RID of the Dirt from

MANY USES AND FULL DIRECTIONS ON LARGE SIFTER - GEN 10 \$

a most dangerous journey. After

traveling for months through the quagmire of scepticism, I began at

the appealing voice of the saint of Lisieux to withdraw from its un-

healthy atmosphere. I gradually lost confidence in its reckless con-

clusions: its doctrines became more and more distasteful to me, especial-

ly after reading the complete French life of the Little Flower. It was

while working my way back to some-thing like solid ground that a new

edition of l'Histoire d'une Ame, had

I at once procured a copy, and as I afterwards learned, this turned out

to be on the very day a novena to Sœur Therese had been finished by

some friends on my behalf. I read the book, and found myself as deep

y fascinated as when I first perus

t. Never since my boyhood, when I

experience "the powers of the world come," as I did when going through

that wonderful autobiography. On

thus occupied, the veil of the Unseen

and I experienced an indescribable sense as of some one very close to

me. No language can express the

consciousness of the moment; it was

so vivid, so delightful, and withal so unexpected and mysterious; but I

could as little doubt that this was the angelic Saint of Lisieux as I

could doubt the fact of my existence

o me so amiable, so beautiful. Then

would thrust away from me every

hought of her, accusing myself of superstition and idolatry. It was in

vain; she would return, absolutely refusing to quit me, and saying; Choose my little way, for it is sure! "Well, Little Flower," I replied, "I

will try to follow your counsel, if

you help me; for never, since the day I knew you, has my soul ceased

to sigh after your way, so beautiful

and so divine."

This brief sketch but very imper-

fectly expresses the impression which your angel produced on my heart. It is sufficient however, I

hope to explain why it was that from this time the Communion of

Saints, as a grand and inspiring reality, became with me a settled con

riction. From this date, I began to

ask her intercession in my behalf

though at first, being a Protestant

minister, I had to battle with my

prejudices. One day at my morning

levotions when about to invoke her

she said to me abruptly: "Why do you ask me to pray for you while you ignore the Blessed Virgin?"

The words surprised me, as I was

not at the moment thinking about the Blessed Virgin; but I saw the in-

consistency at once, and invoked her

oul was flooded with a love for the

Mother of God as unexpected as it

was extraordinary. My prejudices vanished, and I no longer doubted it

was right to treat Our Lady as a child caresses his mother.

Not yet, however, did I contemplate entering the Catholic Church.

At this date—I think some time in February of the present year—such

a step was far from my intention, for

many reasons, and among them this:

that I was yet crassly ignorant of the teaching of the Catholic Church.

Moreover, there was every prospect that but for "The Little Flower of Jesus" I should remain in this ill in-formed state of mind; for though I

sometimes dipped into Catholic books, it was not with the object of

discovering the exact nature of its teaching, but only to find matter for

arguments against it. The influence

of Sour Therese, however, awakened

in me a genuine interest in the whole question of Catholicism, set-

ting me to the study of it with an open mind and with no little serious-

ness. The result was that at last

the light of conviction dawned, and

I was constrained in the teeth of

life long prejudices and many dis-likes to bow to an authority which I

felt to be Divine.

It would be beside the purpose to

recount the arguments through which this conviction came. It must

eceived into the Church an April 20.

undoubtedly owe the joy of the faith. But for her I should still be an un-

happy Protestant wandering in the night. But for her I should never

have lent an ear to Catholic truth,

and never have considered it deserv-

ing of the trouble of inquiry. It was she who won my heart to its study,

ently prove my gratitude?

I almost worshipped her; she seeme

healthy

been issued.

Sacraments, and witnessed my ministrations of the same. When I left her, after a long visit, her heart was full of joy, which manisfested itself on her beautiful countenance.

