### a plaintive.

3, 1902,

ight Daretti. t?" And he

orchestra !" Roque with and the girl measure. The lancers became lapped loudly, tle of castanets then the music n made their arita rose from

ss," said Adme, princess ?"

head towards s. But that is ex, and I as a " he answered, tenderly," shall quite forgotter

she replied, dee something for " with an arch secrets." e house in the es. There was pro. He brought on as usual, and apers out on the fix his mind on ts kept wante. and happy smiles face. Then he nd Adriano the piano where and Adriano e new opera, atch Adriano's with boy would blush his face in the mmar, then peep de again in de ace Adriano left over to the table led his hair and in idle, bad boy, thers did'nt ap nd wouldn't let more balls; but alarmed, for did nugging him very the very sweetes d? However, he t to study. He bks, leaving the Adriano's glori-etic voice and to 's touch, and be-kitchen, where young man-of-all tablishment.

ome to read my u," he explained, ung valet sprang r, and set a chair n't heard any for question you and remember about campaign satisfactory, for very well every-ates and the name nander, which no the closed attention young master read im for three-quarn Adriano's voice

our reading in my te has got to help ock and I must get and pumps and be 's musicale on river, where I am

e trying to read g. You do nothing e, so that he can't I worry about his

panding too rapid-ruction. I bought another soon. It an a fellow to proamily, and I shall t if I have to keep ad as well as your went to bed, Tedi, of your wisdom. top awake all night ecoming too wis nd bid me good-bye

### JUNE 3, 1902.

"Adriano, do you think-do you whispered. think-"he whispered. "Very rarely," replied Adriano,

solemily. "Oh.; don't tease me! Say, dear, don't you think it is a beautiful name, Espiritu Santo?" TO BE CONTINUED.

### "WHY PRIESTS DO NOT WED."

Father Xavier Enlightens a Non-Cathonce at Our Mother of Sor row's Church.

Philadelphia Catho'ic Standard and Times The free lectures to non-Catholics at the Church of Our Mother of Sorrows are attracting large crowds who seem deeply interested in Father Xavier's expositions of the most controverted doctrines of the Church. The question box is fairly well patronized. One man who excused the lecturer from reading the note publicly wrote three pages of foolscap of a somewhat rambling but sincere nature in which he expressed a wish that Father Sutton's talents might be employed in promoting God's glory— a wish that is already granted, though the writer of the note is blind to this

fact. On Tuesday evening the subject was, "Why Priests Do Not Wed." The congregation formed an interesting study as its component parts drifted in. Here were five ladies, all apparently non-Catholics, walking up and taking front seats. They had been there be-fore, no doubt. Here a man well up in years was inspecting the Stations of the Cross. Two old colored women, one a Catholic, were seeking points of vantage in an edifice where racial distinctions vanish. Groups of youner people came in chatting socially in that manner so common to Protestant churches, but which seems so irreverent to the Catho lic. A minister occupied a pew up in front.

A soloist of the choir sang a hymn, after which Father Sutton appeared and the rector, Rev. John J. McCort, took a seat in the sanctuary, and Rev. Thos. J. Buckley joined the singers in the choir. The Lord's Prayer was recited, the first verse of "Nearer, My God to Thee" sung and the seventh chapter of the First Epistle to the Corinthians read, the congregation standing.

#### OUESTION BOX. The question box was then taken up.

"How do priests obtain power to for-give sin?" was answered at length. give sin ?" Does not confession encourage people to sin ?" The natural repression caused by the fact that sin must be confessed was referred to and the calumny refuted that mere confession is sufficient without sorrow and purpose of amend-ment. "I would like to believe as Catholics do, but I cannot," said one writer. Father Sutton advised humble and sincere prayer. Faith is a gift of God, and if we ask it in all sincerity and humility we will receive it. Pride is the greatest obstacle. Too many, instead of asking God to direct them, act and speak as though they wanted to direct God Himself. "Can Catholics marry div-orced persons?" Once a person is validly married, he or she can never validly married, he or she can while remarry in the Catholic Church while has first spouse lives. "Why his or her first spouse lives. does the Catholic Church keep drunkards within it?" It not only keep drunkards, but other sinners, because , like that of its Founder, is mission to save sinners. Drunkenness is a sin which the Church condemns, and the Church teaches that the drunkard can-Church teaches that the drunkard can-not enter heaven. Drunkenness is no spectable, but commit greater sin in the sight of God. It is a sin of the intellect : the in of ancels. Drunkenness is the sin that the stat sin of angels. Drunkenness is the sin of man's lower nature. When the drunk-ard rises he is ashamed, but the outwardly respectable, proud, pharisical sinner is seldom sorry for his sins. "Are Catholics allowed to read the Bible?"

