in giving to all enquirers free and fac-ile access to the archives of the Vatican palace, to which there repaired in ages gone by more than to any other centre of section, the records of the planings and doings of Christendom. But why should not governments, whether of spiritual or of temporal politics, be ver ready to enlighten the world on happenings of the past? Govern or powers whatever afraid of re doomed; for truth crushed to-morrow; so surely as the God of truth reigns. "Truth is mighty, and it will

Then, if we are earnest seekers of

truth, caution must be taken, lest our

truth, caution must be truth; caution must be warped by prejudices—opinions previously formed on grounds opinions previously formed on grounds opinions truth are irrational. "There is no one," says Sir William Hamilton, making the words of another writer his own, has not grown up under a load of be-liefs—beliefs which he owes to the accidents of country and family, to the books he has read, to the society he has frequented, to the education he has received, and, in general, to the circum stances which have occurred in the formation of his intellectual and moral habits. These beliefs may be true, or they may be false, or, what is more probable, they may be a medley of truths and errors. It is, however, their influence that he studies, and through them, as through a prism, that he views and judges the objects of knowledge. Everything is therefore seen by him in false colors, and in disorted relations. And this is the reason why philosophy, as the science of truth, requires a renunciation of prejuthat is conclusions formed without a previous examination of their nds." It is necessary, indeed, in of the situation in which is cast the child, or the adult, even—and there is no reason why we should deplore the fact—that very much of our judgments and opinions come from our surroundsuch as we find them; and it were fatal to proper intellectual life were we to preach universal and instantaneous rejection of all beliefs, which we have not subjected to previous examination. But, what on the other hand, would be equally fatal, and still more unreasonable, would be to hold fast to what we once had heard or believed, without ourselves to imagine that truth may lie in statements now coming to us as new, and without giving to such statements the attention which the manner of their presentation, or the gravity of the matters upon which they bear, seem to warrant. have had to revise in our scientific, and historic judgment! How much we are daily made aware we must revise in our opinions of men, and of institutions, when these come to be thoroughly known by us. Readiness to accept truth, whencesoever it comes, courage to set all else aside—rather than reject it—is the proper disposithe really sincere heart. And this disposition, of course, is all the more needed, and all the more commanded in the teacher—be this teacher he who instructs in the class room youthful listeners, or he who, through tongue or pen, influences the thoughts of a whole community. The words of St. Paul have a philosophical as well as a theological application: "Prove all things; hold fast that which is good." Until we have heard those who differ from us, or who bring us a message that is new, and weighed their arguments, we have no right to scorn their opinions; the mere fact that we hold other opinions, into the grounds of which we have seriously peered, should be no justification of our contempt or indif-

How much there frequently is of prejudice in the judgments of one people regarding another, of the adherents of one religious creed regarding those of another! How much harm there thence foe of truth : follows, not only in the interests of truth, but in those of social peace and of the bonds of friendly amity that should bind together all the members

of the human family! PREJUDICE IS NARROW.

Prejudice usually springs from narrownindness. Its victims are men, who from very lack of mental vision, cannot see things that are at all outside the periphery of their own little circle of thought. They are to be pitied rather than blamed; invincible ignorance gains for them our indulgence But not with equal leniency are we

allowed to treat other enemies of truth —those whom passion dominates.

There are those whose pride is wounded by truth; whose profit it is to com-bat it. An opponent must be broken own; a cause, in the success of which see a coveted prize, must be upheld. What then? The appeal is to sophistry and calumny; all that favors the antagonist is kept out of sight; all that damages him is brought into evidence; facts and arguments are dismotives are misconstrued; dire falsehoods are uttered. By dint of arguing, one so blinds himself at times that injustice is seen as justice and is championed as justice; one's chosen side must be defended, whatever the means-as it was said of old,

You remember the hero of Goldsmith's

rustic school: "In arguing, too, the paster owned his skill: For e'en though vanquished, he could argue still."

