nful fire of her would have for she was dif-

9, 1906.

nen a few care. ano somewhere aim start. He ened the sash a cianly instinct proceeded from buld discern the ying of curtains lows. Suddenly n, and then he

tu. He listened ng lost in the and never heard never realized f the theme. It

ad not done for and he remained dy Crane's party A card was in go? He wo ddenly the piano

ellbound. Years rtly after he met ade his wife. A unpublished, a t her, inscribed d kept it always,

t. Lady Crane's utmost capacity. toward the draw-l of exquisitely d near the doorace among them. toward the piano. irl-a mere child. nusic ceased; the mpleman uttered Could it be? crowded up into ed long-forgotten

wife, just before aid she thought— Mr. Templeman," nds antomatically itess, but his look

new-"
ghed Lady Crane.
always so jealous. gravely with the

ild. Eleven, Lady ews, the concert le for the prodigy.
t. Andrews was
him at last in the adid?" cried the

alely, her mother her; I'm seeing

leman murmured

was in a whirl, his flicting thoughts. do so," he murup at the great

said. "Tell Mrs. Here's the ad-

read the card. The She looked more er. The agent ex-empleman would go

Templeman, in the

ded, "your mother

his side, smiled to Proud! Once, was too late. He his day was done. ompanion. sn't with you?" he

milingly, trustingly, pered. "She's ill." pered. "She's ill." d. He was about to es were jeweled with ed her hand; they er reach the house?

wnwick street, Camd neighborhood, he a pang. Through along thoroughfares stermongers' lamps, lieter turning. The membered what fol-ecollected interviewthe child's hand in

e that he must see t once. The dubious man's countenance, sight of a sovereign ng of the door of a room. child's hand, he had

bed, with flushed. Her bright, wided to dilate still more. y her side, kneeling

owing, glanced at the owing, glanced at the tending, led the child looked up in utter Then, slowly, tears face.

ne!" cried the man, the work of the child looked the man, the work you for the control of the child looked the child lo

rd thrilled him. He

around her neck; ntly. Twelve years uched those lips, felt er embrace. rd-our child ?"

later the man had much. His grief was

he's wonderful," the titly. "Through her I played that old song essed. But I've come roken. My voice has less is too late."

p with tender anxiety. nurmured, "does that u've saved my life? nild now. The doctor. rat-tat resounded out-n]goodness itself. He brought a noted physician to perform the operation yesterday. But you re-member him—he was— The door opened; Templeman start-

"Sir Francis!"
"Ah!" The baronet glanced from one to the other, his fiorid face beaming genially. "The prescription's effectual, I obs.rve."
"Prescription?" echoed Geoffrey, rising, astonished to his feet.
"Certainly. You don't mean—"
"I'd forgotten." The man tumbled in his pocket, found the envelopes, and nervously tore them open; one written

nervously tore them open; one written in Latin characters, the other was in Latin characters, the other was more understandable.
"Meet me at 27 Brownswick street, Camberwell, at 10 this evening."
The man gasped as he read. The paper fluttered in his hand. He looked no at the great doctor.

up at the great doctor.

"And you—"
"Called to your wife," nodded Sir
Francis Deakin. "I found we'd met francis Deakin. "I found we'd met beiore. The change of circumstances was startling, and your wish to day tempted me to exceed my province. A reconciliation seemed to the best in-terest of both."

The man leaped forward, seizing the other's hand.

other's hand.
"I see now! Sir, I thank you.
Though I've lost my voice, I've found
something far more precious—my wife."
The physician waved a hand depre-

The physician waved a hand deprecatingly.
"But, my dear fellow," he cried,
"you've lost nothing. I led you to
deduce what you chose from my words
a short while since; it would, perhaps,
soften your heart and help—to carry
out the prescription. A week's rest
and your voice will be stronger, better
than ever!"

Geoffrey Templeman was dumb-angled. Could it be that the lamous specialist had purposely misled him? But the latter's glance was reassuring. He turned to his wife, tears of joy welling into his eyes.
"Thank heaven!" he murmured.