steps and practice this most beautiful virtue ?' Now as to the law of the Church. No

one who is married can be ordained a priest. No priest can ever enter into married state. The law was made in the early ages of the Church. As early

### as theiyear 305 we read that none can become a priest except a single person. Later there were further regulations,

Later there were further regulations, but they only enforced what had pre-viously been practiced even by the Apostles. They were single men ex-cept those previously married, and they afterwards led a chaste life. This law is not forced on any one. You are not compelled to become a priest. Every one who feels himself called to the priostbood knows this law will bind priesthood knows this law will bind him. Other churches have regulations also. The Methodists require their candidates for the ministry to abstain from tobacco and alcoholic drinks.

WHY THIS REGULATION? Why is this regulation? Why are priests debarred from the married state? It is not to cast any reflection on the good ladies or to insinuate that they are a hindrance to man. But the

duties of a priest are so many, so grave, so serious that the Church does not wish him to be hampered by the cares of a family. The Church wants this body of men, the priesthood, as free as their Master was. But the Church has a more fundamental reason, because the ideas of sacrifice and marriage are mutually repugnant. The two are not to be placed together. In all religions in which have had a sacrifice this idea pre vails. It was so among those who attended the fires before the altar of Vesta and among the priests of Egypt. The chief priests as soon as they entered the service of their false gods and began to offer sacrifice were obliged to lead a chaste life. Some of you who remember your classics will recall that the chief priests had to be a single man. Demos-

thenes said: "I am firmly convinced that one who enters the sanctuary, touches holy things, presides over di-vine worship, should be chaste not only for a time, but during his entire

How was it in the Old Law given to Moses? It was death for any of the Levites to exercise their functions Levites to exercise their functions unless prepared for them by the prac-tice of this virtue. The priest who came to the temple to offer sacrifice must have been away from his family, must have been along U this way must have been chaste. If this re gulation was enforced on the pagans of old who offered false sacrifices to idols; if it was given by God in the Old Law, where was offered only the figure and the type of the Sacrifice of the New Law, how much more should be required of the priests of the New Law, who offers not the shadow, not the figure, but the real Sacrifice not once a year, but every morning-Clean Oblation, as the Prophet Malachi says, a clean obligation is offered among the Gentiles from the rising to the setting of the sun. He offers the body and blood of Christ every morning. He holds in his hands the chaste body of Christ, and it is for this reason princi-pally that the Catholic Church insists

#### on chastity for its priesthood.

A HIGHER LIFE. Then again from the words of Sacred Scripture we learn that the life of celi-bacy or virginity chosen for God's sake is a higher life than the married state. The Church says nothing in disparage-ment of matrimony, nor does she con-sider it a degraded state. She knows that for the majority of people it is a proper state. She tells them it is a holy one, full of responsibilities, and those who enter it with proper dispositions do so with God's blessing and do Him self. Why? Because the married man thinks of the things of this world. Because the unmarried man is freer to give

### THE CATHOLIC RECORD.

unmarried person is bound by temporal celibacy. Perpetual celibacy is that which I have assumed, which is assumed by every religious. Those not in the married state are commanded by the unchanging laws of God to be as chaste as I am. If it is impossible for the priest, then it is impossible for every numeried man and woman. It is imunmarried man and woman. It is im-possible for your widowed mother. It is impossible for she whom you love and in whose eyes you see purity and truth. Nero, the profligate, was the first raise this standard and proclaim publicly that man could not resist the sexual instinct any more than he could abstain from eating and drinking. This prin-ciple has been taken up by latter day so-called Christians. If they were mere animals they might subscribe to such a doctrine. If they believe in the Bible and in Christ they must deny it.

