"Make your bodies a temple of the

Holy Ghost," that was the great aim of the Christian religion. Christianity met paganism full of corruption and of

met paganism full of corruption and of impurity; it came to conquer it by spirituality. It alone inculcated the idea that the greatness of man must consist in becoming master of his pas-

sions, of his animal nature, that even the flesh must be sanctified. This idea

e cherished object of knightly

and women, and for it they endanger their souls. Would to God that I were

other race on earth, behold St. Anthony of Padua, the lily of chastity and learn again the inestimable value of man-

hood and womanhood.

of souls.

hood and womanhood.

God is wonderful in His Saints. He is wonderful in this wonderful saint, preacher, teacher and miracle worker. May this occasion, when we celebrate his feast, usher in a new era of spiritual life in this parish. May you by the

ual life in this parish. May you by the

aid of St. Anthony find again what in the rush of life, in intellectual pride

and impurity you have lost, the pearl of great price, zeal for the glory of God

and renewed interest in the salvation

A LIFE SAVER.

BABY'S OWN TABLETS MAKE CHILDREN

WELL AND KEEP THEM WELL. Emergencies come quickly in the lives of little ones, and the wise mother

Tablets, you would not know it was the same child. From the age of four up twenty-one months he was constantial, and was wasted away to a skeleton

I gave him a great many medicines, bu

I gave him a great many medicines, but always without result, until I heard of Baby's Own Tablets and began giving them to him. Almost at once they helped him and he is now a fine, fat, healthy child. I now always keep the Tablets in the house."

The Tablets contain none of the pois onous drugs found in "soothing" medi cines, and can be given with absolute

NITY. vague and t is used by

of three hun beings, among the exalted charace. All this they each man, in his ectual spec stitution for the ind through the which without rolve the human night of dark-

ave returned at s early orthodox y was infinitely gion and liberal tive as it was, it belief of a divine ich man is a grim in a world suffering, with Sacred Heart

Supplement. ion of the Amerian accomplished olic Union and of the illustrated ly paper. Week les in color hold to all the ridicule on crowd into his how who is the boy, who is the of the Sanday retty well imbued he chief purpose as is to afford vent to the g vent to the little boys. The the unthinking is nothing more ese publications,

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ities as and as the street of the throad using it in breaking up and use the worst case of the worst case of the worst case of this in recent cases and can be dependently for the profession as he cure of cholerating pains and sunjor a number of years suffering from any at the medicine that butle, It sells for 25

JUNE 6, 1903. ST. ANTHONY OF PADUA.

PREACHER, TEACHER AND MIRACLE WORKER.

Rev. P. P O'Hare, LL D.

God is wonderful in His Saints." (Pealms lxvii. 36)

The glory of God and His wonderful The glory of God and His wonderful works are everywhere manifested. The laws of nature proclaim aloud the wonders of Jehovah. "The heaven, show forth the glory of God and the firmament declareth the work of His hands. Day unto day uttereth speech and night unto night sheweth knowledge. There are no speeches nor languages where their voices are not heard. Their sound has gone forth into the earth; and their gone forth into the earth; and their words unto the ends of the world," and this same royal singer, David, exclaims in another place: "How manifold are Thy works, O Lord, Thou hast made all of them with wisdom." Thus God is wonin nature that all men might

deriul in nature that all men might know Him and adore Him.

But it was in man, the king of nature, that God was to show forth more espec-ially His glory and His wondrous works, ially His glory and His wondrops works. It was in Him whom He has endowed with wonderful faculties, such even as He denied to His heavenly messengers, in whom the Divine Image was to shine forth in lustrous splendor, where nature and grace were to meet and where the former was to be absorbed and elevated by the latter. Man failed in the task assigned to him, and the consequences were terrible. For four thousand years nature was growing and sand years nature was growing and ankind struggling and craving, restless, peaceless and helpless. But in the less, peaceless and helpess fullness of time God again manifested His glory in and through the Son of Man, Who assumed human nature for our sake, and when His work of redemption was finished, then His saving and sanctifying grace prepared man for the original task and he was made capable to show forth the glory of God and the glory of the only begotten of the Father giory of the only begotten of the Father was, as it were, reincarnated in His saints, each one in his own peculiar sphere and supernatural virtues de-clared to the world the wondreus work

