in the chimney Christmas; and years ago when was born after s, and was crad-the stable be-oom in the inn, oom in the inn,
the world to
men and make
ner. Therefore,
e Spirit of this
dy or anything
rest don't matSanta's white
y-school festival in coat. These
The steps of you can truce all you have done when you stand eks you will find ethlehem smiling

THE GLAD

or then you will

Advent is an allr days that come aday occur the tions, which are ed in by large narians, and are nonies. This last is passed by the and retreat, and lly chosen for the arday before the vent, a day that nt begins on Nov-December 17, or ber 23. As most ber 23. As most l priests desire to der to celebrate sses in their own d in the presence ordination come as December 23, esary in which they far removed from

was the custom in to celebrate the rent with popular ss, in anticipation the world would stmas morning by leemer. A pretty at which prompted o visit the shrines a and chant carols praise of her exalways e carols always rest affection and th a spirit of proerence. As an incharacter may be stanza of one of beauty of its own ng in more modern

walking, angel sing— il be born y King, ili be born in hall, ce of Paradise, 's stall."

onsiderable portion days is, perforce, people to the pur-ristmas presents for elatives. For these the shops make the play of their wares y buyers, all anxious s, but puzzled what or that one whom mber. This holiday s much of a penance, the crowds which ode one, as a pleas-on hardly be said to spirit wherein the sus keep the Advent blended joy and sad-y the fact that althe Gloria fr says the Allelulia, the great gladness the world when the d with the coming of

C PLAYERS.

to read, in an article albot Smith, of the actors and actresses stage who are Cathollow their duties as of the many difficulteir paths during the t Anglin, who came n Richard Mansfield's yrano de Bergerac," lady of the Empire Grace George, star-anagement of her hus-ly; Ethel Barrymore, Kate"—the gifted ted mother. Blanche made a name for her-ainwright's company, as an independent g as an independent Modjeska, whom we well for her splendid en there are James ck Paulding, in stock Lackaye, Fritz Wil-Tynan, Edward Har-Kelly, Dan Sully and not to enumerate a who are playing here, where with our stock

and Courage.

thing for your misergs; He can blow them e does care for the husee them, and be sorry the courage which rises Him after all. If you of sult 50 times in one or you rise up and go es you rise up and go afidence, that will give

IN AND ABOUT JERUSALEM. NOTABLE CATHOLIC PROGRESS.

Philadelphia Catholic Standard and Times Beirut, November 16.

Beirut, November 16.

The season is drawing nigh when the thoughts of all Christians are centered upon the sacred scenes of Bethlehem when Christ the Saviour was born. With more than usual interest, then, will your readers be willing to hear something of the Bethlehem of to-day. Some tew weeks since the papers announced the passing away of the Rev. Anthony Belloni, whom Catholic pilgrims to the Grotto of the Nativity will remember as the zealous priest who for years past has looked after the little orphans in Bethlehem. In the year 1850, shortly after his ordination to the priesthood, he was appointed to the priesthood, he was appointed year 1859, shortly after his ordination to the priesthood, he was appointed professor in the Seminary of Beitgallat. While thus engaged he was made the recipient of a considerable sum of money from the hands of the distin-guished English Catholic Lord Bute, with which he was able to buy some guished English Catholic Lord Bute, with which he was able to buy some property about twelve miles from Jerusalem, upon which he erected a school for boys in which they were taught not only their religion and the ordinary branches, but also the proordinary branches, but also the prac-tical work of farming. Father Belloni realized that there was another press realized that there was another press-ing necessity—some training school wherein the more capable scholars might receive such instructions as ould fit them to undertake the work of instructing the children in the small instructing the children in the small towns. In many of these the poverty and the scarcity of our own people pre-vented them from giving to their chil-dren under Catholic auspices the edu-cational advantages that American and eational advantages the confer. Nearby to the spring where transion says St. Philip baptized the Ethiopian says St. Philip baptized the Ethiopian servant of Queen Candace, on a beautiful spot on the road from Jerusalem to Bethiehem, this good priest acquired another piece of land, and in one of those intervals when the Turkish