Would God have encouraged chastity if it were impossible? Yet He command-ed the prophet Jeremiah never to marry. Would He have done so if it were not possible? Have you not found, as I nave found among non-Catholics as well as Catholics, many of your ac-quaintances as pure as the dewdrops, quaintances as pure as the dewdrops, chaste aud mortal? Would I appear here before you if I found it impossible to lead this life and look into your faces, many of you unmarried, and feel that you were the impure, degraded creatures such a doctrine makes you ? see in your own countenance that it is not so, and I am glad I have uttered this If you vindication of your own purity. ever hear it said again, stamp it, as it should be stamped, the confession of the should be stamped, the concentration of the speaker's own depravity. Remember that those who give out this doctrine are simply speaking the experience they have had and are publishing their shame to the world. They are mere animals.

NOT ALL ARE COMPELLED TO MARRY. NOT ALL ARE COMPELLED TO MARKY. Sometimes we are told that the Bible is against this rule of celibacy, "In-crease and multiply." "It is not good for man to be alone." There is no law binding any one to enter the married state. If so Our Saviour would have complied with it. If so, it was disobeyed by the Apostles and thousands, aye, millions, of good religious people. There is no natural law obliging everyne to get married. Is it difficult to lead such a life? The

Is it difficult to lead such a life? The young man seeking admission to the priesthood must feel called to it. If God gives him the call, will He not give him the grace? The Church does not admit to the priesthood every young man who applies. He must have been born of good and virtuous parents and in lawful wedlock. No illegitimate child can become a priest. His narents child can become a priest. His parents must not have been stained by any serious vice. He is not then even ad-mitted immediately. Perhaps at fourteen or sixteen years he tells his confessor that he feels that he called to the priesthood. The confessor studies the boy's character and his moral life and watches him closely for nine months or a year. If he then feels satisfied he sends him to the seminary, where he is examined by careful men. From eight to ten years