As for myself, I was full of wonder and thanksgiving. When I left the room I asked the Sisters how this strange conversion occurred, and one

them replied as follows:
'Father, I will tell you all about it. Surely it is God's mercy, and our Lady. It did not happen all at once. Last May there was a call by phone to our Convent saying that at No.—, on a certain street, there was a sick lady who wished one of the Sisters to come and see her and render her some service, as just then she could At first I went there three or four times After that, 1 went only when she sent for me. She seemed to like me, and said she looked anxiously for my coming. Nearly always we conversed on religious subjects, especially on Holy Communion, and our dear Blessed Mother. I staught her the "Hail Mary," and gave her a medal. One afternoon she was very much depressed. Her minister had brought "Communion" to her that morning. She had told him how devout her feelings were after receiving. To which he answered: "You must not think that this is Transubstantiation or what Romanists call the Real Presence; it means only a remem-brance of the Body and Blood of Christ." She was startled, and told him sne always received fasting, because she believed she received Christ's true Body and Blood. Then ne said if she believed that, she was very near being a Roman Catholic, and she would be a traitor to her Church! I tried to console her by saying that her minister told the truth: that what he brought her was not Christ's Body and Blood; that the Holy Catholic Church alone has the Real Presence of our Lord, and that our priests alone can give real Holy Communion to the faithful, and bring it to the sick, etc. For a moment, I felt that my em-

phatic words shook all the religious principles in my poor listener. She burst into tears, and said: 'Sister, burst into tears, and said: 'Sister, you must tell me more; and I want her to hear what you believe about the Virgin Mary.' I did not say much more, but we sent her Cathoile liter-ature! The Faith of our Fathers; Truth, and The Missionary from the Apostolic Mission House, Washington, D. C. She also read Rev. Richard Alexander's Note Book of a Missionary. The Missionary particularly penetrated her with the deepest reverence for Rev. Father Doyle and his missionary priest-writers. human pride and prejudice would not yield to grace. She refused to open her heart to a Catholic theologian for fear he might convince

her of the "terrible truth!"

"After she read those precious articles in Truth written by Rev. Wm. McGarvey in September and October, 1908, viz: What is the real difference between Catholics and Protestants? she became very uneasy, and consulted her minister. His Shortly afterwards he was called to another pulpit, and he never visited her again.

When her friends found our literature in her hands they said with horror that she was on treacherous ground. They begged her to throw away these books, as deadly poison not to allow the serpent to tempt her from the religion of her youth, or she would lose God's grace and her im-

Recounting this to me, she said that she was so full of donbt and anxiety that she could no longer pray, he little praver — Hail Mary full of grace. It is always sweet to her. She wanted to know more about the Blessed Mother, rest is mere suspicion and error. know more about the Blessed Mother, yet was afraid to give herself up to until her health improved. We reconvent, for we had become deeply

" After Christmas she asked me to help her to prepare for a journey South to a private Protestant Ho pital to which her husband had been advised to take her, and place her underthe care of a specialist. She went and that evening, I complained to our dear Blessed Mother: 'Are you going to allow this soul to be lost?' I said to our Lady. 'Dear Mother Mary, we are praying our hearts sore for that soul, and you are allowing her to go to a Protestant hospital to Now, you must take care of And our Lady surely did."

"After some weeks the patient was brought home. The special treatment was a failure. She sent for me at once, but I did not go until to-day the 17th of March. I knelt at the side of the bed clasping her cold hands in mine, for I saw she was near the end—and she whispered story to me: 'Dear Sister, you are right; you have been right all along. I believe in all the doctrines of your Church; I have long since known them, but my pride kept me back until our sweet Blessed Mother came to my assistance!"

"I started; for devotion to Our Lady was one of the points that made her stumble. She went on:

' 'I don't know whether it was awake on my bed. I was alone, and perfectly conscious. The March sun was coming through my window, when all of a sudden a beautiful lady was standing close to my bed, leantemptation of a folial stagestion.

Her eyes were like brilliant stars.

It is impossible to describe her. She was more than beautiful—graceful, the Church may be seen in her own temptation of a folial stagestion of a folial stag

majestic. Something that could not be imagined in this world. She said in a sweet, low voice, 'I am the Blessed Virgin Mary'; then: am the Mother of God! My Son all things.' She paused—and I cried 'Mother! Mother! I want to belong

'Mother! Mother! I want to belong to you'—but she was gone! She did not come in by the door, nor did she go out that way. I did not see her come or go.'"

