enty I deterineer. I dee city, to tell er to wait for ed again and her and how but when I nce my cour-emember that porch—I in a top step her inst the vine-

. 1903.

mpie muslin s, and as she w her heavy idly plaiting strands. We the chickens, ad other com-ast I blurted to the city to ad, Joe, for I

Ursuline con-then—it is a

be an Ursu-

what order I de that later. ng entirely to for me, Joe? y day for your

vering sense of erwhelmed me. hink such an Before I k to the old

there was indifferent, l for neglecting e May, having nce, I went to a good time. and went in. oices was sing-ns. Snow and When a boy ly, and the old I fell on my Dallas. I realngrateful I had

the children 'Fading, Still ted, for I knew er would inter-Son for me. I put my faith in know, Sister, I le Saint Cecelia e—has kept her r for me every

come into the lking, imagined ge of pink creep erene face and a ier blue eyes as

of it, Joe. We in our prayers who are dear to at our Blessed membered you. ssed away. Sis beside the cot, nerveless fingers the sweet hymn

when the morning

away on the last Moylan appeared

Sister Placide raed face of the a tribute to the weet Celia Nor-

BABY.

t had it not been s, I do not believe Albert Ludding er. N. S., and she rowing nicely; is etting fat." It is at in all parts of Tablets are provo children and a ese Tablets are a npt cure for con-ach, wind, colic, d simple fevers. ccompanying the by's Own Tablets of all ages from re guaranteed to r harmful drug.
ealers or sent by
cents a box, by
he Dr. Williams' rille, Ont.

O MARY.

because she was the mother of His devotion to the irch, and Mary's blessed with grea s always rewarded ith, and is, there-itly practised. the church service

r practical, there better than family of the Blessed onth. It need not A recitation of the Litany of the ough, and surely it

fer to one who can who ask her inter-

EVENING CHANT. "Strew before our Lady's picture Roser—flushing like the sky. Where the lingering western cloudlets Watch the daylight die.

"Violets steeped in dreamy odors, Humble as the Mother mild, Blue as were her eyes when watching O'er her sleeping Child.

"Strew the lilies, pure and spotless, Bending on their stalk of green, Bending down with tender pity— Like our Holy Queen. "Let the flowers spend their fragrance On our Lady's own dear strine. While we claim her gracious helping Near her Son Divine.

"Strew b-fore our Lady's picture Gentle flywers, fair and sweet; Hope and fear and joy and sorrow Place, too, at her feet.

Hark! the Angelus is ringing-Ringing through the last In the heart of every blossom Leaves prayer to-night.

"All night long will Mary listen.
While our pleadings, fond and deep,
On their scented breath are rising
For us—while we sleep. " Scarcely through the starry silence Shall one trembling patal stir, While they breathe toeir own sweet fragrance And our prayers to her,

" Peace to every heart that loves her! All her children shall be blest; While shaprays and watches for us We will trust and rest."

-ADELAIDE PROCTOR.

MARY'S MONTH - AN EXPLANA-TION.

The month of May, set aside by the Church for the practice of special devo-tion to the Blessed Virgin, suggests a few thoughts on this great devotion, which may serve to enlighten and in-struct Catholics who desire an intelligent grasp of their religion.

There is no practice or devotion in the Church more beautiful from a standpoint of sentiment, and nothing in the Church or out of it more sensible and reasonable from a standpoint of reason. Yet there is no doctrine or devotion of Catholics assailed with greater fury by those who do not understand than this grand devotion to the Mother of God. The beauty of the devotion lies in the beautiful human love of a mother for her children and of children for their mother. If we are children for their mother. If we are Christ's brethren, Mary is our mother, and because we so feel and believe, we love her. What can be wrong in fol-lowing out in the spiritual order that love of mother that is so exalted in the love of mother that is so exacted in the natural order. If the love of mother be so sweet and noble of nature, why not in the order of grace, where the same love is urged to make us virtuous?

