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SAINTS THAT HAVE INSPIRED LITERA-TURE AND ART—THEMES OF MASTER WORKS TOLD IN GRACEFUL STYLE.

In the good old time, if one may be In the good old time, it one may be-lieve its chronicles, it was irreligion that required excuse. Nowadays it is piety that assumes a half apologetic air to the world. Yet even a merely esthetic standard ought to reverse these attitudes. For in works of art and in esthetic standard ought to reverse these attitudes. For in works of art and in graceful customs alone, to say nothing of things more solemn, the religious ages and the religious countries so far surpass the irreligious as to make comparison ridiculous.

In the countries not professedly religious, for instance, the Easter morning salutation concerns a hat or a frock—or perhaps the price of eggs. It is where the old beliefs still live that the people solemnly and joyously tell one

people solemnly and joyously tell one another that "Christ is risen," and answer "He is risen indeed!" And answer "He is risen indeed!" And between the inspiration and the charm of the latter greeting and the former there is no greater gulf fixed than between the work of those artists whose genius was stimulated by religious thought and that of those who are forced to depend on less exalted spurs of their imagination, writes James Lawrence Smith, in Munsey's.

PURITANS' CHECK UPON ART.

When Puritanism exorcised the

When Puritanism exorcised the angels along with the devils, and bade the Roman Catholic saints follow the the Roman Catholic saints follow the pagan gods and goddesses into outer darkness it struck a blow at art in its zeal for unmixed religion. It took from the artist the subjects which required the highest exercise of his imagination as well as of his skill, and left him those which compare about as favorably with banished saints as the Easter "Hallo, how are you this morning?" of the average household compares with the "Christ is risen" of the Italian peasants.

the Italian peasants.

About the saints there were legends as there was to inspire painters, just as there was inspiration for the Greek sculptors in inspiration for the Greek sculptors in the divinities of the old religion which Christianity superseded. St. Michael is not a less gloriously picturesque figure than Apollo. St. Gabriel, the archangel from heaven, is a more solemnly beautiful one than Mercury, the messenger from Olympus. St. Agnes with her lamb is more appealing even than that daughter of the gods who, gathering daffodils, was snatched to a dark magnificence — Proseroina, child of Ceres. child of Ceres.

ARCHANGELS GABRIEL AND MICHAEL. In the purely Christian aspect of the subject, St. Michael and St. Gabriel are of almost equal importance. St. Gabriel's great mission was the announcement to the Virgin Mary that she was to become the mother of Jesus. He is the great herald of heaven, and this was the sublimest of his messages: "Hail Mary, full of grace! Blessed

art Thou among women!"

It was a favorite theme among the great painters, the portrayal of the moment when the angelic visitor announces to the pure maiden her wondrous future. In the earlier pictures he is represented as a majestic creature, bearing a sceptre in his left hand while the right is extended in benediction toward the drooping, submissive figure of the Virgin.

toward the drooping, submissive figure of the Virgin.

If Gabriel, the archangel to whom was given the great glory of foretelling the birth of the Saviour of mankind, is in a sense the patron saint of Christendom, St. Michael is the patron of the whole race. He is the conqueror of man's arch-enemy. His was the task of casting from heaven the rebellious Lucifer. He is the leader of the victorious armies of God.

In the pictures of St. Michael, the dragon over whom he triumphs is not the plain and simple beast of St. George or of Siegfried. It is designed to represent Sin rather than either Lucifer the bright fallen one, or any chimerical

The legend of St. Agnes is one of the loveliest of all the stories of the saints. She was a Roman maiden, a Christian She was a Roman maiden, a Christian from her childhood. The son of the prefect of Rome, seeing her, became enamored of her beauty, and sought to woo her with gifts. She declined him, saying that she was already betrothed to One greater and fairer than any earthly lover. When the son of the prefect learned this, he became full of jealousy and rage. The magistrate hear with the son of the prefect learned this, he has words deprefect learned this, he became that of jealousy and rage. The magistrate himself, learning that her words denoted her Christianity, sought to break her resolution by enforcing the edicts then in force against the new religion. So she was given over to dishonor and torture. But when she was dragged to become of infamy, she was covered places of infamy, she was covered miraculously with celestial garments, so that her torturers were awed and

dared not touch her. MIRACULOUS INTERVENTION.
When the son of the prefect thought that she was subdued to his desires, he that she was subdued to his desires, he entered the torture room, but fell down blind; and only the prayers of Agnes restored him. Then the prefect would have saved her, but by this time the people proclaimed her a sorceress as well as a Christian, and demanded that she be burned at the stake. Heaven intervening in her behalf against the flames, she was beheaded. After her death she reappeared to her parents and friends, radiant and whole, a white friends, radiant and whole, a white