authorities relaxed their severe vigilance he constructed a school in which were to be trained those pupils who showed more than usual aptitude for agricultural studies. None of your readers who have ever visited the Holy Land or who may do so in the future will forget the site of this school, Cremizan, situated on the crest of hills from which the Crusaders of old, after many journeyings and much warfare, eaught their first glimpse of the Holy City. The inhabitants of this part of the country have nothing to depend up-on but a few vines and fruit trees. Ow ing to neglect of ages consequent upon the misrule of the Ottoman, this fertile soil had taken upon itself the appearsoil had taken upon itself the appearance of a desert, but the tears shed by these poor people at news of Dom Belloni's death showed that they recognized that he it was who had caused their children to give these hills the beauty and fruitfulness of the ancient days. His work here has not only brought food and comfort to the natives of this historic spot, but it has drawn large numbers of schismatics into the Church. Another monument of the zeal of the canon was the building of the Church of the Sacred Heart of Jesus at a distance of only a few yards from the cave in which the Divine Infant was born. And into this church come several times during the enurch come several times during the day the little ones from the adjoining orphan asylum, which likewise owes its existence to this same holy servant of God and over which he presided for many years. Notwithstanding the toil and hard sacrifices with which his life was filled. we feel that some recom-

a stone's throw of the spot where "they wrapped Him in swaddling clothes and

was filled, we feel that some recom-pense was his even here below, for he died surrounded by his orphans within

completed a building on the site known as "The Flagellation." This, of course, is in addition to the fine hospice known as the Casa Nuova, which dur-ing its brief existence has harbored thousands of pilgrims, many of them

gratis.

The visit of the German Emperor resulted, as your readers know, in the presentation to German Catholics of an expensive little piece of land near the Kedron, familiarly called "La Dorof the Blessed Virgin. German Dominicans now occupy a fine convent on this site and have made several additions to the famous sanc

The French Dominicans are at present putting the finishing touches to a convent situated on one of the sacred hills to the east of Jerusalem, traditionally known as the " Mount of the

The Catholic German Society Cologue are building, just outside the Damascus Gate, a large hospice where-in pilgrims may find lodging and food and where orphan children of German

parentage will find a home. A new wing is now being added to the Austrian hospice, which is conducted by the Sisters of St. Charles. During the first week of October the Christian Brothers opened a new school at Nazareth, and on one of the charming hills that overlook the scenes of Christ's childhood Don Bosco's Salesian

Fathers are building a fine orphanage. In Bethlehem the Sisters of Charity have about completed a hospital which is not only faultless from a medical standpoint, but which reveals a genuine artist in its architect.

The Religious of Marie Reparatrice now possess a fine convent, and their new church was dedicated last sum-

Upon Mount Olivet the Benedictine Sisters have bought a small piece of ground which has been enclosed, and here admidst the sacred scenes of our Lord's agony they will sing His praises and implore that His Sacred Blood be

not shed in vain.

Within ten minutes' walk from the God,''

Dominican convent the Carmelites are found in their monastery, which of late has been considerably enlarged, and a few hundred yards to the north of these the "White Fathers" have begun to build. The "Ladies of Sion" have just had the happiness to see their new sanctuary consegnated and a few works. sanctuary consecrated, and a few weeks since the Passionist Fathers celebrated the first Mass in their new convent at

And so it seems that the arid soil is beginning to bloom with the choicest flowers of Christianity. I. C. T. S

WHAT CHRISTMAS MEANS.

THE SIGNIFICANCE OF THIS DAY OF DAYS

BRIEFLY TOLD. Now, let us try to understand what Christmas Day means to us. Every Catholic child who knows his catechism will tell you that Christmas Day is the anniversary of the day on which Jesus Christ was born in the city of Bethle-hem. And what is Jesus Christ? The same Catholic child will tell you that this union there results no confusion of natures; nevertheless, whilst obsering the distinction in natures, this union constitutes but one Personality—Jesus Christ, the God-Man. The acts and utterances, then, of this Personality are the acts and utterances of God.

