

OTTAWA UNIVERSITY

(Continued from last week.)
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medal, presented by Rev. A. Valliquet, O.M.I., Superior, Hull, P. Q., awarded to Martin O'Gara, Ottawa.
Second form, French course—Silver medal, presented by Rev. J. Gascon, F.P., Grenville, P.Q., awarded to H. St. Jacques, Ottawa.
First form, English course—Silver medal, presented by Prof. E. Stockley, M.A., Ottawa. Awarded to Edmund Byrnes, Ottawa.
First form, French course—Silver medal, presented by Mr. A. Charron, B.A., Ottawa, awarded to Alfred Verreault, Ottawa.
Second form, English course—Silver medal, presented by Mr. A. Charron, B.A., Ottawa, awarded to Alfred Verreault, Ottawa.

SPECIAL MEDALS.
The Warnock gold medal, presented by James G. Warnock, Ottawa, for highest note in B. Ph. examination. Awarded to Vincent Meagher, Read, Ont.
Bronze medal, presented by James Hyde, President de l'Alliance Française en Amérique, for proficiency in French by English-speaking student. Awarded to James Walsh, Read, Ont.
Bronze medal, presented by James Hyde, President de l'Alliance Française en Amérique, for proficiency in French by French-speaking student. Awarded to Raoul Lapointe, Ottawa.
Silver medal, presented by Very Rev. J. E. Emery, O.M.I., rector, for the best speech of the annual Prize Debate. Awarded to John Burke, Ottawa.

COLLEGIATE COURSE.
First English course—Nicholas Bawlf, Arthur Cox, honorable mention, Edmund H. Cotes, Gerald Dunne.
First French course—Albert Couillard, Al. Verreault. Honorable mention, R. Gaudry, Aur Cote.
Second English course—Rupert Vallille, R. Cosgrove. Honorable mention, Wm. Kennedy, Martin O'Gara.
Second French course—Henri St. Jacques, E. Theriault. Hon. mention, Emile Berard, Henri Letourneau.
Third English course—James McNeill, Hugh Donohue. Hon. mention, Jas. Gillies, Jos. Cassidy.
Third French course—A. Bastien, O. Dion. Hon. mention, G. Verreault, E. Chartrand.

SPECIAL PRIZES
Good Conduct—Jos. Sigovin, O. Gibeault, Jos. Martineau. Hon. mention, F. Gervais, E. Durocher, A. Mousseau.
Application and Earnestness—Frank McCann, Jos. Martineau, E. Durocher, Hon. mention, W. Baril, R. Morin, F. Gervais.
Christian Doctrine, first English division—Harry Macdonald, Alex. Anderson, P. T. Kirwan. Hon. mention, G. L. Kirwan, J. C. Bradley, A. Fleming.
Christian doctrine, second English division—Frank McCann, E. Leacy, M. Skelly. Hon. mention, D. J. O'Brien, A. Mousseau, G. Breen.
Christian Doctrine, first French division—Joe. Martineau, Omer Langlois, Rene Morin. Hon. mention, M. Rousseau, E. Hainet, A. Michaud.
Christian Doctrine, second French division—W. Baril, Edward Chartrand, J. Delisle. Hon. mention, E. Durocher, C. Labelot, D. Boyer.
Christian Doctrine, third French division—Alfred Gibeault, A. Hamelin, L. Lane. Hon. mention, O. Gibeault, R. Peachy, R. Caron.

SECOND FORM.
(English Course.)
Greek—Francis Johnson, R. Vallille. Hon. mention, John Cox, Martin O'Gara. Hon. mention, R. Cosgrove, F. Johnson.
English—Wm. Kennedy, Fred. O'Keefe. Hon. mention, M. O'Gara, R. Vallille.
French—James McNeill, M. O'Gara. Hon. mention, J. Marshall, H. Donahue.
History—M. O'Gara, Wm. Kennedy. Hon. mention, Fred. O'Keefe, L. Brennan.
Zoology—M. O'Gara, Fred. O'Keefe. Hon. mention, R. Vallille, R. Cosgrove.
Zoology—H. St. Jacques, E. Berard. Hon. mention, E. Theriault, R. Joran.
Mathematics—H. St. Jacques, E. Berard. Hon. mention, R. Joran, L. Joran.

