THE PRIESTS AND THE BELFAST

ire

whole

s are

ed in

dded

lotte

ward

RLD-

IESTS

ers of

Cath

United

o Cath. Ingerfor the

d men-

who at-

sitting

out to terest."
Father

ambert's

its, and

had so the man who had sed that

I could

and he

when I

egards.-

VOTE HIS

formerly College, resigned

San Jose,

teen years rish, who tention of of victims

site near anitarium.

a modern accommonts. The

rty acres, dvantages

ients from

cherished odern hoshe dread long been

d when he

ral charge n. Father ial support

ents of San —Catholic

ev. J. D.C.

aid : "The

espect, the

can enter he were to church it

Right in enter the his place tholics hold

can enter

h and poor

rich, but I or people to Protestant

own other not say it

's sight we

r souls."—

OP.

PLAY A NOBLE PART IN PREVENT-ING BLCODEHED 2 ND ENDING THE STRIKES.

English newspapers, Catholic and secular, are singing the praises of the Catholic priests of Belfast for the noble part they played in the strike riots, and but for which assuredly blood would have flowed freely in that city. The introduction of troops aroused fierce indigation, and the fury which the strikers showed in the affray that took place appeared to be only the prelude to even more determined fighting. Stones were piled up at street corners and other preparations were made for conflicts with the military. Then the Catholic clergy of Belfast took upon themselves the responsibility for the peace of the town. Faithfully did they carry out their undertaking. Men and women who were well-nigh maddened by want, and full of irritation against the troops, yielded to their counsels, English newspapers, Catholic and by want, and fall of intraction the troops, yielded to their counsels, and Belfast was brought back into a condition in which negotiations between employers and employed became

ible. Instead of the troops and the constabulary," wrote the Belfast correspondent of the London Daily Chron-Instead of the London Daily Chronspondent of the London Daily Chronicle, "the priests are doing duty in the Falis road, and doing it admirably. To any one not familiar with Ireland the sight would be an extraordinary one. Except at the windows and occasionally at the doors of the constabulary barracks, not a policeman is to be seen. There are crowds walking up and down the road, but nowhere is there the alightest suggestion of a riot. Where recently men were busy pulling up the cobblestones and piling them up ready for use, the children are now playing to their hearts' content. The crowd was never more orderly, though it is being continually increased as the mills throw open their doors. Up and down, like patrols, on bicyles the priests speed from one end of the road to the other. Where the crowd is thickest there, too, is His Reverence, walking amongst the people, a smile on his face and joy in his heart, for at present, at all events, if nothing unexpected takes place, there is to be no riot, and all this has been accomplished not with batons and fixed bayonets, but by means of the wonderful influence wielded by the priests. They seem to be carrying out a carefully arranged plan, and wherever the people accepted inclined to gather into a crowd are policeman is admirably. To derive the ten der and devout mother; none from the father, more dreaded, but to be a Catholic in the right of individual choice. "What is it to be a Catholic?" had asked the child of her and to like t but by means of the wonderful influence wielded by the priests. They seem to be carrying out a carefully arranged plan, and wherever the people seemed inclined to gather into a crowd a priest strolls gently up, bestowing a greeting here and a latherly pat on the back, with such remarks as 'Now then, boys, go along: don't stand here.' There are no murmurings, no angry There are no murmurings, no angry

There are no murmurings, no angry faces."

Later correspondence in the London Daily Mail said:

"Rev. P. Convery, P. P., V. G., is the hero of the Beliast riots of 1907. Father Convery has assurely saved the lives of many people walking about these streets as if he had interposed his body between them and the bullets. He is a short, thick-set man, with bristling, grizzled hair, a true type of the Irish priest, and a man of high courage and lofty character. Ever since the shooting of Monday last he has been for hours on duty policing the Falls road district. Only by a miracle has he prevented more disorder and bloodshed beside which that of a week ago would be forgotten.

and one was found who could not not miscreant up, and locked up he was till morning. They had ten or a dozen prisoners in this way."

THE REAL CONSPIRATORS IN FRANCE.