All this, of course, is a profound mystery. But a mystery, whilst it is above reason, does not contradict reason. The world is full of mysteries. son. The world is full of mysteries. The world itself is a mystery. It is wonderful, then, that the Creator of the world, if it was His blessed will to make Himself visible, should appear to us in a manner agreeable to Himself? Is not God able to do what He wills? Is not God able to do what He wins?
And, since He has the power, who
dares say that He did not so will? But
the reason of the Son of God coming
into this world in the form of man is not unknown to us. He became in-carnate in order to redeem us in humil-ity, to rebuke the proud; He comes in ity, to rebuke the proud; He comes in poverty as a reproach to those whose hearts are immersed in riches. He comes in the spirit of obedience. His one aspiration is; "Father, not My will but Thine be done." His one desire is to do His Father's business. The Eternal Father, looking down in complacency from Heaven, cries to this lower world of ours; "This is My beloved Son in Whom I am well pleased, Hear ve Him!" Hear ye Him !"

COMMON SENSE AND THE BIBLE.

"The theory that the Bible is ' perfect' does not necessarily involve the conclusion that all parts, of it are of equal value for all purposes," says the Watchman (Baptist) of this city. "We are to use common sense in this matter as well as in others." But because the Catholic Church, uses this cause the Catholic Church uses this common sense, and does not insist on placing a Bible in the hands of everybody, large and small, educated and un-educated, the more unintelligent of our non-Catholic friends think that she is tooth-and-nail opposed to the Bible tooth-and-nail opposed to the Bible under any circumstances. Of course this is ridiculous. The Church has common sense. She knows that a Bible in the hands of some people would be as dangerous, if used for certain purposes, as an ignited canon-gracker in the wrapped Him in swaddling clothes and placed Him in a manger."

OUR CHIEF ESTABLISHMENTS.

The following resume of our chief Catholic establishments in and about Jerusalem may be of interest to your readers, showing as it does remarkable progress during the past fifteen years. The Franciscan Fathers, who during the last decade of years have built several large churches in various places throughout Palestine, have now almost throughout Palestine, have now almost the days of the aposters of the Church, like the wise throughout Palestine, have now almost the days of the aposters of the Church, like the wise throughout Palestine, have now almost the days of the apostles from wrestling the past fifteen years. The Franciscan Fathers, who during the last decade of years have built several large churches in various places throughout Palestine, have now almost the days of the apostles from wrestling the whole of the venture. He would give advice; perhaps an article or two; but advice; perhaps an article or two; but as an ignited canon-cracker in the days of the venture. He would give advice; perhaps an article or two; but as an ignited canon-cracker in the venture. He would give advice; perhaps an article or two; but as a durice; perhaps an article or two; but as an ignited canon-cracker in the venture. He would give advice; perhaps an article or two; but as a durice; perhaps an article or two; but as a durice; perhaps an article or two; but as a durice; perhaps an articl for babes. The Church, like the wise mother who has preserved this Book, discriminates between those who are fitted to read it with reverence in its entirety and those who read from mere curiosity, or to bolster up certain mistaken theories of their own. We are glad to note that Protestants are coming

to recognize this common sense view Of course there is this essential dif-ference between the Protestant and the Catholic reader of the Bible: For the former the Bible is the rule of faith and this, too, as interpreted by himself.
It is for this purpose Protestants read
the Bible and urge Catholics to read it.
The Catholic reads for edification, instruction, to confirm the faith he learned elsewhere, to become acquainted with God's merciful dealings with men with God's merciful dealings with men, to find a spur to good living and right thinking. Leo XIII. and other Popes exhort to this reading.

In a discussion of this subject it is

also essential to remember that Catholics discriminate between the Catholic version of the Bible and Protestant versions.

"In The Name of God."

Francis Nugent in the Forum, of Salem, reminds us that a great deal of the history of the world is to be found in the memorable phrases of those who have made history. Then he gives a number of the striking sentences attributed to leaders in the worlds affairs, on important operations, and says:

on important occasions, and says:

"No phrase however great can surpass the words of the Apostle of Temperature of Heavy Great in the parts of Cod." perance, 'Here goes in the name of God.'
One of the most notable events recorded
in the history of Ireland is the starting in the history of Ireland is the starting of the temperance movement in Cork by Fr. Mathew. Sixty-five years ago that great and holy priest, sighing over the intoxication of the people of the southern than the people of th capital, and anxious to be their friend as well as their Father, concluded that there was but one hope for them, and that was the creation of a temperance crusade. Father Mathew took his pen in hand and uttered the memorable phrase, 'Here goes in the name of

NEWMAN'S RESERVE.

