

ST. ANTHONY OF PADUA

THE ELDEST SON OF ST. FRANCIS.

One of the saints who are universally known and invoked is St. Anthony of Padua. The responsorium which was composed by St. Bonaventura and which is recited in the Franciscan breviary after the eighth lesson in the mass on June 13, St. quoniam miranda—If you ask for miracles—seems to give the explanation why the saint is so venerated.

If miracles thou faint would'st see:
Let error, death, calamity,
The leprosy stain, the demon ill,
From beds of pain the sick arise.

The hungry seas forego their prey,
The prisoner's cruel chains give way;
While plumed limbs and treasures lost
Both young and old recovered boast.

And perils perish, plagues a heart
Is healed on hanks' famished hard;
Let those relate who know it well,
Let Padua's her patron tell.

The hungry seas, etc.
To Father, Son, may glory be
And Holy Ghost eternally.

The hungry seas, etc.

V. Pray for us, Saint Anthony.
R. That we may be made worthy of the promises of Christ.

Let us pray: Almighty and eternal God, who didst glorify Thy faithful Confessor Anthony with the perpetual gift of working miracles, graciously grant, that what we confidently seek through his merits, we may surely receive through his intercession.
Through Christ our Lord. Amen.

St. Anthony was born in the city of Lisbon, Portugal, on the 15th of August, 1195. His father was Don Martin, of the renowned family of Don Martin. Donna Teresa Tavera, his mother, was a member of a noble Portuguese family. The name her child received in holy baptism was Ferdinand.

The boy gave signs, at a tender age, of what he was afterward to become. His mother, like a true Christian woman, fostered pious feelings in his heart from his infancy. Above all, she took pains to instill into his mind an early and a tender devotion to the Blessed Virgin, and took a special delight in teaching him to sing the beautiful hymn, "O Gloria Domina." On her tombstone are engraved the simple but impressive words: "Here lies the mother of St. Anthony."

Ferdinand when ten years of age was confined to the care of the clergy at the Cathedral school at Lisbon, where he spent five years, and where he advanced in virtue and knowledge.

At the age of fifteen he entered the Order of St. Augustine, where he spent eleven years.

In the year 1220 the remains of five Franciscans, who had died for the Faith in Morocco, were brought back to the Convent of the Holy Cross in Coimbra, where Ferdinand was at that time. At the sight of the holy martyrs he felt an irresistible impulse to enter the Order of Friars Minor, or the Franciscans, as they are commonly called. Having obtained the reluctant permission of his superior, he joined the poor Franciscans, exchanging his name Ferdinand for that of Anthony.

After his novitiate the Superior complied with his request, and sent him to the African missions, where he expected to gain the crown of martyrdom. Sickness, however, compelled him to return to Spain; but, overtaken by a violent storm, he was cast on the shores of Sicily.

The air of Messina restored him to health. At the general chapter of his order, held at Portici, he was overlooked and received no assignment. He begged the Superior of Bologna to receive him. He was accepted in order that he might say Mass for the friars of that community and work in the kitchen there.

After a year of that humble employment he accompanied the Provincial to Forlì, where some Dominican and Franciscan students were to be ordained. The Bishop requested the Provincial to preach, but he declined in favor of a Dominican. The Dominicans were asked to furnish the preacher, but they also refused, wishing to have a Franciscan have the honorable task. So the obscure Friar Anthony was told to go into the pulpit, regardless of his age of preparation, and say what the Holy Spirit should tell him for the edification of the assembly. He obeyed, and he preached so luminously, so unctuously, so stirringly, that his words were like a torrent of holy eloquence.

His great gifts were at last discovered. He was set to teach and to preach. He traversed the North of Italy and the South of France, and almost invariably preached to the open air, as the churches could not contain the immense throngs that crowded to hear him. More than thirty thousand people often gathered to listen to his preaching. He performed many wonders. Miracles and the gift of tongues attended him. His path was like a way of light and grace among the people to whom he preached.

He himself received many favors from God. Once, a friend in whose house the saint was a guest, saw his room filled with light and heard him conversing with some One. He cautiously opened the door, and there he saw our Divine Lord, in the form of a beautiful Child, in the arms of St. Anthony, caressing him. He is therefore usually represented with the Divine Infant on his arm.