A respectable deadhead named Fal A respectable deadhead named Fallieres has been sworn in as President
of the French Republic; a resourceful
opportunist named Clemenceau holds
the effice of Prime Minister, and a
Senate and a Chamber of Deputles
practically indissoluble sit making laws
and pretending to govern the country.
But the reaf ruler is the chief of the
Grand Orient, who, with his banchman But the reaf ruler is the chief of the Grand Orient, who, with his henchmen in the first lodge of Paris, constitutes a true "imperium in imperio" such as the world never experienced before. We are likely to have a startling disclosure of some of the means by which the grand game is worked out in the details of a trial about to begin in the the grand game is worked out in the details of a trial about to begin in the French capital. The accused member is M. Pierme, master of a Paris lodge, owing obedience to the Grand Orient. ense consists in his conversing The offense consists in his conversing with M. Bidegain, who, when assistant secretary of the Grand Orient, went over to the enemy and disclosed the whole system of secret reports or "Fiches" whereby War Minister Andre was kept informed of army officers' political opinions. The scandal over the "Fiches" proved the direct cause of the downfall of the Combes Ministry. M. Pierme will be solemnly

audacity of its accusers, the Grand Orient lodges, will be the more readily realized.—Philadelphia Catholic Standard and Times.

MADAME ROSE LUMMIS.

Madame Rose Lummis. By Delia Gleeson, London; Burns and Oates.

To a strong personality we ultimately ascribe all influence. And when we own to having felt Mme Lummis's strengthening and ennobling influence, it is because we have met her, as one person meets another; and that is the highest possible praise we could give to the writer of this little life, and it neans that she has exactly effected her

intention.

Rose Lummis was born on the south shore of Ontario, and died no longer ago than 1900, in her fity-sixth year. Her curious education is candidly told; the influence of an accentric father, who believed in and taught his children weeking registry religion and of an who believed in and taught in Schi-dren no positive religion, and o' an over-gentle mother, could not account for the natural disposition of her soul (though all souls, if they knew them-selves, would recognize their natural Catholicism) towards the faith; which selves, would recognize their natural Catholicism) towards the faith; which broke in upon her, too, irresistible, upon an occasion humanly speaking quite inadequate. As happens not rarely, difficulties came from the ten der and devout mother; none from the father, more dreaded, but logical in his belief in the right of individual choice. "What is it to be a Catholic?" had asked the child of her aunt Rose, when division first entered the family. "Something awful, Rosie; and aunt Cecilia has made us all very unhappy," had been the reply. But a little later, and "If I thought that by becoming a Catholic it would make such a change in my character as it has in yours," could say the same lady, "I should not hesitate an instant" (pp. 10, 53.) Yet, we are frankly told, "the word 'Saint'...

have nothin' the poor young lady could ate." Of another she was told that he ate." Of another she was told that he declared he always thought of heaven when he met her, and saw her eyes. "How very drunk," she said, refreshingly, he must have been!" (p. S9). Her cheerfulness followed her throughout her very laugh is said to have out; her very laugh is said to have begun conversions, of which the most striking was that of Mr. Salt, the Anglican clergyman of her parish, whom she broke down by a judicious administration of teasing and Father Rodriguez.

Rodriguez.
With the death of her last brother, With the death of her last brother, her father's hopes of perpetuating his family collapsed. He had lived for that, and this was his "last anchor gone" (p. 69). Rose, already accustomed to her motto, "Dominus est," It is the Lord," found in it her strength when the spine disease attacked her which kept her in pain, often acute, for the rest of her life. She made a heroic but, need we say, abortive attempt to enter the Society of the Sacred Heart (c. ix.), and afterwards always worked as its Associate. Henceforward her life seems so simple, that only on looking for it do we observe the heroicity of her virtue. A note of self-consciousness, excitement, artificiality in expression, often spoils for us Saints' lives. Here it is the absolute simplicity, cheeriness, affectionateness of an has he prevented more disorder and bloodshed beside which that of a week ago would be forgotten.

