

THE CATHOLIC CHRONICLE

UNITED STATES THE CONVERSION OF REV. MR. MACPHERSON.

Rev. Samuel Macpherson, an Episcopal clergyman, and until recently pastor of St. John's Church at Auburn, N.Y., publicly renounced Protestantism according to the Catholic ritual at the Jesuit Novitiate, St. Andrew-on-the-Hudson, Father W. F. Clark, S. J., performed the ceremony in the chapel of Our Lady of the Wayside, Mr. Atkins, of New York, and Mrs. Wheaton, of Poughkeepsie, acted as sponsors for the new convert to the Catholic faith.

The chapel was filled with prominent clergymen, the seminarians and a number of the young minister's friends and followers.

Mr. Macpherson is a native of Scotland. He was ordained a deacon of the Episcopal Church six years ago by Bishop Huntington, and after devoting a short period to missionary work in Copenhagen he was advanced to the ministry by Bishop Nicholson, of Milwaukee, and became an instructor at Nashotah.

He was afterward connected with St. John's Church, Roxbury, Mass., and for a short time was curate at the Church of St. Mary the Virgin in New York City. During the last two years he has been rector of St. John's Church, where his work was very successful. It was expected that he would become pastor of the Church of the Advent in Boston.

The new convert says he was led to take his present step by a conviction of the lack of teaching authority in the Anglican Church, because recent utterances of prominent leaders in the Episcopal Church on each side of the ocean show that almost any doctrine or opinion may be freely held and taught by its clergy. He says he cannot hold any longer that the Anglican Church is a part of the Church of Christ.

He is forty years old and unmarried. It is possible that he will offer himself to Archbishop Farley for the priesthood.

ST. PATRICK'S SOCIETY, MONTREAL.

At the annual meeting of St. Patrick's Society, Montreal, the officers elected at last year's annual meeting were continued in office. They are the following:

- President—Mr. Justice Doherty.
First Vice-President—Dr. F. E. Devlin.
Second Vice-President—F. L. Curran, B.C.L.
Treasurer—F. J. Greene.
Corresponding Secretary—J. Kahala.

Recording Secretary—T. P. Tansey.
Marshal—P. Lloyd.
Assistant Marshal—W. Davis.

The following committee of management was elected: W. P. Kearney, M. Delabanty, J. Rogers, B. Campbell, C. Conolly, J. O'Connor, J. M. Guerin, J. O'Brien, F. Langan, M. Fitzpatrick, B. Wall, T. G. Donovan, F. C. Shanahan, P. Reynolds, B. Connaughton, L. Darcy and W. J. Crewe.

The following were chosen as the society's physicians for the year: Dr. Guerin, Dr. E. J. C. Kennedy, Dr. F. E. Devlin, Dr. W. Prendergast, Dr. Hackett, Dr. O'Connor and Dr. Scanlan.

Hon. Dr. Guerin moved a vote of condolence with the family of the late Mrs. James Sadlier. He referred to the high position which she had earned in the literature of the Irish race, and the many services she had rendered to the poor Irish immigrants who came to America. Her influence, he believed, would live for many years to come, and her memory would be kept green in the hearts of the Irish people. The resolution was carried and Mr. James Doherty, president of the society, was appointed to draw up the resolutions to be sent to the deceased lady's family.

HE WHO KNOWS A BOOK. With staff in hand and dusty shoon I walked from morning till high noon Then rested for a little while Upon the green grass by a brook, And with a morsel and a book Forgot me many a mile.

And then upon my way I strode With bending back beneath the load, Until the night beset my way With cheerful thought on song and tale, And so I fare by hill and vale, Contented, day by day.

For he who knows a book to read May travel lightly without need, And find sweet comfort on the road. He shall forget the rugged way, Nor sigh for kindly company, Nor faint beneath his load. —Selected.

There are so many cough medicines in the market that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickel's Anti-Consumptive syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is, as pleasant as syrup.