Besides the beauty of the devotion to Mary, it is also founded on the most reasonable grounds. Among the principles that men live by, there is one ciples that men live by, there is one that acts as a mainspring to many human actions, and it is the "recognition of worth"—"giving honor to merit." Upon this principle devotion to the Blessed Virgin partially rests. We honor Mary because there are reasons why she should be honored. We honor her because she has merit. We honor her because she has worth to which we wish to pay tribute.

To Mary was given the great privilege of an Immaculate Conception. When we consider the fact that the entire human family is born with the stain of sin, what wonder can there be that we honor Mary and exalt herabove all creatures, because she is the only one preserved from the taint of original The soul of the Blessed Virgin was preserved free from original sin because she was to be the Mother of because she was to be the Mother of God, and this preservation we call her Immaculate Conception. Because she was honored by God with this great privilege, we, too, honor her and know that we do right because we are doing naught but giving honor where God gave honor and where honor is due.

It is a doctrine of the Church that Mary passed through life without com-

It is a doctrine of the Church that Mary passed through life without committing even a venial sin, and for this we also honor her. The American people honor and venerate the name and memory of Washington, who fought for the American freedom, and France cherishes the name of Joan of Arc for the first the American freedom, and France cherishes the name of Joan of Arc for the first the first the first the manular than the Holy Eucharist is, says all those reflections, who sees that the Holy Eucharist is, says all those reflections, who sees the sum of planets, who builds and directs his telescope towards them, who observes their orbits and rotations, who calculates in the Pope, for a firmly believing faithful the Pope, for a firmly belie her deeds in behalf of that indeed, every nation has its heroes who are honored and fairly worshipped while they live, and whose names live long in the hearts of their countrymen. We pay tribute to Mary because of her great battle. She fought the great battle of life: she fought the world, the flesh and the devil, and went through the conflict unmarked. For this great heroic act we honor her, just as any herois honored for his deeds of valor. If it be right and just and reasonable to pay tribute of honor to natural heroism and bravery much more so is it just, right and reasonable to pay trib-

ute to supernatural heroism.

Mary is the Mother of God, and this is another reason why we honor her. The mother of any great or good man is always the recipient of marks of honor, always the recipient of marks of honor, respect and veneration. It is even counted great by men, to be a mother of a king, a priest, Bishop or Pope. If this be true how much greater is it to be the Mother of God? Remember that Mary was selected from appear the that Mary was selected from among the millions of women of the race to be the one to hold that great high office of the Mother of God; if then God wished to honor her so highly, wherein do we err in honoring her because of her position among creatures. We pay her tribute above all creatures only because her position and deeds and privileges place

her above her fellow-creatures as one to be honored in a special manner.

We pray to the Blessed Virgin because we believe she can help us. She has power with her divine Son, because of the merits she possesses. He

honor and veneration we give her will never equal the honor He bestowed on her when He made her His Mother. We know she is only a creature, and that she is far, far below Him who is above all things. But we consider her related the Church destrine about the above all things. But we consider her the greatest creature and we honor her as such. In doing so we honor God, for we honor a work of His Almighty power, and we proclaim Him her Creat-

or and God.
We do not make a mediator of the We do not make a mediator of the Blessed Virgin by praying to her. St. Paul said "One mediator between God and men, the man Christ Jesus," and Catholic doctrine teaches the same thing. We were saved by the mediation of Christ Jesus; His mediating act of sacrifice was the act that saved act of sacrince was the act that saves all men, and in this sense "there is but one mediator, the man Christ Jesus." Still by saying that He allows His Mother to participate in the work of redemption in a secondary sense we do not deny that He is the only mediator. Neither do we matntain the out-rageous doctrine that Mary was the rageous doctrine that Mary was the Mother of God in His divine nature. As the Son of God He existed from all eternity, but in His human nature He was born of Mary, and she is His Mother in His human nature; but none the less His Mother, because He was one person and Mary was the Mother

you," I answered. "Why?"

worlds.

fore, some one who would reconcile them with God." But even had

you established these two points, yet you would not be justified in drawing any conclusion against the dogma of the Incarnation and Redemption, for the infinite merits of Christian where

the Church teaches, no matter where He would assume human flesh and suffer, either on this earth or on any other of the planets, would be sufficient to re-deem all men of all existing and possible worlds."

atom, and all men living on it are com-paratively smaller than the invisible microbes on the surface of an apple.