"Armed with nothing more formidable than an umbrella, Father Convery has for hours been engaged in preventing rioting. His work began a week ago, when, regardless of stones and bayonets and the pittless rain, he was among his people trying to stop their conflict with authority. His methods, as I saw them, lacked nothing of directness. His umbrella grasped in the middle, his eyes shining through his glasses, he looks like Plokwick turned glasses, he looks like Plokwick turned militant. One man (who tried deliberately to start a row had only been a day out of prison, where had been sent for theft. The acting authorities—that is, the Cathohe priests and mone was found who could lock the misoreant up, and locked up he was till morning. They had ten or a dozen of whose existence we so often become, to our glad astonishment, aware; priests, parsons, peasants, and, in crowds, the emigrated Irish; the life is one list of breakings down of prejudice, of healings of feud, of sympathetic apostolate. The whole is starred with new and characteristic anecdotes: we recommend to those who like tears in their laughter, the story on p. 212: and what of the old negress, who exhorted the old Uncle Job, loth to part with the children he could not support. He should be detached, she said: he could not find a second mother for the little ones; so let him give them up.

ould not find a second mother for the little ones; so let him give them up. "Maybe de Laud wants you to be a widow indeed," as Paul talks."

And though the end was one of great suffering, it was not hard for that practiced soul to repeat her "Dominus est," and the great crowd of all "denominations," with their pastors, which as sisted at her funeral and Mass, of which the non-Catholics sang the music, proves that they had recognised that in her it was Christ who had been living.—London Tablet. -London Tablet.

A Good Work.

"A fine example of true missionary spirit has just been given in Long Branch," says the Monitor of Newark, N. J. "There are many Italians in that beautiful little city by the sea.

A NOBLE HERO OF THE CROSS.

N. Y. Freeman's Journal. Seventy-four years ago Bishop Fen-wick, the second Bishop of Boston, resolved to erect a memorial on the spot where Father Sebastian Rasle, S. J., one where Father Sebastian Rasle, S. J., one of the pioceer Catholic missionaries in Maine was shot to death by enemies of his faith. In the early thirties the Catholics in New England were comparatively few and consequently there was no question of erecting a costly monument to the Jesuit martyr, who in 1724 had fallen a victim to anti-Catholic hatred.

lic hatred.

In a letter to Governor Edward Kavanaugh of Maine, dated July 11, 1833, Bishop Fenwick gives a detailed description of the modest memorial which he intended should perpetuate the memory of Father Rasle. Incidentally he mentions that he is unwilling to ask his congregation in Bosten to contribute anything as they are engaged in raising funds to build a new church which was afterwards known as St. Mary's, in Endicott street, North End. From Bishop Fenwick's letter to the Governor of Maine we learn that the proposed monument, which was to cost \$150, was to consist of roughly hewn stone, was to be 5t high, 3 ft square stone, was to be 5it high, 3 ft square at the bottom, 1; ft square at the top and to be surrounded by a brass or iron

cross. For two generations this monument stood at Norridgewock, Me., as reminder of the heroic Rasle, who rounded minder of the heroic Rasle, who rounded a life of unsparing sacrifice and devo-tion by the death of a martyr. It was a happy thought on the part of Bishop Walsh, the head of the Portland dio-Walsh, the head of the Portland diocese, to call attention anew to the martyred missionary by dedicating a new monument, which is to be the precursor of a chapel to be erected near the grave of the valiant missionary, who for twenty six years labored so zealously to plant the cross on the soil of Maine.

Father Thomas Campbell, S. J., the

Father Thomas Campbell, S. J., the orator on the occasion of the ceremonies, which on August 22 marked the one hundred and eighty-third anniversary of Father Rasle's martyrdom, gave a graphic description of the missionary labors of the devo'ed priest, who in his consuming zeal in behalf of his Indian flock, knew not what rest was. We are told that for twenty years after his are told that for twenty years after his limbs had become disabled he followed his Indians on their distant expeditions ministering to their spiritual as well as physical wants. And so he labored year after year winning the affectionate loyalty of the red men who felt that they had in him a friend on whom they could rely with implicit confidence.

they could rely with implicit confidence.
The territory between the Penobscot
and the Kennebee was in dispute. Both and the Rennebee was in displace. Both England and France laid claims to it. The frequent forays of armed Puritans who had no love for Catholics and especially none for Jesuits, exposed Father Rasle to constant danger. When Father Rasle to constant danger. When his superiors suggested that it would be the part of prudence to withdraw from his missionary field, the answer he returned was wholly worthy of him: "I will not withdraw," was his noble reply. "It is proper that I should die with my flock." And true to his word he fell surrounded by his faithful Indians. Father Campbell in his address, thus describes the last scene of all in the life of this noble hero of the cross:

cross:
"The last act of the tragedy occurred on Aug. 23, 1724. Three hundred, some say one thousand, men surrounded the village and without warning opened fire when the troops withdrew some or the poor Indians stole back, gathered up the margled remains of their beloved Father and buried them under the smouldering remains of the altar, where that morning he had offered the holy Sacrifice of the Mass. Around him were buried the seven noble Abenakis who died to defend him. And so Narostone passed away forever."

who died to defend him. And so Narrantsousc passed away forever."