clared to the world the wondreus work of God's grace in man. In this grand, inspiring and ennobling gallery of God's saints St. Anthony of Padua shines forth in all the glory of God, an irresistible attraction to the faithful of the world. This man of God, an irresistible attraction to the faithful of the world. This man of Apostolic zeal, this lily of chastity, this rose of spirituality and fountain of learning is also the most popular saint who never fails to attract the devotion of the humblest of the children of the of the humblest of the children of the Church. This saint, whose life has been the topic of special research and keen speculative critical analysis, is the one whose shrines are frequented by the populace all over the world, and who

populace all over the world, and who specially attracts the common people. It is the greatness of this saint that makes me realize the difficulty of my task. Were I to dwell upon his life, and were this to be a eulogy upon the great saint of Padua, then failure only great saint of Fadua, then failure chiy could be the result. He upon whom a Bonaventure and Pope Gregory IX. al-most exhausted their skill and poetic imagination cannot well be dealt with imagination cannot well be dealt with by a humble priest like myself on such an occasion. My hope for success lies in a few simple lessons which I will draw from his virtues and which I trust will impress themselves upon your heart and appeal to you for imitation. heart and appeal to you for imitation. St. Anthony, above all other saints, is in his life a living sermon for this our modern time and generation. This en-ergetic but restless world of ours can ergetic but restless world of ours can find a lesson in our saint. This secularized age, filled with intellectual pride, finds in this saint both a rebuke and a lesson, and finally this lily of purity is a voice crying in the wilderness to the children of men to return from their wickedness that they may repent and live.

the eyes and knowledge of man. o much to be done, so much to be died, so much to be utilized that man applied, so much to be utilized that hard hardly finds time enough and room enough in this life and universe. Invention follows invention, machinery supplants machinery, the electricity in the wdrop is multiplied a millionfold and, with the swiftness of heaven's lightning, men are carried hither and thither, and wherever we go we see one great, surging and crowding, energetic elbowing human mass. Whosoever does not pos-sess this pushing energy and does not manifest it, he is put aside and held up

as a failure in the race of life.

But what is most characteristic of this energy is that it is either aimless or its aim is of a nature that imparts restless ness to mankind. It is feverish in its nature, and he who is susceptible to its enticements it clasps and holds fast in its clutches, tossing its victim from one place to another and, like a patient stricken with fever, it produces restlessstricken with fever, it produces restless-ness. This restless and aimless energy unstrings man's nerves, destroys the mental balance wheel, empties man of all that goes to develop high and noble qualities, and like the lightning machine which he uses as the vehicle for his transportation, he destroys all in his way. What is it all for? Why this rest-less energy on all sides? Why that ever-lasting restless rush and straining of lasting restless rush and straining of lasting restless rush and strating or nerve and muscle upon the part of young and old, rich and poor? All for self— that modern exacting god and hard task-master; that modern god, made of poor clay, ready to fall to pieces at the slightciay, ready to fall to pieces at the significant touch and the least pressure; that god more ugly than the gods of the Egyptians and more cruel than the Moloch of old. All for Self and Pelf these twin sisters of unregenerated human nature, never baptized by the divine grace, illing mankind with at unquenchable thirst, a consuming fire, instilling a craving that can never be satisfied. That is the aimless energy, or the energy

with a false aim of our modern life. The saint before us was one of the most energetic of men. He was untiring in his labors, indefatigable in his works, traveling from place to place, full of activity, ever in the midst of vast multi-

ever energetic and ever full of heavenly rest. In the cloister, in the midst of most remarkable austerity, he asked for some manual work, in his missionary labors ever occupied, preaching, exhorting, administering wise counsel and direction, but yet a face so peaceful that its attraction became irresistible. Energy was not incompatible with rest and peace, because he knew the true object of energy, which was to conquer nature, man and the world for God and His Christ.