THE JESUIT IN FACT AND FICTION

In a recent lecture Father Bernard Vaughan, S. J., dealt with the "Jesuit in Fact and Fiction." Father Vaughan said it was once his privilege to have been asked to give an address to a number of Nonconformist ministers, and as the choice of subject was left to him, he had elected for his thesis, "Why I am a Jesuit." What had led him to make that choice was the difficulty which had always presented itself to them of reconciling the Jesuit in fact with the Jesuit in fiction. Accordingly he had thought it well in the interests of truth to give to his friends the antidote to what a Jesuit was not, by putting before them what a Jesuit was, because he had been through what Americans called "The Jesuit Gospel Mill," and though the process was supposed to crush out all notes of individuality in the wretch who was so foolishly wicked as to submit himself to its grinding wheels, he had flattered himself, that he for one, at any rate, had managed to get through with every bit as much of his own individual character left as he cared to call his own. He had not lost, but gained by

THE JESUIT TRAINING, and he was proud to be able publicly to say that if he had anything worth owning it had in great measure come to him from that splendidly hated Society of which he was an unworthy member. He had met and knew many Jesuits of many nationalities, but he had never yet come across the type set forth in works of fiction, nor did he think that human nature being what it was, that type could anywhere exist in fact. While there were easier and far pleasanter ways of qualifying for a place in lowest hell he did not believe any created being would or could bring himself to submit to the severe strain of a Jesuit training just to become the villain who was put forth as the diabolical hero in so many modern works of romance. "Nothing but the hope of graduating for Heaven had induced him to train in this Jesuit discipline. So much did he abhor the Jesuit of romance that during the past year he had brought actions for libel against two newspapers for venturing to fasten upon him, a Jesuit in fact, some of the bad names given to the Jesuit in fiction. In one case the journal offered a full and adequate apology, in the other

A JURY OF HIS COUNTRYMEN forced the libellers to pay \$300 damages and \$300 more costs. When he read of the gross charge brought against him, he could not help borrowing the words of a London "bus driver who, on Coronation Day, being slugged by a coster, called out to his lars: "And what do you think of that for an illuminated address?" And now he would address himself to the work before him. Father Vaughan then described how St. Ignatius founded the Society of Jesus.

IGNATIUS WAS AN UP-TO-DATE MAN. He saw the world as it actually was. The Church, so it seemed to him, needed the services of a new religious Order set on new lines, adapted to meet the new wants which were being evolved out of the new movements, the new discoveries, and the new learning that were reorganizing, not to say revolutionizing, modern Europe. Accordingly Ignatius conceived the idea of founding what is known to us as the Society of Jesus.

What was the government of that Society? The supreme authority in it alone elected its General and made its laws. The General, who was elected for life, had five assistants of different nationalities, his advisers but not his colleagues. He governed by his own authority, but he was bound to rule according to the Constitutions of the Company, the Decrees of General Congregation, and the traditions of the Society. Next to the Father General came the Provincials of the different Provinces, of which at the present time there were three and twenty. To the members of each Province the Provincial was the most important superior, for all in his Province, with the exception of the Rectors of the Colleges, were appointed to their several offices by him. As the General had his assistants, so the Provincials, the Rectors and the Superiors of the various Houses had their Consultors, with whom they discussed the different interests of their individual departments. To each Province was attached some foreign mission to which any member was liable to be sent, but it was not usual to send the members of one to that of another Province. Father Vaughan said one had to become a member of what some of their admirers called that "crack regiment" to realize what a fine expression it was of the organization of the Catholic Church. No doubt Voltaire had spoken too eulogistically when he said of Frederick II. To ask, Sire, the Pope to destroy this brave army is like asking Your Majesty to disband your regiment of Guards." Voltaire had also made other observations of the less flattering character about the "Mimima Societas," as its founder called it.

LIFE OF A JESUIT. All Jesuits were volunteers; there

was no such thing as conscription. Before enlisting each candidate was examined by four priests, whose business it was to satisfy themselves that he was fitted physically, mentally, and morally for the service to which in the course of his training he would have to be put. If passed by the examiners the candidate became a novice, which implied that for two whole years he was trained in an ascetical school, in which his virtue, and most of all his spirit of obedience, were put to many a rude, rough test by his Superior, called the Novice Master, a Jesuit Father who, moreover, undertook to fashion him into a Jesuit according to the mind of Ignatius. At the end of his two years' training the novice, if all went well with him, was admitted to take the simple vows of poverty, chastity and obedience. After taking his vows, and till he became a priest in the Society, the Jesuit was called a scholastic. During his scholastic study he passed through two years' study of literature and mathematics, then followed three more devoted to philosophy and physical science, after which he was put to teach boys for perhaps six years in one of the Jesuit Colleges; then he spent in theology three years, then was ordained priest, remaining after that one year more in the study of dogma. What became of the Jesuit after all these long years of work and worry? Why, he was put into what was called the tertianship, which meant that he went back to a third year's novitiate, where

IN A SPIRITUAL MILE he had ground out of him whatever of pride and vanity he might have contracted by his successes in government, or in literature, sacred and profane. During that year he studied the Constitution of the Society, made a second month's retreat on the lines of the spiritual exercises, and was told, both in season and out of season, of all his past faults and failings, some of which astonished him not a little, but he was consoled by being reminded that "We do not know ourselves as well as others know us." After the tertianship the Jesuit took his last vows, or the solemn vows, so called because they were more difficult of dispensation than the simple vows of religion. He became a Spiritual Coadjutor, or else a Professed Father. The Society felt she could now put no more into him, so she reserved for the rest of his life to take all she could out of him—and depend upon it she knew how to do it.

