

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Faclan, 4th Century.

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THE SEMINARIES THE HOPE OF THE CHURCH.

Washington, Brookland Station, D. C., April 20, 1905.

Rev. A. P. Doyle, Rector of the Apostolic Mission House, has just returned to Washington after making an extended tour of the seminaries of the country and talking to the young men who are preparing for the priesthood, of the great opportunities that are before the Church in this country. He visited ten of the largest seminaries in the country and addressed 1384 ecclesiastical students, and everywhere was received with the utmost cordiality by the seminary authorities. Talking about his trip to day he said: "I have done no better work in all my ministry than the work of these two weeks. It has been a great joy to impress on the minds of these young men on whom the Church depends for her future welfare in this country, that if they are true to their training and rise to the opportunities that are presented to them here and now, it will not be long before Catholicism dominates the thought of the country."

How did the seminarians impress you? Most favorably. They are full of enthusiasm for the mission work. They listened with eager look and most willing ear to the statement of the glorious opportunities that are before the Church. What impressed me particularly is the high grade of young men that is consecrating himself to the service of the Church. I have had occasion to observe closely the thousand or more young men studying at the College of Physicians and Surgeons in New York perhaps the largest and best medical school in the country. I have seen the West Point Cadets at many of their gatherings, but from point of view of physical appearance, clear eyed, clean shaven, manly looking fellows the young men in the Catholic seminaries preparing for the priesthood put up the peg a bit higher. I cannot tell you what a sense of joy and hope this has given me. The Catholic Church in the United States has the future within her grasp, when we make a study of religious conditions particularly when we look at the crumbling creeds, disintegrating denominations about us. But as to whether she will seize the opportunity depends entirely on the young priest-pupils. If they are ordinary commonplace fellows with no higher ambition than a good living and an easy time with a lot of ball games thrown in, the Church will miss the best opportunity that has ever been given to her in the world's history, and the American people will drift away into infidelity. One can hardly believe that this will be so when he looks into the face of the coming generation of priests.

What Seminary seems to have the best class of students? Now, do not ask me to make comparisons. They are all the best. St. Mary's Baltimore had the largest crowd. Some 230 young men were there under the training of the superiors and 157 at Dunwoody. I did not get a chance to look into the faces of the young men at St. Bernard's, Rochester, though the Bishop says he has a splendid lot of young men. At St. Bonaventure's Seminary, at Allegany, the gathering of the young men at the college and the seminarians in the chapel was a most impressive sight. The Franciscan Fathers are in charge here, and Father Butler is a man full of enthusiasm for the non-Catholic mission work and quite facile in filling the young men with the same enthusiasm.

The Josephinum at Columbus is a remarkable place. It is under the Propaganda, and all the seminarians wear the Propaganda habit with its red trimmings and sash. They take boys there between fourteen and sixteen years of age and give them a full course of two years, and the young men seem to respond to the splendid training they get. There is evidently a deep sense of piety and strong missionary spirit among these young men. At Mt. St. Mary's of the West at Cincinnati, there are 120 students and the same spirit of devotion, zeal and enthusiasm for the mission work in this country seem to fill the souls of these young men. There is probably no better mission field than the middle west, and converts may be had in the Mississippi valley by the hundreds for the asking.

At St. Vincent's Monastery, Latrobe, under the Benedictines, I found a large and deeply sympathetic audience. The Benedictines are among the best missionaries in the country. They have eagerly sought the distant places in the far west and south, and have done pioneer missionary work where it is most needed. Their college and seminary at St. Vincent's turn out a race of sturdy men. Do you consider that there are seminary accommodations enough for the vocations in this country? Not by any means. While there are 4,000 seminarians still there is almost everywhere a dearth of priests, and while there have been built within the last few years some of the largest and best seminaries still they have not kept pace with the demand. With the many new seminaries the old ones are just as crowded, and hundreds of boys are being turned away from the priesthood because there is no opportunity for them to study. On the other hand there is no difficulty in getting money enough to support seminaries. There is no cause the people will give money for

with more readiness than the education of priests. The yearly collection in the arch-diocese of Philadelphia for the seminary is nearly \$50,000.