"The patient then pleaded for me to send for the priest as soon as possible. She wanted to be baptized a Catholic and receive the Saoraments. Our Lady had extinguished her pride, and God's grace overflowed her soul. This is the way, Father, it all came around."

Thus ended the Sister's narrative. The priest's manuscript continued:

The priest's manuscript continued: Now, Rev. Father Alexander, I need not tell you this was the happiest St. Patrick's Day of my life. This favored soul lived only a few days. I was called to her bedside once more and she breathed forth her pure spirit with these words on her lips: My Jesus, mercy !"

I laid down the manuscript of this dead priest with a feeling akin to awe. They had met in the great Beyond, and no doubt were enjoying God's blessed Presence. They had seen our Blessed Lady, and were

singing her praises.

How true it is that grace and light never fail to come to the sincere and upright of heart.

WHAT KEEPS PROTEST ANTS OUT OF THE CHURCH

PRIDE OF HUMAN REASON AND IGNORANCE OF CATHOLIC BELIEF AND PRACTICE SAYS ARCHRISHOP MANNIX

The Most Rev. Dr. Mannix, Coad-jutor Archbishop of Melbourne, Australia, preaching recently from the text "and other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice, there shall be one fold and Shepherd." (John x, 16), said:

"The Church of God was to be one fold. But outside the Catholic Church there exists, not the unity of a single fold under one Shepherd but the chaos and confusion of shepherds innumerable, calling to sheep that will not follow. I speak not merely of the confusion and discord between the different sects of different nations but of that existing between the sects of the same country and between those who, because they were born into the same sect rather than from any unity of religious convic-tion, sit side by side upon the benches of church or chapel. They may be, and many of them are, earnest, zeal-ons, nious people, but they are other who are not of the Christ.' That pride which prevents people from accepting the infallible authority of the Church intead of their own private judgment is one of the chief, if not the greatest ob-stacle, to conversion from Protest-

Of course, there are other ob stacles, and very serious ones. There is among Protestants an appalling ignorance of what Catholic belief and practice is. We live in the midst of them, and for the most part they are good neighbors, as we say, and friendly. But they know very little about our religious belief. They see that we go to church more regularly indeed, than they do, and that we abstain from meat on certain occa sions, and that we are, therefore troublesome guests to provide for on They have an uneasy feeling that we give divine worship to the Blessed Virgin Mary, to the saints and even to images; that we buy pardon for sin in confession: that we can take out a license to commit sin by paying for indulgences; that we immure nuns in prisons which we call convents and keep them there against their will; that we believe that the Pope cannot commit sin, and that he can bind us to accept any teaching he pleases in religion, astronomy, politics or any other science. Is it any wonder that they do not flock into the Church? If the Catholic Church were what they think it to be, they would assuredly be bound

BORN WITH THEM, AS IT WERE "But, you will ask, why do they not seek information? Why do they not open their eyes to facts around them on every side? In many cases not in all, it is because prejudice against the Church has been born with them as it was a From their with them, as it were. From their very earliest years many of them have been taught to distrust and have been taught to distrust and hate priests and nuns and to abhor what they think to be Catholic faith and practice. Very often, apparently, that is the only religious instruction, the only spiritual capital, with which children are started in life. That is a definite creed, easy to teach and to learn. Other teaching in the sects is not so readily formulated or assimilated. When these children grow up the case against the Cathodream or a vision, or what; but one lic Church is already prejudiced, and morning about 9 o'clock, I was lying finally decided. It seldom occurs to them to examine the ground of their preconceived view, or to hear what the Church has to say for herself. Or, if such a thought does enter their minds, they at once banish it as a temptation or a foolish suggestion.

those who seek the truth may at length find the peace and joy and rest that belong to the true believer.

