

The CATHOLIC CHRONICLE

DEVOTED TO FOREIGN NEWS

ROME

The correspondent of The New York Freeman's Journal in Rome writes: The news which has most interest at the present moment in Rome is that which comes from France. The evening papers announce that in the French Chamber of Deputies the anti-clericals have begun the debate on the relation between Church and State in France, and even the most sanguine of the 'pretates' in Rome have abandoned what little hope they entertained until now in a cessation of hostilities against the Church. The Concordat will be abrogated, and whatever the ultimate results for religion may be the immediate future is very dark indeed. It is not at all impossible that within a month or two France will be plunged in civil war. The patience of the moderately minded has been strained to the farthest limit, and the frequent instances of resistance to the tyranny of Combes and his minions are but the prelude of an outbreak which will involve the greater part of the country. In the present temper of the Government it will not be surprising to find Christianity utterly proscribed in France. With the abrogation of the Concordat the civil authorities will attempt to take possession of all the ecclesiastical buildings through the length and breadth of France, and the stipends of all the French priests and bishops will be at once suppressed.

FRANCE

The result of the recent debate in the Chamber of Deputies leaves the Combes Cabinet between Scylla and Charybdis, or between the devil and the deep sea. Part of the famous 'blocc' has been damaged, for the whole of the once faithful majority refused to vote the separation of Church and State. M. Combes only succeeded in maintaining himself in power by a majority of 75, and by an order of the day of M. Etienne, called 'the Newfoundland Dog' or 'Chien Sauvage' of the Ministry, proposing confidence in the Government's firmness in applying the laws tending to repress 'clerical encroachments,' and in respecting 'liberty of public worship.' Nothing is said in this order of the day about the separation of Church and State and the abolition of the Concordat which the Socialist-backers of M. Combes are clamoring for every day in their newspapers and at their meetings. The Radical and Socialist Deputies mounted guard over M. Combes on Wednesday night, lest some of the Nationalists or Catholics should come to close quarters with him. They were not able, however, to keep all the 'blocc' together, and it is no wonder that The Lanterne deplores the Etienne order of the day and denounces it as being neither fish, flesh, fowl nor good red herring.

It is very entertaining to the calm observer of human nature and of contemporary events to note the howling and the weeping of the French Socialists over the defeats inflicted upon them last Sunday by the Catholics in and around the attacked churches of Plaisance and Belleville. The Socialists and their Anarchist friends tried to interrupt religious services, but they were beaten back by the 'Jeunesse Catholique' and by partisans of the Nationalists among the burly butchers of Belleville. The Socialists were under the impression that they were going to have their own way in everything, that the meek Catholics would never turn militant, and that they would be able to put a bar on religious practices which would ultimately lead to the closing of the churches. When, however, the Catholics turned around and showed fight the Socialists began to whine like whipped schoolboys, and complained to the police of clerical brutality. They forgot that it was high time for Catholic action, such as that preached by the undaunted Bishop of Nancy, who pointed out in a sermon recently that Catholics had now to help themselves. Of course, they have, especially in presence of the tyranny of M. Combes, who continues to truckle to the anti-clerical mob orators and gutter journalists. There is a note of exultation, not only in the religious papers, but also in some of the others, over the shillalah scrimagings in which the Socialists got the worst of the fight. The Gaulois gloats over the defeat of the 'Apaches du Bloc,' or the Hooligans of the Government majority. M. Combes, true to his remarkable traditions, has suppressed the State stipend of the priests whose churches were invaded by the roughs. These are the Vicars of the Church of St. John the Baptist, Belleville, and of Notre Dame Plaisance. The iniquitous nature of the measure is all the more patent since the preachers who were employed by the Vicars of these two churches were secularized nearly two years since when the Jesuits were expelled from France.

Victor Charbonel, the ex-ecclesiastic who is at the head of the present anti-clerical agitation in Paris, and in other parts of France as well, is one of the most sinister figures of the century. The man would be of no

importance, would be utterly insignificant, if he did not contrive to make himself notorious at any price. Reban whom he has tried to imitate, was a sneering Voltairian and a sardonic distorter of Divine mysteries, but he would repudiate this man, who, having failed as a writer and as a lecturer, resolved to gain a living and notoriety by padding to the basest of the anti-clericals. He is now editing a violent anti-clerical newspaper; but he is warned that he may go too far and that he may be repudiated eventually as an Extremist by the very party which he is trying to serve.