careful men. From eight to ten years he prosecutes studies which are of a serious nature. He is not permitted to mix freely with the world, to go to all kinds of amusements, to read what he pleases, to associate with women. He ing the not only studies seriously, but certain holy, why do you break once a week the command, " Remember to keep holy the parts of each day are devoted to relig ous exercises. If after ten years spent Sabbath day "-that is, Saturday ? in this manner his superior feels Sabbath day ——that is, Saturday? Imitating your generous example, we will pay you \$50 if you produce any text in the Bible commanding the ob-servance of Sunday, or any text abolishthat he is of a character to do honor to the priesthood, then he is permitted to enter the sanctuary. Often when just about to be ordained young men are sent ing the observance of Saturday. The lesson which we wish to inject into your head is this. If the silence of away. Sometimes an unworthy man, a do so with God's blessing and do him honor and glory by living in it in the proper way. She teaches us, however, that the state of virginity is a higher and holier state. St. Paul tells us that he would that all were even as he him-olf. Why? Because the married man the Bible on praying to the Saints im-plies that we should not pray to them, then the silence of the Bible on Sunday thoughts. observance implies that we should not observe that day. If you reject appeals separated from the world, who attends the bed of the dying, offers the Holy to the best members of our race because sinner is seldom sorry for his sins. "Are Catholics allowed to read the Bible?" "This is the second mission I have given at this church, and yet this question is asked," said the lecturer. "What due to the church is religious duties if unmar-te catholics are advised to read the Bible. It is read for them every Sunday in their own tongue." cause the unmarried man is freer to give himself to God and the service of God, and so the Catholic Church rules know-ing that the priest is far better able to read the Bible. It is read for them every Sunday in their own tongue." the Bible is silent on the subject, you must reject Sunday observance for the Are you ready to accept the logical consequence implied in your question ? We think not. Then you will see how exceedingly foolish or trickey your question is. It implies that we must do nothing and helieve nothing exceed man's Journal. wife and the Master. You married men know the cares of a family. If a priest were hampered as you are he would not be as free as he is to attend to his var nothing and believe nothing except what we find commanded in the Bible. The mere statement of your position as indicated by your question is enough to expose its fallacy. You believe that a gets away from the influence of home he will read anything. Then he goes to be as free as he is to attend to his varlow theatres, associates with vile comballoon filled with gas will ascend if left to itself. Show us a passage in the Bible that tells you this. You eat meat pany, indulges in obscene conversation. He denies his eyes nothing: there is nothing he will not look at. There is nothing so vile he will not on Friday; where have you a Bible command for doing so? We all believe command for doing so? listen to. Is it any wonder such a man many things that are not found in the reated. would say that a life of chastity is im-Bible, and do many things—good things, too—that are not expressly commanded possible WHAT ABOUT BAD PRIESTS ? Observing Sunday and praying But you may say to me some priests have been bad and some do not live up to the Saints are instances in point. You do the former without Bible comall, because he resteth in one Sovereign Good above all, from Whom all good to these requirements. None will deny this. St. Augustine said, "There are mand, and Catholics do both without flows and proceeds. He looketh not at the gifts, but turn-eth himself above all goods to the Givbad sheep in every profession." I am not surprised that some have fallen, but such command. But what reason have Catholics for praying to the Saints? They have that reason which is called surprised that many more have not Love often knows no measure, but is when we consider their temptations and They have that reason which is carled practical common sense; the same rea-son that you have to ask the prayers of your brethren. You ask their prayers because you believe they can hear you, inflamed above measure. difficult surroundings and the weakness of poor human nature. In the United Lost Hearing Quickly Restored. Lost Hearing Quickly Restored. No matter whether of long standing or not destones can be parmanently cured by CATAR research and the standard standard standard cases. To ple-sant-scented vapor of Catar ho scalays inflammation, prevents and cures the catar thal condition that causes deafnes and relieves right away. Thousands have proved the efficiency of Catarrhozne, and with scalar valuable remedy within easy reach there is an Catarrhozone is recommended also for Couger any reason for people to remain deaf. Catarrhozone is recommended also for Net Point \$1.00 trial size, 25c. Duzgelss or Net Point \$1.00 trial size, 25c. Duzgels, or Kingston, Ont. HAMILTON'S PLIS CURE CONSTIPATION, How no CLEANSE THE SYSTEM.—Parmelec's States there are nearly twelve thousand priests. If one goes astray, every news and that in their charity they will pray paper from the Atlantic to the Pacific to God for you. Catholics ask the prayers of the Saints for the same reapaper from the Atlantic to the fall of Mexico from the Lakes to the Gulf of Mexico heralds it in big bold type, "A priest ran away and got married." Such an interesting piece of news! It shows that the world itself is surprised. The on, namely, because they believe that their departed brethren can hear us, and that death has not killed their loving interest in our eternal welfare or world wonders whenever one falls. it proper to reason as some do? "So Is God, Who has their influence with taken them into His immediate pres-ence, where they can pray to Him face to face in our behalf. fallen, therefore all are bad?' have fallen, therefore all are bad?" Some lawyers take advantage of their clients, therefore all lawyers do. Some This virtue has ever been the gloy of the Catholic Church. She has ever in the selected a it to her children, fosteration in the selected a virgin for His mother, for save accessence by two commandments cannot be well as the new of the selected a virgin for His mother, for save and the selected a virgin for His mother, for save and line as a perpetual celibacy. There are, I know, many honorable, reference and source on the selected a virgin how the mark in His fort. There are, I know, many honorable, reference and the selected a constant the His fort. There are, I know, many honorable, reference and the selected a constant the His fort.

spectable men amongst them. But let matter of the brain. That is no key us take what we see in the newspapers. Do we ever find married men going as-tray? Do we ever find them tried for for it does not reach the problem at all. The real problem is, How can an air wave or the vibration of a nerve transorality and dismissed? We find fer a thought or desire from one intell such cases coming up repeatedly. Does marriage destroy that passion? Would it not be wrong for me to say that marriage is the cause of immoralintelligence on the other side of the globe by means of an electric spark on ity and is it not wrong for you to say so a piece of iron wire? of celibacy? Because the priest is a single man, must he give way to his ower nature ? THE ADVANTAGE OF CELIBACY.

How wise the Church has been in naking this requirement! At a public desires. gathering of Methodists a mi nister. said that an unmarried man was a better vorker, especially in the missions. He s ready to go at any time to the poorest and most neglected place. How is it where there are contagious diseases? In a public pesthouse attended by one of

one of states and acts of those on earth is clear enough from passages in the ir Fathers there have been five hundred cases of small-pox. Since the epidemic broke out not one Protestant inister has visited the stricken ones. They have refused to come, not because They have refused to come, not because they fear for themselves, but for their families. The priest almost lives there, and when the minister refuses to come and these poor Protestants come to die many of them call on him and say they want to die in his religion and are baptized. Endor. Saul wanted to consult Samuel, who was dead. He went to Endor to see the witch who lived there. He said to her: "Bring me up Samuel," She ground and adored. "And Samuel said to Saul: 'Why hast thou disturbed my rest, that I should be brought up?" What prompts young men to enter the