St. Anthony spent his last days in Padua. A few moments before his death, he intoned for the last time his favorite hymn, "O Gloria Domina." He died Friday, June 13, 1231, at the age of thirty-six, having lived ten years in the Order of St. Francis. About a year after his death Pope Gregory IX. declared him a saint.

He is called "the eldest son of St. Francis," because he is the first saint of the order.

It was not until nearly four hundred years after the death of St. Anthony that the peculiar Novena of Nine Successive Tuesdays was recommended by himself. The occasion was as follows: In the year 1617, at Bologna, a lady whose marriage had been to her an occasion of distress, in consequence of

a peculiar affliction, being full of confidence in St. Anthony, visited the church of his order, and prostrating herself before his altar, prayed fervently for his intercession in her behalf. She was made assured, by an unwonted sense of interior consolation, that her prayer had been heard. Accordingly, during the following night, in a dream, she beheld the saint encircled with rays, and heard him say to her:

"O woman, for nine Tuesdays, one after another, make visits to the church of my order; on each of those days approach the holy sacraments of penance and the Altar; then pray before my picture; and what you pray for you shall obtain."

The pious lady performed the novena according to these directions, and immediately obtained the cure she sought. The saint wrought another miracle in her behalf after a second novena of Tuesdays.

News of these favors spread rapidly, and soon that novena became popular throughout Christendom.

The saint is as tender-hearted now as he was when he was alive and as powerful to obtain favors from God as he was when first that novena was made.

Holy St. Anthony of Padua, pray for us!

The Hidden Mites.

A striking lesson from a trivial incident is drawn as follows by the Ave Maria:

A laborer who was drilling rock in the sub-basement of the American Museum of Natural History in New York, the other day was startled by an explosion for which there was no apparent cause. Upon examination it was found that a blasting charge had been latent in the rock for sixteen years—ever since the excavation of the cellar in which the drilling was being done. The incident is paralleled in the moral world almost every day. The reputable citizen who suddenly becomes a criminal, the respectable woman who suddenly falls from virtue, the professed Christian who suddenly lapses into unbelief—what are they all but victims of dynamic agents that have been latent in their characters for years—blasting charges of false principles imbibed from bad books or evil companions, almost if not quite forgotten when the inevitable explosion at last occurs?

A PURITAN SABBATH.

N. Y. Freeman's Journal.

The return of the baseball season agitates the nerves of some Protestant ministers, and recalls to mind the judgment of yourself Puritan fanaticism that enacted the Blue Laws of New England.

As those laws are illustrative of how common sense runs to seed under unfavorable conditions, we will treat our readers to a few of them. Those old Puritans were earnest, serious men, and for that reason and in spite of their fanaticism, narrow-minded policy and proscriptive exclusiveness, we respect them more than we do their descendants, with their indifference and agnosticism. They loved liberty—the liberty for every man to do as they wanted him to do in matters of religion and a good many other things.

Here is one of the laws of Plymouth colony:

"Whoever shall frequently neglect the worship of God on the Lord's day, that is approved by this government, shall forfeit for every such default convicted of, ten shillings, especially where it appears to arise from negligence, idleness or profligacy of spirit."

Default in this matter was less expensive in the New Haven colony than in that of Plymouth, as will be seen from the following law:

"Every person in this jurisdiction, according to the Mind of God, shall duly resort and attend worship upon the Lord's day at least, and upon public fasting and thanksgiving days, and if any person, without just cause, absent or withdraw from the same, he shall, for every such sinful miscarriage, forfeit five shillings."

Those legislators were not only pious themselves, but would see to it that every one else should be as pious as they were—or forfeit five shillings.

A more serious punishment is threatened in the following from the Plymouth code:

"The Court * * * do, therefore, order that whosoever shall profane the Lord's day, by doing unnecessary service work, by unnecessary travelling, or by sports and recreations, he or they that so transgress shall forfeit for every such default 40 shillings, or be publicly whipped; but if it clearly appear that sin was proudly, presumptuously and with a high hand committed, against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, shall be put to death, or grievously punished at the discretion of the Court."

