

PREROGATIVES AND RESPONSIBILITIES OF MORAL FREEDOM.

SUBJECT DESERVING SERIOUS ATTENTION ELUCIDATED BY HIS EMINENCE CARDINAL GIBBONS.

In a recent sermon Cardinal Gibbons preached on "The Prerogatives and Responsibilities of Moral Freedom." He said:

"Jesus commanded the blind man to be brought to Him, and He asked him, saying: 'What wilt thou that I do for thee?'"

"None is so blind as he that will not see. All are spiritually blind that are not enlightened by Him 'Who is the light of the world, who is the true light enlightening every man that cometh into the world.'"

"Is not the stone blind who is entirely engrossed by the desire for earthly riches and shuts his eyes to the pearl of great price?"

"Is not the blind who is wallowing in the mire of sin, who is leading a life of sensuality which leads to melancholy and despair?"

"Is not the blind who is bending all his energies to the acquisition of honor and fame, and when he acquires it fails to satisfy the cravings of his heart?"

"Is not the blind who looks up to Heaven and contemplates the works of creation, but discerns not the existence of a Creator?"

"Is not the blind who sees the hands moving in the clockwork of time, but fails to recognize the invisible hand which keeps these works in motion?"

"Is not the blind who counts the days of his years as they flow by, but does not consider the ocean of eternity that lies before him?"

"Now Christ says to each of you what He said to the blind man: 'What is thy will? What wilt thou that I do for thee?'"

"Let your answer be to-day like that of the blind man: 'Lord, it is my will that I may see and follow Thee.'"

"This is eternal life that we may know Thee, the only true God, and Jesus Christ, Whom Thou has sent."

"How sublime is the faculty of free will! It is a gift which distinguishes you from the brute creation, for man is the only creature on earth that enjoys moral freedom. It is a prerogative which you possess in common with the angels and which makes you like to God Himself. God and the angels and man are the only beings that have free will."

"What a tremendous responsibility is attached to this perilous gift! If rightly employed, it becomes an instrument of unending bliss. If abused, it becomes an engine of endless destruction. If kept within the bounds of the moral law, it is a heavenly stream, enriching the kingdom of the soul with fruits of grace and benediction. If it leaps its legitimate barriers, it covers the soul with gloom and desolation."

"It is the exercise of the will that distinguishes the saint from the sinner, the martyr from the apostate, the hero from the coward, the benevolent ruler from the capricious tyrant. The names of Nero and Diocletian, of Ahab and Jezabel and of Judas and Herod are execrated by mankind because they abused their free will in gratifying their passions and inflicting sorrow and misery on their fellow-beings."

"And it is so with us. If we are destined to be of the number of the elect, we shall owe our salvation under God to the right use of our freedom. If we are to incur the vengeance of Heaven, it shall be due to the abuse of our liberty; Thy destruction is thine own, Israel."

"In a word, our liberty is a weapon with which like Saul, we will inflict a deadly wound upon ourselves, or it is a sword with which, like Michael the Archangel, we can conquer the infernal enemy and win our way to Heaven."

"How are we to exercise our moral freedom? We should employ it:

"1. In resisting temptations and our vicious inclinations. We should be 'as free,' says St. Peter, 'and not as making liberty a cloak for malice, but as the servants of God.' Whom to serve is to reign. And St. Paul says that we are the servants of him whom we obey, whether it be God or satan. 'Whosoever,' says our Lord, 'cometh into sin, he is the slave of sin.' What a degradation to fall from the sublime estate of free-born children of God to become the slaves of satan! What a humiliation to cease to be heirs of our Heavenly Father's Home and to become, like the Prodigal Son, the hirelings of a heartless taskmaster! 'Man when he is in honor did not understand. He is compared to senseless beasts and is become like unto them.'"