THIRD GRADE PRIZE LIST.
English—Frank McCann, Allen Fleming, Willie Baril. Hon. mention, J. Martineau, E. J. Gauthier, E. Hamel.
French—E. J. Gauthier, M. Rousseau, W. Baril. Hon. mention, J. Martineau, E. Gagner, R. Morin.
History—Frank McCann, Allen Fleming. Hon. mention, M. Rousseau, J. Martineau.
Geography—Allen Fleming, M. Rousseau. Hon. mention, Frank McCann, J. Martineau.
Arithmetic—E. Galleau, A. Fleming. Honorable mention, J. E. Gauthier, J. Martineau.
Bookkeeping—J. E. Gauthier, A. Langlois. Hon. mention, A. Fleming, H. Chartrand.
Drawing—H. Chartrand, E. Hamel. Hon. mention, J. E. Gauthier, A. Fleming.
Stenography—E. Hamel, F. McCann. Hon. mention, J. E. Gauthier, R. Morin.
Pennmanship—H. Chartrand, R. Valliquette. Hon. mention, A. Arcand, E. Hamel.

FIRST FORM.
(French Course.)
Latin—Ed. Byrnes, H. Howard. Hon. mention, J. Gravel, G. Driscoll.
English—Ed. Byrnes, A. Cote. Hon. mention, A. Stanton, F. Higerty.
French—F. Johnson, H. Southwick. Hon. mention, Art Cote, Jos. McCool.
History—A. Houle, Ed. Byrnes. Hon. mention, G. Driscoll, N. Bawlf.
Botany—A. Houle, Ed. Byrnes. Hon. mention, J. Bazinet, L. Boileau.
Mathematics—A. Howard, John Brankin. Hon. mention, A. Stanton, Jos. Gravel.

FIRST GRADE DIVISION A.
English—Percy Mulligan, A. Barrette, Geo. Breen. Hon. mention, R. Foley, A. DesRosiers, R. Bigras.
French, first grade—L. Lane, A. J. Gibeault, E. Durocher. Hon. mention, R. Peachy, O. Gibeault, J. B. Monfils.
History—F. Hamel, Geo. Breen. Hon. mention, P. Mulligan, R. Bigras.
Geography—F. Hamel, R. Bigras. Hon. mention, Geo. Breen, P. Mulligan.
Arithmetic—F. Hamel, P. Mulligan. Hon. mention, R. Bigras, R. Peachy.
Pennmanship—A. Tremblay, R. Foley. Hon. mention, G. Gauthier, W. O'Brien.

SECOND GRADE DIVISION B.
English—O. Gibeault, S. Chalifour, T. Donnelly. Hon. mention, C. St. Onge, M. Charbonneau, A. Gibeault.
French, preparatory—F. McCann, Ray Davis, E. Leacy. Hon. mention, J. Benninghaus, W. O'Brien, John Kehoe.
History—S. Chalifour, M. Charbonneau. Hon. mention, E. Ouellette, O. Gibeault.
Geography—M. Charbonneau, S. Chalifour. Hon. mention, O. Gibeault, E. Ouellette.
Arithmetic—E. Ouellette, S. Chalifour.

THIRD GRADE DIVISION B.
English—O. Gibeault, S. Chalifour, T. Donnelly. Hon. mention, C. St. Onge, M. Charbonneau, A. Gibeault.
French, preparatory—F. McCann, Ray Davis, E. Leacy. Hon. mention, J. Benninghaus, W. O'Brien, John Kehoe.
History—S. Chalifour, M. Charbonneau. Hon. mention, E. Ouellette, O. Gibeault.
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Arithmetic—E. Ouellette, S. Chalifour.

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The following have passed successfully, and in order of merit, the prescribed diploma examinations: J. H. Macdonald, Macleod, N.W.T.; O. E. Poissant, Montreal; P. T. Kirwan, Ottawa; A. Anderson, Ottawa; G. L. Kirwan, Ottawa; Albert Michaud, Ste. Anne de Bellevue; J. W. Peachy, Ottawa; Jno. C. Bradley, Durango, Col.

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MEDALS OF HONOR.
These medals are awarded to those who have followed all the branches to obtain eighty per cent. of the branches taught in their class. The successful competitor for a medal has

sum of the marks for all the branches not less than fifty per cent, in any branch.
Graduating Class—Gold medal presented by A. Lussier, B.A., Ottawa. Awarded to O. E. Poissant, Montreal. First in merit.
Third Grade—Gold medal presented by J. L. Chabot, B.A., M.D., Ottawa, A. Fink, Mattawa. First in merit.
Second Grade—Gold medal presented by R. Cameron, Buckingham, Que. Awarded to E. Mondor, Sault Ste. Marie, Mich. First in merit.
First Grade—Silver medal presented by W. Thompson, Albany, N. Y. Awarded to Jno. Kehoe, Sault Ste. Marie, Ont. First in merit.
Preparatory Grade—Silver medal presented by J. B. Lyons, Albany, N.Y. Awarded to George Dayon, Ottawa, Ont. First in merit.
Special medal—Gold medal presented by A. McMillan, Ottawa. Awarded to James Harry Macdonald, Macleod, N. W. T., for highest notes in commercial branches in diploma examinations.