THE PROTESTANT MIND REBELS

AGAINST AUTHORITY "Even though the mists of prejudice and ignorance regarding the Church were dissipated, there would still remain the difficulty of submit-ting to the authority of the Church The revolt in the sixteenth century began in pride, and its strongest bulbegan in pride, and its strongest bul-wark to-day is in the unbending pride of human reason. Men will not humble themselves to hear the Church. Religion, they say is a mat-ter between each man and his Maker. They can, they say, judge for them-selves. They do not object to listen to the discourse of a preacher in a Protestant Church. He may have strong, definite views and he may try to enforce them with argument and to enforce them with argument and eloquence. But there is no binding or compelling authority; it is under-stood on both sides that each mem stood on both sides that each member of the congregation is free to accept as much or as little as he pleases. With the Catholic Church it is quite different. She does not commission her spokesmen to teach number of doctrines which men are free to reject, or from which they pick and choose as they might choose from the programme of a political party. She demands an absolute, unquestioning assent to each and every truth which she teaches to be a part of the divine revelation. This is what the Protestant mind

rebels against. THE ESSENTIAL DIFFERENCE I will allow no man, the Protest ant says, no priest, or Pope to come between me and God. The Bible is enough for me. This attitude brings out the essential difference between the Catholic and the Protestant sys tem. Is every man to go direct to the Bible and spell out his own creed or is he to go, rather, to the Church and sit at her feet, while she teaches him revealed truths, not merely from the Bible, but from the traditions that she claims to have brought down without a break from the days of Our Divine Lord and His Apostles? The Catholic Church merely contin ues now the very same method of teaching the gospel which Christ and His Apostles followed at the founda-tion of the Church and in the early years of Christianity, and her system is not merely consistent with what we read in the Bible and with what we know of the method used by Christ and the Apostles, but it has been proved by nearly two thousand years' experience to be the one and only system that could maintain intact that purity and unity of doctrine which was to be the mark of the when it had spread among the nations of the earth."- St. Paul Catholic

THE SAINT OF LISIEUX

THE CONVERSION OF A PRO. TESTANT MINISTER THROUGH THE "LITTLE FLOWER OF JESUS"

Few of the many conversions at tributed to the influence of Sœur Therese, the "Little Flower of of Rev. Mr. Grant, formerly United Free minister of Lochranza in Arran The clergy of the Established and Episcopalian Churches of Scotland have already contributed their distinguished quota to Rome; but be tween the Free Church and the Cath-olic Church the gulf is deeper, and no one had dared to cross. It was therefore no small triumph for the Little Flower that she should open the eyes of a member of the United Free ministry, says the Louisville Record. Mr. Grant is far from young, and is also a scholar, circumstances which enhance her victory His letter is addressed to Mothe Agnes of Jesus, the Prioress of the

Warrender Park Terrace, Edinburgh, April 23, 1911.

Dear Reverend Mother :- It is now some eighteen months since I first made the acquaintance of an English translation of the Autobiography of Sister Teresa of the Child Jesus I opened the book here and there and was at once arrested with the beauty and originality of the thoughts; I found there had fallen into my hands the work of a genius as well as of a theologian and poet as well as or a theologian and poet of the first order. Returning to the first page, I read the book from cover to cover. The impression proved as lasting as it was extraor-dinary. Although at this time and for months afterwards, I was dilligently exploring the fog-land of rationalism, my mind being steeped in its literature, this sweet and beautiful soul refused to quit me. She would hang lovingly about my path, trying to divert me from its fatal swamps, and when I still persisted in pursuing this perilous course, she would raise the alarm, saying:
"This is the way to the Abyss.
This way leads to death." How often during those dark and lonely and hopeless days, in which the supernatural was fast fading from my mind, would she plant herself in my path and demonstrate, while re-peatedly thoughts of her own lovely character would flash upon me, and the words ring through my soul; Can rationalism be true, and a life of such beauty and sweetness a lie?" My inmost soul recoiled with a negative. I felt that if human life had any meaning and purpose, the life of this saintly Carmelite must have its

I should esteem it a great favor, dear Rev. Mother, if you would be so good as to publish the immense grace of which I have been the re-cipient, so that the intercessory power of the Saint of Lisieux may become still more widely known power of the Saint of Lisieux may become still more widely known, end that others may by her means be led to a knowledge of the faith. Be so good also, dear Reverend Mother as to accept my most grate-ful thanks for your kind interest and prayers. Continue to intercede for me that I may be able to understand more and more the doctrines of my Dutch me that I may be able to understand more and more the doctrines of my heavenly Guide and follow in her "Sure Way" to the happy goal.