"Are you through, sir?" I asked

entity of created things; you find that our earth if compared with the

His Divine Majesty that a reasonable

President would go there personally, work and suffer for them, he would leave the splendors of the city of Paris, and samilaring himself for the president of the city of Paris,

and, sacrificing himself for the sake of

and, sacrificing number for the sake of the miserable crowd, would go among the degenerated and would accomplish the work of their restoration; more-over, knowing that his presence would,

be beneficial to them and to their children, he would establish there his resi-

and Eucharist

of that person.
God frequently makes use of crea-God frequently makes use of creatures in His works, and we only do what He has so often done when we ask Mary to intercede for us; we make her an intercessory helper in the work of salvation. We only believe her to be one of the instruments through which He sayes souls.

He saves souls. He saves souls.

This great devotion to the Blessed Virgin has had a wonderful influence upon human society. It has led to the right idea of true womanhood, and has given woman her sweet and tender digities. It has revoyed the alevation of nity. It has proved the elevation of woman to a position in the world that makes her a strong factor in shaping the lives of men. The devotion to the Blessed Virgin Mary need only be known and felt to be recognized as one of God's ways to save souls.

THE HOLY EUCHARIST.

REV. DR. M. B. AT QUARTERLY CONFER-

ENCE AT ST. MARY'S SEMINARY. It is the source of great satisfaction for me that it became my share to lecfor me that it became my share to rec-ture on such an important and cheerful theme, as the Holy Eucharist, and at the same time to comment upon the latest Papal Encyclical "Mirae carita-tis," wherefrom the subjects for our conferences of this year are so happily

The feeling of my happiness grow The feeling of my napphiess given intensified with pride in thinking that our beloved Metropolitan anticipated the ideas of the Supreme Pontifi, and the opportunity of reminding them to the faithful, when eighteen months before the Papal Encyclical appeared, he had already instructed his elergy to preach the jubilee sermons on the very

preach the jubilee sermons on the very same matter.

Owing to that precious suggestion long ago, I have been extolling before my humble flock the great work and the supreme dominion of Our Lord over the individual, the family and the nations — the dominion, benevolence and munificence of Him, who controls and endows us with all possible good. and munificence of Him, who controls and endows us with all possible good, as well from His heavenly throne as from beneath the shadows of the modest tabernacle of our altars. To-day it happens to me to lecture on the same theme before this distinguished anditheme before this distinguished audi-

ence.

that our earth if compared with the Universe proportionally is a mere grain of dust—an atom, and that all men living on it are relatively smaller than the invisible microbes on the surface of an apple. You discuss all this, you place in touch the infinite with the most limited. . . Now who does it? A microbe? Yes! a microbe, but mark it well that this, your microbe—man—who is capable of all those reflections, who sees millions and millions of planets, who builds and directs his telescope towards them, who observes their orbits and rotations, Sanctissimae Eucharistiae virtutem Sanctissimae Eucharistiae vertutem integra fide nosse qualis sit, idem est ac nosse quale sit opus quod humani generis causa, Deus homo fuctus potenti misericordia perfecti Eucharistia siquidem Incarnationis continuatio quaedam et amplificatio censenda est. (Toknow what the Holy Eucharistis, says

His divine condescension.)