JESUITS IN PLAIN CLOTHES. Here, it might be well, said the lecturer, to remark, for the benefit of those not in "the know," that there were no "Jesuits in plain clothes," no "crypto Jesuits," no "Jesuits in disguise." No, neither were there "female Jesuits" or "lay Jesuits" or Congregations of men or women affiliated to them, or Third Order of the Jesuits. With the exception of the Lay-Brothers, who were Jesuits living in Jesuit houses, in Jesuit garb, and doing Jesuit domestic work, there were absolutely no Jesuits who were not actually priests or in training to become Jesuit priests. There was no mistaking them; they had their own rule, their own houses, their own dress, and some people went even so far as to say their own "sly and oily ways," though he, the lecturer, had not as yet met the "sleek and silky" type except in works of travesty and fiction. Truth to tell they were a body of plain, blunt men, who tried to do their duty; but they were neither much better nor much worse than others. There were plenty of other priests, secular and religious, from whom Jesuits might learn many a salutary lesson.

SUPPRESSION OF THE SOCIETY. Father Vaughan went on to tell of the works done by Jesuits as foreign missionaries, as teachers of youth, as philosophers, as theologians, and scientists till the Society was suppressed in 1773 by Pope Clement XIV. Why was the Society, numbering 22,589 members, suppressed? Time did not permit him to enter into a detailed account of matters which led up to its suppression. The Brief suppressing it gave a long enumeration of complaints that had at various times and places been made against it. But while these charges were rehearsed historically, they were not in the Brief pronounced as proved in fact. The Brief was a disciplinary and administrative measure; it had nothing to do with doctrine; it was not an infallible utterance, so that all that a Catholic need to say about the Brief was that where it was promulgated there the Society was truly and canonically suppressed—ceased to exist. With the Brief before him the Protestant historian Schoell wrote this: "The Brief condemns neither the teachings, nor the morals, nor the discipline of the Jesuits. The complaints of the Courts (of France, Spain, Portugal and Naples) against the Order are the only motives alleged for its suppression, and the Pope justifies his action by precedents of Orders suppressed in deference to public opinion." Another bitter Protestant, J. L. Speller, wrote: "The Bull itself is wholly useless as an historical document. It contains no word in support of the charges, which for a short time previously had been made against the Jesuits, nothing of the real motives of the suppression, and but a hint at some plausible motives—but, the sum-total come to this: The Order was constituted for the good of the Church. So long as this object was served the Order was

maintained. But now that it seems no longer to answer this end the Pope abolishes it, and has the right to do so—as is proved by many examples." L. H. Fischer, another Protestant historian, wrote: "The weakest argument of all (against the Society) is that sought for its suppression by the Pope—this only exhibits once more the familiar phenomenon that the best of friends are sacrificed to secure peace."

THE JESUIT OUTLOOK. Father Vaughan said that for all he knew the Society might be suppressed again. It had died in 1773, it had revived to live its early life once more in 1814; but how long that life was to continue depended upon the Holy See. If a Pope were to arise in the near future to give the death-blow to the Society it would submit to it without much ado. No individual religious Order was necessary to the welfare of Christ's Church, and he could quite conceive a set of circumstances springing out of the future which might induce the then reigning Pontiff to repeat the act of Clement XIV. One thing was certain, and that was the Society never had been, and never would be, reformed. It was its one proud boast that if it failed in anything it was in its individual members, not in its organization, or in its corporate life. The lecturer concluded by the refutation of some of the severer charges that had at different times been brought against the teaching of the Society, which he said was nothing more nor less than the teaching of the Catholic and Roman Church. He referred to three recent works of fiction which had commanded quite a large circulation by their misrepresentations, "gross as a mountain," of Jesuits. He was sometimes asked why Jesuits were so splendidly hated. That question answered in the Socratic manner by asking the further question: Why, if the descriptions given of Jesuits in fiction were true, were they not universally hated by all good men? Perhaps, after all, the Jesuits in fact did not be kind to the Jesuit in fiction.