"Our Saviour told the Jews that the knowledge and practice of His precepts would secure for them true freedom. The Jews were indignant that their freedom should be called in question: 'We are the seed of Abraham,' they exclaimed, 'and have never been slaves to any man. But our Lord replied that though children of Abraham, they were in sin. 'Amen, I say to you; whosoever committeth sin is the slave of sin.'"

"Do not Americans sometimes talk in this way? We are free-born citizens and yield to no despotic power. But what will it profit us to enjoy the blessings of civil liberty if we do not enjoy the glorious liberty of children of God by which we are rescued from ignorance and can trample on sin? What will it avail us to be recognized in the public walks of life as free and independent citizens if in the circle of our own family and in the sanctuary of our own hearts we are lashed as slaves to intemperance, pride and vain glory, slaves of public opinion, the most capricious of tyrants?"

"Who possessed the greater liberty, Herod on his throne or John in his prison? Herod could move according to his good pleasure from place to place; he enjoyed civil freedom. His will was law to others; he had the power of life and death over his subjects. And yet his soul was bound in the claims of an unlawful attachment. John's body was confined to a dungeon, but his soul roamed in unrestrained freedom through

the kingdom of God that was within him.

"2. We should exercise our moral freedom not only in repressing temptations, but also in pursuing virtue, and particularly by an entire conformity to the will of God. We should study and prove what is the good and acceptable and the perfect will of God."

"The perfection of sanctity consists in the love of God, for 'love,' says the Apostle, 'is the fulfilling of the law.' And the perfection of the love of God consists in absolute conformity to His holy will. Union of heart, of sentiment and of will—this is the closest bond that can subsist between the Creator and the creature."

"Jesus Christ is the highest ideal of Christian perfection. He is 'the way and the truth and the life.' He came to teach us by word and by example. Now, if there is any one virtue our Saviour inculcates more forcibly than another it is this: 'That our heart and will should be in harmony with God's will. 'I came down from Heaven,' He says, 'not to do My own will, but the will of Him that sent Me. My food is to do the will of Him that sent me that I may finish His work.' He became subject to Mary and Joseph, the creatures of His own hands, because He regarded them as the representatives of His Father. In His agony in the Garden of Gethsemane, He thus prayed to His Father: 'My Father, if it be possible, let this chalice pass from me; nevertheless, not as I will, but as Thou.' Every fiber of His sensitive heart recoiled with horror from the appalling and humiliating sufferings which awaited Him. But though His feelings revolted His will remained steadfast, and again, after praying to be relieved, He added, 'Not My will but Thine be done.'"

"What our Lord practices He preaches to us. He tells us that, though we professed and wrought miracles in His name, though we converted nations, He will know us not if our heart and affections are estranged from God. 'Not everyone,' He declares, 'that saith to me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of My Father who is in heaven.' He tells us that the harmony of our will with the will of God is the key that will unlock the golden gate of the heavenly Jerusalem and admit us to the fellowship of the children of God: 'Whosoever shall do the will of My Father who is in heaven, he is my brother and sister and mother.' And in that beautiful prayer which He dictated to His disciples and with which we are so familiar He bids them to ask that they may accomplish the will of God on earth as the blessed do in heaven: 'Thy will be done on earth as it is in Heaven.'"

"And in exhorting us to make the will of God the supreme rule of our actions our Lord is echoing the voice of His eternal Father: 'My Son, says Almighty God, 'give me thy heart.' He does not say give me thy riches, thy lands and thy possessions, for these belong to him already; 'The earth is the Lord's and the fullness thereof, the world and all that dwell therein. He does not say, My Son, give the service of thy body, for that also belongs to Him. 'Thy Hands,' says the prophet, 'have made and fashioned me.' And, besides, we readily bestow the service of our brain and hands on one who has already gained our affections. But He says: 'Give Me thy heart and the affections of thy will, for this is all that you can call your own.' This is the only free, unencumbered property you can offer Him."

