

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

FRANCE

The Dominicans have made their protest heard before they joined the exodus of the Religious Orders from France, where freedom is now being trampled under foot by a Government which is only Republican in name. Preaching in the little chapel of the Faubourg St. Honoré at the "last High Mass" to be celebrated there by the members of the Order of St. Dominic, Father Boulanger, the Prior, delivered some remarkable utterances. He claimed that although St. Dominic was a Spaniard, the Order founded by him was French, and his first friars were French. One of these, on joining the Order, made over the province of Dauphiné to the French monarchy. The Order was proscribed during the Revolution, but was restored in France by Father Lacordaire in 1840. Now the work of Lacordaire is broken, and the houses of the Dominicans are to be closed. Father Boulanger, referring to the attempts made to show that the secular clergy would be sufficient for the needs of Catholics, affirmed that this was not the case. The secular clergy did not suffice for souls which had desire for solitude, meditation and penance. In conclusion, the Prior said that the sons of St. Dominic would return to France when he and his brethren now leaving would probably be but a mere handful of bleached bones.

The Prior of the Dominicans at Bordeaux, who received notice of expulsion on Good Friday, struck a remarkable note in his protestation to the police official who went to carry out the nefarious decree of the "First Consul," as M. Combes is satirically called in M. Meline's paper, "La République Française." After having remarked that the persecutors selected an appropriate day for the expulsions the Prior said that while M. Loubet would be making a triumphant progress through Algeria, saluted by guns, thousands of French citizens, guilty of no crime, would be evicted from their houses and sent into the streets.

The Franciscans as well as the Dominicans are taking the road to exile. Only a few years back they opened a small church in the Batignolles district, where, aided by M. Turquet, a convert from Protestantism, and who had formerly been an Under Secretary of State, they made weekly distributions of food, clothing and money to crowds of the submerged. Now this little church of St. Anthony of Padua is closed, and the Friars have gone to a place in Holland, where they will be welcomed by the Protestant as well as the Catholic Dutch. The Franciscans have also received notice to leave their Friary of Ambialet, near Albi, in the Tarn. The Passionists have gone from the little church for English-speaking Catholics on the Avenue Hoche, their places being taken by two Seculars, Fathers MacMullen and Doyle, of the Liverpool diocese. Throughout the length and breadth of France, Religious are being evicted. Those who are short of funds are in practically the same plight as poor people evicted from their houses or small farms. And French Catholics can do nothing in it but cry "Vivent les Soeurs" or "Vivent les freres." A few militant Catholics at Brest have been trying conclusions with the Socialists, but, in general, the Government is doing what it likes, and no opposition is offered to its myrmidons.

The controversy over the attempts to bleed the Carthusians for one million francs is continuing, thanks to the pertinacity of M. Besson, the provincial journalist who is bringing strong charges against M. Edgar Combes, the worthy son of a worthy father. This young M. Combes affects to know nothing about the attempts to wheedle large sums out of the Monks, who preferred exile to a dubious authorization bought with gold. It is noteworthy that not a single Advocate of the Grenoble Bar will accept a brief from the Government in its illegal proceedings for the depopulation of the Monks of the Grand Chaitreux. The Genoble barristers, including even the Radicals or socialists among them, refuse to touch State money in this affair, and an emergency man from Paris was employed.

Still referring to the Carthusians, who are now commanding the attention of the world, it must be noted that Father Rey has stated at the Grande Chaitreux to M. de Maiziere of the Gauleis, that it is absolutely true that a delegate of a parliamentary group tried to get the Carthusians to pay an immense sum for authorization. This is independently of the 249,000 of which M. Besson, the provincial journalist, who is impeaching M. Combes, Jr., speaks. The Gauleis correspondent, jocosely states that M. Combes is now prepared to bombard the Grand Chaitreux. Artillery and Alpine troops are to be sent up there to drive the few remaining monks down the rocks. The Prior General of the Carthusians, Dom

Michel, in a remarkable letter to M. Combes, warns the incomprehensible politician to beware of what he is doing. The venerable religious reminds the President of the Council that they are both old and summons him to appear with him before the Tribunal of God. M. Combes is also warned to prepare for his approaching end, and not to regard the letter as emanating from a representative of bygone times, or as a document to be sneered at.