viesthood? Is it pleasure, honor or vealth? No; it is love of their aviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross. When dis-couraged during their novitiate their ves are turned to the altar, and they think of the day when they will stand there and hold in their hands the spotless Body of their Saviour. This en-courages them, and when they enter the sanctuary it is the happiest day of their lives. They saw their Christ suffer-ing and dying for poor humanity, and they felt no sacrifice could be held back

and in compliance with them he made himself present to Saul, rebuked him for his sins and foretold his death. rom Him. Every one of you instinct-vely honors the priest, whether you ad-Therefore, the thoughts and wishes of the living can be known to the dead. nit it or not. You recognize that he is mit it or not. You recognize that he is different from other men, from other ministers, and like your Catholic neigh-bors many of you lift your hats to him as you meet him, and he accepts this re-spect not as meant for him personally, but for his office.

## INVOCATION OF SAINTS.

A Methodist paper, miscalled the Ideal American, asks "Can you show me a passage in the Bible in which God commands us or allows us to pray to dead Saints."

Solomon in his chapter on fools in Proverbs (26-5) says: "Answer a fool ac-cording to his folly, lest he imagine himself to be wise." Having a profound regard for the wisdom of Solomon we will follow his suggestion in the present se, and ask the editor of the Ideal American a question of the same trend of his own. Can you show us a passage in the Bible in which God commands us to keep the Sunday holy, or a passage which abolishes the positive command keep Saturday holy ?

If you can find no text commanding you to keep Sunday holy, why do you keep it and insist on others keeping it? And if you can find no passage abolish-ing the command to keep Saturday

You Can Lead a Horse gence to another, whether near or far? How can an intelligence make known its state of volition to another

When you an

swer these questions so that we can understand the manner of thought transference, we will tell you how the

Saints hear our prayers and know our

But, after all, the fact that thought

an be transferred from intelligence

than the manner of it. And the fact

that those who have passed beyond the

veil called death can know the mental

Bible. In Chapter xviii. of the first

book of Samuel or Kings is related the interview between Saul and Samuel at

Endor. Saul wanted to consult Samuel,

And Saul said: 'I am in great distress

God is departed from me. \* \* \* \* Therefore, I have called thee that thou

mayst tell me what I shall do.' "And then Samuel foretold him that he would

be delivered into the hands of his en

We will now take a case from

be dead the next day.

emies and that he and his sons would

intelligence is of more concern

to water but you can't make him drink.

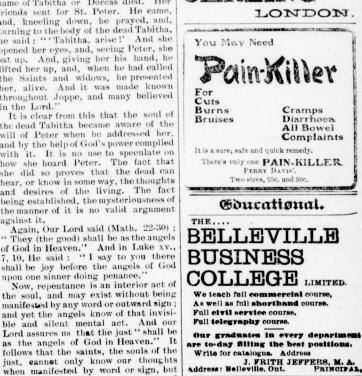
You can't make him eat either. You can stuff food into a thin man's stomach but that doesn't make him use it. Scott's Emulsion can make him use it. How? By making him hungry, of course. Scott's Emulsion makes a thin bodyhungryallover. Thought a thin body was naturally hungry didn't you? Well it isn't. A thin body is asleep-not working-gone on a strike. It doesn't try to use it's food.

Scott's Emulsion wakes it up-puts it to work again making new flesh, That's the way to get fat.

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VOUNG MAN! STOP! THINK! Can you enter mercantile pursuits and be successful without a practical business educa-tion? Can you successfully enter any pro-fession without a sound knowledge of business principles. Then, we pursues Schleder at the

Business ofeger

Shorthand or Business Subjects, at the

We will now take a case from the version of the set of he said : ""Tabitha, arise !' And she opened her eyes, and, seeing Peter, she sat up. And, giving her his hand, he lifted her up, and, when he had called the Saints and widows, he presented her, alive. And it was made known throughout Joppe, and many believed in the Lord. It is clear from this that the soul of the dead Tabitha became aware of the will of Peter when he addressed her, and by the help of God's power complied with it. It is no use to speculate on how she heard Peter. The fact that she did so proves that the dead can hear, or know in some way, the thoughts and desires of the living. The fact