F. M. T. GRANT.

On May 21, 1912, Mr. and Mrs. Grant—likewise a convert to the faith—left Edinburgh to settle in Alencon, in the house where their

THOUGHTS ON ONE'S VOCATION

Many a boy and girl, bright, happy and good, as well as excellent young men and women, become a prey to anxiety, doubts and annoyance when confronted with the question, "What is my vocation?" Generally, this is a consequence of misplaced confidence. These promising young people, blessed with pure and people, blessed with pure and generous hearts—hearts respon-sive to every noble impulse of their nature—repose a child-like confidence in the direction of elders and frequently submit their troubles to persons unqualified to direct, not knowing the ways of God, and possibly controlled by sel-fish motives and oblivious to the sac-red rights of friendship. As a result they are placed upon a wrong road of thought and aspiration; life is rendered for them unhappy, aimless, dangerous; they are rendered "fit for nothing." a drag and a drudge for

time, and possibly lost for eternity.

For the benefit of such, the writer requests the pleasure of presenting a few thoughts, thoughts that may prove helpful and suggestive. God as a most loving Father, takes an in-terest in the welfare of His children, and has determined the part ever one is to hold in this world. part is to be recognized by certain signs or marks. When God calls a person to the religious state He in infinite goodness gives him the nec essary physical, intellectual and moral qualities required to accomthe end for which He calls. Thus if the person desires to enter teaching order, he should possess the capability of acquiring the desired instruction and training to be useful in school. In case a lack of talent exists, he may be assigned to one of the many temporal employments con-nected with the teaching orders where valuable service may be ren

dered to the community.

With the possession of profession al qualifications, a person called to the religious life must have a desire and inclination for that state; the general current of his feeling and affection should drift toward a particular institute; he must desire to lead therein a holier life; to please God, save his soul, do more good avoid the dangers of living in the world. The religious state is not to be entered to comply with the de sire of parents or in search for hon-

ors, pleasures and wealth. A wavering in one's desire or inten tion to enter a brotherhood or sister hood, as well as a want of money, is no indication that the call does come from God. Certainly, legiti-mate doubts may arise, as the care of ous conscience. By referring the case to the confessor, accompanied with a sincere prayer to the Sacred Heart, one has every reason to pre sume upon receiving consolation in troubles and a wise direction.

Some chosen souls fear to annoy the confessor with such mattersmatters unhappily, which they undervalue as to consequences for them-selves and others. They heritate to approach a devoted teacher, an affectionate parent, a zealous priest on the subject of their vocation, anticipating that they may be considered as over rating their worth their piety or goodness of heart, aiming too high in their aspirations To act in such a way would decidedly be a great mistake and a very false step, a step that might work irreparable ruin to one's future happiness and deprive the religious state of a very efficient member. Helped by the prudent and wise direction of a confessor or, some great sinners were converted, became the chosen flowers in the garden of sanctity within the monastic or conven walls. Parents and Catholic teachers are most happy, when consulted, to give the encouraging word, the honest advice, to the young so willing and generous for the interests of the Sacred Heart, the Catholic education of youth. It is of special importance in consulting the confessor to make a clear and honest state-ment of facts. It is advisable not to suffice now to say that, after a short period of instruction, I was at length make many the repository of one's motives, views and intentions re-specting the religious state under taking for my baptismal name that of my celestial guide and saviour under Christ—Francis Maria Teresa. consideration; better consult the few, well informed and well capable of Meanwhile, how can I ever sufficigiving proper direction.