You can remember, also, many disputes among neighbors and associates, sometimes more or less jocose, some-times growing bitter into feuds—all sults of false reasoning prompted by pride and imaginary interest. These, the more innocent forms of the evil I There are other forms, which deplore. There are other forms, which drive back into long oblivion truths vital to the welfare of humanity, that lead to bloody contests, even to wars

ARCHBISHOP IREEAND ON SPANISH WAR. I am one of those, who see in the sequence of the late Spanish-America war the guiding hand of a mighty Provioutburst of forces long gathering in the bosom of the nation, sure, at one moment or another, to out in a resistless self-assertion. Nevertheless, I shall never deny that among the immediate causes of the war

ing the act of Leo XIII. twenty years ago there are to be numbered the exaggerated statements, the lies, too, and the calumnies, the ceaseless appeals to wild and reckless passion which disfigured and disgraced the utterances of certain newspaper writers and of certain othe manipulators of public opinion. I know for a fact that the instructions going from the office of tions going from the office of a newspaper to its European corspondent read this wise: "Wire all that makes for war, nothing that tends to prevent or delay it." Grave, indeed were the causes, demanding from America a solemn act; strong were the provocations given to ruffle the national temper: yet, we can never approve methods in which falsehood and passion play a large part: and we cannot but assert that it were immediately better for the country if results attained through war could have been reached by other and less direful means.

How unguarded and reckless, and how reprehensible many statement pub-lished at the present time, as from the Philippine Islands, purporting to tell of dreadful deeds of cruelty and of in-justice, for which on close examination no foundation in fact is found! I shall name in this connection one instance, which I am particularly pleased censure. A little while ago certain Catholic newspapers raised the high cry that proselytism was the order of the day in the schools of Manila, the chief officials, it was said, and the teachers in the Normal being regularly ordained ministers, who divided their time between the multiplication-table and tract reading. The matter investigated, and it was discovered that the chief officials and the teachers in the Normal were not ministers and that their own good sense, as well as the strict rules of the government, confined them strictly to secular matters. The newspapers, who had admitted into their columns such statements, have since, indeed repudiated them; but, meanwhile, much needless excitement was raised and much harm done. SCOPE AND DUTY OF THE PRESS.

If I were to choose where outside the classroom for the general welfare of humanity I should have devotion to truth prevail, I should name the newspaper. The newspaper is to-day prepaper. The newspaper is to-day prepaper. I evail, I should name the newsread by all; it is believed nearly by all. Its influence is paramount; its responsibility is tremenduous. Its pronarrate facts-to give the truth, nothing but the truth, and all the truth-to allow both parties to a controversy to be heard—never to pal-liate or distort; to omit nothing when that which is omitted may be of relevancy in the formation of public opinion; never to publish the doubtful as certain, the mere gossip as well-ascer-tained news; never, above all else, to put before readers error and falsehood Facts given, the editor is at liberty to argue from them in favor of his tenets; and even then through limpid lines there should appear radiant the fair love of truth, never the mere wish to extol party or sect. Journalism that is honest and honorable is one of the nation's most precious inheritance that which places notoriety and pelf above truth and virtue, and adopts as its tactics of war the stunning sensation rather than the calm statements of facts, is one of the nation's direst calamities. Numerous in America, is the journalism that is honest and honorable; here and there is found that which worships, above all else, notoriety and pelf. There is here a duty of iety and pelf. conscience and of patriotism for Am icans; may they be ever mindful of that

duty! There is a sphere, where if anywhere thought should be most serene and heart should be kindest; even here passion fears not to lower its wings of

harpy. It is the sphere of religion.