On what do you base your optimistic views of the future of the Church in this country? Why the whole situation is as plain as a pikestaff. The Church is splendidly organized and pretty thoroughly equipped to do its work. The hearts of the people are full of faith and loyalty. Protestant Churches have lost all hold on their people, because they have no dogmatic life. Religion is the strongest and deepest passion in the hearts of the people and no people has existed without some definite religious belief. The Catholic Church alone can supply it to the American people. Given then, a priesthood full of zeal, not merely content with administering the sacraments to the souls who come asking for the graces of religion but eager to go out among the vast throng of non-Catholics who are thirsting for the waters of life, it will not take long to convince them where the pastures of the Good Shepherd lie. As soon as they are convinced of this, nothing can resist the coming of the throngs of non-Catholics into the Church. It all depends upon the young priesthood for the next few decades of years. This is what the Apostolic Mission House stands for. It not only creates seminarians, but it opens its doors to the young priests who have a positive desire to fit themselves for the effective ministerial work. It is the duty of every priest, though he be engaged in simple parochial work, to know how to meet the non-Catholics and to be facile in explaining Catholic doctrine. This sort of training he gets in the Apostolic Mission House.

THE ANTI-RATIONALIST CAMPAIGN.

RIGHT REV. MGR. BARNES ON "THE WITNESS OF THE GOSPELS."

On St. Patrick's night, at the Cathedral Hall, Westminster, the third of the course of anti-Rationalist lectures was delivered before a fairly large audience, by the Right Rev. Mgr. A. S. Barnes, M. A., whose subject was, "The Witness of the Gospels." The chair was taken by the Hon. Sir Joseph Walton, and on the platform were the Right Rev. Mgr. Canon Moyes, D. D., Dr. G. W. B. Marsh, B. A. (Lond.), F. R. Hist. Soc., Father Sydney Smith, S. J., and the Rev. Dr. Aveling. There were again many Protestants and some Agnostics in the hall.

The chairman remarked that he did not think it was necessary to introduce Monsignor Barnes. They all knew him as one to whom the spiritual charge of the Catholic undergraduates at Cambridge was given. It was a gratifying thing to the Catholics of the country that once again they had at the old Universities of Oxford and Cambridge what he might call Catholic Communities, and that they had, at those ancient seats of learning Catholic scholars who devoted themselves to subjects which were of so much interest, and who were able and willing to communicate to the public—Catholic and non-Catholic—the results of their interesting studies. (Applause.)

Mgr. Barnes said he wanted first of all to limit somewhat severely the scope of his lecture. He was not going to deal with any question which touched upon Inspiration, or the Inspiration of the Gospels. He was not going to discuss the question, whether the witness of the Gospels was, or was not, in favor of any particular one of the doctrines of the Christian religion. With regard to that latter point, it would be necessary to have separate lectures for each one of the points so discussed and one such point, and that the most important of all—the question of the Resurrection—was actually to be dealt with in a lecture to follow. His subject was simply this—How far in the light of modern critical study were the they still able to look upon the Gospels as giving them a clear, historical, and trustworthy account of the life of Jesus Christ? That was his one and only point for discussion. Before he began, he would like to say a few words on the special way in which one necessary Catholic became the position of the Catholic Church was different to that of the Protestants. The Protestants founded their religion upon the Bible. If one asked a Protestant why he or she believed any doctrine, the reply would be that it is because such a doctrine is in the Bible, or can be proved from the Bible. An attack therefore, on the Gospel narrative was of the most vital importance to a Protestant, but with the Catholic Church the case was rather different. Catholics did not regard the Bible, or the New Testament, as the foundation of their religion. The Catholic said that his religion existed before any single word of the New Testament was committed to writing—that it was itself the work of those who held the Catholic faith. The Catholic, therefore, regarded it not as being that on which his Faith was founded, but as being one of the parts—and certainly a most important part—of the tradition which was held by the Church. Therefore an attack on the credibility of the Gospels did not touch the Catholic so much as the Protestant. Then, with regard to the attitude of the Catholic Church with regard to science she regarded the decrees and results of science as absolute, but before she explained—altered, for that was impossible—any of her doctrines in connection with the results of science, she demanded that there should be absolute proof, and not that it be merely probable. As soon as science arrived at a complete proof of any matter, then the Church ab-