La Grande Chartreuse

Scenes at the Closing of One of the Most Famous of French Monasteries.
(From The New York Evening Post.)
The excitement of the Catholics in France over the present expulsion of the religious orders, which has already resulted in riots in different parts of the country and in the resignation of several army officers—among them the distinguished colonel of the Fourth "Dragoons, Monsieur de Combertin—is particularly apparent here in Grenoble and the surrounding Dauphine region.
For a time it was supposed that the Carthusians of La Grande Chartreuse would not be excluded in the forced exodus of the "religieux" because of the financial benefits accruing to the country from their presence. When, however, Monsieur Combes sent forth the order compelling also the monks of La Grande Chartreuse the indignation was great in all Dauphine.
In Grenoble especially, these monks are highly regarded and beloved. Their liquor factory at Fourvoirie gave employment to a large number of workmen; they built and sustained a free hospital at St. Laurent-du-Pont, as well as an asylum for deaf mutes near the monastery. A large part of their immense revenue was given away yearly in charity.
The majority of the monks have already gone, taking with them their treasures, their library, their chronicles and the appliances for making their precious liquor. Only a handful of brethren remain to represent their order in the mountains of the Massif de la Chartreuse, where since 1088 Carthusian monks have lived, prayed and died. It is true this handful has been carefully selected, and only able-bodied men, keen-witted and of cool judgment were allowed to remain to hold the monastery against the Government. They have barricaded the doors, no one is given exit or entrance, no one is provisioned for three months, and it is their avowed intention to compel the Government to forcibly eject them, and by so doing, said Father Clovis, "violate in our persons the rights of citizens."
As the expulsion was expected to take place on the night of the 29th, a small party of Americans, myself among the number, determined to visit without delay the famous monastery before its extinction.
It is not the time of year the average tourist selects for a visit to La Grande Chartreuse. The snow lies too deep yet on the mountains, the road is not without its dangerous places, and the air is far too cold for comfort. Nor are the "voitures de service" running, and those who contemplate an excursion must either walk or engage a private carriage.
At 7 o'clock on the morning of the 29th of April we accordingly started for the monastery.

THE MONASTERY OF THE GRAND CHARTREUSE.

Three-quarters of an hour later we reached La Grande Chartreuse. Behind the great stone inclosure of the convent no sign of life was apparent. The heavy wooden doors were locked and barred; the "avocats" alone can gain admittance there. But beyond the walls a curious scene of animation reigned. In all the little sheds and outhouses of the monastery bonfires blazed; around them peasants were drying and warming themselves, while on some fresh-laid straw nearby tired watchers slept. One young fellow stepped up to us as we entered a shed and invited us to share the welcome warmth of their fire. He pulled a large log nearer the blaze, at the same time apologizing that he could not offer us more comfortable seats.
"When it is war-time," he said, "one cannot have many conveniences."
"Ah! it is war, then?" I asked.
"I hope so," he replied, significantly.
"There are not many of you," I continued tentatively, at the same time throwing a comprehensive glance at the figures about the fires.
"The others are in the forest—everywhere" (par-tout), he answered quietly, casting another stick into the blaze.
Just then the Count came up to us, in his hands some small "objets de pieté," which he presented to us, saying he had begged them from the monks as souvenirs for four ladies of his acquaintance.

A CONVERSATION WITH ONE OF THE FATHERS.
We were very desirous of a conversation with one of the fathers, and asked the Count if he could not persuade one of them to talk with us through the small grating in the gates. He promised to lend us his influence to obtain our wish.
We accompanied him to the great wooden gates, before which stood a crowd of men who had also come up from Saint-Pierre to interview the monks. They had rung the big bell, knocked vigorously on the doors, and made, in fact, every effort to obtain some response. But no sign came from the inclosure that they were heard. The Count pulled the bell gently, then stepped up to the small wooden slide in the gate and, called softly:
"Frere, frere, c'est moi."
Instantly the slide was withdrawn, and through the grating a cowed head was just visible. The Count explained our desire to have a conversation with one of the fathers, and added, "as well as benediction."
The brother said he would inquire, and before long he returned with the reply that if we could wait till 4 o'clock our petition would be granted. Unfortunately we could not wait.
As we turned to leave, I noticed for the first time, suspended from a tree, an unfurled flag of France draped with long streamers of black crepe; beside it floated the red flag of the convent, the "Bleeding Heart" in the centre.
"Who did that?" I inquired of our new friend, and pointing to the black draped flag.
"We did. France is in mourning," he made answer.
He then saluted us gravely and disappeared.
As we made our wet descent to Saint-Laurent-du-Pont, we passed the still unending stream of peasants mounting to La Chartreuse. They were all unarmed, save for great mountain sticks, but a certain unsmiling mood seemed upon them which augured ill for the gendarmes when they should appear.
April 29.—Since the visit, the monks have been ejected, but not by the gendarmes alone. The Government, cognizant of the presence of those watchful campers in the woods, took the precaution to send two troops of