To their eternal credit, some of the French Bishops have been fearless of the machinations of M. Combes and his wire-pullers. They continue to protest against the expulsions. Foremost among them is Monsignor Tarinaiz, the eloquent Bishop of Nancy, who, preaching on Easter Sunday in his Cathedral, boldly denounced the Ministerial decrees, and proclaimed his sympathies with the proscribed Congregations. The Bishop of Orleans has also been heard on this subject. The Bishop of Bayeux has written a touching letter of farewell to the Premonstratensians and the Franciscans, and the Bishop of Tarentaise thanks the Prior-General of the proscribed Carthusians for his generous contributions towards the support of Seminaries and of Catholic works. The Bishop of Grenoble has also put on record his indebtedness to the Carthusians, who have been liberal benefactors of many dioceses, and spent £50,000 annually in works of charity. It is announced that the Cardinal Archbishop of Paris is also about to protest. His letter will appear shortly. Hitherto Cardinal Richard has been silent about the crisis.

GENERAL WHEELER'S OPINION—TRIBUTE TO FILIPINO WOMEN.

Writing in the Easter number of The Missionary, Father Brannan, the well-known Texas priest, tells of a recent meeting with General Wheeler. "Later on," writes the priest, "he talked to me about the Philippines, and among other things he said: 'Where there is so much virtue, purity and chastity among the women of a country there is bound to be religion there.'"

LOSS OF FLESH, cough and pain on the chest may not mean consumption, but are bad signs. Allen's Lung Balm loosens the cough and heals inflamed air passages. Not a grain of opium in it.

A DISREGARDED SIN.

(From The Ave Maria.)

Is there any other sin so often committed, and so seldom acknowledged even in the confession, as envy? Does the average penitent, when examining his conscience, spend any adequate time in unveiling his heart and dispassionately rendering an account of the manner in which he has been affected, is habitually affected, by the prosperity, the success, or the superiority of others? Does he recognize the fact that the feeling of uneasiness, mortification, and discontent which the good fortune or the increasing reputation of a neighbor has occasioned him, and the accompanying desire, or it may be effort, to discomfit and mortify the neighbor in question, constitute not only a sin but one of the deadly sins, and the basest as well as the most unprofitable of all the seven?

ST. THOMAS MAN GIVES ADVICE

Tells His Friends to Use Dodd's Kidney Pills for Kidney Pains

Low Dake, well-known Hotel-keeper, gives his experience with Canada's great Kidney Remedy.

St. Thomas, Ont., May 4.—(Special).—Everybody in St. Thomas and the surrounding country knows Lew Dake, proprietor of the Dake House and one of this railway-centre's most popular citizens, and many people know that for years he was the victim of a very aggravated form of Kidney Disease. To-day he is a sound, healthy man. He used Dodd's Kidney Pills.

"Speaking of the matter recently, Mr. Dake said: 'I had been troubled for over five years with my Kidneys and pains in my back. Nothing I used could give me any relief till finally on the advice of a friend I started to use Dodd's Kidney Pills. 'By the time I had finished one box the pains and kidney disease were gone. That is over five years ago now, and as I have had no return of the trouble since, I think I am safe in concluding that the cure was permanent. 'I advise all my friends who are troubled in the same way to use Dodd's Kidney Pills.'"

Dodd's Kidney Pills cure all stages of Kidney Disease from Pain in the Back to Bright's Disease.

TRIBUTE TO THE MEMORY OF LATE BISHOP ROGERS

The following sermon was preached at St. Michael's Pro-Cathedral, Chatham, N. B., by the Rev. William Morrissey on the occasion of the Month's Mind service of the late Rt. Rev. James Rogers, D. D., Bishop of Chatham:

"Whether we live, we live to the Lord; or whether we die, we die to the Lord. Therefore, whether we live, or whether we die, we are the Lord's."—Romans 14: 8.

My Lord, Reverend and Dear Brethren—But a few weeks ago we were called upon to pay our last respects to the mortal remains of our lamented venerable, former Bishop. Faith and love again assemble us before the altar on the occasion of his Month's Mind, to unite our prayers with the fruits of the Holy Sacrifice of the Mass, that God may remit the slightest debt of sin that may keep him from the full possession of eternal bliss.

What a consolation it is to reflect that, although death dissolves the ties of flesh and blood, yet it cannot undo the bond of our charity—that although our tears and earthly ministrations accompany our loved and departed ones but to the entrance to the tomb, yet faith lovingly follows them beyond that gloomy portal to the other world, and implores the throne of God to grant them mercy and forgiveness since that "night in which no man worketh" has overtaken them. What a consolation in our grief and bereavement to-day to hear in spirit our Blessed Lord address us as he once did Martha: "Thy brother shall rise again."—Your Bishop shall rise again. To console that afflicted sister in her bereavement, the Redeemer said to her, and through her to us all: "I am the resurrection and the life: he that believeth in Me, although he be dead, shall live: and every one that liveth, and believeth in Me, shall not die for ever."—John xi: 23-26.