Catholics who take in The Times should be warned not to attach any importance to the very frequent quotations which the Paris correspondent of that important paper makes from the bi-weekly journalistic leucubrations of M. Jean de Bonnefon. This gentleman is well known as a most hostile and most uncompromising opponent and even calumniator of the authorities of the Church. M. Laveno (who has evidently 'discovered' M. de Bonnefon), imagines that the writer in question is a representative Catholic, but he makes a grave mistake there, and has raised not a few smiles by the statement to The Times to the effect that M. de Bonnefon's devotedness to the Church is incontestable. M. de Bonnefon has been lecturing the French Bishops and the French Catholics generally. So, too, has the successor of M. de Blowitz, who wants to show English readers that all those who refuse to bow to the decrees of the amiable M. Combes are bold, bad and rebellious men. M. de Blowitz, who was one a Jew, would never have defended the policy of the present French Cabinet as his Semitic successor with the Italian name is now doing.

Polish Women Endure Almost Incredible Brutalities For Faith

If Ozar Nicholas is sincere in his decree granting religious freedom to all his subjects, his manifesto will occupy a position in the history of the twentieth century as exalted as does the English Catholic Emancipation Act of 1829 in the history of the nineteenth century. The story of the martyrdoms, the sacrifices, the sufferings which the Catholics in Russia have endured for their faith is as inspiring as the annals of the early Christians. No brutality that their fiendish oppressors could invent was spared to weaken their allegiance to the Holy See. Death by sword, bullet and exposure, the knout and the lash; the dread exile to Siberia and the more insidious promise of emolument and high reward—all were inflected with these devoted and heroic Poles.

There are a few instances, of course, of people and prelates who forsok their loyalty. These renegades were invariably more relentless and cruel than the Russians themselves. The following story of the treatment of the nuns of Minsk by an apostate bishop, is but one instance of thousands that occurred during six centuries of barbarous persecutions. During the summer of 1833 Siemaszko, the apostate Bishop of Minsk, especially distinguished himself in a series of brutalities that almost surpass belief. At the time of the apostasy of Siemaszko nearly all the Catholic convents of the dominion belonged to the Basilian Order and one of the most flourishing was that of Minsk, in Lithuania. Under the direction of their Superior, Mother Makrena, they employed themselves in the instruction of children and the relief of the poor of the town of Minsk. Siemaszko knew of the love which the town held for these good nuns and he determined to gain their apostasy at any cost. He had given the community three months' time in which to decide whether they would forswear the faith, but in his impatience he applied at the convent after three days accompanied by a troop of soldiers to demand their immediate submission. With one voice they refused to obey. 'Hard labor and a hundred Siberias rather than desertion from Jesus Christ and His Vicar,' replied the heroic abbess to his importunings. The apostate then ordered the soldiers to eject the nuns from the convent. Mother Makrena begged the civil governor to allow her to bring a heavy processional cross which she carried on her shoulders during the ensuing march of seven days to the place of exile. Chained two and two together these weak women were compelled to walk nearly forty-five miles a day until they arrived at Witebsk, where they were doomed to live two years.

At Witebsk they were lodged in a shed adjoining a stable of the house of so-called 'black nuns.' These were mostly widows of Russian soldiers and women of abandoned character. In the 'Narrative of Mother Makrena, or a History of a Persecution of Seven Years Suffered for the Faith,' the Abbess tells us that their daily life at Witebsk was in this fashion: Before six o'clock in the morning

they had to sweep the house, light the fires, and prepared the wood and water for the house; then for six hours they had to break stones and wheel them away in barrows, to which they were chained; from twelve to one they were allowed to rest; then hard work again till dark, when they were required to attend the cattle and finish the household.

The sisters especially mourned because they could not frequent the sacraments, and one day they were rejoiced to recognize in a visitor their late almoner, Michalewicz, whom they had not seen since they left Minsk. But, alas, he too, had apostasized and had come to persuade them to desist from further opposition to the imperial wishes. They rejected his pleadings with loathing and Michalewicz became the most bitter of their persecutors. After the nuns had been at Witebsk about two months Siemaszko ordered that they should receive thirty blows of a rod twice a week. Michalewicz increased the number to fifty. Mother Makrena says: 'Our paths were marked by blood-afire the scourging, and frequently we found on our bodies pieces of flesh which had been detached by the rods.' Three of the sisters fell dead after these scourgings. Nor were these three the only martyrs. Sister Baptista was burned alive by the 'black nuns.' Sister Nepomucene was killed by a blow on the head; another Sister, Colletta, had her ribs broken, and died in consequence.

