him who has said, 'I was sick and ye visited me; for as often as ye have done it to one of the least of My brethren, ye have done it to Me.' Within a few months after their arrival six of the eight Sisters died, victims to the enidemic. the epidemic.

CONCLUDES WITH INVOCATION.

"Let us to day ask our Heavenly
Father that He would continue to enrich the garden of the Church with these Let us, too, beseech Him to inspire His consecrated servants with a deep sense of their sublime vocation, so that with renewed constancy and courage they may carry on their noble mission in the course of religion and hyperative.

SOCIALISM VERSUS CATHOLICITY.

A correspondent writes: "I am a Catholic and a Socialist. It there anything inconsistent in the two?" To answer this question it is neces.

cause of religion and humanity.
"And may they receive the reward which Christ promised to Peter and to those who invited Peter's self-sacrifice: Behold, we have left all things and have followed Thee. What then shall we have?' And Jesus said: 'Amen, I say to you that you who have followed Me say to you that you who have followed Me in the regeneration, when the Son of God shall sit on the seat of His Majesty, you also shall sit on twelve thrones, judging the twelve tribes of Israel, and judging the twelve tribes of Israel, and every one that hath left home, or brethren, or sisters, or father or mother, or children or lands for My sake shall receive a hundred fold and shall possess life everlasting."

CAN A CATHOLIC BE PRESIDENT?

From Donahoe's Magazine.

Q. Can a Roman Catholic be President of the United States? And if not, why not?
A. Theoretically, a Roman Catholic

can be President of the United States : practically, under present conditions, he cannot. So far as the Constitution goes, a Catholie is as eligible as any goes, a Cathone is as engine as any other citizen. But men are not chosen to political office simply because they meet the requirements of the law. Many other factors are to be considered. In the case of Catholics, prejudice and powerful ignorance against them cannot be overlooked. The day will come when the Cathol es will be numerous and strong enough to prevail over prejudice and ignorance. The opover prejudice and ignorance. The op-position to them was great formerly in city and in State politics. They have become mayors of cities and Governors of States. Still, there are cities and States where a Catholic would not be considered for high political preferment. Catholics are found in Congress, in the House and the Senate, and upon the supreme bench of the United

FORTY-EIGHT MILLION NOTHING-ARIANS.

According to the Literary Digest a According to the Literary Digests writer in the Northwestern Christian Advocate, this city, is much disturbed over conditions existing in the Philippines. He asserts that the Government has gone into the islands "for the control of the control of

the purpose of establishing the institution of this republic." After a few finely marshaled sentences he declares that "Rome is getting hold of the reins of government as rapidly as possible, and when she has accom-plished this, liberty in the Philippines plished this, liberty in the Philippines will be what it is in the Southern American republics, which is liberty to be a Catholic, and nothing more."

We do not consider the point well made. As a matter of fact, several of the so-called American republics are sensity distratorships, and Catholics encounts distratorships, and Catholics en

merely dictatorships, and Catholics en-joy about as liberty in them as Protest-ants do. There are others, how-ever, like that of Chile against which no ever, the that of Chile against which no such charge truthfully can be urged; yet Chile Catholicity is as agressive and enlightened as that of Belgium. Were it not better to cite the religious liberty which the minority is granted in Cath-olic Ireland? The Catholic customs of Switzerland. Switzerland, moreover, can not be accused of injustice, and yet the president of that country is a Catholic. Other instances might be cited. It is unfair to represent the Church as a

What remedy would the writer pro-What remedy would the writer propose? He has one and it is glittering and keen-edged. There is small doubt but it would cut moonshine, yet, two centuries hence, the result will prove it of little avail in making the Philippines Protestant. The day, he thinks, will be saved by "the creation of a

will be saved by "the creation of a Protestant body among the natives ... by sending missionaries to the islands to take advantage of the disturbed solidarity of Rome. This solidarity of Rome," he thoughtfully adds, "must be breken. It is now much disturbed, but this condition will not be permitted to continue long. This is the moment for the Protestant Church to hurry its forces into the field and hold the ground for civil and religious ne ground for civil and religious