Then with how much reason does the Apostle assure us in the language of our text: "Whether we live, we live to the Lord; or whether we die, we die to the Lord. Therefore whether we live, or whether we die, we are the Lord's."

I might here dwell upon that forewarned, and fortified—we may confidently hope—peaceful, happy passing away of our lamented Bishop; I might here cite many instances of his edifying words and sentiments during his last illness, showing his entire willingness at any moment to resign his soul to his Maker; I might speak of the absence of the slightest fear at the thought of meeting Him to whom he devoted the first, and all, the years of his long life, with so much self-sacrifice and zeal—but I think that a brief and simple recital of some of his edifying deeds from his childhood to his episcopate may be a fitting tribute to his memory on this his Month's Mind. As it may be an expected testimony of reverence and affection toward him, from one who knew him well from boyhood.

In the following remarks I shall make others testify to his virtues rather than do so myself. The individual testimony that I shall cite as to his worth you may receive as the opinion, and conviction even, of all those who knew him intimately.

HIS FIRST CLERICAL ORDER.

Taking for a starting point in his life history the time he received his first clerical order, and following the subsequent events that recall his youth with its remarkable record of piety and the promise it gave of future usefulness, I have to relate that having made sufficient progress in his theological studies, he was ordained sub-deacon at St. Mary's Cathedral, Halifax, by Archbishop Walsh, Aug. 26, 1850, clerical tonsure having been conferred upon him the day before. He passed the next seven or eight months in the Sulpician Theological Seminary of Montreal, completing and revising his studies. While here, at the usual Trinity Ordinations, he was ordained deacon by Bishop Bourget, of Montreal, June 14, 1851. In the following month he was recalled and ordained priest by Archbishop Walsh, at St. Mary's Cathedral, July 2, 1851.

To give you at this stage of his career an idea of the young ecclesiastic, destined to be one day Bishop, and of what his superiors and professors thought of him, I take the following extract from a letter written by the Rev. Father Baile, director of the Seminary of St. Sulpice, at Montreal, to Archbishop Walsh. After informing His Grace that he (Father Baile) had presented the deceased prelate for deaconship, he says of him: "During the last seven or eight months that he has passed in our seminary, he has gained in a very high degree the esteem and affection of all his superiors, and of all his fellow-students for the gentleness of his character, regularity of his conduct, his exemplary piety, and, in a word, by his most gracious manners, and most lovable qualities of head and heart and virtue. I thank you, my Lord, for having confided to us for these months a deposit so precious, and I sincerely regret that the wants of your diocese do not permit to leave him a longer time with us."

This letter is dated Montreal, June 17, 1851.

The Rev. Dr. Walsh, of the Archdiocese of Halifax, who has kindly committed to my care the letter to which I have referred, says in writing to me about it: "He (Father Baile) must have been a keen observer of character, as the dear Bishop has verified during his long life that beautiful testimonial of his character. I have many letters of Dr. Rogers to Archbishop Walsh, written from Bermuda and other parts of the diocese. He was truly a conscientious and indefatigable worker always."

A LAYMAN'S EULOGY.

Could any seminarist receive a higher tribute of praise? This is the testimony of churchmen as to his worth. It may not be out of place here to give you one of the numerous eulogies I have heard passed on him by laymen who knew him well. Shortly after his consecration, I heard the following remarks made about him, if not in the exact words of the narrator, at least in substance. Addressing one of his hearers, the narrator said: "I was a school companion, playmate and intimate friend of Bishop Rogers up to the time that he commenced to study for the church. At the time of his appointment as Bishop, his humility, piety and earnestness were spoken of as his great virtues, but I heard nothing said about his social qualities. You have heard," said he, "of Bishop Rogers' visits when a boy to the Cathedral at all hours to pray, and sometimes to study. You have heard of his passing whole nights there with others—and alone, as well—and of his having been found rapt in prayer or slumber in the early morning in that sacred edifice after one of these vigils or watches; and, the prediction in consequence of an Archbishop, and a well-known venerable citizen, that he would 'one day wear a mitre.' Now," continued the speaker, "piety, earnestness, and theological learning, no doubt, are some of the positive qualifications that recommend young churchmen to preferment, but to make efficient chief pastors, they must have certain social qualities to keep them in touch with their flock, not only in religious and educational matters, but also in their social, civic and industrial relations. Speaking of social qualities, when I recall our boyhood and youth, I must say he was a most lovable, entertaining and genial comrade. Blessed with robust health, he was courageous and even daring."

