

## GREAT HISTORIAN OF THE REFORMATION

For the past few years the Rev. Merle D'Aubigne has been one of the star attractions at Epworth League meetings held in Nebraska and Dakota. At the annual outing of the Epworth League Assembly, held recently in Lincoln, Neb., the chief drawing card was the Rev. Merle D'Aubigne, who was widely advertised as the son of "the great historian of the Reformation." The advertisements caught the eye of "K. C.," the scholarly Lincoln correspondent of The True Voice, whose estimate of D'Aubigne "the great historian of the Reformation," is as follows:

Among the supposed drawing cards to this year's meeting I notice the name of Rev. Merle D'Aubigne. Apart from his own claims to fame, of which I know nothing, he is heralded as the son of "the great historian of the Reformation," who bore the same name. The last named member of the D'Aubigne has no claim to be considered a historian in the true meaning of the word. He belonged to that class of writers who, biased in favour of some faction, party or religion, sacrifice truth in the interest of their own peculiar prejudices. Instead of being a great historian the author of D'Aubigne's alleged history of the Reformation was an unctious, prevaricator and a disseminator of state falsehoods, which, granting him intelligence, he must have known to be false.

For many years his history was accepted by non-Catholics as standard authority on the story of the so-called Reformation. But as the intensity of sectarian animosities subsided, men were found who preferred to seek out and proclaim the actual truths of history than to suppress or transpose them to gratify human prejudice. Pope Leo XIII. once said that history, as written since the religious revolt of the sixteenth century has been largely a conspiracy against truth. Pope Leo could easily have established the correctness of his statement upon the evidence of non-Catholic writers above all suspicion of Catholic leanings.

Foremost among Protestant writers who have exposed the fables of these fake historians, was Rev. Dr. Samuel Rottley Maitland, D. D., a clergyman of the Anglican Church. Dr. Maitland was Librarian to the Archbishop of Canterbury, Keeper of the Manuscripts in Lambeth Palace, and a Fellow of the Royal Society and of the Society of Antiquarians. He wrote a book entitled "The Dark Ages," those ages which Protestant speakers and writers so often allude to as a period of intellectual darkness and ignorance in church and state. The more Dr. Maitland delved into his wealth of manuscripts; the more he studied the ages of which he was to be the apologist, the more indignantly he denounced the mass of stupid and cruel falsehoods which lying writers had palmed off on the Protestant public as facts of history. Among other false witnesses who felt the lash of his righteous indignation was Merle D'Aubigne. Non-Catholics have long been regaled with the story of how Luther when one day looking over the library shelves in his monastery at Erfurt, accidentally came upon a strange book called the Bible. Merle D'Aubigne, who chronicles this yarn as a historical fact, says: "He (Luther) has seen nothing like it to this moment. He reads the title—it is 'Bible' a rare book, unknown in those days." Rev. Dr. Maitland, commenting on this falsehood, says: "Really one hardly knows how to meet such statement, but will the reader be so good as to remember that we are not now talking of the Dark Ages, but of a period when the press had been half a century in operation . . . to say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty editions of the whole Latin Bible printed in German only, before Luther was born. These had issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (two), Basle (four), Nuremberg (ten), and were dispersed through Germany. I repeat before Luther was born; and I may add that before that event there was a printing press in this very town of Erfurt, where, more than twenty years after, he is said to have made his 'discovery.' . . . And yet, more than twenty years later, we find a young man who had received a very liberal education, who had made great proficiency in his studies at Magdeburg, Eisenach and Erfurt, and who nevertheless did not know what a Bible was, simply because the Bible was unknown in those days." Rev. Dr. Maitland's criticism of D'Aubigne's romance about Luther brought out a letter from the Calvinist preacher, which, in regard to sniffling cant and evasion, is on a par with those we sometimes see from South American missionaries when cornered by the refutation of some "ever ancient but always new" calumny against the Catholic Church. Dr. Maitland described D'Aubigne's letter as "characteristic of the class of writers to whom he belongs." He adds: "As to great part of it, it seems to me quite a sufficient answer to say, that specific statements such as that the Bible was a rare book, unknown in the early days of Luther and the Holy Scriptures appear to have had no influence upon the instruction either of the Church or the school, which are broad falsehoods on the very face of them, are not, to be supported by little scraps of declamation from early writers such as M. D'Aubigne has thought it worth while to string together."