sorbed the results into her system, and explained her doctrines in accordance with those results. The Church had no reason to be afraid of science, or to put any hindrance in the way of scientific men. On the contrary, she regarded science as one way of finding out that which God desired to teach the world. As to the question of how far they could still look upon the Gospels as being trustworthy, historical documents, they would remember that in the middle of the last century there was a very violent attack made upon the credibility of the Gospel narrative, an attack which was hardly on the lines of scientific criticisms as known to-day. There had been an extreme school, which had regarded the traditions of the Church as being altogether useless and absurd, and the result of fifty years' study had been that in that advanced school of the day, they came back to say that after all the probable dates on which the Gospels were written were substantially those which had been upheld by the Church. If they were to ask what was the important point, and what was the most important of the results arrived at by the study of the critics in this matter, he would say it was the discovery that the Gospel narratives, as they had them, were not narratives written straight down by their authors, but that they depended upon earlier documentary evidence which lay behind them—that the Gospels were themselves dependent upon other Gospel narratives written at an earlier date than themselves, and which were now lost. It was an important result, and one that they might say was now scientifically proved. There could scarcely be any reasonable doubt at all about it. It was quite impossible for him, in a lecture like that, to put before them at any length the reasons which had led the critics to that conclusion. He could only do it in a very "sketchy" manner. The way they had been brought to that conclusion was by a careful comparative study of the first three Gospels. No one could fail to notice that the Gospels divided themselves into two classes: the one class, containing the first three, or the "synoptic" Gospels, (which covered the same ground, and which were, to a great extent, identical even in the words used), and the other class comprising St. John. The first three covered practically the same ground, and presented, when compared one with another, the same remarkable phenomena: that, merely for certain verses, but for many verses together, they coincided, not merely in the matter which they recorded, but in the actual words employed. That was possible only on the hypothesis that there had been some literary connection between them (looking at the writings as human documents, and leaving out of question Inspiration). The study of this remarkable similarity, and the no less remarkable differences in these three narratives, was known as "the synoptic problem," and it had employed scholars of every nation for one hundred years past. The conclusion arrived at was that St. Mark's was the first to be written, and that St. Luke and St. Matthew, and more especially St. Matthew, were incorporated in each. Two, at least, of the four Gospels were not original writings, in the sense that they were first composed when put on paper by their authors, but were dependent on earlier sources, and these two were St. Matthew and St. Luke. Even the other two referred to, St. Mark and St. John, were not original documents, and incorporated themselves to St. Luke, because that Gospel lent itself better to the others to the particular point, namely, the employment of sources earlier than the author's own writing. It was conceded by the critics that they had reasonable certainty that the third Gospel was really the work of St. Luke. He was not a person of sufficient importance that anyone would forge his name. Secondly, and more especially, any author had been able to show that there was an identical style between the third Gospel and certain portions of the Acts of the Apostles, in the "We" portions—that is, where the word "We" is used instead of "He" (Paul). The author of the third Gospel was proved to be the author of the "We" portions of the Acts. St. Luke had put them there as definite statements at the beginning of the Gospel with regard to the use of earlier sources. He (Mgr. Barnes) ventured to think that St. Luke's meaning had been misunderstood. He meant that what before him had taken in hand to write down that which was in his knowledge of the life and death of Christ, but all these were merely fragmentary, and did not deal with the full question. St. Luke had been collecting these fragmentary parts, and had put them together. He was dependent upon information from others, for he was a Gentile convert in the Church, after the Ascension. With regard to these earlier sources he (the lecturer) would try and dissect the Gospels and find out what these sources were. One of the sources used by St. Luke was St. Mark's Gospel, and that taken as a key, the whole unlocking of the problem was easy. St. Mark formed the backbone of St. Luke's Gospel, but besides that, they could trace four other sources, which have been woven together. Amongst the wonderful finds in Egypt had been three separate fragments of "The Sayings of Jesus" formula, "Jesus said." The document used by St. Luke had the same introduction as that. These "sayings" pointed back to still earlier collections of sayings, each introduced by the same