who entered. Madame G— whispered to me, indicating the new arrival: "That is Monsieur Poncelet, the 'avocat' of the Chartreux Brothers." This young lawyer has for many days past remained behind the convent walls with the monks, advising them, directing them in every step they take in resisting the government's action against their order.
Later, during lunch, Madame G— learned that our military-looking neighbor was Count P— de C—, with whom her husband was well acquainted. She promptly made herself known to him, at the same time introducing us. We had a most interesting conversation with him. For eight days he had been in camp beyond the walls of the monastery. He came up on the first rumor that gendarmes were to be sent to expel the monks, and such was his haste that he stopped for nothing, not even for a change of clothing. He was in a white hunting costume, very much soiled as to color from his long exposure in the mountains. He intended, he added, to remain to defend the monks if any violence was offered them. We heard him give an order to send forthwith all the necessary ingredients for a punch to the camp about the convent. He turned to us with a smile and said we must not suppose him capable of consuming that amount of liquor; that he intended it for his men in camp, who had slept for nights in cold and wet, without covering of any kind. It was almost 2 o'clock in the afternoon when we again stepped out in the pouring rain and into our carriage. The Count had preceded us his picturesque figure enveloped in a long black cape, and a "beret" (a species of Tam-o'-Shanter) covering his gray locks.

THE SIX JUDGES
In the folk-lore of Hindustan is a queer story of a Brahmin (a high-caste Hindu), a Tiger and six unusual "judges."
Once upon a time a Brahmin who was walking along the road came upon an iron cage, in which a great Tiger had been shut up by the villagers who caught him.
As the Brahmin passed by the Tiger called out and said to him: "Brother Brahmin, Brother Brahmin, have pity on me and let me out of this cage for one minute only to drink a little water, for I am dying of thirst."
The Brahmin answered: "No, I will not, for if I let you out of the cage you will eat me."
"Oh, father of mercy!" answered the Tiger, "in truth I will not. I will never be so ungrateful; only let me out that I may drink some water and return." Then the Brahmin took pity on him and opened the cage door, but no sooner had he done so than the Tiger, jumping out, said: "Now, when you see me first and drink the water afterward." But the Brahmin said: "Only do not kill me hastily. Let us ask the opinion of six, and if all of them say it is just and fair that you should put me to death, then I am willing to die."
"Very well," answered the Tiger, "it shall be as you say; we will first ask the opinion of six."
So the Brahmin and the Tiger walked out till they came to a Banyan tree, and the Brahmin said to it: "Banyan tree, Banyan tree, hear and give judgment."
"On what must I give judgment?" asked the Banyan tree.
"This Tiger," said the Brahmin, "begged me to let him out of the cage to drink a little water, and he promised not to hurt me if I did so, but now that I have let him out he wishes to eat me. Is it just that he should do so or no?"
The Banyan tree answered: "Men often come and take shelter in the cool shade under my boughs from the scorching rays of the sun, but when they have rested they cut and break my pretty branches and wantonly scatter my leaves. Let the Tiger eat the man, for men are an ungrateful race!"
At these words the Tiger would have instantly killed the Brahmin, but the Brahmin said: "Tiger, Tiger, you must not kill me yet, for you promised that we should first hear the judgment of six."
"Very well," said the Tiger, and they went on their way.
After a little while they met a camel. "Sir Camel, Sir Camel!" cried the Brahmin, "hear and give judgment." And the Brahmin related to him how the Tiger had begged him to open the cage door and promised not to eat him if he did so, and how he afterward determined to break his word, and asked if that were just or not.
The camel replied: "When I was young and strong and could do much work my master took care of me and gave me good food, but now I am old and have lost all my strength in his service, he overloads me and starves me and beats me without mercy. Let the Tiger eat the man, for men are an unjust and cruel race!"
The Tiger would have killed the Brahmin, but the latter said: "Stop, Tiger, for we must hear the judgment of six."
So they both went together on their way. At a little distance they found a Bullock lying by the roadside. The Brahmin said: "Brother Bullock, Brother Bullock, hear and give judgment."
"On what must I give judgment?" Then the Brahmin said: "I found this Tiger in a cage, and he prayed me to open the door and let him out to drink a little water, and promised not to kill me if I did so; but when I let him out he resolved to put me to death. Is it fair he should do so or no?"
The Bullock said: "When I was able to work my master fed me well and tended me carefully, and now that I am old he has forgotten all that I did for him and left me by the roadside to die. Let the Tiger eat the man, for men have no pity!"
Three out of six had given judgment against the Brahmin, but still he did not lose all hope, and determined to ask the other three.
They next met an Eagle flying by through the air, to whom the Brahmin cried:
"O Eagle, great Eagle, hear and give judgment!"
The Brahmin stated the case to the