This is true and worthy to be reical books; who contains the infinite space writes for the other This is true and worthy to be reminded all the time, but especially in this age, with its naturalistic and rationalistic tendencies. Now-a-days there are many so-called "intelligent," learned men, who miserably live either in the darkness of incredulity or in the in the darkness of incredulity or in the misty atmosphere of Protestant religinisty atmosphere of Frotestant religious preachings, and not knowing what the Holy Eucharist is for the faithful of the Catholic Church, very often permit themselves to assail and somepermit themselves to assail and sometimes to ridicule this august sacrament of sacraments. "Quia ignorant blasphemant," (because of their ignorance they blaspheme,) says, rightly, the Pope, repeating in his encyclical letter the sacred words of the Apostle Jude.

Law convinced that every one of this

I am convinced that every one of this distinguished gathering had a chance to verify the fact, that ignorance above all other reasons shall be credited with all other reasons shall be credited with the fanatic attacks, which are being directed daily on our dogmas, and especially on the Sacrament of the Altar. Since it became my privilege to treat this important matter, let me speak of one of my personal experiences which will undoubtedly confirm the assertion that ignurance and blasphemy are two that ignorance and blasphemy are two

inseparable sisters.

It was in the year 1890. Frequenting It was in the year 1890. Frequenting then the medical school in Paris from time to time, I was visiting the St. Stanislaus Home in a neighboring town, Jufijy sur Orge, where Mr. Camille Flammarion, a popular French astronomer, has his summer residence and astronomical observatory.

has power with her divine Son, because of the great favors and privileges on her because of her great morit, and He will also listen to her requests for us, because of her great favors and merit. We have an example of His great desire to listen to her, in His action at the wedding feast of Canamention and the designed. As He Him, self said, "My time is not yet come for working miracles, yet at her request for every diving miracles, yet at her request He changed water into wine. Now that she is in heaven He will be move eager to grant her request, that He give help to poor sinners who ask it.

We never can honor Mary more than God Himself has honored her. All the

there are a great many other inhabited worlds, he assailed the unity of the human race as originating from Adam and Eve, and consequently ridiculed the Church doctrine about the descent of the Son of God on this earth for the sake of the sake thing as the control of the sake of the descent of the Soli of Ord of the Soli of for the sake of the salvation of men.
Several days later I met again the author as usual in his garden, and walking up and down we started to dis-

afar from them? Is M. Carnot, according to your ideas, more dignified when he bestows a gold medal on a poor, heroic Sister of Charity, or would he be a mere ideal character if he were so charitably active himself?

"And now, in view of all this, what do you think about Christ, this most ideal Chief Execative, from the will of Our Heavenly Father in His divine Republic, and the degenerated citizens restored by Him on this "miserable," as you say, "grain of dust?"

To this Mr. Flammarion did not answer, and I do not think he will ever intelligently answer, unless he under-

walking up and down we started to discuss various questions.

"Did you read my book, by the way?" he asked.

"Yes, sir, I did," was my reply.

"Well, is it convincing?"

"Not for me, sir, to be candid with intelligently answer, unless he understands the noblest of sentiments, the sentiment of love, which made Our Lord come, suffer and remain here for the sake of our salvation. Quia ignor-"Because you did not prove first that there actually are human beings living on the other planets, and second, you did not demonstrate that they have sinned, and needed, there-

ant, blusphemant.

To know what the Holy Eucharist is for a firmly believing Catholic is the same as to know Jesus Himself, to know His cheerful love and the noblest chartable acts of the Incarnation and Redemption, to know that He actually dwells among us for the sake of our souls created to be happy with Him all the time in this world and happy in

Heaven forever.