formula, and which, he thought, were incorporated by St. Luke. Another source was used between the 8th and 18th chapters. Nearly all that portion was entirely independent of St. Mark. St. Luke derived this central portion from Philip the Deacon, when he stayed with him. The fourth source was one that dealt with the story of the Passion. St. Matthew had incorporated St. Mark almost entirely there, and added certain details, but, St. Luke had deserted St. Mark altogether. St. Mark's Gospel was believed by the early Church to have been the preaching of St. Peter. What then was the other document which St. Luke regarded as being of even more importance than the written testimony of St. Peter? The lecturer then put forward the idea that that source was Nicodemus. Another source, and perhaps the most interesting, was in respect to the birth story in the first two chapters. That was not written by St. Luke. He was by far the most classical of all the New Testament writers, and these two chapters were written in a style which was most Hebraic. Were they to suppose that he deliberately altered his style? Professor Ruvinsky had said that the author of those chapters was a woman—Our Blessed Lady herself, and there was every reason to suppose that it was her narrative. The results of the critical studies had been not to weaken the Gospels as historical narratives, but rather to confirm them. Not only did they hold good on account of Catholic Tradition, but because of the careful and prolonged study, even of hostile critics. (Applause.)

Dr. Aveling having spoken briefly, a few questions were answered by Mgr. Canon Moyes, the lecturer, and Father S. Smith, S. J., the subjects including the evidence by the Church of the findings of science, and other points touched upon by the lecturer. The chairman thanked the lecturer, and remarked that there were Catholic students and scholars who were prepared to face all the problems put before them, and who were capable of holding their own.

A STORY FROM CLEVELAND.

The Cleveland band reports an interesting mission at Berea, Ohio. In this pretty little Yankee town of Berea, two schools for advanced studies: Baldwin University and German Wallace College. The latter is frequented by a considerable number of theological students, who are preparing to fill pulpits in German Methodist churches. The missionaries manage to get into Berea and Oberlin (another college town) every couple of years in order to give a new theological batch a course in the Catholic ecstasies. The Wallace students attended faithfully night after night, often with pencil and tablet.

This year the missionaries made it a point to meet all the students personally. That was not a difficult matter, for they were eager to talk. They had many questions to ask and many objections to urge. They were not argumentative but sought information. Dear knows they had need of the last. These men, who were preparing to teach others, asked us why we proclaimed Mary infallible, why we give her divine honors, why we go to her for our sins forgiven. They believed that Catholics were not permitted to read the Bible, that priests burn them as often as they can lay their hands on one, that Luther discovered the Bible and was the first to translate it into a spoken language. They had no doubt but that all except the Apostolate priests preached in Latin. They told us that their Catholic authors were Maria Monk, Chiquinoy, O'Connor and Jeremiah Crowley. Chiquinoy is their favorite: an apostle of total abstinence could not but be a great saint and man of God in their eyes. They believe the only that Lincoln was assassinated by Jesuits because he defended Chiquinoy in a law suit. Perhaps it should be said that they did believe for they seemed to accept our denial as sufficient evidence to the contrary. They did not even suspect that there was another side to the painted picture by the Chiquinoy-O'Connor-Crowley crowd.

One student has a shelf full of Maria Monk literature, an inheritance from his preacher father. He admitted that mind had been warped by this baneful reading, that he tried to think more kindly of Catholics but that it was hard to get the poison out of his system. This same young man attended the mission from start to finish. As the week progressed his face began to wear a haggard look. A mighty struggle was going on within his soul. "He faithful to that grace that God is giving you," was Father Martin's monition. "This is an epoch in a man's life," was the answer, "to break with all one's traditions, to change from the preparation for the ministry to a Catholic seminarian."

From one hour to an hour and a half was spent each night in conversation with the students, the pastor and his two missionaries each addressing a separate group. Many hours were also passed with them in the afternoons. The young pastor, Dr. E. A. Kirby, announced a course of Sunday evening instructions for the benefit of non-Catholics, besides an inquiry class on two week day evenings. Fathers Courtney and Reilly, of the New York Apostolate, gave a splendid mission at St. Edward's the Apostolate Church of Cleveland. The two weeks service for the Catholics of the parish was followed by one week for non-Catholics. The attendance at all the services was very large, but the culmination came on the last night of the mission when every foot of the sanctuary, sac-

risties, gallery and aisles was occupied. The major portion of the pews was taken by non-Catholics. Bishop Horstmann and a number of the city priests were present on this closing night. The bishop was so moved by the sight of the great throng of people that he took the platform himself to address a fervent exhortation to the non-Catholics. On his return to the parsonage he told the assembled priests that the masses are scenes they had just witnessed could be duplicated in every English speaking church in Cleveland.