The "Odium theologium"—the

God in the Highest, and Peace to of Good will." And yet, in relig And yet, in religion's name how often families and communities have been divided, whole nations driven into bloody warfare! In religion's name how often such passions are awakened that the pursuit of religious

truth is made absolutely impossible

This is what happens in religious controversies. We refuse to hear the other side. We are convinced beforehand that we understand our opponents better than they understand themselves; and the dispute must be waged on our statement of the case. Then, we mistrust and misconstrue their motives; a prior they are the unjust, and we are the just: they have no truth, and we have all truth. Why, I ask, should it be Why not assume that others are as honest as we are, and obey their consciences as we think we are obeying ours? And why not always, before we decide one way or another, we decide one way or another, bid our opponents give us their statement of the case statement of the case, instead of taking as the exclusive ground of our judgment, our own statement or one received from those who are noted as partisans of our opinions? With precautions of this kind, such as simple justice should ever make imperative, we could argue with a degree of reverence for our intellect, and, before we finished, we should most likely have discovered, that at least there is some-thing to be said on either side, and that there is between us and our opponents much common ground, upon which to labor for the common good, in peace and in love, and with due respect for the consciences even of those from whose principles we may otherwise believe ourselves obliged to differ.

RELIGION AND SCIENCE. And so, too, in our adherence whether o science or to revealed religion. Why the misgivings, the irritations, the re-

A Good Quarter Dollar's Worth A Good Quarter Dollar's Worth Inc. which cures Rheumatism. Neurasigia, Sciatica. Toothache, Headache, Cramps, Sick Stomach and Indigestion. Mothers flad Nervilline is first class liminent for children's sore throat, hoarseness, cold in the chest and taken in hot water before retiring is a splendid remedy for colds. Don't be without Nerviline; it is the most economical, potent and reliable household liminent made, and costs only 25c.

proaches and counter-reproaches, which itself. Moreover, the soul attuned to disfigure so often two noble sources of knowledge, each one worshipful in its own province, neither one warring on it reaches not unto all it will, at least the other except when misunderstand- be in its affections truth-like, and formed? You are the student, the up-holder of science: admirable is your tiniest herb, in mightiest star, on earth ork, praiseworthy your earnestness. or in the firmament; it is everyw phenomena of nature, is the voice of like to seek it, know it, and love it. truth regarding the laws and workings of the universe. But be single minded in your investigations: have but one purpose, the search of truth; suily not this purpose by the wish of the heart to discover arguments against revelation:
be sure your data are complete and
thorough, before you venture upon a conclusion: drawing none not
fully warranted by your premises:
never daring to make phenomena speak for principle or to push material observations into the spiritual field of causality and finality, which reason can alone survey. You are the disciple, the defender of revealed religion: cling with whole-souled eagerness to the cardinal facts upon which it bases its right to speak, and to the teachings which it emits: it is God's extraordinary and supernatural manner of manifestation. But do not decry, or discourage science, as if you feared the conclusions of science, as if you doubted its right to penetrate into nature's secrets: do not do science the injustice of assuming that the pronouncement of every scientist is that of science itself, or that the dissertations and opinions of every theologian are the responsible declarations of revealed religion. Careful and correct thinking will prevent on one side as well as on the other misunderstandings and unjustifiable con clusions, which are nearly always the occasions of the so-called warfare between science and religion. And, then, throughout, let one's temper be un-ruffled: and let one's respect for the

Truth is impregnable; it is the reality of things; nought can alter it; nought remove it. Those who know truth partake of its security, and have no fear for it or for themselves. They confide in its beauty and justice, and scorn other methods of defence. They who lend themselves to passion, who expose themselves to the peril of irrational or unfair warfare, make confession of the weakness of their position. Truth and its friends are patient; tomorrow belongs to them. It may be to-day only as the weak dawning of the early sun through clouded skies; but it will grow in splendor, it will rise high in the heavens, brightening even the surrounding clouds, dispelling them with its light and heat. Truth is mighty,

conscience of an opponent be never

and it will prevail. And why do I talk before a conven tion of America's teachers of the perils that crowd the pathways to truth? Do I not know, beyond a doubt, my hearsincere love for truth, and the noble sacrifices they make in the pursuit of it. All this I do not know; and for all this I praise America's teachers. But I have in mind to lay deepest stress upon the importance of truth, that utmost care be taken by them to instil into the souls of their pupils their own love of truth, their own devotion to it.