lamb by her side. St. Cecilia is the Christian muse of St. Cecilia is the Christian muse of music. She, too, was a virgin martyr, though she had gone through the form of marriage with Valerian, a noble young Roman. He was converted to her faith—for she was secretly a Christian. Skilled in music she devoted her gift to praising the true God. While she sat before the organ—which she is credited with having invented—to signify the with having invented—to signify the pleasure of heaven in her faith and her husband's conversion, an angel descended and encircled their brows with roses. Tiburtius, the brother of Valerian, becoming aware of the miracle, was also won to the true faith. But the prefect then governing Rome, Almachius, heard of their forbidden

their jailer, were put to death, while lecilia, subjected to torture by being cast into a bath of boiling water, es-caped unharmed, only to die lingeringly of sword wounds from the hands of the

executioner.

POPULAR MODERN SAINT. There was St. Francis of Assisi, brother to the birds and beasts, the man of gentle life, the founder of the mendicant order of friars. He was a missionary, and his order, named aiter him, has been given to missionary work are relieved to the state of ever since his day, the end of the twelfth and the beginning of the thir-teenth century. Ittenbach, a modern German artist, has shown him, the crucifix in his left hand, and beneath his feet the wealth that he put away.

#### LEAGUE OF THE SACRED HEART.

INTENTION FOR JUNE. The general intention of the League of Sacred Heart for the present month is the active propagation of the Apos tleship of Prayer. The advantages are set forth as follows in the Messenger of the Sacred Heart:

The Apostleship helps us to be—
One with God by upon with Him in

One with God, by union with Him in

one with God, by union with Him in vocal and mental prayer.

One with Jesus Christ, by uniting with Him in the Morning Offering, in the Mass, in Holy Communion, publications and the Mass of the Mass ly, frequently, even so far as can, per-petually, most intimately, by making His interests our, and iamiliarly, by studying the secret wishes of His Heart, studying the secret wishes of His Heart, by sympathizing with Him as the victim of ingratitude, and by striving to console Him and repair the injuries done Him by sin.

One with Our Lady, by offering to her daily our tribute of Hail Marys for the interests of her Son.

One with the Saints, by honoring as paragos, the chief saints of the Calen-

patrons the chief saints of the Calendar, and thus living in a true Communion of Saints.

One with the Vicar of Christ upon earth, by membership in a body not merely deriving its existence and privileges from his authority, exercised in due order through his pastors and their sacred ministers, but actually joining in daily prayer with him for some lead-ing interest of the Church, recommended by him monthly to our prayers and zeal, and explained in such a manner by periodicals of the Association as to elicit an intelligent and generous in-terest in the Church of Christ, His

Kingdom upon earth.
One, finally, with one another, by a union based upon the divine law of love,

union based upon the divine law of love, a true spiritual union, with every motive and means to make it close, active and constant, "That they may be one, Father, as Thou and I art one."

The Apostleship of Prayer helps us to be holy, by enabling us all, from the most careless to the most devout, to take up the essential duty of every soul, viz., prayer, and perform it in such a way as to make its influence felt in all we do, sanctifying even our most in all we do, sanctifying even our most trivial daily actions, enlivening our faith, purifying our intentions, strengthfaith, purifying our intentions, strengthening our confidence, increasing our merits, and filling us with a most grateful love for the God Who hears our prayers, and for the millions of souls who recommend our petitions.

The Apostleship helps to make us truly Catholic at heart. World-wide in its extent, and embracing all in its membership, priest and layman, religi-

membership, priest and layman, religious and worlding, its motives appeal to every Catholic, its practices are suitable for all, and the spirit in which able for all, and the spirit in which they are taken up is truly Catholic, since they are performed for the benefit of all, and made to influence the entire range of our lives as Catholics, and to keep us familiar with Catholic interests in every part of the world.

Finally, the Apostleship of Prayer helps to make us Apostolic. By bringing out whatever spark of religious life may be in us, it gradually develops our zeai, and enlists one energy after an-

sent Sin rather than either Lucffer the bright fallen one, or any chimerical terror. Consequently the head is generally not a dragon's, but a flend's, with bestially human features.

St. AGNES AND St. CECILIA.