the flesh must be sanctified. This idea took hold of the minds of men and was so deeply rooted that on all sides the orders of those who by vows practiced chastity and perpetual virginity began to multiply. This thought of chastity both in single and married life the Church impressed many all her children. This is the lesson which St. Anthony This is the lesson which St. Anthony of Padua teaches this world, the true object of energy. And whenever you, the children of this parish, will kneel before this statue, whenever you will look upon the face of this saint, whenever energy will produce restlessness, remember that all life's activities must be stated toward one aim—God. It be directed toward one aim-God. must aim to conquer the earth for the good of man and the glory of God. It must have the aim to conquer and sub-due self and to enslave self; it must have the tendency to elevate instead of have the tendency to elevate instead of to debase, to bring peace and rest, a heavenly calm instead of unrest and internal turmoil. This span of life is short and we must work, for the night is coming when we shall work no more. But the world has tricked us and has substituted a false object for our enersubstituted a false object for our energies and activities and has robbed us of peace and rest. "There is no peace, no rest for the wicked," says Holy Writ, and that is also too manifest in our national, in our domestic, in our individual life, and St. Anthony in his life is to teach us this wholesome lesson of the true object and aim of energy which is fruitful of peace and rest. God is wonderful in the peaceful energy

exaggerating! But the signs of it are everywhere. In the world outside the church the very stones would speak if we were silent. This demon of impurity is the destruction of the home in of St. Anthony.
"You shall be as the gods, knowing good and evil," was the language of Satan to our first parents. They lived in Paradise; they lived in innocence, in purity, in righteousness. The earth more senses than one. It brings un-told misery to mothers and fathers; it in purity, in righteousness. The earth yielded to them of its fullness, and happiness was their lot in life. But defiles womanhood; it drags manhood into the dust. In matrimonial life it makes the position of the wife insecure and brings untold misery upon innocent children. The divorce mill grinds the very life out of the nation and degrades that which God ennobled. Our young happiness was their lot in life. But they were touched in their weakest spot—in intellectual pride. "You shall be as the gods, knowing good from evil"—that was the spot that produced unhallowed fire in their breast, and following that counsel the catastrophe was inevitable. This, my brethren, is the language of this secular age to man, to know, to be as the gods. Intellectual pride is another characteristic of the age in which we live, and like the energy, so the intellectuality of the that which God ennobled. Our young men and women mature in vice long before they have matured in knowledge, in age or experience. And in the Church the false and flat conception of Church the false and flat conception of purity manifests itself in mixed marriages. "One can be chaste in the cell of the cloister," says the world, " but amid the allurements of life, love knows no rule." Man is powerless in its grasp and must yield blindly to its dictates; passion, animal proclivities, is made respectful by the name of love with which it has an affinity. Virginity is decried as an impossibility and as an energy, so the intellectuality of the energy, so the intellectuality of the times is either aimless or its aim is a false and low one, barren of the proper results. Am I decrying knowledge? Do I speak disparagingly of education? Do I speak disparagingly of education? Can a priest of the Catholic Church, the mother of sciences, the source of knowledge, the nurse of wisdom, speak slightingly of education? Can a child of that Church that has given to the is decried as an impossibility and as an encroachment upon natural demands. encroachment upon natural demands.
Can we expect society to exist on such foundations? Have we not learned a lesson from Pagan Rome? Is the work of Christian civilization to give world the greatest universities, the Church in whose bosom the greatest scientists found shelter and encourageway to pagan ideas?

Hearken to the voice of St. Anthony! ment, can I speak with contempt of education? Have we not in America manifested our zeal in behalf of educa-tion at a sacrifice so tremendous that it has astonished the world? Not of education but of the false aim of education do I speak in words of censure. It is knowledge that puffeth up, that de-forms man by vanity and makes him unforms man by variety and many as sympathetic which is condemned by the life of the Saint of Padua. It is this satanic desire to make gods of ourselves St. Anthony, above all other saints, is in his life a living sermon for this our modern time and generation. This energy the trestless world of ours can find a lesson in our saint. This secular grain is rebuked by this sanity intellectual pride, find in this saint both a robuke and slesson, and finally this lily of purity is a voice crying in the widerness to the control of mon to return from their wickedness that they may repent and live.