"If you lay on the altar of God a gift of gold or silver or precious vestments, you make to Him an agreeable offering. But if you lay on the altar a heart subdued and attuned to the will of God you make the most acceptable offering that a creature can offer to his Creator: 'A sacrifice to God is an afflicted spirit. A humble and contrite heart, O God, Thou wilt not despise.' And should you withdraw from the altar or from the hand of the poor a gift once made you would be conscious of doing a great wrong. But is it not a sacrifice to withdraw from the Lord a heart or will you had once consecrated to Him?"

"But perhaps you will say: 'How am I to know the will of God that I may comply with His good pleasure?' It is true, indeed, that God does not make a special revelation to any of us as He did to the prophets of old. Nevertheless, He gives to each of us a clear and positive manifestation of His will."

"1. God reveals His will to us in the Holy Scriptures. In the parable of Dives and Lazarus, Dives entreats Abraham to send someone from the dead to his five brothers on earth. 'Let him admonish my brothers,' says Dives, 'to avoid my sinful life, so that they may escape the torments I suffer here.' Abraham replied to Dives: 'They have Moses and the prophets. If they will not hear them, neither will they believe if one speaks to them from the dead.' You will then discover the will of God in the Holy Scriptures, and particularly in the Gospel of His Son, of Whom He says: 'This is My beloved Son, hear ye Him.'"

"2. God reveals His will to you by the voice of His Church and her ministers, of whom our Lord says: 'He who heareth you, heareth Me.' Take, then, to heart the words that are spoken to you in the Temple of God."

"3. God reveals to you every hour of the day His will by the voice of conscience speaking without noise of wood within your heart. Scrupulously follow the admonition of this secret monitor."

"4. You should discern the hand of God in the daily occurrences of life. You should regard all the events happening to you, such as poverty and wealth, sickness and health, life and death, and even the afflictions and persecutions arising from the malice of men; you should regard all these, I say, not as accidents and real evils, but as visitations controlled and directed by an overruling Providence. They are links in the chain of your immortal destiny; they are so many gems in the diadem of your glory. This is the teaching of the Apostle, who says that 'to them that love God all things work together unto good.' I consider the recognition of this truth the highest Christian philosophy and the practice of it the only substantial basis of genuine peace. You

will never enjoy solid tranquility until you accept with composure and tranquillity all the visitations which come from His loving hand."

"Our Saviour insinuates the same comforting doctrine. When he is arrested in the garden before His crucifixion, Peter draws a sword in His defense. Our Lord thus rebukes him: 'Put thy sword into its scabbard. The chalice which My Father hath given Me shall I not drink it?' He does not say the chalice which Judas and Caiaphas and Herod and the Jews have given me. No, He regards them all as the unconscious instruments of God in the work of man's redemption. God used these vile instruments for the sacrifice and glorification of His Son, just as a father uses a scourge to chastise his child and then throws it into the fire. 'Do you not know,' says Pilate to Christ, 'that I have the power of life and death over you?' 'You would have no power over me,' replies our Lord, 'if it were not given thee from above.'"

"Blessed is the man who in every occurrence of life preserves in his heart an unalterable adhesion to God's will, through honor and dishonor, through evil report and good report, in sickness and in health, prosperity and adversity. Blessed is he who hears the paternal voice of God in the thunder of tribulations that resounds over his head. Happy is he who has this short but comprehensive prayer often in his heart and on his lips: 'Thy will, O Lord, be done.' Thrice happy are they who can say with the confidence of the Apostle: 'Who shall separate us from the love of Christ, and a local attachment to His will. Shall tribulation or distress or danger or persecution or the sword? I am sure that neither death nor life nor angels nor principalities nor powers nor things present nor things to come shall be able to separate us from the charity of God.'"

"Whoever of you are animated by these sentiments are free indeed. Then, in all your movements you will be guided by the Spirit of God. And where the Spirit of God is there is liberty. Then, indeed, you may be truly called the children of God. 'For whosoever are led by the Spirit of God, they are the sons of God.' Then you will experience a foretaste of that happy condition and unalterable peace promised in the life to come when you shall be delivered from the bondage of corruption into the glorious liberty of children of God.'—Church Progress.