Of the gentleman who is to speak at the Epworth League meeting I know nothing and have no desire to dispute the eulogies of his friends, but when he is advertised and held up to admiration as the son of "the great historian of the Reformation," it is only proper to show, in the interest of truth, and on the unimpeachable evidence of such an ancient and unprejudiced authority as Rev. Dr. S. Maitland of the Anglican Church, that Merle D'Aubigne was a writer who sacrificed truth in the interest of prejudice, and on that account should have no standing among those who make an intelligent study of history and labor to separate truths from fable.—Truth.

## GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

### THE STRUGGLE AGAINST MASONRY

Men are free social beings, and as such they are at liberty to unite and form societies, guilds, unions, etc., which serve to advance their interests in some form or other. As long as the purposes of these societies are good and lawful, that is, as long as they work in harmony with the two primary and supreme societies of men, the Church and the State, nothing can be said against them or against any man who joins them. But if their laws and constitutions oppose directly or indirectly the ends of Church or State no one can lawfully seek membership in them. The reason is evident. The objects that the Church and the State have in view are universal and tend towards the greater spiritual and temporal good of all the citizens of a commonwealth; the object of any minor organization whatever is usually limited to the welfare of the few who claim membership therein. Naturally, if this organization acts in opposition to the aims of either of the societies mentioned above, it must necessarily work to their detriment, which good order forbids.

These remarks are suggested by the subject of this month's Intention, the Struggle against Masonry. Freemasonry is one of those minor organizations which are subversive of the harmony which should exist in human society; it is the hidden enemy of the State and the open enemy of the Catholic Church. Wherever Masonry has succeeded in gaining a foothold, the beneficial action of the Church on human souls has been weakened, and the counter-shock has been felt by the State in the form of paralysed society, often in bloodshed. If Masonry, as it would make us believe, had only the temporal welfare of its adherents in view, if it were satisfied with securing its ample share of this world's wealth and honors, no one could reasonably complain—"the race by vigor, not by vaunts, is won"; but Masonry is not satisfied with this. The hostility which manifests itself everywhere against the Catholic Church, the continual and implacable warfare secretly and cunningly carried on against Catholic institutions and Catholic influence, even in distinctly Catholic countries, is not the result of tumultuous uprisings or spasmodic revolutions; it can only be explained by the slow and combined action of world-wide Masonry whose batteries are everywhere and unceasingly aimed at the Church of Christ. Not to speak of what happened in Europe in the eighteenth and nineteenth centuries, the affairs of Portugal and France in the past few years would suffice to show the baneful influence of this sect when it succeeds in getting the upperhand. History can give no more hideous examples of injustice and cruelty than those to which Catholics have had to submit in those two countries. Liberty of conscience and the exercise of their functions, their clergy languishing in filthy prisons, Catholic education of youth forbidden, religious communities disbanded, their monasteries demolished or turned to secular uses, nuns exiled or thrown out of their convents to die of starvation on the roadside—these are only a few of the misdeeds which this secret sect has perpetrated in recent years in the name of human freedom.

But even if these examples were not eloquent enough to show Catholics that Freemasonry is the bitter enemy of their holy religion, the fact that the Church condemns Masonry and forbids her children under pain of excommunication to join it, should satisfy them that there is something wrong with the sect.

A first principle which should set hesitating Catholics at ease in this question of Masonry is that the Church does not act rashly; when she condemns she knows what she is condemning. In the past nineteen hundred years she has stood out before the world as the wisest and best of teachers, as the most impartial of arbiters; she has always been ready to give every man and every body of men a fair hearing; when she pronounces judgment she does so only after a careful investigation. Seated on the hill, with the entire world spread out before her, she surveys the best interests of her children as only she can. In the affair of Masonry, with millions of her adherents in all parts of the world reporting not merely impressions but facts, she has better opportunities than any individual can possibly have for learning the inner working of a sect such as Masonry is, and of de-

ciding the value of its influence on society and on the units that compose it. She has clearly discovered—Leo XIII. tells us—by manifest signs of the action of Masonry, by cases investigated, by the publication of its laws, and of its rites and ceremonies, with the addition often of the personal testimony of those who were in the secret, what the ultimate designs of Masonry are, and we may be assured that if she condemns Masonry it is because the sect deserves condemnation. Her honor as a teacher and leader of men requires at least this.