The legend of St. Agnes is one of the selves and others, by conforming it with that of His Divine Son. This again is done in a manner truly Apostolic, by deriving the force and efficacy of our work and prayer through the ministers of God, acting under their pastors, who in turn promote this work at the instance of him who exercises the authority left to the Church by Christ in the person of of the head of the Apostles, Peter.—Church Progress. -Church Progress.

#### COMMENCEMENT DAYS.

Union and Times.

The closing school exercises witnessed in this city and surrounding region during the past and present week, give un-deniable evidence of the high standard which our Catholic educational institutions maintain; and the gratifying results achieved in their various de-partments of studies must be a source of pride to our Catholic parents and pupils, as well as to their devoted

The boon of a thorough Christian education is assuredly the best fortune that a father's or mother's love can bequeath to a child, and the son or pequeath to a child, and the son or daughter who fails to appreciate this fact, and who does not resolve to glad-den the parental heart in return by a determination to achieve success, would

show a sad lack of gratitude that should portend an unhappy future. Those commencement days bring to many a close of scholastic struggle and laurel-crown with reward the success achieved. And we both hope and be-lieve that the educational seed sown in the minds or hearts of our young men especially has not fallen upon stony, sterile ground, but has taken root in fertile soil, and will soon flower forth

fertile soil, and will soon flower forth into abundant golden fruitage.

Our readers who were once young and college pupils, will readily realize the feverish expectancy with which the denizens of study hall and class room have looked forward to these vacation days. Their music, gladness and rewards have for moons filled their daily fangies and nightly dreams. And locations are described in the birth of our Lord and not to the Blessed Virgin? Are there not some who confuse infallibility with impeccability?

Candor prompts an affirmative answer in all these cases. Yet there was a time when these persons were thoroughly informed upon all these matters. Worldly ambitions, however, want of attendance and attention at Mass who

comes along Spring with woven gariands of fresh flowers, and the aroma that scents the air where gentle south winds blow. After toil comes rest. After sacrifice comes glory. After having strenucusly breasted the current of the scholastic stream the verdant shore is reached—yea, the very Garden of the Hesperides, wherein the

pleasure. A nobler destiny beckons onward.

Thus far school room and lecture hall have been but imparting the training for the great battle of life. The close of scholastic studies is fittingly called "Commencement Day," because then our young men really commence their career of human life. And, oh, how much mystery is there not shrouded in the term "Human Life!" How manifold it; joys and sorrows, its hopes and disappointments, its triumphs and defeats, its siren songs of promise and the ashes of its realization, the dewy garashes of its realization, the dewy gar-lands of fame it holds out to the gaze of young Ambition and the Tantalus-ete

the dust. The bright expectations cherished in their regard by friends afar and loved ones at home were turned to stinging nettles of disappointment. And why? Because Duty and God were forgotten. Because the lessons imparted in the Christian school room were lost amid the glitter and g'are of the world. Because Conscience became seered by the burning breath of tiger-like passion. Because blear-eyed dissipation scuttled the shallope of their hopes, that once so proudly rode the waves to the Isles of the Blest and left them through dreary years "on the bleak shore alone" to chant with the gifted but unfortunate Mangan:

Kerner's tears are wept for withered flowers Mine for withered hopes, my scroll of woe Dates—lase!—from youth's deserted bowers, Twenty golden years ago.

Far be it from us to think that a fate so dismal should be in store for the young men who go into the world these commercement days from our Catholic institutions. They are too noble and manly for that. We know they would rather die now in the dewy morning of rather die now in the dewy morning of their careers than to thus so sadly quench the happiness of their sunny homes. We believe, on the contrary, that their lives will be star-crowned with manifold success, for the seeds of virtue have bloomed within their hearts, and they go forth amid the vigor and enthusiasm of youth.

And, oh, how indescribably fascinating is not the idea of youth! How brilliant of eye, how bright of hope, how generous of heart, how elastic of step, how impetuous its passion, how bloomful its cheek, how tender its love. Ah, is it any marvel that those whose

bloomful its cheek, how tender its love. Ah, is it any marvel that those whose "eyes are filmed, whose beard is gray, who are bowed with the weight of years," should sight for the days of their vanished youth and seek to clutch it again, even in dreams! This is the heart reason why there lingers in the folklore of every people a fabled land of youth. Especially did this belief heart of Celtic imagination and find of youth. Especially did this belief haunt of Celtic imagination and find expression in the fadeless region of

#### PREACH THE CATECHISM.

The wisdom of the reigning Pontiff is strongly attested by his admonition to preach the catechism." Peculiarly

Members of the Church, and their number is great, assume that the lessons of the catechism, the fundamentals of

By some may say this is assertion and may ask for the proof. The fact of the matter is the proof is altogether too apparent. Watch them, for instance, make use of that most common mark which distinguishes them from the unbeliever, the sign of the cross. Is it not a fact that scarcely one in a thoubeliever, the sign of the cross. Is to not a fact that scarcely one in a thou-sand make it properly? In making it, how few recall that its purpose is to re-mind them of the Blessed Trinity and the incarnation and death of our Sayiour; and how often it is made without pro-nouncing the words which should ac-

nouncing the words which should accompany it?