Then he gave an account of several very interesting incidents of their boyhood in which the deceased manifested courage, daring and manliness, the rescuing a boy from drowning in a most heroic manner and under the most trying circumstances being among these, showing that, while James Rogers was devout, he was not a recluse, shunning the companionship of those round him.

Continuing, he said: "Although modest, gentle and forbearing, yet, when a matter of right or self-respect was in question, he was firm and unyielding, and his defence of it was fearlessly outspoken. While I never knew him to have an enemy, yet, strange to say—I cannot recall why, unless out of respect—the caution all his companions gave one another was, 'Do not offend James Rogers.' Be not surprised, then, when I tell you that I place as great a value on these incidents in forming an estimate of his character and of his future success as I do on his piety and other virtues. Basing, then, my predilection on all that I know about Dr. Rogers as a boy and a young man, I should say that he will have a long, useful and honored career as the first Bishop of the Diocese of Chatham."

The most praiseworthy deeds in the life of the dead Bishop must be left to his future biographer to relate. The present occasion admits not even passing reference to these.

HIS HIDDEN VIRTUES.

The most beautiful traits of human character are often hidden from the world in the privacy and sacredness of home life, and are revealed only by accident. The home life of Bishop Rogers was full of heroism and noble striving for ennobling ends. To give you an instance of one of these hidden virtues of his revealed by accident, I have to relate that from childhood it was a habit of his before leaving home for any time, to kneel at his mother's feet to ask for her blessing on his way, and forgiveness, for aught of wrong he had ever done to her knowledge. He followed this practice as priest and Bishop. On the occasion of one of his visits to Halifax, the pupils of a school in that city gave an entertainment in his honor, an Archbishop and several other gentlemen being present. The mother of the deceased prelate was also there. Before the close of the entertainment he had to hurriedly leave to take an outgoing train. After quietly taking leave of the Archbishop and a few others, he came to his mother, knelt at her feet, as in boyhood—asked for and received with reverent air and respectful bow—her blessing. It is needless to say that this object lesson made a deep impression on the young and the old present.

AS THE OIL RUBS IN, THE PAIN RUBS OUT.—Applied to the seat of a pain in any part of the body the skin absorbs the soothing liniment under brisk friction and the patient obtains almost instant relief. The results of the use of Dr. Thomas' Electric Oil have surprised many who were unacquainted with its qualities, and once known it will not be rejected. Try it.

AN ELOQUENT SERMON BY REV. FATHER McDONALD, MONTREAL

On Low Sunday at St. Gabriel's Church, Point St. Charles, the young and zealous curate, Rev. Father P. McDonald, delivered an eloquent and very instructive discourse on "True Peace and the Means of Acquiring It." Would to God that thousands of our fellow Catholics had heard it, or in the hearing about it, or on reading it in your widely read and valuable Catholic journal, would put in practise the many lessons contained therein. Thousands of families suffer for want of peace, and in many cases their homes resemble a living hell. The Rev. Gentleman took for his text, "Peace be with you." (Words of our Divine Saviour, taken from St. John, Chapter 20th, verse 19th).

"Eight days ago," said the preacher, "the Church celebrated Christ's Glorious Resurrection from the dead. In the beautiful Gospel, which has just been sung, we are told that after the Resurrection of our Divine Saviour, His disciples were assembled in the Cenacle for fear of the Jews. Jesus appears in the midst of them and says: 'Peace be with you.' Behold the fruit of Christ's Passion and Death! Our Lord came down from Heaven to establish peace on earth. He had reconciled Heaven and earth, as the fruit of His bitter Passion and Death. During three and thirty years He waged war with the devil and sin that we might live and die in peace."

"Peace is the most desirable thing in this world. He who lives in peace is contented; he who is contented is happy. Let us see what is true Peace, and the means of acquiring it. There are many people who imagine were they only blessed with riches, peace and happiness would follow. They think that such a person blessed with riches must necessarily lead a peaceful and happy life, since he has not to trouble about the wants of to-morrow. Our Divine Lord emphatically declares, that the rich are not the possessors of peace. Speaking of the rich he says: 'Woe to you that are rich, for you have your tribulations.' Speaking of the poor, he says: 'Blessed are the poor for theirs is the Kingdom of God.'"

Our Divine Saviour teaches that peace is by no means the fruits of riches. Others, imagine that peace and honor are synonymous; that persons holding high positions in life must lead a peaceful and happy life. They have no one to contradict them. Our Saviour never suffered and died to free us from adversity. He tells us that He would send us as sheep in the midst of wolves.