And then little Elaine came running in.-Tit-Bits.

FATHER COUPE ON THE BLESSED EUCHARIST.

In the fifth of his "Lectures on the Holy Eucharist" Father Coupe answers objections against the Catholic doctrine. Opponents of the Real Presence say that the words, This is my body, only mean 'This represents my body.' They argue from a supposed analogy with those other texts' 'I am the door,' 'I argue from a supposed analogy with those other texts' 'I am the door,' 'I am the vine,' 'The rock was Christ,' in which, they maintain, the verb 'to be' means 'to represent.' Father Coupe first points out the inconsistency of this line of argument. 'When, in the pro-mise of the Holy Eucharist, our Lord bade us eat His flesh and drink His blood, these opponents, in order to escape the force of these plain words, maintained that no real esting or drinking was intended, but only faith in Christ. Now, however, when Jesus fulfils His promise and changes bread and wine into His body and blood, these same opponents take refuge in another same opponents take resided in about and quite different explanation. They say: 'Of course Christ meant a real eating and a real drinking, but only of bread and wine, not of flesh and blood. They assure us that bread and wine are not changed into Christ's flesh and blood, but only into the symbols of Christ's flesh and blood." Thus they contradict themselves merely for the sake of detending an indefensible

Father Coupe exposes the absurdity of this latter view by inserting the word 'symbol' in all the decisive texts of John vi., from the 52nd to the 58th verse. We give two examples:

53 The Jews, therefore, strove among themselvas, saying: How can this Man gives us (Bread, the symbol

of) his flesh to eat?
56. For (bread the symbol of) My flesh is true meat, and (wine, the symbol of) My blood is true drink.

ernolation, necessita the symbolic views, turns the whole passage into nonsense. Then Father Coupe shows the danger of this style of argument. If, when ever the doctrine of Holy Scripture seems hard to understand, we are allowed to make the verb 'to be' equivalent to the verb 'to represent', we can

easily overthrow not only the doctrine of the Real Presence but the whole fabric of Christianity. For instance, a Unitarian might argue that the solemn affirmation 'The Word was God' only means 'The Word represented God' and as the re representative of God is not God Himself, the text really means that 'the Word was not God.'
Having thus cleared the ground for

a direct answer, the lecturer says:
"To make good their attack opponents have two points to demonstrate; first, that these words may be taken as metaphors; secondly, that they must be taken as metaphors.

be taken as metaphors.

'And they can demonstrate neither.

'Certainly the quotation from St.
Paul, 'The rock was Christ,' in no way helps them. For the Apostle is care ful to explain that the rock in question was a spiritual rock, and that the ex-pression in question was a metaphor. The words are: 'They drank of that The words are: "They drank of that spiritual rock that followed them, and the rock was Christ' (1 Cor. x, 4). St. Paul was careful to explain that his words were figurative. Has any inspired writer been careful to explain that 'This is my body' was figurative?

And if so, where?
"Still less do the illustrations from "Still less do the illustrations from the door and the vine help the opponent. For what is the chief meaning of 'I am the door; I am the vine'? We are told that 'This is my body' means 'This represents my body,' just as 'I am the door or the vine 'means' I represent the door or the vine. 'But, we answer, the word 'represent' cannot be substituted for 'am' in either the Door sentence or the Vine sentence. In these metaphors Christ did not mean 'I represent the door', or 'I represent the door', or 'I represent the vine.' What the expressions do mean is this: 'I resemble the door', imply any contradiction; and

sented', but that they 'resembled

"If, therefore, there is a parallelism between the two sets of expressions, as 'I am the door,' means 'I resemble the door,' means 'I resemble the door, 'So 'This is my body 'must mean 'This resembles my body; 'and as 'I am the vine,' means 'I resemble the vine, 'so 'This is my blood' must mean 'This resembles my blood.'