And yet the Church by the mouths of her Pontiffs has condemned Masonry in the strongest terms. Not that she fears for herself, her foundations are much too firm to be overturned by the vain efforts of men; but as she is the guardian of the souls of men, she must preserve in them faith in the supernatural. A plea of her Pontiffs against Masonry that it sets itself up against the Church; holds itself to be a matter of indifference; that all religions are alike specifically, that the Catholic religion is a superstition which must be crushed out of the hearts and minds of men. Such teaching is wicked, and, as calculated to bring about the ruin of all forms of religion. It proves that the whole trend of Masonry, its aims, its manner of thinking and acting, are subversive of religion and true morality, that its set purpose is to despoil the nations of Christendom, if it were possible, of the blessings obtained for us through the Redemption; that it would introduce in the place of the doctrines of the Redeemer, Jesus Christ, some nebulous form or other of deism, the deity naturally being the Masonic Grand Architect of the Universe. The Church warns Christian nations and those who govern them to be on their guard against these pernicious errors, and not allow themselves to be caught by the devices and snares of Masonry laid out to entrap them. The complete analysis of the methods and movements of this enemy of human souls and of Him who redeemed them, may be found in the masterly encyclical, *Humani Generis*, issued by Leo XIII. in 1884.

With all true charity, however, the Holy Father, in the same document, lets it be well known that what is there said must be understood of the Masonic sect taken generically, not of the individual members of it. The Church considers Masonry not as it is in this place or that; she takes the sect as she finds it. Masonry claims to be world wide, hence the Church considers it not as it is presented in this or that country, but as it is in the world. There are undoubtedly thousands in membership in the sect who may be believed when they assert that they see no harm in it, thousands of fair minded non Catholics who have allowed themselves to become entangled in its meshes, yet are themselves neither partners in the criminal acts of Masonry, nor aware of the objects which Masonry has in view and endeavors to attain. They are those short-sighted individuals—how often do we meet them!—who do not appear to know that there are things hidden from them in the higher councils of Masonry, who are not fully informed upon the tenets of the sect, who are deceived by innocent-looking symbolism, who are mystified by the half scientific, half-idiotic jargon they have to listen to during their initiations in the lower degrees. Secrecy is the surest way to assure immunity from too much questioning, and this is undoubtedly the reason why high degree Masonry hides not merely from outsiders but even from thousands of its own members its secret and final designs, the names of its chief leaders, certain inner and secret meetings, as well as its decisions and the ways and means of carrying them out.

What is asserted here about Freemasonry proper may be also asserted of those numerous other secret organizations which, at bottom, are merely feeders of Masonry. These societies differ in name, in ceremonial, in form, in origin, but they are nevertheless so bound together by a community of purpose and by the similarity of their main opinions as to make, in fact, one thing with Freemasonry, which is a kind of center whence they go forth and whither they return.

For these weighty reasons and others that might be adduced, the Church is the irreconcilable antagonist of Masonry. Not merely does she keep her children out of it, but she is determined to do her best to neutralize its efforts wherever and whenever the opportunity presents itself. Faithful sons of the Catholic Church will have nothing to do with Masonry; they will on the contrary keep their weak-kneed fellow-Catholics from joining it. There are many prosperous Catholic societies ready to receive those who feel the need of mutual encouragement and help in their journey through life. Membership therein does not require grotesque initiation ceremonies, nor does it mean loss of personal liberty, much less does it mean the abdication of the greatest dignity that one can claim on earth, affiliation in the true Church of God. Let us ask the Sacred Heart to enlighten those poor uninstructed Catholics who wander before the enticements and worldly inducements held out by secret societies in general and by Freemasonry in particular. The few advantages usually of a material order, that membership in one or other of these societies may bring them, should not make them sur-

render their birthright as Children of the Church.

E. J. DEVINE, S. J.

## THE MONTH OF THE ROSARY

October is the month of the Rosary and each day during the month the Rosary is publicly recited in our churches. It is a simple devotion that Catholic families should practice in their homes, especially during October.

The Rosary is a powerful shield against the shafts of the enemy, and we may look upon it as the main bulwark of the Church. Pope Clement VII. said, "The devotion of the Rosary is the salvation of Christians." Pope Adrian IV. assures us that "The Rosary scourges the devil," and Pope XVI. exhorts us to recite the Rosary for he says, "It is a wonderful instrument for the destruction of sin, the recovery of God's Grace, and the advancement of His glory." The Rosary is the prayer of victory. St. Dominic found it such in his crusade against the Albigensian heresy in France, and the Turks found its power in their disgraceful defeat by the Christians in the memorable battle of Lepanto in 1571.