THE CATHOLIC RECORD.

One of the most hopeful signs of Catholicism in this country is the en-Catholicism in this country is the en-thusiasm felt by the generation which is now growing up for the writings of Cardinal Newman. His is a name to conjure by; his an authority to invoke. Though he published the bulk of his best work more than forty years ago, his sermons and essays are still found to be rich in quotable material. So true is this, indeed, that it would be hard to cite an actual controversy. hard to cite an actual controversy, among the few that save our wits from going utterly to rust in these days, on which his views would not be strangely pertinent, if not decisively to the point. If one were asked to cite, we will not say the most learned, but the most inspiring, English-speaking apologist of our time, he would, in seven cases out of ten, and, perhaps, ottener, feel impelled to reply with the name of Newman. That is all the more remarkable, when one reall the more remarkable when one re calls the fact that the great Oratorian never aspired to be an apologist at all. His services to the cause of orthodoxy Jesus Christ is the Eternal Son of God, true God of true God, born of the Eternal Father before all ages. This Babe that is here in the manger is the Creator of the universe. The sun shines at His bidding, the stars in there courses move at His command. "He was in the world, and the world was made by Him. All things were made by Him. All things were made by Him, and without Him was made nothing." And now He becomes incarnate. He takes upon Him a human body and a human soul in the womb of the Blessed Virgin Mary. In this union there results no confusion of natures; nevertheless, whilst obserween reason and faith, is a sketch after all, and not a finished study. And yet All, and not a huisined study. And your Newman remains the one master-apologist for all English-speaking Catholics in this age, because he is a force rather than a voice. It is the spell of his temperament rather than the influence of his logic that holds the Anglo Saxon world in fief to day.

American Catholics of this genera-tions who lived somewhat beyond reach tions who lived somewhat beyond reach of the controversies which revealed Newman's power to his friends, are apt to be disturbed when they learn, as they do from time to time, that a giant of his capabilities was not always suffered to unoffer his capabilities was not always suffered to unoffer his capabilities. of his capabilities was not always suf-fered to profier his services under con-ditions that would have made them most valuable to the Church at large. He was misjudged, he was misdenoted, long before Manning ever employed Mgr. Talbot to instill doubt into the bosom of Pius IX. During the strained conditions of things that prevailed everywhere throughout the continent everywhere throughout the continent for a decide previous to the opening of the Vatican Council, Dr. Newman's instinct was to withdraw into retirement, while the instinct of his quondam fol-lowers and friends was to drag him out into the light and set him boldly before the world as the champion of a new order which was viewed in many quarters with dismay, though the simplest of us can see now how wonderfully it be-

It was under the influence of such a stress that Dr. Newman wrote the series of letters published only recently in the Month in an article to which we called the attention of our readers recently. Father Coleridge was Dr. Newman's friend; he sympathized, too, with many of his ideas, particularly with those that bore upon the attitude of intelligent friendliness to be maintained by educated Catholics towards the influential non-Catholic world in countries like Northern Germany and England. How little he succeeded in really interesting the Birmingham retokened peace. really interesting the Birmingham rereally interesting the Birmingian re-cluse the letters now in print make pathetically clear. To put the matter plainly, Newman would have no active part in the venture. He would give ards are low; their criticism is false and loud:—that is how he seems to argue. "If your periodical," he writes to Father Coleridge, "is to pay, if it is to have influence, it must have readers —who are they to be? Catholics are not a reading set—but if they do read

us in the early sixties, observe. Can it be contended that we have changed in the interim? Let those who would too confidently affirm it read the reflec-tions of the present Editor of the Monta on the temporary demise of the Pilot.
On the subject of criticism his forecast is, if possible, more pessimistic still;

for he writes: " Recollect, you are sure to have strong muster of influential Catholics. whose one business it is, not to consider whether you have an aim, or what it is, or whether it is important, but to criticise what is done in and for itself, and that in the most effectual way they