This modern world of ours is teeming with energy. This is the most conspituous characteristic of our times, overshadowing all other features. The hard of the manned of the discondance of schools that have no room for God and His was and no room for God and pride to the discondance of schools that have no room for God and misses the actual grain tand man by cunning and energy has penetrated into the mysteries of nature and she has yielded to him the of nature and she has yielded to him the of nature and she has yielded to him the of nature and she has yielded to him the of nature and she has yielded to him the wonderful treasures so long hidden from wonderful treasures and pare to the bind godden so for nature an ticism, to allow no norm, no tradition, no authority, no scriptural belief whatsoever. It is to know everything but God, everything but oneself, a fetish

worship of blinded superficial devotees. St. Anthony was a most learned and brilliant saint and his zeal in obtaining knowledge was most wonderful. He as a child of nobility and of royal blood was educated in the schools. While still a member of the Regular Canons of Still a member of the Regular Canons of St. Augustine he was enabled to drink at the fountain of learning and to store up knowledge and build up his intellect. But knowledge with him had but one aim, and that was to know God better, the source of all wisdom. He was most the source of all wisdom. He was most likely the most learned member of his order. The scraphic Saint of Assisi was not more highly educated. But the Saint of Padua in his knowledge most humbly submitted to authority. In all his knowledge he started from one paint. Diving revelation. He did one point—Divine revelation. He did not, like our modern intellectuals, make not, like our modern intellectuals, make his knowledge a source of irritation to others; he did not use it for self-glorification. Quiet and humble, he showed his learning when it became the instrument for the salvation of souls and the glory of God.

In this age the puffed-up intellectuality finds in St. Anthony not only a most severe rebuke, but also a most safe guide and direction.

God is wonderful in St. Anthony' intellectual humility. Brethren, there is but one way for the Catholic world in America to conquer godless knowledge and the evil results thereof, knowledge and the evil results thereof, and that is by sanctified knowledge such as St. Anthony was possessed of. He had to combat heretical brilliancy and learning among the Albigenses and he succeeded so well that he was known as "the hammer of the heretics." vainly think that to succeed you must imitate the secular learning of the age.
You are mistaken. You must imitate
the Saint of Padua and conquer godless learning by learning which comes from above. This modern puffed up intelabove. This mouern puned up inter-lectuality has led many a one from our ranks into the arms of atheism. You can only lead them back by the knowlHEAR THE CHURCH.

In the performance of our full duty as Catholics it is not enough that we keep only the commandments of God, our Father. That is not the entire obligation; there still remains something else, which is the observance of the precepts of the Church, our Mother. These are the laws instituted by God's representatives for our spiritual and eternal welfare. To them we owe complete obedience, for God has said, "If he will not hear the Church, let him be to thee as the heathen and the publican. The laws in question are six in num

both in single and married life the Church impressed upon all her children and in all generations. Around the nuptial chamber she placed the sacrament of matrimony as a sentinel, and upon the bosom of the virgin she placed the laurel of her loving approval and motherly benediction. Woman was elevated and became the true companion of her husband, the educator of her children; and the maiden, the virgin, became the cherished object of knightly first, what is the reason of the injunc became the cherished object of knightly courage and protection. Chastity was the motto written across the Christian horizon and engraved on the shield of the cavalier. All this has changed in modern times. Chastity is purely a matter of law, a matter of social etiquette, an external thing. That it is so outside of the Church is not to be wondered at. But that spirit, yea that demon of impurity, penetrated the very sanctuary of the Lord. Modern ideas of purity have invaded our demon of impurity, penetrated the very sanctuary of the Lord. Modern ideas of purity have invaded our homes and wrought havoe in our midst. Passion rules our young men mark of our Saviour's love for mankind, in memory of His death and our redemption.