"A TEMPERANCE CRUSADE NEEDED."

To the CATHOLIC RECORD:

It was with a great deal of delight that I read the article under the above caption in your issue of July 11th. A thoughtful reading of it should arouse in every Catholic heart throughout the Dominion a feeling that a national temperance crusade is needed, that really there is a crying need for an awakening on the part of those who have at heart the welfare of the community."

"The evil of intemperance is a national evil, an evil that attacks every class of society, and every home, from the cottage of the humblest laborer to the palace of the millionaire, and the influence of those engaged in the liquor traffic is most powerful, and aims at controlling every form of legislation in the country, federal, local and municipal. The traffic is getting organized from the Atlantic to the Pacific; it is wealthy and perniciously active in gathering strength for evil. For these reasons a national movement is necessary to combat the evil influence, and the time is at hand when the Catholics of Canada should become organized from Louisbourg to Vancouver, and in one solid phalanx, under the banner of the Cross, march to fight the one great evil that threatens the destruction of home and country."

There are Catholic temperance societies in many dioceses, doing excellent work in their respective communities, but there is no bond of union between them, and hence, a lack of national influence. The Catholics of Canada have a most admirable lesson to learn in this respect from their co-religionists in the republic to the south of us. From the time the great Father Mathew, of sacred memory, aroused the people of the United States on the temperance question, and moved them to look upon the drinking habit as a curse, until 1872, temperance organizations among the Catholics of that country were much as it still continues to be in Canada, without national unity, and consequently its spasmodic efforts were of little avail to stem the ever increasing spread of intemperance. That year, however, witnessed an event that shook the rum-selling influence of that country to its very foundations, and that event was the formation of the Catholic Total Abstinence Union of America. A glance at the history of that organization for the past thirty six years cannot fail to convince anyone of the great good it has accomplished, and that its influence for doing good arises from its national character, because its principles of action are not confined to any one section, but spreads all over the country, and its resources are not dependent upon man or one society, but upon the whole Catholic temperance population of the United States, organized in every diocese and in every parish for the same noble purpose, the application of every available means against the drink evil."

The diocese of Antigonish, Nova Scotia, has an organization, which has been during the thirty years of its existence, doing splendid work for the cause of Catholic total abstinence. It is the society given to the Catholics of England by the great Cardinal Manning, the League of the Cross. The League was first organized in this diocese, probably in Canada, in the year 1878 in the town of Glace Bay, then a small mining village, and now the "biggest town in Canada." Then organization followed in several of the surrounding parishes until 1900, when it was thought that better and more effective work could be accomplished by establishing some form of unity between the several branches, and the Grand Council

of the League of the Cross for the County of Cape Breton was organized. Four years later it was found expedient to extend the usefulness of the Grand Council as a central authority, and its jurisdiction was made co-extensive with the diocese of Antigonish. Today thirty two branches are organized under that Grand Council, holding the same form of charter and working under the same constitution and by-laws. A paper, the Total Abstinence, is issued every month as the official organ of the League, a general Convention is held every year, and the Catholic temperance people of the whole diocese are working unitedly for total abstinence as the only safe remedy for intemperance."

"Now, why can not this organization be given a national character and influence? Instead of it being the League of the Cross of the diocese of Antigonish, let it be the League of the Cross of Canada. A total abstinence movement must necessarily work under a more appropriate emblem than the Cross, the representation of the highest sacrifice ever offered, and if the Catholics of Canada were to unite under the League of the Cross to promote the cause of temperance, a condition of things would be brought about that would mean a great deal for the future of our country and people."

If the project is feasible, I know of no better agency to bring it about than the CATHOLIC RECORD, which controls a very large circulation in every diocese in Canada. If your excellent journal can bring about the organization of a national Catholic temperance movement, it will place the people under a deep debt of gratitude."