Michalewicz made a last fearful effort to subdue the 'obstinacy' of the heroic women. He confined Mother Makrena with eight of her nuns in a cave so damp that it 'was filled with worms which soon covered them from head to foot and crawled into their eyes, ears and mouths.' The only food allowed them during their nine days' stay in this loathsome place was such remnants of putrid vegetables that had been spared by the worms. The martyrs were at length let out to their hard labor.

Siemaszko's next visit was to participate in the 'reconsecration' of the ancient church of Witebsk to the Orthodox worship. He attempted with the aid of the soldiers to force the Sisters to participate in the ceremonies. 'Now that you are an apostate,' they answered him, 'you are no longer our pastor. Think not, then, of our souls, but do think of our bodies for we are dying of hunger.' The nuns resisted going into the church with all their might and the brutal persecutors, after beating the Superior, led them back to their labor.

One morning, in the autumn of 1840, two years after their arrival at Witebsk, the nuns were removed to a Basilian convent in Pollock, which had been given up to 'black nuns' and schismatic priests. Here they were employed, some in breaking stones (without hammers but with large stones), some in leveling a hill on which Siemaszko intended to erect a palace. During the summer of 1841 seventeen of the nuns perished by various accidents, all of which could have been prevented, by the heartless superintendents. In the next spring three more of the nuns died under the knout. News of these infamies had reached the ears of a Polish lady, wife of a general in command of the garrison at Pollock, and through her influence the scourgings ceased. Siemaszko, however, resolved on a terrible revenge for having his use of the knout stopped.

Abbess Makrena thus describes Siemaszko's attempt: 'He ordered all the men to outrage us in the most infamous manner, promising the grade of protopope to all who consummated the crime. Terrible hour—it was a true hell. The aid which was received from our Divine Spouse enraged them; they tore us with their nails, they bit us, and the prison was inundated with out blood. Two of the Sisters were trampled to death, eight had their eyes torn out and their faces otherwise mutilated. Finally the monsters fatigued (and foiled) retired.'

The martyrs were, in the summer of 1843, compelled to march, chained as before to Miadzioly, a twelve days journey. Torture upon torture was again tried to gain the perversion of the heroines during the next two years until but four of them were either dead or perfectly helpless. In March, 1845, the abbess discovered an opportunity to escape to the frontier, which was hundreds of miles away, and in the heart of a bleak and hostile land. Accompanied by the Sisters who were able to travel she succeeded in leaving their prison while the keepers were carousing and they then separated in the hope that at least one of them might reach the feet of Christ's Vicar to lay their story of the cruel sufferings in Siberia. After three months wandering in the forests of Lithuania, suffering from cold, hunger and thirst, constantly pursued by soldiers and tracked by dogs, Mother Makrena finally arrived in Rome.

A RECOGNIZED REGULATOR.—To bring the digestive organs into symmetrical working is the aim of physicians when they find a patient suffering from stomachic irregularities, and for this purpose they can prescribe nothing better than Parmelee's Vegetable Pills, which will be found a pleasant medicine of surprising virtue in bringing the refractory organs into subjection and restoring them to normal action, in which condition only can they perform their duties properly.

President of Temperance Union to Dubuque Convention

The Rev. Walter J. Shanley, of Hartford, Conn., has addressed the following letter to the Catholic Total Abstinence Union in annual convention assembled at Dubuque, Ia., May 29:

To the Officers and Delegates of the Catholic Total Abstinence Union of Dubuque: The good work accomplished for total abstinence by the Dubuque Union urges me to offer a word of congratulation as well as of counsel and encouragement on the occasion of the annual convention. The report sent to me by the President, the Rev. Father Toomey, indicates a prosperous condition, and affords assurance of greater success.

The delegates of the National Convention held at Dubuque were astonished and delighted at the zeal, activity and earnestness manifested by your Union, the youngest in the National body. No doubt you will fulfill the promise of your beloved and zealous Archbishop, and double your membership in the near future. His recent masterly pastoral challenges your generosity to engaged in the 'struggle against the corrupting influences which lead so many souls astray.' * * * 'to multiply your societies, their membership, their earnestness and energy, the good which they accomplish for the abating of public temptation and the safeguarding of morality.'

Public opinion is developing in favor of our noble cause. Intemperance is generally regarded as a fruitful source of evil. Bitter experience has proved, beyond doubt, that there is no vice around which are grouped such manifold and gigantic forms of vice as around intemperance. It is the embodiment of multiples immorality, a discord in the community, a very nuisance in society.