Truth is not always loved and served, as it should be, in the world around us—How shall it be in the world of tomorrow? The classroom of to-day is to be the world of to-morrow. Into whatever the children of to-day are fashioned in mind and to in heart, that will the men and women of to-morrow And the children of to-day are fashioned in mind and in heart by the teachers present or represented in this assembly. Each pupil is the Parian marble, now rough hewn and unformed. Every word, every act of the teacher is foe of truth:

RELIGION AND FEACE.
Religion is but another name for peace—the peace sung of at the birth of Christ in Bethlehem: "Glory to God in the Highest, and Peace to Men of Good will."

And yet in religion's state of the chisel falling upon this animate block, to reveal in it the glory of the angel. No Michael Angelo has ever vocation so noble, so blessed, as the instructor of the youthful soul. Let each teacher do well his duty: let each publi be properly the Order of the Blessed Sagraport of the order. The amount expended by her in this enterprise is not known, but it is believed by the interprise is not known, but it is believed by the interprise is not known, but it is believed by the interprise is not known, but it is believed by the interprise is not known, but it is believed by the interprise is not known, but it is believed by the interprise is not known, but it is believed by the interprise is not known, but it is believed by the interprise is not known, but it is believed by the interprise is not known. The amount expended by the interprise is not known, but it is believed by the interprise is not known. The amount expended by the interprise is not known, but it is believed by the interprise is not known. The amount expended by the interprise is not known, but it is believed by the interprise is not known. The amount expended by the interprise is not known, but it is believed by the interprise is not known. The amount expended by the interprise is not known, but it is believed by the interprise is not known. The amount expended by the interprise is not known. The amount expended by the interprise is not known. The amount expended by the interprise is not known. The amount expended by the interprise is not known. The amount expended by the interprise is not known, but it is believed to be a very large sum, as the building in the interprise is not known. The amount expended by the inte ed; and great will be the America of to-morrow; devoted will it be to

truth. Teach, I pray you, to your pupils the love of truth; extol before them its beauty: obtain that they make conseextol before them its cration of themselves before its shrine. Tell them that their souls are noble and grand, only when no clouds of error over them, only when truth in hover over them, only when truth in its plenary objectly is so fully repro-duced in their minds that those minds are transfigured in the beauty of truth, and are, as it were, in themselves truth. And tell them that the truth which is their minds must be the adornment of their lips, when these lips part in speech, the adornment of when that pen nerves in writing; teach them that the lie spoken or written is more baleful and more inglorious than the lie ensconced in the mind; for from lips or pen it goes out to darken and pervert the minds of others.

I said that truth is divine, that truth, a a very real manner, is God. When God in human form walked upon earth He was seen of men as "full of grac and of truth;" He said of Himself: " am the way, the truth and the life; and announcing the fruits of His coing He said to His followers: shall know the truth and the truth shall make ye free." Christ was in all things, make ye free." Christ was in all things, and before all else truth: no better manifestation could there have been of the divinity within Him.

Let us in imitation of Christ, be true.

His prayer for us to the Father was:
"That they be sanctified through
truth." The intellectual grasp of the truth will not suffice, unto full sanctifi-cation: there must be, too, the grasp of truth by the heart, the active union of the heart with truth. But so potent is truth, that once thoroughly possessed by the mind is easily makes its way un-to the heart—"The truth will make ye free." It might be said that Christ's words bore more directly on such truth as reveal immediately divine life in the soul: I fear not to say, they bore on all truth; for all form of truth is akin to every other form, the spirit of one being that of the other, the essence of all being the hold liminent made, and costs only 20c. Other, the essence of all being the little of the Bible is left whole by the DR. Hymitron's Pills cure Constipation. eternal prototype in the divine entity higher critics of that institution? And

and undue conclusions are worthy to possess all truth in heaven. tiniest herb, in mightiest star, on earth For science, the uaravelling of the divine, it is Godlike, and it is God-

THE PRECIOUS BLOOD.

