5, 1903.

are safe from bt that there is rovince of Muns-e widowed Count-children."

s has plucked us outh.

ady,' said the edeeply.

ppy lady. This tile to night. My too much.'

ard of it, even I. ard of it, even I. the story. But I find you in such

nswer. There was er her violet eyes a busied herself in on the table. at, sir?" she said, having poured the in silver ring upon is salt. Here is ald offer you better.

drink butter-milk. wine with me to-hed. I thank you, arity." meal they talked, they had been old night grew wilder,

ne Countess rejoiced a was with them lest anger should come might be some to y and respect. The cheek, the light to ly, the meal miling, watching the boy as he examined nger had drawn from d be a soldier," she

trade for the Lord e stranger, smiling. be the first of his the Lord Fitzgarret,

s perhaps you know reach him he would and Maurice would his heart." him? away, and Mr. Danes guinea."
y and his men might

aryborough Heath tothe lad.
n say?" the stranger
res flashing. his rents to-day. He Club-House, and rides

borough Heath? It is

borough Heath? Total ence."
a dozen serving men, stols."
would go off of them-cals heard the name of the stranger, his black he lady.

said, "by the direct

Providence I came to ght. I owe a debt to d which I can repay to illdren. You will trust

oked at him long and the name of God I will said. over repent it. I must but an hour before day-return with horses and ket boat leaves Dublin errorrow evening. You

-morrow evening. You it on your way to Aus-rd Fitzgarret."

money. g the money. It will be gift, but the repaying of o not need to thank me,

te to tell you to go in so a night as I like, when I and rested as I am, Lady Cashel. Rememprayers. And be ready dawn."

fore dawn there was a es' hoofs above the roar of the rattle of the rain. ad the rattle of the rained through a rift in the
e lady and her children
our of the cabin behind
were two horsemen and
ses. Soon they were up
and as the grey light
the east towards which
ere turned the wind fell
promise of a quiet day.

promise of a quiet day.
ade, Mr. Ulrick Burke,
you to Don John," said
"He has served under s the ways of Europe as I You can trust yourer. nands. He is a man of

pray for you?"

Pray for you?"

The stranger was silent an

"Do not ask my name now," he said. "It is not a safe one to hear within the four seas of Ireland. But I would not have you go forever with-out knowing it. At the bottom of the out knowing it. At the bottom of the bag of guineas which I carry for you, you will find a sealed packet, addressed to Don John. My name is in it. I pray you not to open it until he opens it in your presence. Trust yourself altogether to Mr. Ulrick Burke. Ah! there are the Blasted Name. It is time for me to turn back. It is time for me to turn back. eanwhile think of me as one who

loved your husband." ved your nusband. The three twisted and contorted trees The three twisted and contorted trees stood out against a mild sky barred with rose and amber. The stranger had lit down from his horse, and was drawing the golden-hafted pistols from his saddle bag.

"They are for you, Lord Cashel," he said to the lad. "Only draw them in the cause of honor. I have a pair as serviceable if less splendid. And, Madam, here are our guineas."

"They are really mine?" said the lady, in wonder, looking down upon the bag he held out to her.

lady, in wonder, looking down upon the bag he held out to her.

"Madam, they are your own; the repaying of a debt, merely. Now, good luck go with him! Heaven watch over you. Think of me sometimes in your prayers. Farewell, Ulrick."

The other horseman, who was young and comely, started as he heard his name. He had come out of a dream in which he had been staring at the bright fair face of the younger lady.

fair face of the younger lady.

"As you pass by Derrybawn," he plied, 'give it a greeting in my me, for I come home no more. Fare-It is no country for a lover of

Many weeks later the three who had sat in the cabin round the turf fire stood together in a splendid apartment, stood together in a splendid apartment, appareled as befitted their station. A gentleman in black velvet, wearing a diamond collar and star, held the hand of the lady, and glanced with almost fatherly pride and affection from the tage of the boy to the face of the girl. face of the boy to the face of the girl.

Under his other hand on the mantle

onder his other hand on the mantle shelf there lay a sealed packet. "Well, Eleanor," he said, "your friend, whoever he may be, has my blessing forever since he has brought blessing forever since he has brought me you and these children; and has also restored me that rascal, Ulrick. He says there is no hope in Ireland, that the little light but flickered out that the little light but lickered out again. The rogue will say nothing of his doings, but promises to be a pattern man henceforth. It would seem as thought he were in love, and sick of his wild single days."