The Holy Eucharist leads the human mind to the most ideal conception of God, and while Protestants, after having banished Christ from their altars are living for Him, without Him, we know that He is present all the time know that He is present all the time among His people, waiting to receive, to console, to cheer up, to endow all who shall approach His modest accessible tabernacle. His permanent Presence among men makes us to see in Him Superior Christ than the Christ of those Christians who believe in His candiworlds."
"Oh, pshaw!" exclaimed Mr. Flammarion to this, "don't you really see absurdity in all this talking of the descent of God, of His suffering and His permanent dwelling among men on this miserable earth? What is this earth? There are millions and millions of planets, considerably larger than our globe. This earth, if compared with the universe, is a mere grain of dust suspended in the infinite space, an atom and all men living on it are com-Christians who believe in His cruci-fixion and death but deny His ulterior

fixion and death but deny His ulterior manifestation of love—His real and continual dwelling among the human beings. The Holy Eucharist is the mystery which appeals to every good soul seeking the real Christ—not the spiritual Protestant Jesus, who can not satisfy the human heart naturally looking for the reality rather than for the spiritual symbolism. To illustrate this truth at the end of my dissertation, let me relate here the beautiful and touching story told by Cardinal Vaughan, which not long ago appeared in the Catholic Now, what would make the Creator pay his special attention to this insignificant particle of planetary matter, nificant particle of planetary matter, and to these microbes—men—disseminated and searcely moving on its surface? Is it not foolish to think that story told by Cardinal Vaughan, which not long ago appeared in the Catholic press. A little girl, daughter of a Protestant clergyman, was taken one day by her father to a Catholic church in London. Noticing the lamp of the sanctuary, she said:

"What is that lamp for?"

"The Father replied: "It is to show that Jesus is there behind that little golden door."

"I would like to see Jesus." she the Almighty would come and suffer here for their sake, and would go in His humiliation so far as to establish Himself among them forever? Think of the high dignity of the Creator, and of the high dignity of the Creator, and and so insignificant, almost nonentity of a man, and you will readily see how extravagant it is to entertain such ideas as the Incarnation, Redemption

"I would like to see Jesus," she

said.

Mr. Flammarion when he pronounced his last sentence, seeming to be de-lighted with his own words and "My child, you cannot. The door is shut and besides Jesus is hid by a philosophy.

"Yes, sir," he replied abruptly.

"Well, I think, sir," I said, "that you undervalue a man by calling him an insignificant microbe. You do not notice that by force of your own words you should be led to a different, far better opinion of a man. You affirm covering."
"Oh, I should like to see Jesus," she

continued.

After that they went into a Protestant church, where there was neither lamp nor tabernacle.
"Father, why is there no lamp," she asked.

better opinion of a man. You affirm that there are millions and millions of planets larger than our terrestrial globe "Because Jesus is not there," was the reply.

After this the child spoke of nothing suspended in the infinite space; you speak of the greatness of the Creator and the smallness of the creatures; but the Catholic Church, persisting in saying that she "would go where Jesus and the smallness of the creatures; you compare them, you arrive at the conclusion that there is an m zing disproportion between the high dignity of the Almighty God and the insignificant

And when she grew up—she joined the Catholic Church!

OUR RELIGION.

As heretofore stated, one of the chief obstacles encountered by the honest non-Catholic searcher after religious truth is the doctrine of the Real Presence. For this reason we dwell upon it in such detail. Thus far we have briefly advanced the arguments in support of that doctrine and refuted the more common objections urged against it. But something further is necessary.

sary.

According to the Council of Trent we are required to confess belief in the substantial and essential change which takes place. There is a "change of the whole substance of the bread into the body, of the whole substance of the wine into the blood, only the appearances of bread and wine remaining: wintes for the other scientific astonomy to the blood, only the appearance of the care of bread and wine remaining; the Universe and the Universe with God, after all, this microbe is not so small as you describe him to be. This "microbe" participates to some extent in the attributes of God and some extent in the attributes "microbe" participates to some extent in the attributes of God, and this is a Lord deceived the world in announcing "This is My body," when He should have said My body is present sufficient reason to say why the Creator takes interest in him.
"But let me see the value of the second part of your argument.