The Almighty God, from out the boundless The Almighty God, from out the boundless of Bis Omnipotence, with love divine. Looks down in pity on the sin dyed earth, And while He gazes foulest crimes offend The spolessesses of His divinity. But as His anger kindles at the sight. Lo; from the heavens drops a crimson mist, In its deep splendor hinding every stain. As when, at morn or eve, the rosp light Surrounds with brilliant glow each stagnant pool.

Surrounds with official to the surround of the

### NEW INDIAN SCHOOL.

Mother Mary Katharine, head of the Order of the Blessed Sacrament, who was formetly Miss Mary Katharine Drexel, Philadelphia, is building a school for the Navajo Indians in the

Arizona desert.

In a spot remote from civilization, thirty miles from a railroad, on an oasis of some five hundred acres in the midst of a saddy waste, she will erect school buildings, dormitories, chapel and all the necessary adjuncts to a training school for Indian youth, to be known school for Indian youth, to be known as the School of St. Michael's Mis sion. The institution will be completed next fall, it is expected, and twelve Sisters from the Convent of the Blessed Sacrament at Cornwells, Pa., will go to take charge of the various departments.

The school is being erected on the Reservation, near Fort Defi-Navajo ince. On this reservation are 20,000 Indians, who, while of less dissipated habits than the majority of Indians, are much more ignorant of the principles of Christianity. This is due to their They have ever held habitual reserve. aloof from the whites. A Sister said of them: "They are all pagans. They have not the faintest idea of our faith. Their definition of Christmas is "the day the white man gets drunk."

This school will accommodate fully one hundred and fifty pupils, most of whom will be children from six to ten years old. The elements of an academic course will be given, but in addition there will be cooking, housekeeping, and dressmaking for the girls, and blacksmithing, shoemaking and carpent ering for the boys. No more religious teaching will be given than in the or dinary school, the idea being to teach the children the right by example, not by precept.

The plan for this institution has long been cherished by Mother Mary Katharine. She has always taken a great interest in the Indians and their wel-fare, and has done much to alleviate their sufferings in the past. While she was still Miss Drexel she travelled through Arizona; and studied the contions under which the Navajoes lived. And now, after years of planning, she is arrying out her impulse to help them. The Sisters who go to the school will not be without friends in that desolate country. Several years ago a band of Franciscan friars went into the reservations and established the St. Micheal's Mission, from which the name of the new school is derived. These men are translating religious

dition to their regular missionary work. Mother Mary Katharine will not go to Arizona herself, except to start the school, but will leave the work to some of the elder Sisters of the order. The

pooks from English into Navajo, in ad-

society leader of Philadelphia. She is the daughter of the former partner of J. Pierpont Morgan in the banking of Drexel, Morgan & Co. She entered the sisterhood and is now devoting her fortune to charity. already established one school for Indians in Sante Fe, New Mexico, and several institutions for negroes throughout the South East.

### THE CHURCH AND THE BIBLE.

The National Baptist of New York s unduly concerned at what it terms the sudden fondness of Romanism for the Bible." The journal referred to seems to fear some dangerous plot in the recent organization of a Papal com-Several biblical studies. recent articles, from Catholic defending the Bible from the attacks of the "higher critics" actually appear to annoy the editor of that journal. He doubts if some conspiracy against pri-vate interpretation does not exist be-hind that which he evidently believes odern change of front.

If the editor of that somewhat unam-iable journal were better advised with regard to the Catholic position he would see that no change of front has taken place. The Church was the first critic of Holy Scripture. It was she who first decided that which was authentic. It was she, at Nicara, sifted the true from the false and gave the Bible to the Christian world. She has always cherished the sacred text and claimed first right to defend it. So careful, indeed, has she been of it that she has denied the right of ignorance or malice to interpret it to the destruc-tion of souls. That she is standing forward its staunchest defender to-day need not excite surprise. Protestant-ism has shown her incapacity to do so, most notoriously. The word of God must not fail through lack of a courageous champion.