For a second his ever rosted, received.

For a second his eyes rested merrily on his niece's face.
"He is a broken gentleman," sighed

the Countess. "There are many such among the rogues and rapparees in Ireland. I do not say he has been one. He was the most courteous and gentle of guides to us. You will reward him

His Imperial Majesty has a better use for broken gentlemen," said Don John, "than to turn them into rogues and rapparees. He has been a soldier, and the old country called him home from certain glory. He will be a soldier again and will win renown. I love the lad and will take care of him, as I will of this lad of yours, Eleanor. How he gloats upon his pistols! He shall have a sword to match them."

"Will you not open the packet?" said the Countess. "I wish to know the name of our benefactor. I have not asked it even of Mr. Ulrick Burke, for he said you would tell it to marke,

he said you would tell it to us."

Don John broke the seal of the packet, and drew out a thin slip of

"Will the Countess remember in her prayers one who but restores her her own.

MICHAEL FRENSY." "Frensy the highwayman!" cried

the Countess and her children together.

"A man of good family," said Don
John thoughtfully. They used to say
of him that he robbed the rich to give
to the poor. He and the like of him
stood for law and justice in that most
to the Rosary, etc.

"A man of good family," said Don
John thoughtfully. They used to say
of him that he robbed the rich to give
to the poor. He and the like of him
stood for law and justice in that most
to the Rosary, etc.

"A man of good family," said Don
John thoughtfully. They used to say
of him that he robbed the rich to give
to the poor. He and the like of him
stood for law and justice in that most
to the Rosary, etc.

The fact is evident. The Sacrament
This would doubtless be satisfactory
a continuance.

The fact is evident. The Sacrament
to for Penance is a guide to the doubting,
a comfort of honor with good
This would doubtless be satisfactory
and clearly to the prayers ordered by
and clearly to the prayers ordered by
to indefinite. It involves the necess
too indefinite. The Sacrament
of Penance is a guide to the doubting,
a comfort to the afflicted, an encourage
to indefinite. The Sacrament
The fact is evident. The Sacrament
of Penance is a guide to the doubting,
a comfort to the afflicted, an encourage
to indefinite. It involves the necess
too indefinite. It involves the necess
too indefinite. It involves the necess
too indefinite. The Sacrament
The fact is evident. The Sacrament
T the Countess and her children together. unhappy country. I remember, Elean-or, to have heard Richard speak of a When congregation service; doubtless he repays it in this

said nothing. Ireland was no place for him in those days. His home was in Ennis, with nettles growing on its hearthstone and it behooved him to make a career and a home in a happier country. He was not the only gentle-man in the Austrian Army who toasted Ireland in silence, with stern lips. -Donahoe's.

SPEAK GENTLY.

Anger is a species of insanity. Hate-ful feelings are insanity latent. Loud and violent language is insanity ram-pant. Two men vociferating at each other in the heat of passion, constitute

an exhibit in lunacy.

Raging moods and bitter words, fierce taunts and violent recrimingtions were never indulged in by any tions were never afterwards truthman who could not afterwards truthfully admit that all such verbal ferocity were better if it had been omitted.

To meet the insanity of anger with calmness and patience, or better still, with kindness—in the spirit, for instance, that a father meets the petulance of a children or a children of lance of a child-is an evidence of courage and brains, as well as of selfcontrol. It will illustrate the meaning of the proverb "He who conquers himself is stronger than he who takes

They who are hasty in anger are really our weaker brethern. As a mat-ter or dynamical calculation, the evaporation and waste of energy in anger and vociferation takes from power of perception and clearness of reasoning and strength of will.

Anger manages everything badly." Anger manages everything badty. The man's tantrums are injuring himself most. If you are a Christian, pity him; wait until the storm is over and then win him by kindness.—Catholic Cibico. Citizen.

Countess, "and by what name shall I LEAD US NOT INTO TEMPTATION.

In the preceding petition of the Lord's Prayer it was shown how we pray, that we might be freed from the guilt of our sins. As it is the dangers of sin, however, which cause our fall and entail the penalties spoken of, the next petition comes as a logical consequence. Therefore it is that we pray in the sixth petition, "Lead Us Not Into Temptation."