The cold-blooded massacre was perpetrated by the orders of the General Court of Massachusetts, or as we would now say the State Legislature. The Puritans who acted on the principle that "the good Indian is the dead Indian" were incensed at the successful work of civilisation Jesuit Missionaries were performing in the wilds of Maine and resolved to stamp it out by employing methods similar to wilds of Maine and resolved to stamp it out by employing methods similar to those Cromwell had used in Ireland in his war upon the Catholic Church. The selling of Father Rasle's scalp in Boston was eloquent of the hatred the Puritans bore him. One of their descendants, Converse Francis, a non-Catholic, gives us this pen picture of the self-sacrificing missionary, whose scalp was put up for sale at the head-quarters of Puritanism:

"I am deeply moved by the life of this pious, devoted and extraordinary man. Nurtured amidst European learn-

man. Nurtured amidst European learning and accustomed to the refinements of one of the most intellectual nations of the old World, he banished himself from the pleasures of home and from the attractions of his native land,

presses one who is not of his faith. It would be a distinct loss if the memory of this noble life should fade from men's minds. Undoubtedly it was this thought which impelled Bishop Fenwick seventy odd years ago to mark the spot where the martyred missionary, true to his flock to the end, sealed his devotion to them by the sacrifice of his life. Bishop Walsh, Bishop Fenwick's successor, as Walsh, Bishop Fenwick's successor, as Maine was included in the diocese of Boston until a comparatively recent date purposes to make the scene of Father Rasle's death a place of pilgrimage for New England Catholics. In this way the story of one of the noblest of the band of Catholic missionaries who devoted their lives to Christianizing and civilizing the American Indian will be handed down to future generations of Catholics, who cannot but feel a thrill of admiration in listening to the narration of the glorious deeds of their spiritual forbears, who regardless of periods tion of the giorious deeds of their spir-itual forbears, who regardless of per-sonal danger spent themselves in a work that constitutes one of the most resplendent chapters in the history of our country. Father Campbell does not employ the language of exaggera-tion when, speaking of that work as ex-emplified in the life and death of Father Rasle, he declares:

Father Rasle, he declares:

"Maine has no holier place than Narrantsonac; no greater son than Sebastian Rasle, who won that title by shedding his blood for the first possessors of this land; and who offered his life a thousand times that whatever might be the future civilization of this territory, which is now a mighty commonwealth, it might have as its foundation those divine truths on which depend the happiness of its people, the sanctity of its households, the stability of its laws and the representations of its laws and the representations. sanctity of its households, the stability of its laws and the permanency of its institutions. The name of Sebastian Rasie should be written in letters of light in the history of Maine."

THE ATTACK ON MERRY DEL VAL

Last Tuesday a numerous representa-tion of the Catholics of Marino waited tion of the Catholics of Marino waited on the Cardinal Secretary of State to offer him a richly illumined address protesting against the recent outrage perpetrated against His Eminence at Marino, and expressing their profound devotion to the See of Peter. His Emmince in replying said: "For all the people of Marino I entertain only sentiments of affection and good-will, and I wish I could approach and do good to those who have insulted me without those who have insulted me without knowing me. The real responsibility does not rest with them. They, like does not rest with them. They, have been so many others these days, have been led astray by those unhappy persons who abuse the good faith of the people to existe its passions with lies and calumnies, the disturbers who unhappily with impunity, by their writing and their discourses strive to rouse the masses

ourses strive to rouse the masses against religion, against the Church and against the Pope, trampling underfoot the purest glories and the best traditions of the nation. And yet even these, in their own fashion and in spite of themselves now protest against spite of themselves, now protest against the attack made in Marino. In face of the general reprobation which has re-sounded throughout Catholic I.aly, honest Italy, the Italy of culture and refinement, and of the protests which have been made in all parts of the world, the unhappy authors of the attack would like to shirk their re-sponsibility and throw the onus of their deeds on the individuals of the persons who have acted under their inspira-tion. They protest, therefore, and they do so after their own manner, now denying the facts now seeking to mini-mise their gravity, and now expressing a regret which would be efficacious were it coherent. But since the prin-cipal authors of the attack protest, let