The drink evil, harmful as it is to its victim, is made disastrous in its effect on society. Scandal, infidelity, divorce, are its fruits. It is working havoc to-day in the highest grades of society, and unfortunately among those who by social position, and refined associates, ought to be cream of the cream.

An English periodical tells us that 60,000 die annually in England from the effects of drink, and that 'there are no less than 600,000 habitual drunkards in England and Scotland, who riot and waste with comparative impunity in the presence of terrified children and despairing partners, and too often end in suicide and homicide.'

The saloon as we know it, is an Anglo-Saxon institution. It is unknown in the Latin countries, except where it has been imported. It is the bane of all English-speaking countries, the British Isles, the United States, Australia, South Africa and our new possessions in the Philippines, where intemperance with its criminal concomitants was unknown till the introduction of our civilization, where the drunkard is looked upon with the most undisguised horror and contempt.

What a grand organization would that be that would combine in one solid body all the zeal and talent of thousands of men, who would dare to throw all their resources of mind and body to destroy the empire of the demon of intemperance! This exercise of human activity against one of the greatest foes of society is an integral part in the plan of Divine Providence, and whoever shirks his part of the work is wanting towards God and his fellow-man, and is a broken member in the great machinery of humanity. Irresolution, timidity, fear of ridicule, weakness of purpose, should not be our temper of mind, neither should we consider that we have attained some great proficiency if they have no part with us, if we are brave, resolute, bold and unflinching in our warfare against the drink evil.

The Catholic Church, through its priesthood, does very effective work for the cause of temperance, personal and individual work, in the home and in the confessional, a work that is silent and hidden, the fruit of which is incalculable. There is a work also for the laity. The Catholic religion penetrates into all departments of human life, departments from a number of which the clergy are excluded by the very nature of their office. Here is work for the layman.

A great store of spiritual energy and intelligence, which is of the greatest worth, may be used against the agencies that are antagonistic to the work of the Church, such as the drink trust that is growing apace, a powerful agent owing to our apathy, and various phases of intemperance in every class of society, bringing innumerable victims to ruin, wrecking lives and blasting homes and propagating innumerable evils. Here is an opportunity for laymen to dare to do a great deal for the furtherance of Christian principles and measures in society.

There is a grand apostolate, a difficult though much needed work among boys. There are thousands between the ages of fifteen and twenty-one who could be associated in our work, and for whom the total abstinence society would be a great safeguard. The dangers that best these boys are greater than the temptations that surrounded their fathers. The zeal and patience, energy and perseverance exercised in their regard will be am-

ply repaid by results far greater and more abiding than that produced in any other sphere of our work. The more difficult the work is, the more it challenges our energy, zeal and patience.

The Catholic Total Abstinence Union has a mission of practical influence in society. Its power for good, within the fold and without is incalculable. Fidelity to its Catholic principles will bring its work to a successful issue, will give glory to God through its good works, performed in favor of the neighbor, through its light that will witness against the world's darkness.

The members of the Union should realize their power and responsibility for good in the community. They should use their talent and not bury it, should enter upon higher responsibility, aim at greater influence, and use every legitimate means to advance the interests of the grand cause of total abstinence.

WALTER J. SHANLEY, President C.T.A.U. of America, Hartford, Conn., May 22, 1903.

Cardinal Gibbons on Individual Liberty

(James Creelman in N. Y. World.) When Cardinal Gibbons speaks to the American people he always commands attention, but when he raises his voice against the oppression of the non-union workman by the union workman—as he did in a short conversation I had with him recently—his words have an impressive significance, for it was this most intently American of all prelates, this faithful and unpretending friend of the American toiler, who once saved the Knights of Labor from ecclesiastical condemnation by Leo XIII.

A SWEET AND VENERABLE FIGURE

The primate of the Catholic hierarchy of America sat in the quiet reception room of his residence in Baltimore, a sweet and venerable figure. Another case bore the countenance of Cardinal Newman. Through an open window one caught a glimpse of swaying green branches.

A slender, nervous figure, clad in a black soutane, with scarlet trappings; a thin, bony, pointed face—straight nose, high cheek bones, wasted temples, deep lines about the kindly, humorous mouth—a straight, wrinkled brow, and gray hair issuing from under a scarlet skullcap. The American Cardinal is sixty-eight years old, but he has the eager address and patriotic enthusiasm of a boy. His gray eyes snap and sparkle as he talks. His slender hands, which have been raised in countless benedictions, are extraordinary in their suppleness and refinement.