But why should we ask God not to lead us into temptation? Do these words imply that God is our tempter and therefore the cause of our sin? Perhaps some one who denies the exist ence of God has made such a statement to ou and found you wanting in prompt and proper answer. If so, such person has been guilty of blasphemy. God tempts no one to sin. Being All Holiness it would be impossible for God to wish any one to sin Sin the result of temptation consented to is an evil to the soul. But God, the Supreme Good can not be the anthor of an evil, because the conclusion implies a contra-

What, therefore, do we pray for by this petition and whence does tempta-tion proceed are the next natural questions? By this appeal to God we be seech Him to remove the temptations that be et us, or to give us strength sufficient to overcome them. Tempta-tion itself comes from the devil, the world and our own depraved nature. In praying God, therefore, to "lead us not into temptation" is merely asking for His protection against the sin arising from these causes.

It is true that God permits us to be tempted. That, however, is for the purpose of proving our loyalty and testing our obedience to Him. And just here it may be well to remark that it is not necessarily a sin to be tempted. To make it so one or both of two other condition are required. That is consent, or desire, or both on the part of the person tempted. If these conditions are wanting then every tempta tion is a spiritual triumph. Consent, or acquiescence of the will, is absolute ly essential for the making of tempta-tion sinful. By withholding that we can always conquer. St. James tells us what the reward is: "Blessed is the man that endureth temptation when he hath been proved, he shall re-ceive the crown of life."

As the world is full of temptations and no mortal is free from them, one will readily see what an excellent weapon we have in the sixth petition of the Lords's Prayer. In becomes us, therefere, if we would be triumphant, first to avoid the person, place and occasion which prompt temptations and secondly to pray often and fervently "Lead us not into temptation." — Church Progress.

QUESTIONS OF HONOR IN THE CHRISTIAN LIFE.

AT VESPERS.

Katharine E. Conway. At Vespers the faithful sit, stand and and kneel with the celebrant. All except delicate children or other invalids should kneel throughout the Benedic-

tion of the Blessed Sacrament. When one enters a church where the When one enters a church where the Blessed Sacrament is solemnly exposed for the adoration of the faithful, as at the Devotion of the Forty Hours, or the Exposition of the First Friday, the ordinary genulection is not sufficient. One should kneel for a moment with the profoundest revergnce, before entering profoundest reverence, before entering

one's pew.

Here, let us say, that there is very little of the fine sense of spiritual honor in those Catholics who keep no account of the devotions in their parish church, who forget the announcement of the Forty Hours, and neither receive the Forty Hours, and neither recent the church, nor Sacraments nor visit the church, nor send so much as a flower or a wax send to beautify the altar during its candle to be altar during its

continuance.

When congregational singing is established all the faithful who can sing should let their voices resound in the chants of the Church. It is a shame for adult Cetholize of fair education and in have told them of how unwillingly the rogue, Danes, had parted with his guineas, as though they had been his heart's blood. But Mr. Ulrich Burke gical hymns of the various seasons, as the "Alma Redemptoris," the "Salve Regina," and the rest.

LITTLE FOIBLES.

THE SMALL IMPERFECTIONS OF LOVABLE NATURES.

Lovable people are seldom, nay, never perfect. They always possess a few little redeeming faults or foibles which prevent them from being models, or, I should say, insults to the rest of human race. Indeed, it is often the very possession of those little faults or foibles which make them lovable. toibles which make them lovable. loibles which make them lovable. I never feel inclined to criticize people unless they inspire me with sympathy. I shun perfect people, and have done so all my life. I hate to be sat upon, and I feel so small in the presence of and I reel so small in the presence of a perfect person that it makes me de-test both the person and myself. I like to stand a chance with anybody.

Is there anything more charming than the lovely little foibles of good women? Their little fads, their little obstinacies, their little peculiarities? You must put "little" before every one be-cause they are all so small! All is so

patient stands to a nurse as a child does

To illustrate this, I have a reminiscence only a few days old. I was at the French hospital recovering from a very dangerous operation which had been upon me. I was nursed by a Sister, a sweet, attentive, cheerful nurse, whose devotion to me was perfectly sublime.

After being five weeks in bed I was at last allowed to sit up in a chair, not

not for long, however, for even with the help of two doctors I could not stand on my legs for one second.

The next morning I felt more confident, and I slowly stood up, grasping the bedpost, and succeeded in walking alone across the room as far as a sofa, on

which I lay down.