And so continues the endless pother And so continues the endless pother in favor of missions to Catholic countries and great jobs for zealous missionaries. How can such people complacently taik of converting Catholic countries at a moment which sees America becoming Catholic under their very eyes? Where it is not becoming Catholic it is lapsing into blank indifferentism or black paganism. The Catholic it is lapsing into blank indifferentism or black paganism. The
writer elsewhere asserts that, hereafter.
"the world will have a right to demand
of American Protestantism why it did
not hold the Philippines for religious
and civil liberty, if it fails to measure
up to the situation." It has a right toand civil liberty, if it fails to measure up to the situation." It has a right to-day to demand why it is not holding America. The Catholic Church in the United States might earnestly ask Protestantism why it has not held the unfaithed millions to Christianity itself? If it can make converts, why does it not convert the non-Christian hordes in this country? Forty-eight million this country? Forty-eight million people in this land, according to Carroll's religious statistics, assert they are not members of any Christian Church. Until these are brought into

Church. Until these are brought into the Christian fold, why spend time pottering after the six or seven million Catholics in the Philippines?

This certainly must be admitted a pertinent inquiry. Protestant tinkering may wreck the Catholic faith of the Philippine millions. It may make them free-thinkers, pagans, outright heathens; it can never make them Protestants. it can never make them Protestants. It is not making, and it cannot make, practical Protestants of the forty-eight million Nothingarians it has here at home. Until it can show evidence of vital constructive faith it ought leave Catholies alone.—New World.

sary to know what system or theory of Socialism he advocates and adheres to. The terms Socialist and Socialism came into use about sixty years ago with Robert's Owen's theory of economic reconstruction, in 1835. Owen's project reconstruction, in 1835. did not contemplate political reconstruc-tion, but economic reform under existing political institutions, a reform that had for its object social improvement and reconstruction of the relations be tween capital and labor. It was on this account that his theory was called Socialism, to distinguish it from political reconstruction, or destruction of existing political systems of government.

The word was, however, soon taken

up by Continental writers and its sense so broadened as to include political reso broadened as to include pointer to construction, or a radical change in present politico-social forms. In this sense the word socialism indicates the most remarkable and radical movement. of the nineteenth century. ment has various phases and faces, according to the conditions it confronts in the different nations of Europe, but all are included under the term "social-

ism."
The good or evil of a system, whether The good or evil of a system, whether religious, political or social, depends on the first principles or ultimate grounds on which it rests. If these principles be true and good, the system drawing its nature from them is true and good, as is also every consequence legically. as is also every consequence logically growing out of it. If, on the contrary, these principles are false and evil, the system built on them must partake of their nature and be false and evil, as their nature and be talse and evil, as must also be the developments logically Mission House presents. The building proceeding from it.

proceeding from it. In order, therefore, to answer our correspondent's question we must look to the first principles of Socialism as set forth by its recognized leaders in Europe, where it originated. Of these leaders, Karl Marx, is the ablest, and the Christian conception of these terms.
His system of Socialism is pervaded by and made to rest on this naked and much earnestness as the populous

gross Materialism. Atheistic, material evolution is the foundation on which Socialism is based, according to Marx, its ablest exponent. It is too evident to need proof that such a system is anti-Catholic, and that no one holding it can at the same time be a Catholic. It is this system that prevails in Germany, and it is this German type of Socialism that has been introduced into this country. Doubtless many in this country, in ignorance of its basic principles, have accepted it as a means to an unquestionable good end—the betterment of the laboring classes. They see the degraded condition of the They see the degraded condition of the toiler, pressed down by concentrated, oulous and heartless capital in its various forms of trusts, syndicates and other lawless combinations, and their hearts revolt and they grasp at any means within reach that they think will bring about better conditions. But they should reflect that howsoever good and inviting an end may be, it is not lawful in Christian morals to attain that end by evil means. The end does not justify the means or purify evil means of their evil. And no one believing in of their evil. And no one brackets, the principles on which Christian morality rests need be told that a system of social or political action based on a denial of the existence of God must result in the abasement rather than in the betterment of social con-