The following are in a lighter vein:

"21. No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting."

"22. No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day."

"23. No woman shall kiss her child on the Sabbath or fasting day."

"24. The Sabbath shall begin at sunset on Saturday."

"38. If any man shall kiss his wife or wife her husband on the Lord's day, the party in fault shall be punished at the discretion of the Court of Magistrates."

"1610. It is enacted by the Court that any person or persons that shall be found smoking tobacco on the Lord's day, going to or coming from meetings within two miles of the meeting-house shall pay twelve pence for every such default to the colony's use."

Such were the laws of the old Puritan days. It is a law of moral as well as physical dynamics that extremes tend, in the rebound to opposite extremes, and to-day is seen the opposite extreme of the Puritan Sabbath observance.

Looking over the Blue Laws we find

some on other subjects as curious as those on the keeping of the Sabbath. Here, for instance:

"36. No one shall read Common Prayer, keep Christmas, or Saint's days, make mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet and Jewsharp."

"1075. Ordered by the Court that whosoever shall shoot off any gun on any unnecessary occasion, or at any game whatsoever, except at an Indian or a wolf, shall forfeit five shillings for every such shot."

"41. Every male shall have his hair cut round according to a cap."

"34. A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction."

The following law, in view of the divorce craze of to-day, is worth consideration:

"42. Married persons must live together or be imprisoned."

And here are two worth looking at in view of certain propensities:

"20. A drunkard shall have a master appointed by the Selectmen, who are to deprive him from the liberty of buying or selling."

"30. Whoever publishes a lie to the prejudice of his neighbor, shall sit in the stocks, or be whipped fifteen stripes."

This last would greatly impede the political campaign that is approaching.

THE DECHRISTIANIZING OF FRANCE.

NOT PROCEEDING WITH THE SMOOTHNESS AND ABSENCE OF OBSTACLES THAT SOME WOULD FAIN BELIEVE.

The dechristianizing of France is not proceeding with that gratifying smoothness and absence of opposition that some papers would have us believe, writes a correspondent of the London Catholic Times. Those good people who take their ideas of French politics from the English press (which from long experience has acquired a masterly knack of suppressing all foreign news that is opposed to the acceptance of its own views and of giving prominence only to such information as it thinks good for its readers) would be very much surprised if they could study the course of present events in the French papers, whether clerical or the reverse. For instance, the papers which appear to side almost unanimously with the cause of M. Combes and his atheistic and Masonic "bloc" have been anxious to assure the British public that the removal of the crucifixes and other religious emblems from the French law courts has been practically unopposed, or, at all events, was effected without arousing popular indignation. They forgot to mention that the infamous operation was cunningly and silently carried out at a time when the courts were not sitting, and with closed doors or at night when most people were in bed and asleep.

There have, however, been indignant protestations from all parts of the country and many incidents, none of which have found their way into the columns of the partisan British press, which, when it is a case of atheism versus the Catholic Church, is always ready to cry, "Not this Man, but Barabbas." It is gratifying to read the following incident recorded in the Temps: "The Municipal Council of Nantes, with the exception of two Socialist voters, has unanimously voted the following resolution: 'The Municipal Council records its regret at the suppression of the crucifixes on the tribunals of Justice of the Peace, belonging to the city. They have therefore ordered that the various religious emblems, being the property of the commune, shall be confided to the care of the curés of the different parishes approximate to those of those courts from which they have been removed.'"

Following on this discussion M. Saradin, Mayor of Nantes, wrote to the Justices of the Peace and to the parish clergy, acquainting them with the resolution of the Municipal Council and inviting them to take part in carrying it out. In consequence of this, Messieurs Girardeau, De Bussel, Libandiere, Jamin, Tiro, De Fremont and Du Bonays de Conesbourg, Municipal Councillors, went in solemn procession to the different pretoriums accompanied by a crowd of over two hundred persons, and causing the crucifixes to be placed on cushions of crimson velvet fringed with gold, they carried them with the utmost reverence and ceremony to the Churches of St. Nicholas, St. Clement, Notre Dame de Bon Port, St. Semilien and the Cathedral, where the clergy received them from their hands.