"An interpretation, surely, which makes Christ's words unintelligible."
In his eighth lecture Father Coape enters deeply into the philosophy of the Real Presence. With the Church he defines Transubstantiation as the conversion of the whole substance of bread into Christ's body, and of the whole substance of wine into Christ's blood ing. As this definition bristles with technical terms—conversion, substance, accidents, he explains them in the simp-

lest possible language.
"Every material thing is made up of substance and accidents. Substance is the permanent element in a thing. As long as a thing remains this thing its substance remains. Accidents are the variable elements in a thing. Substance underlies accidents. Accidents

inhere in substance. "Substance stands by itself and needs no substratum to support it. An accident is that which cannot naturally stand by itself, but requires substance as its support or substratum.

"Substance, as such, we cannot know by the senses. We can neither see it, nor hear it, nor touch it, nor taste it, nor smell it. Accidents are all that by our five senses we know of

a material thing."

After showing that substance, as such, does not imply or connotate accidents and can be without them, since God, Who is a substance, has neither material accidents such as size, shape or color, nor spiritual accidents, such as changes in His in tellect or will, Father Coupe proceeds:

"But, though substance can be without accidents, accidents cannot, naturally and of their own nature, naturally and of their own hatura, be without substance. By definition, an accident is a being naturally requiring to exist in substance. We say of a material thing, 'it is heavy; it is brown; it is heavy it is brown; it is hard, and so forth. The 'it' is the state of the material things. substance. The weight, brownness, sweetness, hardness, etc., are accidents or modifications of this substance. The or medineations of this substance. The 'it'—i. e., the substance—may remain when these particular accidents are changed into others.

"Take, as an instance, a block of ice.

It is a certain substance with certain accidents which you recognize at a glance. The ice is solid, heavy, ha d, glance. cold, glittering, transparent. Next melt it. It remains the same substance, yet the accidents—how changed they are! It is now liquid, clear, cool, yielding to the touch. Next turn it into steam. It still remains the same substance; yet once again, how changed are the accidents! It is now an invisible gas, superheated, exerting great pressure. Next let it escape from the pressure. Next let it escape from the boiler of the locomotive, and in a moment it passes into vapor. Still it is the same substance, but again the accidents are changed. It is visible,

white, cloudy. "Now, all through these changes "Now, all through these changes, how do we know that ice, water, steam and vapor are all one and the same substance? Not by the five senses, or by any one of them; not by touch, or taste, or sight, or hearing, or smell. The testimonies of the senses are, in the three cases, utterly different; yet the substance is one and the same. How do we know? By the intellect alone."

Father Coupe next explains what is meant by the technical term conversion, as it is used here. It means an alter-nation or change. This change may be only accidental, as when water is converted into steam, or the conversion may be substantial, as when water is changed into oxygen or hydrogen. But in this latter case, as in all natural conversions, the substantial change is not complete, for the basic matter which went to make up water is san which makes up oxygen and hydrogen. A complete substantial conversion can be effected only by supernatural agency, and this complete conversion is what is meant by Transubstantiation. None of the basic matter that went to make up the bread and wine remains; noth-ing remains of the bread and wine but the accidents, i.e., the appearance, taste, etc., which are miraculously sustained by the power of God. All the substance of the bread and wine is converted into Christ's body and blood.

"Transubstantiation is not a mode of existence, it is a mode of conversion. This mode by which—Transubstantiation—is a defined article of the Catholic faith, The mode in which the manner of Christ's existence in the Eucharist-the Church has never de-

This is all Father Coupe says on this aspect of the question, but Mr. Hather-ley More, the editor of the Lectures, ley More, the

ley More, the editor of the Lectures, supplies some illuminating notes which embody the common teaching of Catho lic theologians. One, from the Catholic Dictionary, is as follows:

"By the spiritual presence of Christ's body in the Eucharist it is not meant to deny that Christ's body in the Eucharist is a real one (such a senial would be heresy), but just as all bodies often the resurrection become spiritual after the resurrection become spiritual without ceasing to be bodies, because without ceasing to be bodies, because they have certain properties of spirit, so it is with Christ's Body in the Eucharist, only to a much wider extent and in a more wonderful way. At one and the same time Christ's Body is in heaven and on a thousand altars. As the soul is present antire in the whole