How many of them could tell you that the faithful first received the name of Christians in the city of Antioch? Are there not many who fail to genufiect properly and who approach the altar rail with positive irreverence? Are there not many ignorant of the principal parts of the Mass; who are mable to enumerate the Sacraments, unable to enumerate the Sacraments, or the Commandment of God or of His Church? Are there not some who think the Immaculate Conception refers to the birth of our Lord and not to the

Valerian, becoming aware of the miracle, was also won to the true faith. But the prefect then governing Rome, Almachius, heard of their forbidden worship and ordered them to desist. Valerian and Tiburtius, refusing, were cast into prison, and, having converted have looked forward to these vacation days. Their music, gladness and redught informed upon all these matters, world the days are larged to these vacation time when these persons were thoroughly informed upon all these matters, wards have for moons filled their daily dreams. And lo, fancies and nightly dreams. And lo, fancies and nightly dreams. And lo, fancies and rightly dreams are given and failure to read Catholic books and Cath

Garden of the Hesperides, wherein the golden apples grow. But there must be no long loitering in that abode of pleasure. A nobler destiny beckons

is punished with death; treaso our Creator is punished with death rnal. Mere natural goodness, mere of young Ambition and the Tantaluslike way in which it dashes to the dust
the untasted cup of fruition!

How often have we not seen young
men upon the threshold of life, with
hopes as bright and hearts as light as
birds upon the wing. And, alas! the
brilliant tints of the rainbow of their
hopes soon faded in the sky. All too
early they fell by the wayside. The
laure! gariands with which they were
crowned 'mid applause soon withered in
the dust. The bright expectations

which was delivered to them."

Man owes allegiance to God. He cannot fulfill that allegiance and the duties it implies by paying allegiance to some one else, by following some fad or cult. If I give all my goods to feed the poor and my body to be burned and have not charity, it will be to no profit, is the teaching of St. Paul. God could not permit man to fulfill. God could not permit man to fulfil obligations due to His Creator merely as His tastes or His caprices dictate. Even human law insists on duty and as defined by its legal tribunals. Man has free will. If he had not, he

Man has free with.

would not be a responsible being.

When he exercises that will he should

do it with a view to please God. "Not do it with a view to please God. everyone who saith, Lord, Lord, shall enter into the kingdom of heaven, but those who do the will of My Father in

The spirit of indifferentism so prevalent in these times will not relish those truths. Blind men are not good judges of paintings, nor are deaf men good judges of music.—Catholic Universe.

#### A COMPULSORY VISIT TO A CATH-OLIC CHURCH.

By Rev. L. C. P. Fox O. M. I, in Donahue's for June.

In the neighborhood of Ardfinan there was a wealthy and respected family that had preserved the faith through all the days of persecution and trial. But the days of persecution and trial. But a maiden lady who presided over her brother's house took it into her head to apostatize, and as often happens in similar cases became the flercest of bigots. She purchased a small basket carriage and a donkey from a Catholic lady who hitherto used it when coming to Mass; and on the first day that Miss B—drove into Ardifinan, the gates of the chapel ward being open.—for the the chapel yard being open, — for the sexton was mowing the grass therein —the donkey naturally wished to go into the chapel yard as of old. It was the last place of course that the lady wished to visit, and she did her best to prevent the donkey from succeeding, the result being that while the lady was trying to being that while the lady was trying or pull back, the poor beast was determined to proceed; but as soon as he was on the chapel side of the gates he quietly laid down, thus leaving the lady and her little carriage on the outside. The sexton, seeing her dilemma, came to the rescue, and knowing well who she was he lifted his hat and quietly said, "The poor brute seems to know the House of God better than you do, ma'am." Miss B—was determined not

The beautiful Swiss town of Lucerne gave me my first experience of Catho-lieism out of England. I was on my laith, are as fresh in their memories to-day as they were many years ago. But they deceive themselves, for such is not the case. Nor should they expect them to be, when they have done so little to keep them alive. They have permitted their minds to become daily victims of baser thoughts, and in consequence much of the catechism has become obliterated. They are no longer possessed of its accurate knowledge or intelligent explanation. Hence there exists an urgent necessity of having it preached to them that they may again become informed.