When the dear Sister came, thinking that I was still in bed and that she was going to help me to get up, her face was a study. There was disappointment and a little sadness written on it. She thought I had no business to show signs of dependence so quickly. Of course she was glad. I know she was. At the same time there was. At the same time there was like a reproach on her face.

she had expressed her inner houghts she would have said to me I am happy to see you so much better still I think you might have been entire ly dependent on me for another day or two. Fancy your doing all this by yourself! And without giving me

Dear, lovely soul! May all the the angels of heaven bless her!-Catholic Columbian.

HOW SOLVE THE PROBLEM.

N. Y. Freeman's Journal.

At a recent meeting in New York of At a recent meeting in New 1078 of the Executive Commission of the Pres-byterian Alliance, one of the subjects of discussion was the Bible in the public schools. The Rev. Dr. Beattie said:

"While it cannot be said and it cannot be charged that our public schools are secular, yet it is evident that careful attention is needed to protect them from becoming more and more secular.' Catholics can heartily indorse the latter part of this statement. They even go further and believe that not only should the public schools be protected from becoming more and more secular, but that they should become nore and more religious. The problem before the American people is to find some method by which this can be done

without invading the religious rights of parents under the Constitution. He who would devise a plan that would place parents and their school-going children on equal footing in regard to religion—such equal footing as the Constitution guarantees—must consider the fact that the American people are divided up into many religious denom inations, none of which can be recoginations, none of which can be recog-nized by the State as having precedence over the others. It is this fact that makes the State education problem difficult. If the American people were difficult. If the American people were all Presbyterians, Presbyterianism would be the religion of the schools: if all Methodists, Methodism; and if Catholics, Catholicism would be the religion of the schools. There is no doubt of this, for in that case whatever religion would prevail in the schools would be by unanimous consent, the

would be by unanimous consent, the will of the whole people.
But they are not all of one religion. But they are not all of one religion.

They are divided into many denominations with different and conflicting creeds. And under the Constitution the rights of all are equal, none having the authority to determine what form of religion should be taught in the

Such is the actual situation, such the such is the acceptant accept as the data which is to determine the nature of his solu-

means by the "the Church." Does he mean by it Christianity in a general way? If so, it is unsatisfactory, incompetent, for Christianity, in a general, indefinite and non-concrete sense, has no organ of speech, no court or authoritative agent to render its decisions or

tell what it wants. Does he by "the church" mean the Catholic Charch? While it would be wise to leave the question to her decision, it would not be satisfactory to the sion, it would not be satisfactory to the Presbyterians and to other Protestant denominations. But it is useless to speculate further on this hypothesis for we think we are quite safe in saying that by "the church" the decetor did not intend to indicate the Catholia Church.

intend to indicate the Catholic Church,
Did he by "the church" mean the
aggregate of all the conflicting Protestant sects of Caristendom? If so, it is incompetent, for an aggregate comant sects of Commence and aggregate com-nosed of such conflicting and antagon-izing elements could not agree on what form of religion should be taught in the schools. It has no authoritative organ to utter its will, even if it could have one will in the matter. passing its incompetency, it could not give a decision satisfactory to the parents and taxpayers who

Catholic parents and taxpayers who have equal rights in the matter.

The doctor's suggestion is therefore vague and unmeaning, one of those sayings which one sometimes gives utterance to when one, like Mr. Guppy, is "hard up for a renark."

There is another vague term which, as used by the doctor and his brethren, amounts to a sophism. It is the term

amounts to a sophism. It is the term "the Bible." Now to the Catholic and

whole Bible, whereas he really means only a mutilated and defectice copy known as King James' Bible.

THE SACRAMENT OF PENANCE.

The Monitor.

Does not confession weaken character? Is not confession an incentive to sin

by making forgiveness so easy?

Do not Catholics go to confession, and then commit the same sin over again

On the contrary, we have already seen that certain conditions are absolutely required before God will ratify the absolution of the confessor. Pardon is not granted, for instance, to the drunkard who has a mere natural sorrow because of his degradation and the poverty and shame of his wife and applied on the confessor of the confessor children; to the thief who has no intention of giving back the money he has storen; to the impure man who will not avoid the proximate occasion of his sin; to the bitter, angry soul refuses to torgive the offending broth-

We know perfectly well that human nature is weak, and human passions strong; that the world of wicked men men is full of temptations; that the flesh rebels against the spirit. (Rom. vii., 23), and the devil does his best to tempt us (I. Pet. v., 8). But if a Catholic yield to these temptations it virtue of the sacrament he has received, but because he is false to the sacramental promise he made to

God to sin no more.