And he adds further on:
"It is impossible to write anything really effective without the risk of mis-There we appear to have a clue to

what some would call the secret and half-proud spirit of irritation than seems to quiver keenly beneath all that urbane untroubled wording. Did Dr. Newman resent the ecclesiastical machinery for censorship? He is not afraid to reveal his mind on the subject afraid to reveal his mind on the subject to his Jesuit friend. Censorship, he seems to imply, will prove a more effectual drag-weight upon originality than the apathy of a nonsubscribing, non-reading public is likely to do; for it is likely, he adds, "especially if formal and searching." especially if formal and searching," o issue in "compositions which have to issue in lost all their edge." Even on the larger questions of historical controversy, where Catholic scholars, it might be contended, would be compelled to paint the awkward fact in its original ugliness, leaving to apologists the prob-

em of re-adjusting the disturbed views of the illiterate and only half-educated, the great thinker is not one whit more

the great thinker is not one with and encouraging.

Nothing could be better than an Historical Review—but who would bear it? Unless one doctored all one's facts one should be thought a bad Catholic. one should be thought a bad Catholic.

We have shifted our point of view very noticeably since those words were written. For, after all, it is a mere matter of policy, and not a question of principle, that is involved in querulous utterances of that sort. With writers like Pastor and Denifle, Thurston, Pollen and Battifol we have made a departure from the supposed conserdeparture from the supposed conservatism of forty years ago. Would the great Cardinal write so contemptuously if he were alive to-day. We very much doubt it. He himself hints somewhere that it is almost as a daysonary to be in that it is almost as dangerous to be in expedient as it is to be unsound.
Many things have altered in the schools since Leo XIII. first turned his atten-On the other hand nothing could be

more seasonable in the present state of general culture among Catholics in America then a remark like this: " As secular power, rank and wealth

"As secondar power, rank and weathr are great handan means of promoting Catholicism, so especially in this demo-cratic age is intellect. * * * A first-rate journal, then, of which the staple was science, art, literature, politics, etc., would be worth more to the Catholic cause than half a dozen nebleaven or ever than a millionaire."

Mas it not been our tendency here to make more of wealth and social position than of the one thing without which, humanly speaking, neither wealth nor social position can ever save us from deterioration? Is a cultivated man of brains worth more to the Church in the eyes of the well-to-do Catholic in America than half a dozen noblemen or a single millionaire? The figures and their opposed ratios, remember, are Newman's. Was it the prophet or the irionist in him that sicklied o'er the axta position with so pale a cast of

We regret that the limits at our disposal in these columns will not allow us to multiply our illustrations. The article is on file in the Public Library; Goldwin Smith, who never heard article is on hie in the table article is on hie in the table and every open-hearted disciple who turns to it will grant that we have chanced upon a group of sayings which reveal the great master in an interesting and most pertinent phase of mind.— Providence Visitor.

DANIEL O'CONNELL AND HIS RANK AS AN ORATOR.

In a brief summary of the history of Ireland, printed in the New York Evening Post, Mr. Goldwin Smith sums up his opinion of Daniel O'Connell in a few hls opinion of Daniel O'Connell in a few lines. Mr. Smith sees nothing good in the great Liberator. His ability is merely address and cunning; he is coarse, violent, always full of abuse and vituperation; even his eloquence is spoken of slightingly and with contempt. This shows how far prejudice and strong feeling may carry a man who wishes to be thought an accurate and dispassionate historian. Surely so black, so totally one-sided a picture as that drawn by Mr. Smith can never deceive any man of sense into believing O'Connell to be such a man as he describes him. Even amateurs in the study of human nature know that so unrelieved and unqualified an adventurer relieved and unqualified an adventurer as he paints in this passage could never have made the impression upon his people that O'Connell made upon his

fellow-countrymen. Though Goldwin Smith would have us believe that there was nothing good in Daniel O'Connell, Wendell Phi ips, the great Abolitionist, praises the Liberator as a man and a patriot. Speaking of O'Connell as an orator, here is