The New World, of Chicago, has published a most interesting and in-formative sketch of the extraordinary career of the pervert Dwyer, the itine ant fakir, who has been perambulating Illinois delivering rhodomontades against the Catholic Church and defaming her ministers. He could not be faming her ministers. He could not be more happily described than as a "Chameleon Apostate," and "Lightning Change Artist." Four times did he leave and return to the Catholic Church, twice he became incorporated with the Shakers, he officiated as Universalist minister, being especially forceful in repudiating hell, and found for a brief period rest and peace from the floods of life and the storms of religious doubt in the haven of Episcopalianism. He is now the darling of the Methodists. Bounced from Catholic congregations, the Shakers shook him, the Universalists were not universal enough to include him not universal enough to include him and Henry VIII.'s church was not lax enough to tolerate him. He ceived holy orders, although the papers have called him an ex priest. He never

have called him an ex-priest. He never was a professor or instructor in the Catholic University.

"Is it not passing strange," asks our contemporary, "that the Methodists are willing to receive with open arms and introduce to their most select congregations and thair Chantananas arm man "Fiches" whereby War Minister Andre was kept informed of army officers' political opinions. The scandal over the "Fiches" proved the direct cannot be added to the content of the Combes Ministry. M. Plerme will be solemnly arraigned before his own lodge. In unmaking a content of the downfall of the Combes Ministry. M. Plerme will be a solemnly arraigned before his own lodge. In unmaking a content of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. Immediately after the size of the downfall of the combes Ministry. There are many Italians in the beautiful little city by the sea. They were without a church, though an they were without a church, though an they were without a church, though an they were without a church, the ministered to them the first to sing the form the first to sing t

---- Skin Disease is Blood Disease

"Fruit-a-tives" clean the blood of all Impurities and clear the Complexion.

Pimples and Blotches—
Redness—Boils—Eczema and other inflammations of the skin—mean Impure Blood.

Pimples and Blotches—
work of ridding the system of waste.
This purifies the

plexion always suffers from poor digestion - nonaction of the bowels (or Constipation) and often the

kidneys are weak. These unhealthy organs cannot rid the system of the It waste matter. is this waste_taken up by the blood and carried to valuable tonics and antiseptics.

"Fruit-a-tives" cure all skin troubles because they cure the

eliminating organs to do their

A person with a bad com- blood - and instantly the pimples and blotches disappear, and the "Fruit-a-tives"

and Blotches on the skin.

the skin-that ruins the complexion.

kidneys and bowels.

wonderful cure for Pimples

complexion clears. " Fruit-a-tives cure skin troubles when everything else fails. " Fruit-a-tives "

are fruit juices, intensified, and combined with

They are without doubt the greatest blood purifier in the world. 50c. a box-6 for \$2.50. At all druggists.

"Fruit-a-tives" cause the liminating organs to do their (on FRUIT LIVER TABLETS.)

light of the true faith is the unalterable and ineradicable conviction—
either the Catholic Church is the ark

A school which is filled not only of the New Covenant or true Christian ity has perished from the earth."

FREEMASONRY IN ROME.

Ever since the grotesque revelations of Leo Taxil (who died in poverty and obscurity a couple of months ago,) one is naturally disposed to look with suspicion on accounts of the inner doings of European freemasonry, but every now and then some reliable information as to their strength and activity and methods are to be had. Here in Italy for some years past the sect has fallen into considerable disrepute, and its leaders have been making desperate efforts to recover their influence. Ac efforts to recover their influence. According to a recent publication, the Peninsula contains altogether one hundred and fifty lodges, with a membership of about seven thousand—a very small figure, it will be seen, when compand with the thirty millions of pared with the thirty millions of Italians. And yet one-fifth of the Italian Chamber of Deputies is com-posed of freemasons. "Freemasonry," posed of freemasons. "Freemasonry," proclaimed the ex - Grand Master Nathan, "does not interfere in politics," but then, he goes on to add a moment later: "In a struggle of great importance for the future of the country importance for the future of the country, of progress, of liberty, we must fight as one man and to the death against everybody who allies himself with the clerical sect and assumes solidarity with it." Freemasonry owns no newspaper in Italy—yet it has adepts in nearly all of them. There are three masons in the Giornale d'Italia here in Rome, while the Vita and the Messay. masons in the Giornale d'Italia here in Rome, while the Vita and the Messaggero are run almost entirely by free-masons. These facts are worth noting during the present anti-clerical campaign, which has been fed so liberally with money supplied by French free-masons and kept going so furiously by the greater part of the press of Italy. It is to be feared that the sect has