Body, during the forty days He sojour-ned upon earth from the Resurrection to the Ascension, was, except during a few hours, invisible and intangible, im-perceptible to the senses. It was a spiritual Body—that is, it was a mater-ial Body divested of its material accid

ents—spiritualized."
Another quotation is from Cardinal
Newman and is, like everything that
comes from him, incomparable:

"The Catholic doctrine is as follows: Our Lord is in loco-in heaven; not in the same sense in the Sacrament. He is present in the Sacrament only in substance—substantive—and substance does not require or imply the occupation of place. But if place is excluded from the idea of the Sacramental Presence, therefore division or distance from heaven is excluded also, for distance implies a measurable interval, and such there cannot be except between places. Moreover, if the idea of distance is excluded, therefore is the

idea of motion.
"Our Lord, then, neither descends from heaven upon our altars, nor moves when carried in procession. The vis-ible species change their position, but He does not move. He is in the Holy Eucharist after the manner of a spirit. We do not know how; we have no parallell to the "how" in our experi-We can only say that He is present, not according to the natural manner of bodies, but sacramentally. His presence is substantial, spirit-wise, sacramental, an absolute mystery, not against reason, however, but against imagination, and must be received by

faith." faith."
We wish we had space to reproduce Father Coupe's array of Leibnitizian quotations proving that extension is not absolutely necessary to a material substance, and that "Transubstantiation and the Real Presence simultaneously in many places do not, in their ultimate analysis, differ from each other." We should also like to quote the lecturer's masterly refutation of the lecturer's masterly refutation of Luther's false theory of the Real Presence, as well as his convincing summary of the argument for the fact of the Real Presence (pages 78 79.) But me must hasten to complete this long review by emphasizing once more the great value of these popular and yet profound lectures, the interest of which e enstained to the end. In fact, the very last lecture contains a series of beautiful antitheses, which will be our

last quotation.
"In the Incarnation the Infinite became finite; in the Eucharist the finite became infinite, so that it can exist in all places at one and the same time. In the Incarnation the invisible God became visible; in the Eucharist the visible Man, Christ Jesus, becomes invisible. In the Incarnation an im mortal Spirit becomes mortal, in the Eucharist a mortal body has become immortal. In the Incarnation Spirit puts on the qualities of matter; in Eucharist matter puts on the qualities of spirit. The Incarnation had made mind to be like matter. The Eucharist makes matter to be like mind."— The Incarnation had made

ROOSEVELT AND THE CATHOLIC CHURCH.

INFLUENTIAL SECULAR PAPER'S COM MENTARY ON PRESIDENT ROOSEVELT'S

ATTITUDE TOWARDS CATHOLICS.

It has frequently been observed by Catholic journals that the Catholic Church has received fairer treatment in the present administration than in any other, Democratic or Republican, within the memory of this generation. Naturally this fact has not escaped the uotice of non-Catholic observers, but the first serious consideration we have seen of the attitude of President Roosevelt towards the Catholic Church appeared on Monday of this week in a engthy editorial in the Boston Transcript, one of the ablest and most influental newspapers in the country. It is subjoined in full, as in interesting outside view of the situation:

The recent exchange of greetings be-President Pope, through Bishop Gabriels, in which the head of the ancient Church declares that it here enjoys a gratify ing degree of liberty under every American administration, but especially under that of President Roosevelt, calls attention to one of the chapters of the present administration's history which, when that is ever fully written, deserves an important place. Its title should be: "The Relation of Mr. Roosevelt as President to the Roman Catholic Church."