ditions. In Russia Socialism goes under the speciae name of Nihilism, Its best known exponents are Kropotkin and Bakunin. The latter's Socialism is in principle like that of Marx, atheistic. It is based on Materialism and aims at the destruction of all external authority by every available means. He recority by every available means. He recognizes no God, no authority emanating from the will of another, whether that of a sovereign prince or that of a sovereign people as manifested by universal suffrage. According to Bakunin the only liberty to man's liberty is the physicial laws of nature; whatever he is physically able to do he is free to do, and no one can justly prevent. The Socialism of France, Italy and Spain has been largely molded by this atheistic agitator. Socialism in these countries agitator. Socialism in these countries forms itself into secret, and oath-bound societies, and it strikes down the heads of governments with the knife or pistol of its appointed agents.

The French exponent of this form of

The French exponent of this form of Socialism was Proudhon, an anarchist, who, though he believed not in God, yet believed in Satan and worshiped him, addressing him as the Malignant God. Other Socialists in France were Saint-Simon, Fournier and Louis Blane—all infidels. French Socialism is better brown as Companism and its spirit infidels. French Socialism is better known as Communism, and its spirit was manifested to the full when it had an opportunity at the close of the Franco-Prussian War. While in con-trol of affairs it gave Paris a second

trol of affairs it gave Paris a second reign of terror.

Now, it is this European anti-Christian Socialism that has been introduced into this country in recent years by its agents. It has taken occasion of the unrest of the laboring classes to propagate itself. The discontent of that class, caused by the abuses and everincreasing abuses of capital, has given it a favorable hearing, so that it has arisen to the dignity of a political party. And men who think beneath the surface see in its increase at each election a coming revolution that will test our institutions to their fullest capacity, if not beyond.

capacity, if not beyond.

The American citizen should be wary The American citizen should be wary of the gift-bearing Greeks. Socialism's promise of better conditions of life is an ignis fatuus that leads to the quick-sands of the marshes. Only the dog sands of the marsnes. Only the dog can be pardoned for the stupidity of letting go the meat be has in his mouth to grab for the shadow in the water.— New York Freeman's Journal.

MISSIONARY WORK AMONG NON-CATHOLICS.

A correspondent writes: "I am a Catholic and a Socialist. It there anything inconsistent in the two?"

To answer this question it is necessary to know what system on the correspondent writes: "I am a controlled the protestant minister says: "I have no doubt at all but what you have the truth on your side. You must realize the magnitude of the task that is before you of convincing a money-loving." you of convincing a money-loving, pleasure-seeking generation that the truth is bound up with humility and poverty and self-denial; you must, however, eventually succeed in bringing the American people to your wa of thinking, for a sincerely honest people will never be content with fleeting pleasures and a pretentious sham." This letter was written approps of some This letter was written apropos of some inquiries made concerning the teaching of the Church on a few essential points. He was an honest doubter, and instead of crowding his doubts and misgivings aside, he strove to settle them. How far this type of sincere mind may be duplicated among ministers is an inbe duplicated among ministers is an in-teresting query. There are a great many who are turning away from the ministry into secular pursuits because they can not go on conscientiously and teach what they do not believe themselves and some are fighting their way past the trammels of education and family tie and race prejudices into the freedom of the truth. The Catholic Converts Leagues that are established in a few places are doing a practical good in as isting the ministers who come into the Church to self-help and to make provis-ion for those who are dependent on