Then as to the time fixed for the per Then as to the time fixed for the per-formance of the duty. In this country it begins with the first Sunday of Lent and extends to Trinity Sunday. Dur-ing this period every Catholic of proper age is bound to receive Holy Commun-ion under the pain of mortal sin. No one is exempted. Sickness even that precludes the getting to church will precludes the getting to church will suffice as an excuse. The obligation still remains, and the pastor of the church should be notified that he may bring Communion to those so incapacitated. This is the whole doctrine, and those who desire to continue living, active members of the Church must comply with it. The time for compli-ance is growing short, and derelicts should govern themselves accordingly Church Progress.

ONLY ONE NAME.

CATHOLIC, NOT ROMAN CATHOLIC, THE THE CHURCH'S CORRECT APPELLA-

In the current number of The Eccles TION. In the current number of The Ecclesiastical Review, a correspondent who signs himself "Propagandist" has an informing article on the use of the words "Catholic" and "Roman Catholic" in designating the Church. He justifies the discussion of the matter by claiming that many Catholics of influence do not realize the importance of a "form of sound words" in speaking of the Church. The whole power of the State is at the service of a com-He was a friar. But he was full of his passionate nature and oft came in conof the Church. The whole power of the State is at the service of a commercial company in protecting its right to the exclusive use of its own name; but the Church has no such protection.

He says further: The Church has passionate nature and oft came in contact with impurity and vice in its worst form, yet he remained the lily of chastity. He approached impurity not light-mindedly, not in the spirits of bravado or curiosity seeking but for the purpose of combating it. He approached it after he equipped himself with spiritual weapons, and he succeeded. To this effeminate, weak and impure world St. Anthony is a spiritual sermon written in flame upon the im-

never once recognized or admitted 'Roman Catholic Church' as her ame. On the contrary, whenever the has been discussed, and it has been authoritatively discussed, the de

land, there would still be no call upon England to apply to Parliament for a prefix. The simple title of England marks her off as the original possessor of the name, and her use of a prefix would only obscure her claim to that position. So it is with the Catholic Church. She is the original possessor of the name. The simple title of Catholic Church, recognized by the whole world, witnesses to her claim to be the original possessor. All others, if they use the name at all, are forced to adopt prefixes, such as Old Catholic, Anglo-Catholic, Greek Catholic, Reformed Catholic, etc. It does not matter how many there are of them, if only we have the good sense to avoid the premarks her off as the original possessor how many there are of them, it may have the good sense to avoid the prefix habit. There is no call upon us to place ourselves among the prefixed. It were folly on our part to abandon or the prefixed of the present our part to abandon or the present our part to abandon or the present our presen obscure our position of pre-eminence for the sake of any prefix, however honorable that prefix is in itself. No lives of little ones, and the wise mother will always keep at hand a reliable medicine to cope with them. Delay may mean the loss of a precious little life. There is no medicine can take the place of Baby's Own Tablets in re-lieving, curing and preventing the sect or schism has ever dared, or will ever dare, call itself simply the Catholic Church; but some future sect or schism, originating in Italy, may pos sibly call itself Roman Catholic. the place of Baby's Own Tablets in re lieving, curing and preventing the minor ailments of children. "It you could see my baby now," writes Mrs James Boviah, of French River, Ont. "and compare him with his condition before I began giving him Baby's Own Tablets, you would not know it was the

Two Doctrines Explained.

One of the learned men not in the Catholic fold said once that he would at once seek admission if he could "swallow" the Catholic doctrines on the 'swallow' the Catholic doctrines on the infallibility of the Pope and the honor paid to the Blessed Virgin Mary. His difficulty arises from misrepresentation of the teachings of the Catholic C tion of the teachings of the Catholic Church. The fact is, we Catholics do not believe that the Pope is personally exempt either from moral errors or from doctrinal errors. He is liable to mistake as other men; but, like St. Peter, in regard to the apostles, he is constituted the head of the Church. and as such is guided and controlled by the Divine Redeemer, Who promised to be with His Apostles to the end of cines, and can be given with absolute safety to a new-born babe. Sold by all druggists or sent by mail at 25 cents a box by writing to the Dr. Williams' Medicine Co., Brockville, Ont. time, and, as head of the Church, he cannot lead the faithful into any doc-trinal error. So also in regard to the Blessed Virgin, the enemies of the Church say that we give her divine Dreams are rudiments of the great Church say that we give her divine honors. Nothing is more false or more

absurd. We honor her as being the absurd. We nonor her as being the most privileged of creatures, being, as she was, chosen to be the mother of our blessed Lord; but none are so reprebate that they think of offering divine honor to her.