> the manner of it is no valid argument the manner of it is no valid argument against it. Again, Our Lord said (Math. 22-30); "They (the good) shall be as the angels of God in Heaven." And in Luke xv., 7, 10, He said: "I say to you there shall be joy before the angels of God upon one sinner doing penance." Now, repentance is an interior act of the soul, and may exist without being

the soul, and may exist without being manifested by any word or outward sign and yet the angels know of that invisible and silent mental act. And our Lord assures us that the just "shall be as the angels of God in Heaven." It

follows that the saints, the souls of the just, cannot only know our thoughts when manifested by word or sign, bu that they can know our unexpressed Why, then, should we not ask their

why, then, should we not ask then prayers to God in our behalf just as we ask the prayers of eur less perfect brethren who still toil along beside us on the weary road to rest ?—N. Y. Free-

# IMITATION OF CHRIST.

Love will tend upwards, and is not to be detained by things on earth. Love will be at liberty and free from

CARLING



#### Now, it is evident from these Bible passages that the thought and desire of vicked Saul and of the medium o Endor were transferred to and im-pressed on the mind of the dead Samuel,

#### et to do so, baby-

at off contentedly, came into his room er the boy was alnarrow iron bed. ck to the bedclothes urn up the light, see how you look ! in your black dress-look handsomer in stage dress, for it is tlemen, so that when and somer than they, really is so, and not ess. Those are nice hardly sees them. wear that diamond

edi. Most of the gs, and the King of his. Don't you like

I thought it was a e king's sake, I supr anything that does

full and instant apything else to criti-

And Teodoro held ood-bye hug. ad sat by him on the prayers, baby-boy?

clothes to air and acked ?'' yything.'' ht, sleep well, and as about balls and lon't hug me so tight y shirt-front and the ite took such pains lie down, like a good

ek you up !" ad did not rest easily evidently had some Adriano bent over every Sunday in their own tongue." These were the most striking questions asked. Taking up the subject of the lecture, Father Xavier spoke in substance as follows :

"WHY PRIESTS DO NOT WED."

Among mankind there are great lead-ing truths upon which all men are agreed: the love of the beautiful, the sional admiration of the grand, esteem for what is good and virtuous, and among these is included the love of purity and chas-tity. Infidels and materialists have aised and even Brahmins have extolled it. Savage tribes have invested it with a holy character. Wherever we go we find among all nations a respect fare. and love for it, even among the pagans. Livy tells us that the vestals were com-Livy tells us that the vestals were com-manded to remain virgins. Moreover, those who do not possess this virtue assume the garb of purity and pretend to have it. Only the most degraded publicly proclaim their lack of it, and the debauched man who enters into the presence of a pure maiden feels his inhim.

ied and exacting duties. I do not give it as a reason, but it is said that if we priests were married nobody would go to confession, because everybody would know what was told in the confes-You married men know bet ter than I do whether this is so or not. This celibacy is at the foundation of the respect of the Catholic people for their priests. You often wonder why they re vere them and love them. They see the priest doing more than he asks them to do. He sacrifices himself for their wel-He is ready at all hours to answer their summons to the sick bed. He gives himself entirely to the service of God; hence they honor and respect

THE STANDARD OF NERO. Can such a life be lived? Is it pos sible? I must answer in the affirmative because if our nobler nature goes out to presence of a pure maiden feels his inbe pos feriority and is abashed and ashamed and instinctively pays respect to the purity she possesses. Why is it that and loves this virtue, it must Moreover, Christ holds Himself sible. up as our model and thus asks us to prac-tice it. It is a little delicate, but I tice it. It is a little delicate, we instinctively love, and cherish what is pure and chaste? It springs from our nature, because our soul, created know the expressions made use of by those who consider themselves intellient and refined ladies and gentlemen. by God, is after His own image and likeness. It is the divine within us Priests and Sisters cannot live thus. They only impose on the people. going out and loving what is pure and us take this subject up and examine it.

cannot rest but in God above all things

all worldly affection, lest its interior sight be hindered, lest it suffer itself to be entangled with any temporal interest or cast down by losses. Nothing Is sweeter than love ; noth-

OWEN BOUND, Where you can get just what you want in the most practical methods. Full particu-lars free. Address, C. A; FLEMING, Principal. ing stronger, nothing higher, nothing more generous, nothing more pleasant, nothing fuller or better in heaven earth ; for love proceeds from God, and

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