not contented itself with forcing its us take note of the fact because their us take note of the fact because their protest gives greater relief to yours, inspired by sentiments truly noble and worthy of a great Catholic and cultured nation; and let us hope that our adversaries will cease to promote a campaign the consequences of which they themselves protess to condemn."—Rome.

NOW THE DARLING OF THE NOW THE DARLING OF THE STEEDINGS. way into the Italian army and navy and anybody as to who was meant. The priests of Stezzano in a body sued the paper for defamation, and in the course of the trial the chief author of the story confessed that he had invented it from beginning to end. But the newspaper, which is notoriously masonic, was acquitted. Perhaps this instructive incident may serve to explain to some extent why it is that priests and religious so rarely endeavor to bring libelious newspapers to book, and that even when they do they are content with half justice. Thus book, and that even when they as they are content with half justice. Thus last November the infamous Asino openly accused a priest in Rome of a particularly hideous charge. He brought an action against the sheet. nd the Catholic papers were able to publish with a certain air of a triumph yesterday, that the Asino has been forced to publish a complete retraction in the same type and in the same part of the journal occupied by the charge. But one does not read of any damages or imprisonment for the arch. or imprisonment for the author of it .-WHAT IS A PAROCHIAL SCHOOL?

A parochial school is a school whither ittle children are bidden to come not only to toy with a plant or bird, but to learn from the first to sing the praises of Him that made them.

searching eye of God.

A school which is filled not only with a sense of the might and majesty of the Creator, but aglow with the thoughts of the sweetness and love of

A school which, as the solemn moment approaches when the Lord is to come and dwell in the hearts of His children slowly and quietly, through a thousand influences, attunes them to

children slowly and quietly, through a thousand influences, attunes them to the Infinite.

A school which sends forth the boys and girls that have been entrusted to her by God and the home and society alive to their responsibilities to that God, that home and that society; endowed with a sense of the proper relations of things in the world they are to enter; knowing, not only to appreciate and to use more or less ably various modes of expression to read and write and cipher, to draw and to sing but knowing that character is greater than wealth, duty sweeter than indulgence, knowledge and power to be used only in accordance with the demands of charity, truth and justice.

In a word, the parochial school is a Christian school, a school which does not neglect the most important end of education and stands perplexed as to the means to the end which does not "let intellect outrun character," which

"let intellect outrun character," which knows how to make "religion and education go hand in hand."

And as the attainment of these pur-

poses is now as we have seen the su-preme concern of the most representative American educators, as this attain-ment is proclaimed by them to be of ment is proclaimed by them to be of the most vital importance to the wel-fare of the country, the Catholic people of the United States may not only point with pride to their parochial school system, built as it was in vinal cation of their most sacred rights as school system, built as it was in vindi-cation of their most sacred rights as American citizens, but it is time for them in view of its results, to claim from their fellow-citizens adequate recognition for what they have done and are doing for the nation by its establishment and its maintenance--Louis J. Mercier in the New World.

SACRED HEART ACADEMY, LON-DON. ONT.

The aim of the Religious of the Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destines them.

The training of character and cultivation of manners are therefore con-

The training of character and cultivation of manners are therefore considered matters of primary importance, and the health of the puils is the object of constant solicitude. Active

physical exercise is insisted upon.

The course of studies comprises a thorough English education; also, if desired, the preparation for the Entrance and Junior Leaving Examina-

Special advantages are offered for learning French and Needlework. The Musical Course fits pupils for the ex-aminations of the London Conservatory. Terms and other particulars for board, half board or the day school, may be had by applying at the Convent or addressing.
The Mother Superior, I and on Oc.

London Onv.

" Little Helps or Daily Alds."

This is a most valuable little book recently produced by the Christian Press Association Publishic Co. 28 Barclay St. New York. Wo Trust it will have a very large circulation. Cloth codes may be had for 25 cents each Those bound in Morocco circuit binding 75