THE SOURCE OF TRUTH.

BY REV. T. J. CAMPBELL, S. J. Time was when the university guided the thought of the nation. But who cares for the opinion or sentiment of an aggregation of mechanics or laborers who have not a second thought beyond their laboratory or bench on the mighty their laboratory or bench on the mighty questions that weave themselves into the lives of men and nations? We are realizing Jules Simon's prophecy that the believers of yesterday, becoming skepties to-day, will be Nihilists to-morrow. Nihilistic as its companion movement against the governments of the world is this scientific movement in education. It is a governments of the world in the stiffe movement in education. It is a movement which began in apostasy in the sixteenth century, degenerated into atheism in the seventeenth, and now at the close of the ninteenth means and nihilation-annihilation not only of the nstitutious of learning, but of the intellect itself.

Darwin's lament that his life of

classification and numeration had robbed him of all sense of the beautiful would be pathetic if it were not a merited retribution. "Art and music and poetry had become offensive to him," he said, "though once passionately loved." Let that pass. For it is not only the tender and sweet emotions which are shrivalled and destroyed. not only the teneer and sweet emotions which are shrivelled and destroyed, but the intellect itself is left unde-veloped, atrophied and in danger of destruction. "The tradition of great veloped, atrophied and in danger of destruction. "The tradition of great men from our universities," says Choate, "is lost." He attributes it to lack of work, but it is really lack of mind. "There is no such thing as reason, understanding and intellect," shrieks Max Muller. "It is only an organism acted upon by matter and possessing no spontaneity or energy or life of its own," echo all the others. Judging from the absurd reasoning of some of their best writers and their fetish-like adoration of each other's some of their best writers and their fetish-like adoration of each other's disgraced and discarded theories he is right. "I am amazed," said a member of a scientific congress, "at the inability of my associates to co-ordinate their special investigations with the general science of which those specialties are a part, and their childish inability to explain the result of their labors."

On the other hand I have been asked: "How do you account for the readiness

On the other hand I have been asked:

"How do you account for the readiness and ease with which your young men can address themselves to the abstruse subjects of ethics and metaphysics?"

"Because they are Catholics," I replied. "They are on familiar ground, and their intellects are not dwarfed and undeveloped, but strengthed and enlarged. They are not mere machines with no other occupation than that of the laborer digging in the earth, or of the laborer digging in the earth, or of the savage marking the track of animals but immortal spirits that will not be satisfied with the visible world, but will soar above it in their search for truth. and not rest till they find it in its source."

For His Glory.

Be diligent in assisting at all the public exercises and functions of the Church as far as circumstances will admit, Listen with attention to the word of God. Frequent the sacra-

send down the waters of devotion to wash the face of the earth, to bring forth good and perfect truth.

forth good and perfect truth.

Lift up my mind, oppressed with the load of sins, and raise my whole desire towards heavenly things; that, having tasted the sweetness of the happiness have no pleasure in above, I may have no pleasure thinking of the things of the earth.

Draw me away and deliver me from all unstable comfort of creatures, for no created thing can fully quiet and

no created thing can fairly quiet and satisfy my desire.

Join me to Thyself by an inseparable bond of love; for Thou alone canst satisfy the lover, and without Thee all other things are frivolous.

A PLEASANT MEDICINE—There are some pills which have no other purpose evidently than to beget painful internal disturbances in the patient, adding to his troubles and perplexities rather than diminishing them. One might as well swallow some corrosive material. Parmeleo's Vegetable Fills have not this disagreeable and rejurious property. They are easy to take, are not unpleasant to the taste, and their action is mild and soothing. A trial of them will prove this. They offer peace to the dysepptic.

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ducts during the heated season.

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