The recent practical step towards the inauguration of the Apostolic Mission House at Washington has given a flouse at washington has given a further impetus to the missionary movement. An increasing number of dioceses are represented among the priest-students there, and still others are looking forward to an apportunity to avail themselves of the facilities the Mission House presents. The building diocesan priests for the mission wor among non-Catholics will be pushed a rapidly as the gathering of funds wil permit. The starting of the work in a practical way has opened an immense the supreme bench of the United States. Progress requires time, and prejudices die slowly. The people, scattered over the vast extent of the United States are not lacking in prejudices of race, color and religion. You cannot reason away a prejudice. that is not material is nothing, hence that there is no spirit, mind or God, in

gross Materialism. Atheistic, material centres where the costly church is

A unique case has come to our notice recently which was instituted under the inspiration of the new missionary movement. In a town of about ten thousand inhabitants, in one of the Southern states, there was no Catholic church, but there were eight or non-Catholie churches; some of them without minister or congregation. A Catholie of wealth had established an iron mill there, but because there was no church he found it difficult to get Catholies to settle in the town. Through a real estate agent he got an option on one of the non-Catholic churches and then made application to the bishop for a priest, offering to support him until he was able to support himself. The priest came, and at his first Mass there were five Catholies present. It was not long before others who had been Catholics declared themselves, and then the non-Catholics came attracted by the special preaching and beautiful services. To-day, after only a few months of services, a small but flourishing congregation is established.

The desert place has been made to blossom as a rose. It is altogether probable that in other parts of the country this same sort of work can be At a non-Catholic mission given in Grand Rapids, by Rev. Bertrand Conway, twenty-seven converts were re

ceived into the Church.

THE TWO SCOURGES. ALCOHOL A D MORPHINE.

REV. A. P. DOYLE.

(From the London, Eng., Times and Opinion A recent remarkable discovery in medicine which has been found to annihilate the appetite for alcoholic drinks and all drugs, even in the most hopeless cases, is attracting a good deal of attention among those interested in tempernce work. The medicine is purely vegetable, perfectly harmless, and absolutely free from narcotics. It leaves no evil after-effects and can be carried in the pocket and taken in absolute privacy, thus dispensing with the public-ity, loss of time and expense of an institute

The medicine has been tested and is vouched for by the nev. Father Gillwey, Rev. Father Quinlivan Rev. Joseph Egger, Rev. B L. Fitzgerald, Rev. Father Srubbe, Rev. Father McCallen, Rev. M. Gaughren, Rev. A. M Coventry, Rev. Father Gaule, Sister Aug ustine, Ster William, S. S. H., Sister Ethel burga, and many others. Full particulars regarding this medicine can

be obtained by writing to Mr. Dixon, No. 83 Willcocks Street, Toronto, Cunada.

One Common Cause of Headache.

One Common Cause of Headache.

Perhaps the most general cause of headache and pain across the eyes is ness! catarth. The simulest cure is to inhale the medicated vapor of Catartraczone which traverses every air cell and air passage of the threat. Iungs and nose I kills myrisds of germs at every breath. clears away muons discharges, proserves and heads the membrane. Catartraczone is just a aplendid remedy for headache and its action is certain and un alling in discaves of the host and Lungs. Deafness, bronchitis, As hma and Catarth. A trail will convince the most scopical that Catarth zone is all right. Large size 100; trial size 25c. Drug gists, or Polsan & Co. Kingston Oat.

Dr. Hamilton's Pills cure Constituation.

Holloway's Corn Care is a spreific for the re-

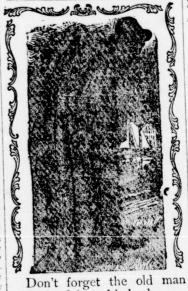
Helloway's Corn Cure is a specific for the re learn of corns and warts. We have never eard of its failing to remove even the worse

A TONIC FOR THE DEBILITATED — Parmelee's Vegetable Piles by acting middly but theroughly in the secretions of the body are a valuable to it, a simulating the legging organs to healthful action and restoring them to full viger. They can be taken in graduated doses and so used that they can be discontinued at any time without return of the allments which they were used to allay.

If your children are troubled with worms, give them Mother G aves Worm Exterm nator; safe, sure, and effectual. Try it, and mark the improvements in your child.

DR HAMILTON'S PILLS CURE CONSTIPATION.

DR HAMILTON'S PILLS CURE CONSTIPATION



with the fish on his back.