SIMILAR DEMONSTRATIONS. Similar demonstrations have taken place in other parts of the country, and energetic protestations have been made. The letter of protestation of M. Rousseau, formerly president of the Order of French Advocates, has been already signed by four hundred and one members of the French bar, while on the other hand a counter protestation, got up by the Communist advocates has only obtained seventeen signatures at the most strenuous efforts on the part of the promoters. They have therefore decided to drop it and now "parent d'autre choses."

I read to-day, by the way, in Le Bien Public that in addition to the number of Breton clergy robbed of their salaries for the crime of teaching the catechism and preaching in the only language their people understand, by a decree of April 20 the Abbe Bacle, vicar of St. Etienne, La Vendee, has been deprived of his stipend (guaranteed, of course, by the Concordat) for having in the exercise of his sacerdotal duties refused absolution to a penitent.

La Croix remarks: "Nothing was wanting to the tyranny of the 'bloc' but for it to render it obligatory on confessors to give absolution to their penitents. And Le Bien Public adds that, setting all else aside, it is a curious sight to see the 'defroque' Combes playing the part of the Grand Penitentiary of France, judging affairs of conscience as at a final Court of Appeal and dictating to confessors to whom they shall give or refuse sacramental absolution."

MINISTER AND WIFE CONVERTS.

The Rev. A. Beaumont, of Deposit, is the latest recruit to the ranks of the great army of Episcopal clergymen, who, within the past few years have surrendered their pulpits, made profession of faith and joined the pilgrimage "Back to Rome," says the Catholic Sun of Syracuse, N. Y.

Mr. Beaumont and his wife were received into the Church last week by the Rev. William Pouch, pastor of St. Joseph's church, Deposit.

The Sun has received the following interesting letter concerning this notable conversion from the Rev. J. V. Quinn, pastor of Ave Maria Church, Illinois:

"The secular press of our country has little or nothing to say about conversions to our faith. One has just occurred at our doors which was attended by most extraordinary results.

The Rev. A. Beaumont, the devoted and esteemed pastor of the Episcopal Church at Deposit, N. Y., read his resignation from his pulpit two weeks ago, to take effect at once. The members of his flock were wholly unprepared for such an announcement from one who was held in such popular esteem. No reasons were given, much less suspected, for the sudden step.

On the Sunday following this announcement Mr. Beaumont and his wife entered the humble edifice of St. Joseph's church at that village and, proceeding up the aisle, presented themselves before the pastor, the Rev. William Pouch, for baptism. The parishioners present were astounded at the sight and at what followed, not, as having heard anything affecting the Protestant orthodoxy of the gentleman or his wife. Father Pouch, who had instructed both in the faith for some time before, baptised them, and, needless to add, the good people of St. Joseph's church were moved to tears at the wondrous spectacle which they witnessed, the baptism and communion of both.

The local press had naught to say of Mr. Beaumont's conversion to the faith, not a line to instruct the public why the gentleman had left the Episcopal faith. Father Pouch in his modesty has not given a word to the press; but as one of the children of St. Joseph's parish of long ago I cannot forbear giving some details to the Catholic press, which is always pressing onward in the interests of holy faith. How edifying are such recitals as these to the brethren of the faith!

Indeed, I fancy that the reading of such details, so rare nowadays at our own doors, would prove most interesting to our people.

Our Saviour's Way.

The effect of our Saviour's words in His conversation with the Samaritan woman was her conversion and that of many others: a poor wayward creature of humble condition and criminal life. Never made light of your apostolate. A little mouse of a woman has friends, husband, family—an apostolate. Convert her and she converts others. Convert her anyway, and an immortal soul is saved.

Notice that while Jesus conversed with the Samaritan woman at the well His disciples went into the town and bought food, and doubtless ate food. Our Saviour would rather talk religion to a heretic than eat. Would you?

He was very kind to the poor creature. By kindness even lewd persons are converted. By harshness even devout souls are hardly made to obey. Our Saviour's gentleness and tact with the Samaritan woman is a lesson in making converts.—The Missionary.