"You seem to claim that the incomprehensibly high dignity of God would not permit Him to approach men, for His descent to this world and His dwelling among human beings would bring such an humiliation and derogation to His Diving Majosty that a grasspalle

should have said My body is present with the bread. This, however, means an admission that the author of all truth taught that which was not true. But it might be urged that when we have a change of essentials there is also a change of the non-essentials. Generally that is the case. But not so in the Holy Eucharist. We have already shown it to be a Sacrament. As such it must have a visible part. The accidentals remaining form that part and conceal the Body and Blood of our His Divine Majesty that a reasonable person cannot admit. Instead of entering into analysis of these, your assertions, let me ask you one question: "What would you think of the President of the French Republic (then M. Carnot) if he acted somewhat similar-line Suppose he knew that in France and conceal the Body and Blood of our Lord. Hence as long as they remain the Body and Blood of our Lord also Carnot) if he acted somewhat similarily. Suppose he knew that in France in France in one obscure village there was a crowd of degenerate citizens condemned to death, and knowing that they could be saved and become good citizens of the republic provided the President would go there personally.

remain. If one were to demand further proofs they may be multiplied almost indefi-nitely from the early writers and Fathers of the Church. We cannot hope to set them down here. A few must suffice. Tertullian tells us that "Taking bread, He MADE it His Body.'
St. Ambrose says: "It is calle ing bread, He MADE It is Body, St. Ambrose says: "It is called something else: after consecration it is named blood: and thou sayest, amenthat is—it is true." St. James writes, "From the point of time when He took bread and called it His Body, it was not bread but His Body."—Church Progress

In Time of Trial.

If you wish to be perfect, you will remain peacefully nailed to the cross. It would not be right to allow yourself to be overcome with your fears. Drive them away; they would wound the Heart of our Lord, who loves us so much and shows it by spading such as much, and shows it by sending such excruciating trials.

HOW TO GAIN HEALTH.

SIMPLE PLAN THAT SHOULD BE FOL-LOWED BY ALL WHO ARE SICK. If you could buy back your health

on the instalment plan—say 50 cents a week, for a limited number of weeks until cured—would you do it? Here is a plan worth trying: Taking into account their power to cure, Dr. Williams' Pink Pills, are the most economical medicine, without excep-tion. These pills have effected cures in cases of rheumatism, partial paralysis, St. Vitus dance, indigestion, kidney trouble, anaema, and other serious diseases of the blood and nerves. They have cured hundreds of cases where ordinary medicine had been tried and failed. They have restored helpless invalids to full use o limbs that had long been powerless. That is the best guarantee that these pills will not disappoint when used for simpler ailments. Taking one pill after each meal, (as required for minor troubles) a fifty-cents box of minor troubles) a fifty-cents box of pills gives nearly two weeks' treatment. For chronic diseases, when the larger dose is required, the cost of treatment does not usually exceed fifty cents a week. If you are sick or ailing, it is not worth your while to give so effective a medicine as Dr. Williams' Pink Pills a trial? What the pills have done for other people they can do for you. Every dose makes the new rich red blood that brings robust health and strength. brings robust health and strength.

They are the best tonic medicine to take at this time of the year when the blood is sluggish and impoverished.

Do not waste money on ordinary medicines, or substitutes; see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. Sold by all medicine dealers or sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co. Brockville, Ont.

People With Bad Breath People With Bad Breath
Generally suffer from Catarrh and should use
Catarrhy zone Inhaler four times daily, and be
cured. The pleasant scented Catarrhozone
vapor spreads through every air passage of the
breathing organs, and reaches the very root of
the disease at once; it kills the germs, purifies
and cleanses the mucous surfaces, and erradicates every vestige of catarrh in a short time.
Pure, sweet breath, free from headache,
sneezing and discharge are quickly derived
from the use of Catarrhozone Inhaler. Complete outfit, guaranteed to cure, costs \$1.00,
trial siz., 25 cts. Druggists, or Polson & Co.,
Kingston, Ont
DR. HAMILTON'S PILLS STIMULATE THE

DR. HAMILTON'S PILLS STIMULATE THE

& Cents

Eight cents a pound is what a young woman paid for twelve pounds of flesh.