We are willing also to grant that there have been abuses; that some Catholics go to their confession in a mechanical, perfunctory sort of a way, and do not realize the dignity and sacredness of this divine sacrament. But is there any good thing in the world that sinful man has not times abused? The Sacrament of Matri-mony, intended to sanctify and bless the pure union of man and woman, has often been made a mere tool for worldly advantage or a mere instrument of lust, as divorce statistics show. The Sacrament of Baptism, established to initiate the Christian into the Church of God, has been used to serve an unbeliever's worldly aims. The Bible has been abused by every false prophet from the beginning, in imitation of Satan (Matt. iv. 6). The press, the pulpit, the theatre, the stock exchange, the arts—all these have been abused. Would you,

then, abolish them altogether. The history of the Sacrament of Penance is proof positive of its being one of the greatest incentives to virtue the world knows of. Could it have survived during these nineteen hundred years if were indeed an incentive to sin? Would millions of the most intelligent men and women still bend the knee? It is impossible to think so. The cor-ruption of morals that everywhere followed the abolition of confession in the sixteenth century made many of the Reformers wish for its re-establishment. Voltaire wrote in the eighteenth cen-tury: "The enemies of the Roman tury: "The enemies of the Roman Church, who have opposed so beneficial an institution, have taken from man the greatest restraint that can be put upon crime" (Dict. Phil.," art. Cathec.

If confession were an incentive to sin, how is it that the most hardened sinners never go, and the best Catholics are seen frequently at the sacred tri-bunal? If it weakened character, how then do you account for its reformation of the habitual drunkard, its recall of the penitent Magdalen, and the comfort and peace it gives the condemned criminal? If it encouraged crime, why would Catholic fathers and mothers rejoice so much in seeing their boys and joice so much in seeing their boys and girls go frequently to confession, and be sad of heart when they begin to neglect this duty? If it made Catho-lics worse, how then do you explain the fact that Protestants often desire for their servants and employes Catholies who go so regularly to confession?

The Sacrament ment to the weak, a warning to the young, a strong arm to the wavering, an adviser to the ignorant, a menace to the hardened sinner, a joy to the truly penitent; it is Jesus Christ speaking to the world: Come to Me, all you that

to the world: Come to Mc, and I will re-labor and are burdened, and I will re-fresh you" (Matt. xi., 28). Why, sometimes non-Catholics, tormented by the anguish of unconfessed sin, have desired to receive the sacrasin, have desired to receive the sacra-ment, and finding this impossible, have unburdening craved the privilege of their conscience to thet rusted Catholic priest.

A CATHOLIC TONE

We do not contend that Catholics should, on all occasions and in all com-panies, obtrude their faith and Church There is a time for all things. There There is a time for all things. There are the common courtesies of civilized life; there are the reciprocal obligations and the kind offices of good neighborhood—which of course are never to be neglected—a respect for the rights and the honorable feelings of others, which are always to be scrupt lously observed. But what we urge is that we remember always that the Church holds the first place in every Catholic's affections, and that all in life is to be subordinated to the one great end of pleasing God and gaining

This should always be present to our souls and influence or determine the spirit of all we do or say. In regard to literature, we do not ask that the Catholic always wield the tomahawk How, for example, the best women love to take a little ascendancy over the people they are fond of; how they gently resent their efforts at getting independent of them?

The body in the world, the book known as the contains of all this in our literature as it is. But what we do want is the Catholic soul, Catholic always wield the tomanawar and battle-axe of controversy, that he be ever formally stating the claims of his Church and denouncing all who are not within its pale. There is enough

"Catholies hide themselves and bury their doctrines from our eyes. We Protestarts are more or less directly given to understand that you do not want ns; that we have no concern with Catholic doctrine. Politeness is

displayed toward us, but not zeal.

* * * While Protestants of the best class see Catholics sinful, it will never come into their minds to imagine that come into their minus to imagine that the religion of those people is divine." These plain words, says the Ave Maria, were addressed by a Protestant gentleman of more than avorage intelli-gence to a missionary in the South. The gentleman was one a group of earnest inquirers who gathered about earnest inquirers who gathered about the priest after the close of a non-Catholic mission, and who remained until after midnight "pouring out questions, misunderstandings, difficulties;" expressing gratitude for the light they got. The priest's own comment on the words will approve itself to all: "The coming of the Kingdom of God is hindered and delayed and fenstrated because we have too little frustrated because we have too little zeal."

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