By some may say this is lake the tall crest of the Rigi pierced the sky. The graceful twin spires of the "Hofhirche" attracted me first, and, as soon as I had breakfasted, I hastened thither. As I passed through the streets, I was greatly pieased by a charming custom of the bright faced children who, whenever they meet a priest, go up to him with a pleasant smile, and, first kissing their own hand, take his, with a cheery "God greet you." Every street corner has its little shrine, and the sweet image of the Madonna is everywhere to be seen.

—Rev. H. G. Hughes in Donahoe's for June.

#### ST. ALOYSIUS.

FEAST JUNE 21.

"Aloysius was an unknown martyr. For he who loves Thee, my God, knows Thee to be so great and so infinitely worthy of love, that it is a great martyrdom to him not to love Thee as he aspires and desires, and to see Thee, not only not known and not loved by creatures, but even offended

by them."
"Oh, how great is the glory of Aloysius!" cried St. Mary Magdalene of Pazzi. "Would that I could show his glory to all, that God might be glori-fled, Oh! how he loved upon earth! Wherefore, now, in heaven he enjoys God in the fullness of love."

Much of the good we do loses its heavenly merit because we do it, not for God's sake, but for our own advancement with our fellow-men.

### Headaches

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#### DRINKING TO MAKE ONE WORK.

"I drink to make me work," said a "I drink to make me work," said a young man. To which an old man replied: "That's right; you drink and it will make you work! Hearken to me a moment, and I will tell you something that may do you good. I was once a prosperous farmer. I had a good, loving wife, and two as fine lads as ever the sun shone on. We had a comfortable home and lived happily together. But we used to drink ale to make us work. Those two lads I have laid in drunkards' graves. My wife died broken-hearted and now she lies by her two sons. I am seventy-two died broken-hearted and now she lies by her two sons. I am seventy-two years of age. Had it not been for drink, I might have been an independ-ent gentleman; but I used to drink to make me work, and, mark, I am obliged to work now. At seventy-two years of age it makes me work for my daily bread. Drink! drink! and it will make you work."—Sacred Heart Review. you work."-Sacred Heart Review.

#### The Faith of the Filipinos.

Returning from a tour in Luzon the Right Rev. C. H. Brent, Protestant Episcopal Bishop of the Philippine Is-lands, bears testimony to the steadfast feith of the Carlot Philippine faith of the Catholic Filipinos. He finds the flocks without shepherds, but solicitious to preserve the seeds of Catholicity. "Places," writes Bishop Brent, "in which no priest had been for years have weekly services under the direction of some layman. This happens in a Church where the prerogatives of the priesthood are very carefully guardes. "Thepractice speaks volumes in praise of those who planted the faith in the hearts of the people. The world hears little of these faithful bands. One Aglipay at the head of a coterie of noisy schismatics makes more disturbance than a thousand loyal Filipinos gathered together to keep bright the fires of Catholic devotion. Catoholie Teansipt.

#### DYSPEPSIA CURED.

A SEVERE SUFFERER TELLS HOW HE OVERCAME THE TROUBLE.

"Not only do I not hesitate to de-clare the benefit I have received from Dr. Williams' Pink Pills, but I feel it my duty to do so." These are the words which Mr. Edward Lavoie, of St. Jerome, Que., lately addressed to the Editor of L'Avenir du Nord, when relating the story of his cure. Mr. Lavoie is well known in St. Jerome, and what he says carries weight among those who know him. For a considerable time he was a great sufferer from able time he was a great sufferer from dyspepsia, which caused severe head-aches, pains in the stomach and sometimes nausea. Sometimes he felt as though he would suffocate, he would become digrary and experienced viging the state of the price of this book. though he would sunocate, he would become dizzy, and experienced ringing noises in the ears. His appetite became poor, and his general health so bad that he found it almost impossible to work, and when the headaches at the work and when the would be work and when the would be would be work at the world be work and would be work at the work and would be worked by work and would be work and would be worked by work and would tacked him he had to quit work. For six months, he suffered both physically six months, he suffered both physically and mentally more than can be imagined. During this time he took medicine from several doctors, but found no help. Then one day he read of the cure of a similar case through the use of Dr. Williams' Pink Pills, and decided to try them. He used the pills for a couple of months, and they have made him feel like a new person. He is no longer troubled with any of the old symptoms, and says he can now go old symptoms, and says he can now go about his work as though he never had

dyspepsia.

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