cavalry and a battalion of infantry with the police. Against these well-armed soldiers resistance was more than futile.
What would even a thousand unarmed men—peasants or counts—do against such a force?
They could only indignantly protest as the gendarmes, guarded by the sternly silent military force—for the soldiers, like ill these recent duties—battered down the venerable doors and led out one by one their beloved recluses from the chapel, where they were found kneeling in prayer.
But three of the officers—two captains and a lieutenant—who accompanied their men to La Grande Chartreuse, after obeying the orders they had received, sent in their resignation, with the statement that they entered the army to defend their country, and not to eject monks and nuns from convents.

Eagle, but the Eagle answered: "Whenever men see me they try to shoot me; they climb the rocks and steal away my little ones. Let the Tiger eat the man, for men are the persecutors of the earth!"
Then the Tiger began to roar and said: "The judgment of all is against you, O Brahmin!" But the Brahmin answered: "Stay yet a little longer, for two others must be asked."
After this they met an Alligator, and the Brahmin related the matter to him, hoping for a favorable verdict. But the Alligator said: "Whenever I put my nose out of the water men torment me and try to kill me. Let the Tiger eat the man, for as long as men live we shall have no rest."
The Brahmin gave himself up as lost, but again he prayed the Tiger to have patience and let him ask the opinion of the sixth judge. Now, the sixth was a Jackal. The Brahmin told his story and said to him:
"Jackal, Jackal, say what is your judgment?"
The Jackal answered: "It is impossible for me to decide who is right and who is wrong unless I see the exact position in which you were when the dispute began. Show me the place."
So the Brahmin and the Tiger returned to the place where they had first met, and the Jackal went with them. When they got there the Jackal said: "Now, Brahmin, show me exactly the place you stood."
"Here," said the Brahmin, standing by the iron cage.
"Exactly there, was it?"
"Exactly here," said the Brahmin.
"Where was the Tiger then?" asked the Jackal.
"In the cage," answered the Tiger.
"How do you mean?" said the Jackal; "how were you within the cage? which way were you looking?"
"Why I stood so," said the Tiger, jumping into the cage, "and my head was on one side."
"Very good," said the Jackal, "but I cannot understand without knowing the whole matter exactly. Was the cage open or shut?"
"Shut and bolted," said the Brahmin.
"Then shut and bolt it," said the Jackal.
When the Brahmin had done this the Jackal said: "Oh, you wicked and ungrateful Tiger! when the good Brahmin opened the cage door, is to eat him the only return you would make? Stay there, then, for the rest of your days, for no one will ever let you out again. Proceed on your journey, friend Brahmin. Your road lies that way and mine this!"
So saying, the Jackal ran off in one direction and the Brahmin went rejoicing on his way in the other.

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TORONTO

Vivisection in Schools

(From Editorial in Harper's Weekly.)
But there is a subordinate phase of the subject somewhat recently presented which one cannot regard with so much satisfaction, namely, the growing practice of vivisection before classes of young pupils in the schools. Such an over-zealous application of the "scientific method" is fit to appear only in that sorry system of pedagogics which makes light of sensation and considers the goal of education to be the acquisition of bare facts. In a broader view it must appear that such gruesome exhibitions

Will have a most unwholesome effect upon the mind of a child, tending to strengthen rather than to repress its selfish and cruel instincts. The child who has been taught through "scientific" demonstrations to regard a pet cat or dog as an animated machine with contracting muscles and blood-propelling heart and bite-secreting liver, instead of as a living being possessed of feelings and emotions something akin to its own, can never again regard the sacred mystery of life in quite the same light as before. It has gained knowledge of very doubtful value at the expense of a distinct ethical sacrifice. Far soter might that child remain ignorant of the appearances of vital organs than lose its awe for the vital principle that animates them.