Pre eminently necessary is earnest and fervent prayer in this most important affair—one should go often to confession, approach the holy table frequently with the permission of his confessor, and beg the Sacred Heart and our immaculate mother for protection and direction. As a valuable aid in the study of one's vocation, it is suggested to all desiring to enter the religious state to

write to a member representing the community of one's choice for a small book of instructions—many provided with booklets of this na-

A piously inclined person, with a cheerful disposition, happy heart, disposed to obey and having the de-sire to enter the novitiate upon trial, will certainly receive a warm and gracious welcome to any religious community—the religious state is not intended to be the anchoring ground for the world's wrecks and "hard to please," for the sour hearts nd gloomy faces.

If it be a noble calling to educate the heart and intellect of the young. to shape the future of a country by molding youth according to the principles of religion and morality, preparing the young for the responsibility of life and happiness beyon the grave, it is pre-eminently a calling most pleasing to God and one of merit and glory for heaven.—Catho-

AN EVIL HABIT

(Excoriated by Editorial Writer, "Prominent church worker." That

was a conspicuous subhead in a news article about a trusted official who went wrong. Somebody had taken a went wrong. Somebody had taken a copy of the newspaper and had drawn red lines about the item. "The church is full of hypocrites" the red lines said, in a nasty effort to spread the old slander. The church is not full of hypocrites. For every "prominant of the church is not full of hypocrites. For every "prominant of the church is not full of hypocrites. inent church worker" who wrong, there are a hundredfive hundred-crooks and criminals who hardly know what a church is, and who have been battling against Religion, be it Catholic, Protestant or Jewish, does not make malefactors. If, here and there, a church man does go wrong, it is in spite of the religious influence. Besides there is no organization on earth devoted to good works which can guarantee the character of all its members. There are wolves in sheep's clothing every

It is a sorry weakness of the human being that he "falls for" such attempts to besmirch good institu-tions and good men by holding up the good pretentions of men who go wrong. DeTocqueville, the famous Frenchman whose travels in America are still fine reading, spoke of a "depraved passion for equality in this country, which vented itself in try-ing to bring other people down to the level of those who were not their There is a good deal in that. And that is a good deal the are forever trying to ridicule a good cause, or good professions, or to bring reproach upon associations, or communities, or races of people.

It is not only the church that suffers. Frequently we see items in the newspapers that a "prominent Mason" has gone wrong; or a "prom inent E!k," or a "prominent Pythian." If a German, or an Irishman or a Jew who has been prominent, or a "prominent county official," or a "leading charity worker" does something wrong—there is a disposition to pronounce upon everybody con-nected with his good works and to endeavor to reflect some of his blame upon hiseassociates.

It has got to be second nature with some newspaper men, more's the pity. They set down his good associations as they can, out of regard for the old habit. They do it without thinking. And yet they are doing it because there has always also. The promptitude of the response astonished me. Instantly my health, weak minds and too scrupul health, weak minds and too scrupul health, weak minds and too scrupul included in the downfall of other persons who have by word or deed made some

pretension of doing good.

It is about time to call a halt or this barbarous attempt to besmirch good organizations and the good people connected with them. There is no demand for it any more. Nooody in his right mind wants to see the church or any of the lodges, or the nationalities of our people made to suffer for the misdoings of an un-

worthy person.

Are we not big enough to stand upon our merits without trying to drag somebody down? Let us lay down a general proposition: The man who is forever crying "hypocrite and trying to bring some good person or organization into disrepute is him-self pretty low in the scale of life, and is trying to make himself the equal of his betters by pulling them down to his plane.—Dayton News.

A SEASONABLE HINT

"Christian people," says the Cath-olic Columbian, "give something to God in the person of the poor. Put a quarter, or a dollar, or a dime, or a nickel into the poor box every Sun-day. Give according to your means but give regularly, every week, as a matter of duty. What you give to matter of duty. What you give to them for God's sake, you give to Him. He will take it as if given directly to Himself and He will repay you. He is a generous Master and He will not be outcome in liberality."

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