Prayer is as necessary to-day as it was at the time of the Albigensian heresy or the crusade against the Christians. The enemies of the Church are as active to-day as then. It is our duty as faithful children to help our mother—the Church—in her trials and persecutions. The Rosary is the most beautiful form of prayer in the Church; it is a synopsis of the most important portions of the Scriptures; for, in it, are embodied the principal events of Our Lord's life, and of His Blessed Mother. The Rosary appeals to all, high and low, old and young. Popes, kings and saints have been devoted to the recitation of the Rosary. Not only during the month of October should the Rosary be recited by the faithful, but it ought to be our daily prayer every day in the year. It is enriched with numerous indulgences, and nobody ever was eternally lost who had a constant devotion to the Rosary. When at the judgment seat we stand in need of help, the Blessed Virgin will be our advocate, and the Rosary will be our crown. Do we all not stand in need of help to overcome our various temptations? Constant devotion to the daily recitation of the Rosary will be our safeguard and protection. Those who have not yet made a practice of daily reciting this beautiful prayer should begin now, and continue it, not only during this month, but every day of their lives. The Rosary is a fount of knowledge and a source of strength. It cools our passions, quiets the mind, and brings us peace and happiness even in this life. It will bring us victory as it did to St. Dominic over the Albigensians and the Christians over the Turks.

The following indulgences may be gained during this month: A plenary indulgence on the Feast of the Holy Rosary (Sunday, October 5th) or on any of the seven days following, to all who shall visit a church, after having gone to Confession and Communion, and there pray for the intentions of the Holy Father.

A partial indulgence of 7 years and 7 times 40 days every time we assist at the saying of the Rosary in the church, provided we pray for the intentions of the Sovereign Pontiff. If we cannot go to church, we may gain the same indulgence by saying the prayers at home or elsewhere, for the same intentions.

A second plenary indulgence on any day between October 1 and November 2, to all who shall be present at the devotions in the church ten times during the month, or shall perform them ten times in private if prevented from going to church. Of course this indulgence requires confession and Communion and prayer for the intention of the Pope.

## POKING FUN AT ORANGEMEN

The Greenock (Scotland) paper has the following amusing report in a recent edition:

The gravity of the members of Greenock Parish Council was seriously upset by a question addressed to the Convener of the Asylum Committee at the monthly meeting. The proceedings are reported thus in the local evening paper:

The alleged escapade of a Smith-street patient on 12th July, furnished a diverting interlude at Greenock Parish Council meeting. On the minutes of the Asylum Committee coming up. Mr. Haughey rose and put the following comprehensive question: I beg to ask the convener of the Asylum Committee whether he is aware that a certified lunatic, who was and is an inmate of Smith-street Asylum, and whose name I am prepared to submit, took part, adorned by regalia, in a local Orange parade on the 12th of July; whether he thinks it right that Asylum patients who have not yet obtained certificates—(laughter)—whether any member of this Council assisted in securing leave of absence for this patient on the day in question; whether he signed a so-called covenant which has the benediction of such distinguished Ulstermen as Councillors Bremner and James Paterson; whether he has sought or received any special facilities for wooden-gun

exercise—(laughter)—and whether in the event of his wishing to join uncertificated lunatics in ditch-lining operations his travelling expenses will fail to be borne by this Council or by the Belfast Provisional Government. (Loud laughter.)

Mr. Lauder, convener, said that so far as he was concerned he had never heard of anyone being let out for any such purpose. He did not wish to enter into the spirit of the question, although a great deal could be said. So far as he was aware, no one got out on the 12th with his permission. He did not know if his permission was necessary or not. If it was true what Mr. Haughey said, and he had no reason to doubt it, then it would appear his permission was not required. He would certainly make it his duty to ask the Governor when he came home if a patient was allowed out for any such purpose.

Mr. Haughey said Mr. Lauder could accept his assurance that the facts were as stated.

Mr. Ingram asked if Mr. Haughey inferred that those who took part in that procession were half lunatics? (Laughter.)

Mr. Haughey: They have not got certificates yet. (Renewed laughter.)

## BEWARE OF SEX HYGIENE

When Charles Dickens made one of his most wisely funny characters say, "The Law is a Ass," he must have had a prevision of the result of the Pennsylvania "eugenic" marriage law. We have seen with what avidity that sinister "reform" has been snatched at by outside States, foreshadowing a wide imitation of the debasing enactment. We note that in some States there are demands for an extension of the principle toward the borders of sheer barbarity, in obedience to the counsels of surgical faddists, so that in a short span of time this population will have become much of the same mind as the Turkish ones in Asia Minor and Southeastern Europe, wherein the manufacture of human victims for the Turkish market was a regular and thriving business for centuries.