On this, as on nearly all subjects, this alert minded man has had ideas and theories of his own. His view is the commonly accepted American one, of the equality of all religious bodies, under our system, and yet he has probably gone further in bringing it about in a practical way than any of his predecessors; it has also fallen to his let in this period of our participa-tion in world politics to have fuller relations with the Church than any other President. It was in his administration that Secretary Taft was sent to Rome to negotiate regarding the friar and land holdings in the Phil-lippines, an episode to which the late Pope referred as one of the most gratifying events of his pontificate the opening of relations with the United States. Mr. Roosevelt's appointments to office have included a larger number of persons of prominence in the Church than have been made by any Republican predecessor, and probably more than by President Cleveland, even though a larger proportion of the Catholic voters have been affiliated with the Demo

cratic party.
Mr. Alten B. Parker, in private conversations with friends since his defeat, attributes its sensational proportions to the swinging of the Catholic vote. While the returns did not show a greater relative change toward Roose velt among the Catholics of Manhattan Island than among the Methodists of Nebraska or the Presbyterians of Pennyslvania, it was a fact commonly noted the vine. What the expressions do mean is this: 'I resemble the door', 'I resemble the vine'; just as when we said of the bloodthirsty rebels in the Indian Mutiny that 'they were tigers,' we did not mean that they 'repressions do mean that they are tigers,' I does not, how ever, imply any contradiction; and in 1904 that an exceptional number of Catholic journals were supporting Mr. More supplements by pointing out "that Christ's risen by pointing out "that Christ's risen by pointing out "that Christ's risen have been door in 1904 that an exceptional number of Catholic journals were supporting Mr. Roosevelt's candidacy, as well as conspicuous leaders of Catholic opinion. Archbishop Harty of Manila, it will be

before the election, which, while technically non-political, was in effect a very handsome Roosevelt indorsement. He declared, in substance, that Catholics at home had no reason to complete the declared of plain of the Administration's attitude toward the Church in the Philippines, and he incidentally indorsed the expansion policy of the Republican party. The Church had thereby been saved from the wreckage which under a native government the collapse of Spanish civil power would have carried.

These aspects of the present political situation are in marked contrast with conditions in 1876 when Mr. Blain said, in a private letter: "I would not for a thousand presidencies speak a dis respectful word of my mother's religion and no pressure will draw me into any avowal of hostility or unfriendliness to Catholics, although I have never re-ceived, and do not expect, any political support from them." This expectasupport from them." This expecta-tion sounds strange today. What has President Roosevelt done to bring to pass such a change in the general attitude of a large body of American voters, and correspondingly to arouse the suspicion of such surviving remnants of the A. P. A. interests as may still be found? For, of course, a Presi dent cannot gain strength in one direction without losing it in another. swers to this question would ordinarily fall under three heads—his appoint-ments, his Indian policy, his Philippine policy. And still it is probable that these far from furnish an adequate ex planation of this source of Roosevelt's support. An attitude of general toler-ance, of whole heartedness in his personal relations, of hospitality to the done something, but his general policies concerning questions with which the Church as such sustains no relation whatever, have acomplished more in bringing him a larger Catholic vote and support than any Republican candidate to the presidency before him

In appointments, while there have been Catholic cabinet officers before -notably Roger B. Taney, of Jackson's time whose service, though short vas conspicuous—it fell to Mr. Roosevelt to invice into his cabinet the most prominent Roman Catholic layman in the country, in the person of Charles J. Bonaparte, a close friend of Cardinal Gibbons, Postmaster General Wynne, now consul general to London, is of the A noticeable number of same faith. Catholic editors and some professors in the Catholic universities have been appointed to the consular service and other branches of the executive depart ment, not a few of whom had been Dem ocrats only a little while before. Maurice F. Egan, whose short stories have aimed to set forth the attitude of the Catholic Church in a pleasant, popular light, is a close friend of the President and a frequent guest at the White House. And there are many others.