As a proof that non-Catholic Christianity is itself incapable we need only point to the peril that exists in the Baptist University of Chicago. How little of the Bible is left whole by the

Northwestern University has had Pearson teaching his creed of unfait Presbyterian theological seminaries dain young men who frankly regard the Ten Commandments of human origin and Adam and Eve mere myths. Among onle be trusted to preserve the sacred Scripture? If our civilization is to remain Christian, and if the Bible is t continue worthy of reverence, the great Church which gave the Scripture to the world must defend it without fea must defend it without fear Why does not the New York journal regard the Chicago savants with suspicion? If it wishes to grow alarmed, there is its opportunity. Catholic Union and Times.

#### The "Spirit of the Age.

One of the speakers at the Presby-terian convention in this city last week accused the Catholic Church of being opposed to the spirit of the age. She has always been opposed to it. This opposition began with the early teachings of Christ. Its principles were summarized in the Sermon on the Mount Its aggressive character was stamped it by the Saviour when He sent upon it by the Saviour when he His disciples "as sheep in the midst of wolves." Its first shock was felt in the temple when He "over threw the tables of the money-changers." It obtained its omplement of Divine power on Pente cost when the disciples "were filled with the Holy Spirit." It assumed its earthly organization in the first Council held by the Apostles in Jerusalem. It marshaled the early Christians in their warfare against the idols of Pagan Rome, and inspired them with songs of exultation when over the ruins of idoltrous altars were raised the temples of the one, true God. It is the inspiration of that Divine Master Who hath said, "In the world you shall have dis-tress; but have confidence; I have over-come the world." And His Church will conquer all her enemies. Her arms are truth and justice and in vain will the world, the flesh and the devil fight against her .- American Herald.

#### Popes Leo XIII. and his Predecessors.

Leo XIII., having celebrated the wenty-fourth anniversary of his coronation recently, there have now been only fifteen in the long series of Roman Pontiffs whose reigns have surpassed or qualed his in duration. The longest reign of any Pope over thirty-one years, was that of Pius IX. (June, 1840) VII., over 24 years (1775-1799); Pius VIII. (1800-1823), and Adrian I. (772-

VIII. (1800-1825), and Admin L. (1797-195) 23 years; Alexander III., 22 years (1159-1181); five Popes with 21 years, viz., Sylvester I. = (314-335); Leo II. (440-461); Leo III. (795-816); Urban VIII. (1623-1644); and Clement XI. (1700-1721). The reign of Paschal II. lasted 19 years (1099-1118). These eleven Popes, therefore, have a longer reign than the Pontificate so far of Leo XIII. The following four en-joyed one of equal, or about equal, length, namely 18 years; Damasus I. (366-384), Innocent III. (1198-1216), John XXII. (1316-1334), and Benedict XIV. (1740-1758). We have good reason for hoping, and certainly for praying, that the reign of Leo XIII. may yet attain a much higher position in the above scale than even that which it now occupies.—American Herald.

### Good Example Makes Converts.

In the history of conversions to the Catholic Church, we are usually taken into discussions of the doctrines and doubts which, in each particular case, paved the way or excited the inquiry But more largely than we may sup pose, the good lives of humble Christians ought to—and, we believe, do make converts, and predispose people

in favor of the Church. "What made a Catholic of me," said Sir Stephen De Vere (a brother of Au-brey De Vere), "was my knowledge, my intimate knowledge, of the innocence of the morals of the young mer of the peasant class. I went among them; I was at their hurlings, at their sports; I heard them, I listened to them, I knew them. I compared them with the young men of my own class. I said, what can make the difference? It can not be education, for they have little or none. It cannot be society; they know nothing of the etiquette of society. It cannot be travel; it must be only one thing—their religion, and I will be of the religion that makes them so in-

nocent and so pure."

In the early days of immigration to this country, the good lives of Catholic girls living in American families, caused not a few conversions. In the civil war many a soldier experienced a change o heart, seeing the white-bonnetted Sisters of Charity on their rounds of mercy. In the world around us, we may be sure that the example of good Catholics does not go without similar results. It is one of the most satisfactory ways that we can bring converts to the true faith.—Catholic Citizen.

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