Yours for temperance,
A TOTAL ABSTAINER,
Cape Breton, July 13th, 1908.

THE STORY OF A MASTERPIECE.

Mouldering away on the wall of the old Monastery in Milan, Italy, hangs the famous "Last Supper" of Leonardo da Vinci. Like every masterpiece, the painting required many years of patient labor, and as a result of that labor, it is perfect in its study of love. In addition to those qualities it has an incident in its history that contributes not a little towards making it the greater teacher that it is."

It is said that the artist in painting the faces of the Apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity, majestic in its sweetness. After several years of careful search the painter happened to meet one Pietro Bardinelli, a choir boy of exquisite voice, belonging to the Cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus. All was done most carefully and recently, but the picture was as yet incomplete, for the face of Jesus was absent. Again the painter with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said, "You have painted me before."

Horried and dumb with amazement, the painter learned that the man was Pietro Bardinelli."

During those intervening years Pietro had been at Rome studying music, had met with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.—The Casket.

A WORD ABOUT CONVERTS.

The Ave Maria quotes a striking passage from the "Memoires" of Mr. C. Paul Kegan, the well-known English convert, which throws considerable light on the state of mind of those received into the Church in maturity:

"Those who are not Catholics are apt to think and say that converts join the Roman communion in a certain exaltation of spirit, but that when it cools they regret it has been done, and would return but for very shame. It has been said of marriage that every one finds the ceremony is over that he or she married another, and not the bride or groom who seemed to have been won; and Clough takes the story of Jacob as a parable representing this fact. We wed Rachel, as we think, and in the morning, behold, it is Leah! So the Church bears one aspect when seen from a distance, an extra another when we have given ourselves into her keeping. But the Church is no Leah, rather a fairer Rachel than we dared to dream; her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of penance, the fervor of my First Communion were as nothing to what I feel now. Day by day the mystery of the altar seems greater, the unseen world nearer, God more a Father, our Lady more tender, the great company of saints more friendly (if I dare to use the word) my guardian angel more close to my side. All human relationships become holier, all human friends dearer, because they are explained and sanctified by the relationships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessings He has given me outweighs them all. May He forgive me that I so long resisted Him, and lead those I love into the fair land wherein He has brought me to dwell. It will be, said, and said with truth, that I am very confident. My experience is like that of the blind man in the Gospel, who also was cured. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but this he could say with unflinching certainty, 'One thing I know, that whereas I was blind now I see.'"

THE INFLUENCE OF THE PRIEST.

Canon Richardson preaching recently in Manchester (England) made some very interesting remarks on the power and influence of the priesthood. Catholics, he said, realized that the priest had a certain amount of power over them which they could not understand. Such has always been the case in the Church from the earliest time. Everywhere and at all times, in every country, the priest had been a power which the world could neither understand nor comprehend. It had been so even though the priest was one whose life was not exactly a model of holiness, and had not depended in many ways upon his worldly possessions. The influence was there whether the priest was the son of a nobleman or of an ordinary working man. Canon Richardson further observed that upon countries that had rejected the power of the priests had come a curse. France was a case in point. The one thing the Revolutionists made up their minds to do was to muzzle the priests, and they tried by every means in their power to lessen that supernatural influence which God had put into the priest's hands. Consequently, France, as far as its large cities were concerned, was filled with terrible immorality and internal dissent."

England had thrown over the priesthood and taken to itself a hierarchy of its own, had taken to itself parsons instead of priests, with the result that at the present moment a great part of the country was swamped by infidelity and immorality. They might examine any country they would, and in the same way they would find that wherever men had attempted to take away from the priest that influence which God had meant him to have over the souls of men and over the direction of their conduct and over those things which concerned the betterment of their supernatural life, those countries had invariably been cursed by God."