The proposal to have sex hygiene taught in our Public schools is another step forward on the road to moral destruction, under the impulse of the faddists. It is eliciting severe condemnation from the more thoughtful and the more conscientious writers for the secular press, as well as from those of the Catholic press. The latter perceived its subtle character from the very instant it began to be tentatively put forward to feel the public pulse. A report on the progress of the movement shows that already societies for the propagation of the idea of sex education exist in twenty-two States, and there is a proposal to bring these societies into closer relation by means of a federation for practical effort for the embodiment of the basic idea in specific legislation. We have noted with satisfaction the appearance of several protests against the subtle scheme in the secular press, and we take pleasure in reproducing this extract from an article on the subject, taken from the pages of the New Bedford Standard of recent date:

A Bohemian Catholic priest of Chicago says that the teaching of sex hygiene in the Public schools will drive many pupils into the parochial schools, where it is not thought wise to talk about matters of sex before impressionable boys and girls. "Every parent and every teacher," he says, "should wake up and know that the observance of modesty and the retention of the sense of shame are the best safeguards of chastity." Some persons think they have waked up to know differently, and if those have their way, such protests as these will be of little effect. We think likely the priest is right too, in his prediction that sex hygiene courses in the Public schools will drive parents into sending children into the parochial schools; or, where parents are not favorable to the religious atmosphere of such schools, into private schools where the subject is left alone. Parents who seriously think about the good of their children will hesitate a long time before committing them to such instruction under such conditions as will be found in the Public schools, and the end of that hesitation will ordinarily be a flat refusal. We certainly agree with the declaration of an exchange that sex teaching in the Public schools to the children there gathered would be "like flinging lighted matches into a powder magazine." The Catholic priest is right. The school is no place for such instruction. It is amazing that men and women who profess to know boys and girls should be deluded into the idea that it is.

There is no need to dilate on the attitude of the Catholic Church on this matter. It comes under the general instructions on the teaching of immorality, and the teaching proposed now by the faddists, let them call it by what name they may, or defend it by whatsoever specious pleadings they can devise, resolves itself into a guide to immorality for innocent minds.

In the issue of America for August 23 the Rev. N. Bell, S. J., presents a careful commentary on the report of the special committee of the Fifteenth International Congress on Hygiene and Demography that dealt with this repulsive subject, and that recommended teaching about it in the Public schools. The reverend writer no less experienced than learned in

all that relates to education, winds up his article on that dismal report with these solemn words:

Lectures on social and sexual hygiene will only tend to familiarize our boys and girls with what is vicious and base, nor should we foolishly deceive ourselves with the vain delusion that mere motives of self-interest—individual health and racial soundness—will prove an efficient bulwark against the tide of headstrong human passion. In the moment of temptation such considerations will be utterly swept away like the house built upon the sand. Nor can all the dreadful pictures of the misery, dishonor and disgrace that follow in the train of the social vices, which the sex faddists are so fond of painting, serve to turn aside from the pursuit of unlawful pleasure the wilful youth that is bent upon the indulgence of his passions.

The Catholic Federation has put itself outspokenly on record in regard to a proposition that was recently stigmatized by a non-Catholic writer of great authority (Mr. G. K. Chesterton) in the two expressive words: "It stinks." The Federation has declared:

We regard with abhorrence the introducing into the schools the study of sex hygiene. We look upon it as a mischievous and immoral proposal destined inevitably to defeat the very purpose which its well-meaning but ill advised advocates have in view.

In so pronouncing the Federation voices, we believe, the sentiment of ninety-nine out of every one hundred Catholics in the country, if not the whole.—Standard and Times.

## OPPOSED TO FREAK FASHIONS

Branding as "decidedly immodest" the extreme styles being worn by many women at this time, and intimating that the pastors of Catholic churches throughout the country should take a decided and united stand against the increasing tendency towards "undress" the Most Rev. Giovanni Bonzano, Apostolic Delegate to the United States, has pointed out the attitude of the Church toward such innovations.

"Every good citizen," said Mgr. Bonzano, "should realize that women's dress of to-day is decidedly immodest, and is becoming more so every year. Women can be neat of appearance and stylishly dressed without adopting such silly ideas as have been advanced by the fashion makers of Europe. I never caution women about these new fashions in wearing apparel. That is the duty of our pastors."

Mgr. Bonzano's declaration followed the action of the superior of St. Mary of the Woods College and Academy, at Terre Haute, Ind., who has notified those invited to the annual alumnae reunion to wear gowns strictly conforming to the rules of modesty, out of respect to the Apostolic Delegate, who is to preside.

Aside from expressing gratification at the views of the Apostolic Delegate the leading Catholic clergymen of the national capital will not issue public statements just now, but concerted action on the part of the Washington clergy, with regard to freak fashions, will be taken in the near future.

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