The whole personality suggests sanity, modesty and sincerity. In spite of the golden chain and its pendant jeweled cross, the flashing episcopal ring and the princely scarlet, one cannot meet the Cardinal without feeling that he hears the honors of his great office meekly, that he is, before all things, a simple-hearted, devoted American citizen. Love of country is the keynote of his whole character.

'A SOURCE OF GREAT POWER.' 'The struggle between capital and labor in the United States is a source of great sorrow and uneasiness to me just now,' he said. 'It is not only a serious interruption of the productive energies of the country, but it is a profound social upheaval—it is confusing our life.'

'Here we are on this continent engaged in the supreme experiment of free government in the presence of the whole world, in the presence of history. The enemies of our institutions can smugly show their fingers at the public if we show that we cannot govern ourselves reasonably. We claim that we have liberty without license and authority without despotism. I do not want to live to see that claim discredited.'

'The workmen of America should realize how deeply and directly they are interested in preserving from injury the reputation of the United States as a land where liberty and law go hand in hand.'

'The corporations, the employers, are powerful and united. They have the government behind them to protect their rights. That is as it should be. 'The workmen have formed unions for mutual improvement and protection. They are as much entitled to combine for business purpose as are their employers. That fact is undeniable. They are equally entitled to have their rights defended by the Government.'

RIGHTS OF THE NON-UNION MAN 'The third factor in this situation is the non-union workman. He too, has his rights, which must be maintained.'

'He has the right to enter a union or to stay out of it; to sell his labor when and where and for what price he pleases. 'When the union labor man denies that right he denies a liberty which he claims for himself. 'The union men say they cannot succeed in their struggle for good wages and better conditions so long as there are workmen outside of their organization who can be used by employers to break strikes—that the unions are for the benefit of all who toil.'

'Then they should give non-union men an opportunity to freely choose. 'They should get members by attraction, and not by compulsion. The very fact that a man feels that he is not free to enter or stay out of a

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Educational LOVES FREEDOM BETTER THAN ANYTHING ELSE.

'The American workman loves his freedom better than anything else. That is one of his finest traits. He resents anything that means compulsion of his rights. It is time for thoughtful labor union men to recognize this fact. 'I am strongly opposed to the boycott and to every other form of oppression employed against free labor. 'The whole force of organized society, all the powers of the government, should be employed to insure to every man in this country his right to toil in his own way and under conditions of his own choice. AS TO A SOLUTION. 'It is difficult to indicate a solution of the labor question. Arbitration is one way, and a good way. 'But, whatever the solution may be, it must be one which will recognize individual liberty. 'No man must be allowed to oppress another man in this country.'

THE D'YOUVILLE READING CIRCLE

Ottawa, June 4, 1903. Editor of The Register: The d'Youville Reading Circle held its last meeting for the season Tuesday, May 26. It was very general in character and several important announcements were made. A short resume of the current topics discussed throughout the year was given. The members were recommended to follow contemporary developments, through the editorials in the great weeklies, particularly in the Catholic ones, as they in most cases strike the moderate note. In the beginning we decided to place our historical study under four heads, Renaissance, Reformation, Revolution and Reaction. Next year we will consider the 'fourth R,' giving particular attention to the Oxford Movement—the key to so many of the reactions of the nineteenth century. In the poetical study Tennyson was the name with which we conjured. Next year it will be Browning. Some of his simpler poems were recommended for summer reading, notably 'Cleon,' which shows the great problem of life—is how to be happy. 'Men and Women,' proving joy to be an actual hunger; 'Rabbi Ben Ezra' Pauline, and 'My Lost Duchesse,' the most characteristic thing Browning ever wrote. For the announcements: First of all, there will be no formal closing, as the Archbishop's engagements will not allow him to preside. However, next October on the feast of St. Therese, there will be a grand rally, when Mgr. Duhamel has graciously promised to be present. The annual letter addressed to the members of the library association and of the Reading Circle has been sent out. Mr. Mosher announces a change in the name of his magazine. It will henceforth be called 'The Champlain Educator' and special subscription rates are given for a short time. We hope next year to enter more completely into the work of Dr. McGinnis' splendid T.C.T.S. At the close some excellent advice was given as to the kind of vacation to take. Let it be a rest, not merely a rest. Let our knowledge come through observation rather than books and if anything be needed to bring us back to action, we have the poets. The attendance at the meetings all through the year have been very gratifying; the course of lectures speaks for itself. All in all this second year of the library association has been a beautiful, happy success more than bright.

Referee—Mr. Fred Clarke.

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