ONE IRISHMAN'S SUCCESS. The most interesting member of the Land Commission to be appointed under the new Purchase Act is Mr. Michael Finucane, Companion of the Star of India, whom Mr. Redmond admitted he had not heard of before. Mr. Finucane is the third son of the late Mr. James Finucane, of Cloughmadrinia, Boher, Cahircastle, Co. Limerick, and was born in 1850. At a very early age the late Mr. Robert V. Hunt, agent to the Dillon Estate, on which his (Mr. Finucane's) father was a tenant, saw promise in the youth, and arranged to send him to the Albert Model Farm, Glasnevin, for training. After winning a free thought he had abilities beyond mere farmed his parents, and accordingly persuaded his parents to send him to Weir's Classical Academy, in Limerick. From there he went to the Queen's College, Cork, gaining the Classical and Mathematical Scholarships on entrance. That his career was a brilliant one is evidenced by his passing the Indian Civil Service Competitive Examination in 1870 (taking 23rd place), and after the final examination in Oriental languages two years later he was appointed to the Northwest Provinces. There he acted as local magistrate for a few years, but his knowledge of matters agricultural led to his selection as Secretary of an Inquiry Commission so far back as 1882. Since then he has been connected with the land question in India in one way or another, and it is a curious fact that his father used to say that the newspapers containing the reports of the Land Bill of 1881 had not been sent in vain. Mr. Finucane is a Secretary to the Government of Bengal Revenue and General Statistics Department. He was decorated for famine services in 1897, and he has published a work entitled "The Bengal Tenancy Act." Mr. Finucane married in 1889 a daughter of Lieutenant-Colonel Mathew, of the Indian Medical Staff. Mr. Finucane, senior, who was a cousin of the late lamented Mr. John Finucane, M. P. for East Limerick, was a most strenuous supporter of land purchase, and it may be assumed that the new Estate Commissioner's knowledge of local purchase will aid him in the discharge of duties so important to Ireland at large. Mr. Finucane is a cousin of Mr. John O'Mara (Boher), Mr. Laurence Broughton (Eyon), and has several relatives within a small radius of the City of Limerick. They are all purchasers under the Ashbourne Act.

IN EARLY SPRING. Windflower, 'mid brown leaves and gray, Lift your blossoms gaily; Do you know what Spring will say As she sees you daily? "Pink and white, and purple bright, Bear your colors bravely; From dead leaves, now bring to light Flowers which promise fairly."

Easter comes, and Christ Our Lord, From the grave is risen. Let us rise, we have His word We shall be forgiven.

Joy without and joy within Comes to all who take it; Happiness we all may win, Life is as we make it.

A GREAT FACT ABOUT THE BIBLE

(From The Ave Maria.)

Those who are familiar with the writings of the Fathers and of famous exegeses know how hard it is for modern scholars to say anything new regarding Biblical studies; but novelty in the presentation of old facts is always possible to a man of power. We have been greatly interested in the series of elementary Scriptural studies which Monsignor John Vaughan has been contributing to The London Catholic Times. Here, for instance, are some reflections on the fact that nowhere in the world is there extant an original manuscript of the Bible:

"Though the Old Testament writings were written three thousand years and more ago, we have no existing manuscript of the Hebrew Old Testament earlier than the ninth or tenth century after Christ. Over a thousand years separate our earliest Hebrew manuscript from the date at which the latest of the books contained in them was originally written," says F. G. Kenyon. Probably the oldest manuscript now in existence of any part of the Hebrew Bible is one that was recently acquired by the British Museum, containing the Pentateuch written in book form; and even that is imperfect at the end. It is not dated (a fact of itself indicative of its antiquity), but is said by experts to be not later than the ninth century after Christ.

"From this it follows that even those who can read Hebrew fluently cannot travel back to the fountain-head nor drink at the very source of inspiration. This is to say, they cannot consult the original, but must needs be satisfied to study and examine such copies as have come down to us and are still accessible. And even the earliest copies that we have are generally not first-hand copies—i.e., not copies made directly from the original. They are in most cases only copies of other and earlier copies.

"Consider, then, to what fresh difficulties this would expose us—and not merely to difficulties, but to spiritual dangers—had we not the living and infallible voice of the Church to safeguard us, and to declare what is and what is not of faith. With the Church to guide us, we may contemplate all those sources of error with the utmost composure. Without her infallible assistance we should be in as bad a plight as the Protestant churches. For, observe, though the original writers were preserved from all error by the direct assistance of the Holy Ghost, this divine assistance does not extend to the individual monks or friars, or other scribes, however holy, who sat down, pen in hand, to reproduce the original text. There were thousands and thousands of copyists busily employed in the monasteries and scriptoriums throughout the world. Through want of observation or through carelessness or weariness, or on account of difficulty or partially effaced writing, how easy it was to mistake a letter or to omit a word or a particle! Yet such an omission is capable of altogether changing the sense of an entire passage.