France and England are examples on the one side. There are examples, of course, on the other, and among them we have no doubt Canon Richardson would give a prominent place to Ireland. Where else in the world is the priest so respected and revered and therefore so powerful and influential with the people?—N. Y. Freeman's Journal.

CATHOLIC MISSION DESTROYED.

TWO PRIESTS DROWNED.

Word has been received from the large Catholic Mission house at Chipewyan, on Lake Athabasca, was totally destroyed by fire, on July 13th, together with all the supplies for the year, which had just been received a short time before the fire. Some twenty or more train dogs belonging to the mission were also burned, together with all their large stock of fishing nets and other necessities. The priest's house had a narrow escape as it caught fire, but by hard work the men of the place succeeded in getting the fire out before much damage was done. It is also learned by the same messenger that two priests were drowned at Smith's Landing, about five hundred and fifty miles down the Athabasca river from here, while out in a small boat in the bay. The bodies had not been recovered when the messenger left. The two priests were the Fathers in charge of the mission and a young priest who went down there this summer."

PROTESTANTS REBUKE JR. O. U. A. M. BIGOTS.

TENDER THEIR CHAPEL IN SECACUS TO FATHER MCGINLEY FOR MASS SUNDAY MORNINGS.

The only Protestant congregation in Secacus, N. J., has through its pastor, Rev. H. W. Noble, offered Father Roger McGinley the use of its chapel for the celebration of Mass on Sunday mornings. This is by way of rebuke to the intolerance of the Junior Order of American Mechanics, who are attempting to oust Father McGinley and his congregation from the public school building, which they now use."

The members of the Board of Education of Secacus are all Protestants, and by an unanimous resolution they have granted to Catholics the use of the public school on Sunday mornings for three months. The Junior O. U. A. M. have tried, in their usual stealthy manner, to compel the Board of Education to rescind that resolution, their last threat being to have taken away the \$13,000 annual State appropriation, if the Catholic priest is allowed to continue to say Mass in the school. The newspaper publicity given their exhibition of bigotry has been particularly distasteful, for Secacus being such an out-of-the-way place they never expected their dark lantern doings would reach daylight. At the regular meeting of the Board of Education in July representatives of the secret society will be invited to come out in the open and declare themselves before the board."

Father McGinley has received many suggestions. One who signs "F. M. S.," a Protestant in the Cause of Christian-

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If your dealer has not the 25c. trial size, let us know. Give us your name and address and we will send you a booklet—free—containing valuable recipes and stories of what "Fruit-a-tives" have done. Fruit-a-tives Limited, Ottawa, Ont.

ity," recommends that he hire a gospel tent and camp chairs. Another suggests that he celebrate Mass under the trees as the early missionaries did. This week he purchased a site for his future church. Mr. Francis Ward, a Catholic convert of Secacus, in commenting on that decision of the Supreme Court of Illinois in the case of the school of Winchester, Ill., where they declare that a Protestant serving in a public school is legal during school hours, said: "What is sauce for the Winchester goose should be sauce for the Secacus gander."—Philadelphia Catholic Standard and Times.

If I have not a cross I will make no progress toward heaven. A cross—that is to say, all that disturbs us—is the sting which stimulates us, and without which we would remain stationary, receiving all the dust of the road, and perhaps sinking by degrees into evil. A cross is the spring which pushes us forward in spite of our apathy and our resistance.—Golden Sands.

You have already passed through many dangers, and it was by the grace of God you did so; the same grace will be near you in all succeeding occasions, and will deliver you from on difficulty after another, even though an angel from heaven should be required to guide your wavering steps."

Since at every season of life, early or late, in youth or in old age, I can expect my salvation from the pure goodness and mercy of God alone, it is much better to cast myself from this moment into the arms of His clemency than to wait till another time. Let the Lord do with me according to His will."

When we happen to fall, let us ease down our heart before God, to say to Him in a spirit of humility, "Mercy, Lord! for I am weak." Let us arise in peace, unite again the thread of our affections, and continue our work."

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