Forty-one converts gave their names during the mission. This great number is all the more remarkable when one considers that St. Edward's had been thoroughly canvassed for converts during the past five years. Father Brennan's class yielded, on an average thirty-five converts per year that time. —The Missionary.

A PARALLEL BETWEEN GLASGOW AND DUBLIN.

VERY REV. GILBERT HIGGINS, O. P. S.

The interesting sketch of Glasgow's only (known) martyr, given in your issue of last week reminds me of a Dublin martyr, the cause of whose Beatification is even now before the Holy See. Linked in one faith, bound similarly in chains for Christ, exonerated for conscience sake in the same barbarous fashion, the Scottish hero, Fr. John Ogilvie, S. J., and the Irish hero, Father Peter Higgins, O. P., were subjected to a specially severe temptation, victory over which covers both with endless glory.

The Jesuit was offered his life if he would deny Christ before men. A paper to that effect was shown Father Ogilvie as he stood beneath the scaffold. "Let the crowd around me hear the contents of that letter," said the valiant son of St. Ignatius. Thereupon the document, signed by the Protestant Archbishop was read aloud. It promised that if the priest would renounce his Faith his life would be spared. Not only would he escape an ignominious and cruel death, but he would be given the Archbishop's daughter in marriage, with the richest prebend in her father's gift as a wedding dowry. "All these will I give thee if falling down . . ." "Father Ogilvie did not fall before the tempter or the tempter's lure. He stood and died."

This noble stand was made on the banks of Clyde, 1615. Twenty-seven years later a similar scene was enacted on the banks of the Liffey. The actor was an Irish Dominican, Prior Higgins, of Naas. On the very morning that he was to be led to the scaffold he received a message from the Viceroy offering him liberty on condition that he apostatized. The offer was scornfully rejected, and in words which led the Viceroy to hope his prisoner was almost overcome. Thinking the friar preacher was terrified, and that he needed only the sight of the gibbet to break down his resolution, the Viceroy ordered the execution to be immediately carried out. The courageous religious actually had his foot on the ladder when he felt containing a reprieve and condition he gave up his resolution. He was put into his name. Prior Higgins took the paper with a smile. The Protestant spectators showed their delight, thinking they would lead off this convert in triumph as their present-day successors do with a Widdowes, a Slatery, or an O'Gorman. Perhaps the Catholic spectators dreaded the fall of the convert of Christ. So they did not know the proof of my innocence of all the charges brought against me. Behold, the autograph letter of the Viceroy offering me rich rewards and my life if I abandon the Catholic Church. I call God and man to witness that I firmly and unhesitatingly reject these offers, and that willingly and gladly I enter into this conflict professing that Faith."

He then threw the paper to a friend of his, and bade the executioner do his duty. For these details I am indebted to Father Murphy's invaluable work, "Our Martyrs," a book that should be in the hands of every one interested in some of Ireland's greatest and worthiest children. Let me be allowed to hope that this parallel between Scotch and Irish martyrs may lead many Catholics in Ireland and Great Britain to respond to the Bishop of Clogher's earnest and patriotic invitation by praying for the Beatification of the martyred sons and daughters of Erin. —London, England, Catholic News.

A FUTILE COMPROMISE.

A considerable section of the Anglican Church endeavored quite recently to find some common ground upon which Protestants could agree; some common source of authority, some common standard of truth, and so they turned to the device of the first six centuries of the Church, asking that every body should agree to accept as binding the beliefs of that time. The compromisers' find that an appeal to the dead centuries no more serves to bring about Protestant unity than an appeal to the Bible, and the Dean of Canterbury has just received a vigorous and abusive letter from the Rector of Abergavenny, denouncing the whole proposal. The Rector is now asking for signa-

tures to a declaration that he and his friends decline to accept or tolerate as Catholic every or any variation in Christian teaching or practices" before the end of the sixth century, which is not recorded in the New Testament."