She was thin and weak and paid one dollar for a bottle of Scott's Emulsion, and by taking regular doses had gained twelve pounds in weight before the bottle was finished.

Eight cents a pound is cheap for such valuable ma-

SCOTT & BOWNE, CHEMISTS,

50c. and \$1.00; all druggists.

PRIESTS' NEW RITUAL

FOR THE GREATER CONVENIENCE OF THE REV. CLERGY IN THE ADMINISTRATION OF THE SACRAMENTS AND VARIOUS BLESSINGS.

Compiled from authentic sources. Published with the approbation of His Eminence Cardinal Gibbons Size 4[x22; j of an inch thick; 23 pages; large type; seal binding; printed on India paper; thumb index.

Price 75 cts. Post Paid For sale at THE CATHOLIC RECORD Office London, Ont.

FOR THE CLERGY

THE

Sour Stomach -Bad Breath.

The body depends on the bowels to carry off all waste and poisonous matters from the system - it is Nature's drainage. If the bowels don't perform their functions properly and become clogged up, the system gradually absorbs this poison. It is this which causes sick headache, biliousness, sour stomach, bad breath, inactive liver, lack of energy, heartburn, etc.

Abbey's Effervescent Salt will cure you by clearing away the obstruction and thoroughly cleansing the bowels. This brings healthy action to all the organs of the body and rids the system of the cause of illness.

In this way Abbey's Effervescent Salt permanently cures. A teaspoonful in half a glass of tepid water every morning.

Gducational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, As well as full shorthand course. Full civil service course, Full telegraphy course. Our graduates in every department are to-day filling the best positions.

Write for catalogue. Address

J. FRITH JEFFERS, M. &
Address: Belleville, Ont. PRINCIPAL,

ASSUMPTION . COLLEGE SANDWICH, ONT.

THE STUDIES EMERACE THE CLASS I ICAL and Commercial Courses. Terms including all ordinary expenses, 9150 per as num. For full particulars apply to REV. D. CUERING, C.E.E.

DO YOU KNOW that in our school we employ twelve leachers and use one hundred typewriting machines Inis a fact, and that is one reason why we produce the best results. We cannot beg'n to supply the demad for our raduates. Enter any time. Write for cata-Central Business College of Toronto.

W. H. SHAW, Principal Yonge & Gerrard Sts., Toronto.

SPRING TERM at the

Susiness College OWEN SOUND, ONT.,

Begins Monday, April 13, 1903, Begins Monday, April 13, 1903.

If you desire to secure a good business education and be ready for a good position you cannot afford to miss this opportunity.

Best college premises. Best courses of study. Our courses of study in both Business and Shorthand departments are up-to-date, practical and the same as used in the best business houses of the Dominion.

Full particulars cent to any address free, Address C. A: FLEMING, Principal.

Scott's Emulsion.

We will send you a little

STRATFORD ONT.

Our graduates secure good positions because our high grade training prepares them to render first-class services. Enter now for a course. Beautiful cardiogne free.

BOARDING SCHOOL AND ACADEMY CONGREGATION DE NOTRE DAME

Cor Bagot and Johnston Street KINGSTON, ONT.

Pupils prepared for Commercial Diplomas and Departmental Examinations. Special Classes in Music, Drawing, Painting, Shorthand and Typewriting. For terms, Etc., apply to MOTHER SUPERIOR

ST. JEROME'S COLLEGE BERLIN, ONT. CANADA. (G.T.R.) Commercial Course with Business College

features.

High School or Academic Course — Preparation for Professional Studies.

College or Arts Course — Preparation for Degrees and Seminaries.

Board and Tuition per Annum, \$140.00. For Catalogue Address-REV. JOHN FEHRENBACH, C.R., Pres.

The Royal City Painting and Decorating Co. of Guelph

ualifications, pleasant ame time effectual, are Fraves' Worm Exter-it.