Sadder still, and more to be deplored, are those who are dead to remorse. No sin howsoever great, seems to frighten them. Like the lion who after devouring his prey, retires to rest in the den, so the sinner, after committing the most detestable crimes, retires to rest unconscious of the awful chastisement awaiting him. Such a person cannot be the possessor of that peace which he thinks he has. To think such a thing, St. Augustine says: "He would be forging peace."

"We must live in peace with our neighbor. We are all children of the same Omnipotent God, and destined for the same end. How dear it is to our Saviour to see us living in peace. Have we not an example of this from the Apostles, from the Holy Family at Nazareth? In the Gospel of to-day we are told that the doors of the Cenacle were closed, and peace reigned supreme. This teaches us to put a guard on the doors of our senses, our ears, our eyes, and especially our tongues. Charity and sympathy unite hearts, tastes and tabernacles separate them."

Peace, therefore, consists not in honors, riches, or in a sinful life, but in a pure conscience. There is no peace with God for the unjust, for the sinner. Sin is the blackest ingratitude to the best of benefactors. "There is no peace for the wicked," says the Prophet Isaiah. The splendor of the wicked man's soul has passed away, and the brightness of his innocence is gone. Most people desire to die in the friendship of God. The wicked put off their repentance from day to day, with the excuse that before they die they will attend to the wants of their soul, but they have time to pave their way to hell."

He exhorted those in the congregation who had not complied with the obligation of the Church in regard to their Easter Duty, to do so at once, that although the time was passed, the obligation still remained, and time, Grace, and a Priest were at their disposal. He particularly warned them against putting off making their peace with God from week to week, as they had no guarantee they would be alive in a week's time. In conclusion he said: "May the Angel of Peace hover around your homes here, and may he lead you to the Realm of Bliss hereafter." Montreal, May 2. FELIX.

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WATERLOO, ONTARIO

Chats With Young Men

A HURRY TO GET RICH.

There have been few recent widely-published utterances so important as Bishop Spalding's review and criticism of the award of the Coal Strike Commission of which he was so distinguished a member. His estimate of the results of the Commission's investigations and his broad comment on its findings are marked by a wisdom and sanity that is no less practical because it places the whole industrial problem on the basis of a higher practicality than is considered by most students of economics.

"A Catholic reading his grave words," observes the Providence Visitor, "can hardly avoid the reflection that it is because he is one of a 'splendid line spiritual,' a true prelate of the Church of God, that his remarks betray such robust universality, such sympathy, such insight. It is the religious lesson of the great strike that stirs him."

Over-capitalization and over-production were the two evils emphasized by the Bishop as the great causes of the economic evils under which we suffer. "Some of our greatest industries," he said, "are capitalized at four or five times their real value, and every possible device is resorted to in order to pay dividends on the watered stock."

This is the direct cause. The wider and fundamental reason, underlying the discontent of the laborer as well as the avarice of the capitalist, the Bishop points out to be the American hurry to get rich. "This is a disease," he says, and his comment here is the most memorable and the most broadly applicable of his quoted interview—"of a people who lack ideals, who measure the value of religion, culture and art by the influence of these things on their material prosperity. In the midst of all this rush and noise of business, of expansion and success, we are rapidly growing incapable of taking or loving the deeper views of life."

"Our faith in education is, at the bottom, the faith in its power to enable us to get more money."

"Our preaching, leaving aside the things that are eternally right and true and indispensable, concerns itself with that which is frivolous, startling and vulgar. "There is, I think, somewhere in the Bible a text which says that God is angry with the nations that are rich. If we look profoundly, there is much in our social and political life which should make our persistent optimism seem little else than an unwillingness or an inability to see things as they are."

"How many of us in the contemplation of the lives of men who have spent all their energies in accumulating riches have had an eye for the exaction of this wealth—have thought how misspent these lives for the most part have been, how barren the ideals?"

"Look what this spirit has done for us. It has defiled our rivers, until in our cities to-day a thirsty man may not get a glass of cold water that is fit to drink. It has blackened and poisoned the atmosphere with smoke and noxious vapors. It has desecrated the face of nature where such a desecration was a blasphemy. It has made hovels for the occupation of men where not even swine could live in comfort."

"And all for what? That a nation, already the most wasteful and extravagant on earth, might be able for greater extravagances."

"We need not so much new measures, but a new heart. In our labor difficulties the moralization of both employers and employes is an indispensable condition in the bringing about of a better state of things."

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