It is doubtful if much can be shown

regarding Roosevelt's attitude toward the Church in the Philippines or on the Church in the Philippines or on the Indian reservations, which constitutes a distinct deviation from the policy of his predecessors. Archbishop Harty, whose interview in the last presidental campaign has already been referred to, is now feeling bitterly against those responsible for the administration of affairs there. It will always be an extremely difficult task for a non-Catholic country like the United States to adjust Church relations in a dependency where the union tions in a dependency where the union of Church and State has heretofore been complete. President Roosevelt started out to do it by selecting American the control of the c ican Catholics to carry out his policy, as a guarantee to the Church of his good intentions. When complaint was made that the public school education in the Philippines was undermining the institutions maintained by the religious orders. President Roosevelt promptly put a Catholic at the head of the Ameri can school system there, in the person of James F. Smith, who has recently been made governor general to succeed Mr. Ide. Unfortunately Smith is of about the grade of the average Demo-cratic alderman of Boston, and before going into the military service in the Philippines had no professional reputa-tion in San Francisco which would have marked him for a much higher position than that in municipal affairs. The President, it is understood, feels that he has made something of a mistake in the latest promotion of Smith, done at the suggestion of Secretary Taft, and he will doubtless take early opportunity to promote Smith, just as he did Luke Wright, giving the place to Justice Magoon, now governor of Panama. President Roosevelt's Indian policy

aroused some criticism two years ago by his permitting Indians to use their own funds, held in trust for them by own funds, held in trust for them by the Government, in support of sectarian schools whenever they petitioned for the privilege of doing so. This was urged by Mr. Bonaparte, and declared by the Attorney General to be within their legal rights. Congress at the last session refused to change the statutes but Indian Commissioner Le-pupp is carrying out the policy carepupp is carrying out the policy carefully, with such safeguards for the protection of the Indian's individual rights, that it is doubtful if the affair assumes

important proportions.
Unlike Germany, the United State has no Catholic party; it is to be hoped it never will have. The division of the so called Catholic vote between the two great parties, now more widely seen than ever before, is on grounds of public policy greatly to be welcomed. How long it will stay divided, even in the present extent, is a debatable ques-tion, the answer to which will depend much on the respective nominations of

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recalled, gave out an interview shortly the two parties. The Taft family in Cin invati have a long history of liberality toward the Catholic Church and of outspoken resistence to anything that smacked of A. P. A ism, much like the record of the late George F. Hoar in this State. It was Taft who it has here, and also providing for the extinction of the friar titles to lands by a complete recognition of their validity and prompt payment therefore, to the satisfaction of Rome. The natives, had they been running things, would have handled the friar titles much less reverently.

THE CATHOLIC SALOON-KEEPER.

"In these days of rampant commer-cialism," says the Catholic Abstainer, "Catholics should not engage in a business merely because 'there is money in it.' The saloon keepers themelves as a rule recognize that the business is not reputable, and hence fe them bring their sons up to it. them are loving fathers and stay in he business that they may have money secure the advancement of their children. Yet they leave them at the marcy of the slurring, who cast up Yet they leave them at the them the source of their advantages. Strange as it may seem, these re-proaches, so unjust to the child, rarely come from total abstainers, but from the patrons of the business. The child is, however, subjected to a still greater danger. Having been reared in an atmosphere of tolerance toward the drinking customs of society, he is more apt to be made their victim, and even if not, his usefulness to others in danger is impaired. How often are our people, unconsciously perhaps, pre vented from taking a part in restrain ing the evils of drink because of relationships with those who profit by the traffic. That even the friends and families of the dealers recognize the stigma attaching to the business is seen when you read an obituary or a bio graphical sketch of one who was or is graphical sketch of one who was or is engaged in it. He is referred to as 'a merchant,' a 'business man,' in the mercantile business,' 'kept a hotel' or 'a hostelry,' or in some equally obscure terminology. The Catholic total abstainer bears no ill will to the Catholic saloon keeper. He wishes him well, and as to his business -he wishes him well out of it.-Sacred

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The readers of these romances get tired of the monotony of life, they crave excitement, they want to meet ome of the adventures that befell their heroines, they forget the obligations to avoid the occasions of sin, they take to flirting, and too often their

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