We confess the Rector of Abergavenny has the best of the argument and the best of the logic, and that he is acting strictly on Protestant principles. What is to become of the Protestant doctrine, of "private judgment," and of the other Protestant doctrine, that "the Bible, and the Bible alone, is the religion of Protestants," if the beliefs and practices of the first six centuries are to be evoked successfully?

Meantime leading Protestant ecclesiastics and others are denying the authority of the Bible itself; others are denying the divinity of Christ; and others again denying the Virgin birth of Christ. Indeed the whole body of Christian doctrine is being attacked and denied in the very strongholds of Protestantism. So neither "the Bible," nor the first six centuries nor any other device of this kind is a sufficient arrest for one moment the disintegration of all religious beliefs, which Luther and his associates commenced when they endeavored to destroy the authority of the Catholic Church and to make themselves the masters and choosers of their own religion. Protestantism is an army of conflicting, contending, contradictory combatants only agreed upon one thing, and that is hatred of the Catholic Church.

It is an awful predicament for what Catholics predicted from the beginning, and neither the Archbishop of Canterbury nor the Dean of Canterbury nor the Ritualists nor the Broad Church, nor the Evangelical party can do anything to prevent the principles of Protestantism finding their logical conclusion.—London, England, Catholic News.

WANTING IN APPRECIATION.

It seems to be the general experience of pastors of city congregations that the members thereof are not as appreciative of their faith as are those in the country, who enjoy fewer opportunities. Certainly it is that latter make far greater sacrifices in the discharge of their religious duties. And we believe it is also to their credit that they are even more steadfast in their faith if we contrast the opportunities afforded in the localities named.

It is quite true the country folk have not the manifold distracting amusements to draw them away. But this is neither argument nor excuse for those living in the cities. It is, however, positive proof that the latter are given more to the things of the world than to things of God. More to the gratification of temporal desires than to the spiritual advancement of the soul.

Not infrequently do we hear the city individuals offering the blindest excuses for failure to comply with their most imperative duties, while exclaiming that are not imperative rarely attract their presence. Annual communion and Sunday attendance at Mass seems to be the only return that many make to God for the great benefits they enjoy. Since childhood many have never attended Vespers, and all special devotions invariably find but a handful present. And all this in spite of the fact that only a few blocks lie between the farthest homes and the church. In the face of such facts, is it not conclusive that those in the city are wanting in appreciation.

Contrast this conduct with that of those who live in the country. How edifying to witness their long journeys in all kinds of weather and often made good to the far distant church. Their prompt arrival and their stay until the close of the service proves them deeply sensible of the importance of their act. How inspiring their sacrifices and devotion. That their city co-religionists have much to learn from their example is beyond question. May they catch some of their spirit in greater honor of God and in more earnest salvation of their own souls.—Church Progress.

CATHOLIC NOTES.

Some three thousand Catholic ladies are now devoting themselves to teaching catechism in Paris and the suburbs, their pupils numbering over thirty thousand.

Two sterling Catholic laymen have recently died in the persons of Vice-Admiral Sir Hilary Andros, K. C. B., late Admiral-Superintendent of Chatham dockyard, and Sir Maria Gosselin, K. C. M. G., British Ambassador to Lisbon.

The Lord Mayor of Dublin and the members of the Corporation attended High Mass in the Pro-Cathedral on St. Patrick's Day. A sermon in Irish was preached by Very Rev. Dr. O'Hickey, Maynooth College.

Bishop Favier, Bishop of Pekin, China, is dead. Bishop Favier came into great prominence by his heroic and self-sacrifice during the Boxer uprising. He was a type of the French missionary bishop, zealous, frontless, brave, shrinking from no hardships, unflinching in kindness.

In receiving sixty Lenten preachers at the Vatican recently, the Holy Father stringently enjoined them to abstain from effusive displays of rhetoric and also from introducing polemical or political topics in the Roman pulpits.

Father Martin, the General of the Jesuits, had to part with his left arm last week to prolong his life; and the latest advices from Rome represent the sacrifice as probably fruitless. The distinguished churchman is dying of cancer, and they say he cannot live many weeks.

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