Virginian slaveholder, who hated an Irishman almost as much as he hated a —who are they to be? Catholics are not a reading set—but if they do read it, what do you want to do with them? To be their organ? If so, against whom?" Catholics are not a reading set! That was Newman's judgment of us in the early sixties, observe. Can it be contended that the grace of Everett, the rhetoric of Choate; I know the eloquence that lay hid in the iron logic of Calhoun; I have melted beneath the magnetism of sergeant S. Prentiss of Mississippi, who wielded a power few men ever had. It has been my fortune to sit at the feet It has been my fortune to sit at the feet of the great speakers of the English tongue on the other side of the ocean. But I think all of them together never surpassed, and no one of them ever equalled O'Connell. Nature intended him for our Demosthenes. Never since the great Greek has she sent forth any one so lavishly gifted as a tribune of the great Greek has she sent forth any one so lavishly gifted as a tribune of the people. In the first place, he had a magnificent presence, impressive in bearing, massive like that of Jupiter. There was something ma jestic in his presence before he spoke

and he added to it what Weber had and ne added to it what Weber had not, what Clay might have lent—grace. Lithe as a boy at seventy, every atti-tude a picture, every gesture a grace, he was still all nature: nothing but nature seemed to speak all over him. Then he had a voice that covered the The majesty of his indignation

Then he had a vote that a summer. The majesty of his indignation, fitly uttered in tones of superhuman, power, made him able to 'indict' a nation, in spite of Burke's protest.

"I heard him once say: 'I send my voice across the Atlantic, careering like the thunderstorm against the breeze, to tell the slaveholder of the Carolinas that God's thunderbolts are Carolinas that God's thunderbolts hot, and to remind the bondman that het, and to remind the bondman that the dawn of his redemption is already breaking.' You seemed to hear the tones come echoing back to London from the Rocky Mountains. Then, with the slightest possible Irish brogue, he would tell a story, while all Exeter

song, five thousand men wept. And all the while no effort. He seemed only breathing.

'As effortless as woodland nocks Sand violets up, and paint them blue,'

"We used to say of Webster, 'This is a great effort;' of Everett, 'It is a beautiful effort; but you never used the word 'effort' in speaking of O'Connell. It provoked you that he would not make an effort. And this wonder. not make an effort. And this wonder-ful power, it was not a thunderstorm; he flanked you with his wit, he sur-prised you out of yourself; you were conquered before you knew it. His marvelous voice, it; almost incredible power and sweetness, Balwer has well described:

Walled by whee air, and rouse of the heaven has reed the human oceanist, And wave on wave rolled into space away. Methought no clarion could have sent its sound. Aven to the centre of the heats around; And, as I thought, rose the source well. As from some church to wer swings the silvery bell clary from a rivy tide to tide.

bell
Mofe and clear, from airy tide to tide
I glided easy as a bird may glide.
Even to the verge of that vast audience sent,
to played with each wild passion as it went.
Now mirred the uproar, now the murmur
astilled. And sobs or laughter answered as it willed.'

"Webster could awe a senate, Ever-"Webster could awe a senate, Ever-ett charm a college, and Choate cheat a jury: Clay could magnetize the mil-lion, and Corwin led them captive O'Connell was Clay, Corwin, Choate Everrett and Webster in one. Before the courts logic; at the bar of the sen-ate, unanswerable and dignified; on the lefterm grace, with and pathos; ate, unanswerable and dignified; on the platform, grace, wit and pathos; before the masses, a whole man. Carl-yle says: 'He is God's own an-ointed king, whose single word melts all wills into his.' This des-cribes O'Connell. Emerson says: 'There is no true eloquence, unless there is a man behind the speech.' Daniel O'Connell was listened to, because all England and all Ireland to, because all England and all Ireland knew that there was a man behind the speech—one who could be neither bought, bullied nor cheated. He held

Wendell Philips, who heard Daniel Goldwin Smith, who never heard him, says that he was not.

the masses free, but willing subjects in

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