For nearly thirty years he has been traveling around the world, and is still traveling, bringing health and comfort wherever he goes. .

To the consumptive he brings the strength and flesh he so much needs.

To all weak and sickly children he gives rich and strengthening food.

To thin and pale persons he gives new firm flesh and CONGREGATION DE NOTRE DANK rich red blood.

Children who first saw the old man with the fish are now grown up and have children of their own.

He stands for Scott's Emulsion of pure cod liver oil-a delightful food and a natural tonic for children, for old folks and for all who need flesh and strength.

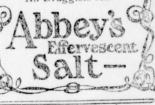
SCOTT & BOWNE, Chemists, Ontario, Ontario, 50c. and \$1.00; all druggists,

INSIST ON Abbey's What Every.

body says is good is worth Trying. When every one says a good

word for a thing it is because it is a good thing. Try "Abbey's" then say what you think about it .- A tea spoonful on retiring will cleanse the system of impurities - stimulate the liver -quicken the circulation-quiet the nerves-tone up the stomach and digestive organsprevent indigestion and dyspepsia-put and keep the body in good health-the tonic properties of "Abbey's" work wonders.

All Druggists sell



Educational.

BELLEVILLE BUSINESS

COLLEGE LIMITED We teach full commercial course, As well as full shorthand course.

Full telegraphy course. Our graduates in every department are to-day filling the best positions. Write for catalogue. Address J. FRITH JEFFERS, M. A. Address: Eslieville, Ont. PRINCIPASE

ASSUMPTION + COLLEGE

BANDWICH, ONT. THE STUDIES EMBRACE THE CLASS.

1 ICAL and Commercial Courses. Terms, including all ordinory expanses, side por acaum. For fell particulars apply to Rev. D. Cuesting, C.S.Z.

NEW TERM

From January 5 h in all Departments of the Central Business College of Toronto. Write for General Cat logns. Our Booklet "Back to the Farm" will interest Farmers' Sons especially. A postal will bring it. Address.

W. H. SHAW. Principal. Yonge & Gerrard Sts., Toronto.

WINTER TERM AT THE

Business ofleger OWEN SOUND, ONT.,

Begins Jan. 2ed, 1903.
Our courses in both business and shorthand departments are up-to-date, thorough and complete.
The demand for young men as effice assistants is much greater than the supply.
Circulars and foll particulars free. Address C. A. FLEMING, Principal.

ONTARIO BUSINESS COLLEGE

BELLEVILLE, ONT.,

Has stood the test of a third of a century, and held its primacy against all competitors. Send for the Catalogue. Address, ROBINSON & JOHNSON, F. C. A. BELLEVILLE, ONT.

TWO SCHOOLS UNDER ONE MANAGEMENT If you desire a thorough Business Education t most reasonable rates, write for circular

PETERBOROUGH or BROCKVILLE
BUSINESS COLLEGE
These Schools have no sup-riors.
Princital.
BROCKVILLE
PROCKVILLE
PETERBOROUGH PETERBOROUGE WINTER TERM OPENS JAN. 5TH. BUNNESS Pollers

STRATFORD ONT.
One of the bear commercial schools on this Continent. A strong statement but a true one nevertheless. Our school strong a large patronage because it is a wide a wake busiling working, result-producing school. New catalogue free.

W. J. ELLIOTT Principal. BOARDING SCHOOL

AND ACADEMY

Cor Bagot and Johnston Street KINGSTON, ONT.

Publis prepared for Commercial Diplomas and Departmental Examinations. Special Classes in Music, Drawing, Painting, Sher hand and Typewriting. For terms, Etc., app

ST. JEROME'S COLLEGE BERLIN, ONT. CANADA (G T.R.) Commercial Course with Business College

Commercia Course — Preparation for Professional Studies — Preparation for Professional Studies — Preparation for College or Arts Course — Preparation for Degrees and Seminaries .

Board and Tuition per Annum, \$140.00.

For Catalogue Address—

REV. JOHN FEHRENBACH, C. R., Pres.