The contemptuous attitude of the average non-Catholic for tradition as compared with the Written Word could hardly get a severer jolt than it does in these vigorous sentences. The best that can be said for the Bible, on whose uninterrupted pages the Protestant solely bases his faith, is that it is a translation of a translation of a traditional copy. Small wonder that even doctors—not to mention deacons—disagree about its meaning.

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"I suffered from Kidney Disease for three or four year," says Mr. Hamel. "For two years I would take two or three days off work a week. I was continually sick and forced to walk like an old man. I lost all my energy and became discouraged. "After trying a lot of medicines that only gave relief for a while I was fortunate enough to try Dodd's Kidney Pills. After using three boxes I was completely cured." Mr. Hamel is enthusiastic in his praises of Dodd's Kidney Pills and there is not the slightest doubt of the correctness of his statement as dozens of people can testify to his illness and cure.

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STORIES OF THE BIG WIND

A contributor to The Weekly Freeman, Dublin, tells the story of the famous "Big Wind" of 1839, which was recalled to the memory of many by a storm that struck Ireland in February last. He says:

The great storm of 1839 was felt all over Ireland, and was severe in the North of Ireland; but it was only the centre of Ireland that felt the full force of the gale. It was comparatively light in the extreme north and extreme south of the island, and is not remembered so vividly, and does not form such an epoch as it does in those parts lying between Tyrone on the north, and Wexford on the south. One of my brothers was in Youghal on the night of the "Big Wind" and he often told me that the storm was not anything extraordinary there, and caused very little alarm. In the part of the country where I was brought up the "Big Wind" formed, and, among the elderly people, still forms, an epoch from which a great many things were and are counted.

"How old were you at the time of the 'Big Wind'?" "Do you remember the 'Big Wind'?" are questions which one often hears even at present in the central parts of Ireland. Just as the Greeks used to reckon from the Olympic games, and the Romans from the foundation of their city, the peasantry in my young days reckoned events from the "Big Wind." It used to be a terrible foe to unmarried young people of both sexes who wanted to make out that they were younger than they really were, for some proof would be generally found to show that they were alive at the time of the "Big Wind," or how old they were then; so that very often the epoch of the storm settled their ages, as the storm itself had settled the ages of many a stately tree on that terrible night.

It may appear strange that there seem to have been more trees destroyed in the Phoenix Park, Dublin, by the gale of February 26 of this year than were destroyed in it by the great storm of 1839. This can be accounted for by the fact that they were almost all very old trees that were levelled in the Phoenix Park by the late gale and that they were sixty-four years younger in 1839, and, consequently, able to stand a greater blow. There was a wood of some of the finest ash, oak, and beech trees in Ireland in the demesne of Mr. Temple, near Athlone, and there was not a tree left standing in it the morning after the storm of 1839. Of all trees, the elm is the one that is most easily levelled by wind, for its roots do not spread out like those of most other trees.

The appearance of the country the day after the '39 storm was as awful as it was extraordinary. Almost every hedgerow was a mass of hay and straw that had been blown into it by the force of the wind, for, alas! there is not an acre of grain grown in Ireland now for the ten that were in it then. I recollect going out the day after the storm to look at a field belonging to a man named Dillon, whose land adjoined ours. The field had over forty immense cocks of hay in it the day before the storm; its owner lived six or seven miles east of the field and never used to draw his hay home until Christmas, and unfortunately for himself he did not take home his hay as soon as he should, for on the morning after the storm there was not a single "thrane" left of it. The very rotted hay at the butts of the cocks was swept clean away. Some of the wags of the place said: "Dillon's hay never went home to him so quick afore, but there was a power of it stopped on the way by the bushes." The most of the unfortunate man's hay was blown into hedges in our land, which lay to the east of Dillon's; and the remains of his forty tons of hay might be seen embedded in our hedges twenty years after the "Big Wind." The extraordinary appearance of the hedgerows, or "quicks," as they are generally called in the central parts of Ireland, gave rise to a great many funny remarks among a people who are famed for their wit, even in their distress, and one of the most famous wits of the locality in which I was born was a horse doctor called Tom Moran. He came to our house shortly after the "Big Wind" to prescribe for a sick horse. "Well," said he, "it's an ill win' that blows nobody good, for the devil a much trouble the birds 'll have buildin' their nests this year; all they'll have to do is to go into a bush, scratch a hole in the hay, an' lay their eggs in it."

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