Trace children of Mary avoid the occasions of sins of impurity.

HEALTH FOR GIRLS.

DR. WILLIAMS' PINK PILLS MAKE STRONG HEALTHY ROSE-CHEEKED LASSES.

"I was attacked with appendicitis," says Miss Fabiola Grammont, daughter of Mr. Charles Grammont, a prosperous farmer of Champlain, Que., "and while the doctor who attended me cured me of this trouble, it left behind after effects from which it seemed almost impossible to recover. I grew weak and very pale; my appetite was poor; I suffered at times from severe headaches; and the least exertion left me completely worn out. I tried several remedies, but instead of getting better I was gradually growing worse. Any work about the house left me weak and dispirited, and I felt almost like giving up. At this time a friend who had used Dr. Williams' Pink Pills with much benefit, strongly urged me to give them a trial. I got a box, and as I did not feel any better when I had used them, I would have given them up but for the fact that my friend urged that one box was not a fair trial. I then decided to continue the use of the pills, and by the time I had taken three boxes I found my condition was improving. I used eight boxes in all, and by the time I had taken them all my old-time health had returned. My appetite had improved, I had gained in weight and the glow of health had returned to my face. I cannot too strongly recommend Dr. Williams' Pink Pills to all pale and weak girls."

Good blood is an absolute necessity, and the only way to have a constant supply of rich, red health-giving blood is to take Dr. Williams' Pink Pills. Every dose helps to make new blood, and to drive from the system such troubles as anaemia, languor, neuralgia, dyspepsia, rheumatism, etc. You can get these pills from any medicine dealer, or by mail at 50 cents a box, or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

"What is the man saying?" We asked our guide.

"He is shouting: 'Yellah! Yellah!'"

"What does that mean?"

"Come along! Come along!"

We now found that we were about to be shut out, and this messenger had come to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time, no more. We entered, and the gate closed behind us.

The lesson we learned was, Make haste! A lesson which I never forgot. So being shut out of the earthly Jerusalem. What if it were to be not almost but altogether, shut out of the heavenly Jerusalem! No time to lose! Too much lost already!

A few days after, a similar incident occurred, which furnished another lesson. We had been wandering all the afternoon on the Mount of Olives not heeding the time. But at last we saw the sun going down. We hastened to

the nearest gate, on the east side of the city. It was closed. There was no alternative. We hastened round the walls to the other gate, which we knew would be kept open a little longer. When we reached it we found ourselves excluded. The gate was shut. We were told, however, that possibly the gate-keeper might relent, and let us in. Alas! the keys had gone to the governor. What were we to do? It was suggested by another Father who was travelling with me that a piece of silver might soften the guard's heart, and bring the keys back again. So we thrust a suitable coin in at the keyhole, and waited. In a few minutes the gate opened, and we passed in. The bribe had prevailed.

But our admission was against law. The lesson for us was Be on time. The gate stands open. The entrance is free. The way is plain. Lose not a moment. Upon one lost moment eternity hinges, and it is no trifle to lose eternity. Make haste!—Laudamus, in Denver Catholic.

IMITATION OF CHRIST.

OF NOT DRAWING TO OURSELVES EXTERIOR THINGS.

In many things it behooves thee, son, to be ignorant, and to esteem thyself as one dead upon earth and as one to whom the whole world is crucified.

Many things also must thou pass by with a deaf ear, and think rather of those things which appertain to thy peace.

It is more profitable to turn away thine eyes from such things as displease thee and to leave to every one his own way of thinking, than to give way to contentious discourses.

If thou standest well with God and lookest at His judgment, thou wilt more easily bear to be overcome.

Disciple, O Lord, to what are we come? Behold, a temporal loss is greatly bewailed; for a small gain men labor and toil; but spiritual detriment is soon forgotten, and hardly ever returns to mind.

That, which is of little or no profit, takes up our thoughts; and that, which is above all things necessary, is negligently passed over; for the whole man sinketh down into outward things, and unless he quickly recovereth himself he will willingly continueth immersed in them.

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