

AN APOSTLE OF ENGLAND.

Father Dominic, the Passionist.

Australasian Catholic Record.

Father Dominic had a great reputation in Belgium and in England. He was a man much given to prayer, and most exemplary in his conduct as a Christian, a religious, a priest, and a missionary. He was really a holy man: "Dicta of our present Holy Father, Leo XIII, to Monsignor Caprara, the Promotor Fidei."

"The memory of Father Dominic, who, on the mountains of Italy, felt his heart burn within him to preach the Passion of Jesus Christ in England, will be ever dear to us. His apostolate among us was short, but it had abundant fruit. It was he whom God chose to bring into the Catholic unity many of the first fruits of the return to faith in England." H. E. Cardinal Manning in his preface to the "Life of St. Paul of the Cross."

"He (Father Dominic) is a simple, holy man; and withal gifted with remarkable powers. He does not know of his intention, but I mean to ask of him admission into the fold of Christ." Extract from a letter of the Rev. John Henry Newman to a friend, dated 8th October, 1845, and quoted in the "Apologia," p. 235.

In the biography of St. Paul of the Cross, founder of the Passionists, it is related that "one morning after having celebrated Mass . . . he cried out with great joy: 'Oh! what have I seen? my religious in England.'" Such had been his life's prayer and desire, and the good God in His mercy deigned to grant the saint a vision of what was to be. Paul Francis David died on the Feast of St. Luke, the Evangelist, 1775. On the 7th of October, 1841—sixty-six years afterwards—St. Paul's prophecy was fulfilled, when Father Dominic, of the Mother of God, one of His most saintly sons, with one companion, landed in England—to stay.

His biography depicts the harrowing circumstances surrounding that—to England—momentous event. "He has discovered that he is in a new country, whose language he cannot well speak, whose customs he is ignorant of, amongst a people who despise the garb he wears as deeply as they detest the religion which he professes. In a friendly college (St. Mary's, Oscott) he is offered hospitality for a short time, but otherwise he has not whereon to lay his head. He has no money, he has few friends, and is rich only in the love of God and of his neighbor. As he looks out of his window on the bleak October day the prospect is not one of encouragement."

The whole country around is intent upon trying how to live well in this world, and let the next take care of itself. It is this world had known of the ungainly monk, in his rude sackcloth and sandals who was determined upon turning them from heresy . . . they very loudly would have laughed him to scorn. Few men would have faced the difficulties of the situation. Even the future apostle of the English became suddenly faint-hearted midway on his first journey to convert the favourite nation of Gregory the Great, and hastily retraced his steps homewards. It is no exaggeration to say that the England of Augustine's day was hardly more anti-Catholic than when the poor bare-footed son of Paul of the Cross landed at Folkestone. The second spring of English Catholicity had not yet blossomed forth. Cardinal Newman thus describes the religious status of the country at that time: "The visiting principle of truth, the shadow of St. Peter, the grace of the Redeemer had left England."

"Our fathers have sinned, and they are no more. But we need 'tear the weight of their sins.'"

But Dominic was confident. His courage was begotten of a divine vocation: "Let not your heart be troubled, nor let it be afraid." "Ecce ego advenso."

His early life is soon told. He was born on the 22nd of June, in the year 1792, of poor parents—Giuseppe and Maria Antonia Barberi—in the little hamlet of Palanzana, on the Cimino mountains, near Viterbo, in Italy. At the early age of eight years he was left an orphan, and was adopted by an uncle, a peasant farmer of the same district. It was here, on the sloping heights of the Apennines, whilst still a youth, that an interior voice spoke to him in his prayer of his future mission amongst a heretical people. In an account of his vocation and of his coming to England, which he wrote at the command of his confessor, he describes this miraculous occurrence: "Towards the end of the year (1813), he says, 'on some evening of the Christmas festivals, about 7 o'clock, I was on my knees before God in my poor little room, praying and beseeching Him to provide for the necessities of His Church, when I heard an interior voice in set words, which did not leave a shadow of doubt as to its being from God. The voice told me that I was destined to announce the Gospel truths, and to bring stray sheep back to the true fold. It did not specify to me how, where, or to whom—whether infidels, heretics or bad Catholics, but left a hazy notion in my mind that the mission in store for me would not be among Catholics solely. I was astounded at such an announcement, and could not imagine how it would be verified. However, as I felt I could not doubt that the communication came from God, so I could not doubt for an instant but that it would be fulfilled.'" As a boy, education had been given none.

"Life of Father Dominic, by the Rev. F. Plum Divine, C. S. P., pp. 144.

He loved books, but unfortunately this taste was not shared by his uncle, who did not less thought learning would be of little advantage to a farmer. The only means by which Dominic contrived to learn even how to read had been to bribe a boy of his own age to teach him. He knew nothing of the Latin tongue, and truth to say, very little of his own. But now that God had spoken to him of his future mission, he "forthwith," he tells us, "began to pore over some Latin books, especially the Bible, which happened to be in the house." By the help of a dictionary he translated some verses of the Vulgate, and was astonished to find with what ease he could accomplish his task. God, undoubtedly, bestowing on him one of those graces which theologians term *gratia gratis data*.

It had been his intention to enter the Passionist Congregation prior to the advent of "the voice"; but he had never dreamt of doing so as a cleric. "To be a religious in any shape or form, he writes 'was the summit of my ambition. Then, however, I felt convinced I must be a priest; but how was that to be?' And, humbly speaking, the problem seemed more difficult to solve when, towards the end of the year 1814, he was formally received into the Congregation of the Passion as a lay-brother. But again "the voice" whispered to him in his prayer—now speaking with more definiteness than before. "About the end of September or the beginning of October, 1814," he writes in his *Verba arcana*, "on a certain day whilst the religious were taking their recreation, I went for a few minutes into the church to pray before the altar of the Blessed Virgin, and whilst I was on my knees, the thought occurred to me: now was the prophecy of last year to be fulfilled? Was I to go as a lay-brother to preach, and to whom was I to go? China and America came into my head. Whilst I was thus racking my brains I understood that I was not to remain as a lay brother, but was to study and that after six years I should begin my apostolic ministry, and that I was not to labor either in China or America, but in the North-west of Europe, and especially in England."

He adds: "I was so convinced of the being a divine communication, that I should sooner have doubted of my own existence than of its truth. I was sent off to Pallano (the Novitiate House of the Province of the *Addolorata*) to be received as a lay novice, and I felt that I would, notwithstanding, become a cleric and a priest."

His novice master, Father Bernard, explains, *inter alia*, in the processes introduced for Father Dominic's canonization, how young Barberi came to be "clothed" as a cleric, spite of the fact that he had been formally accepted as a lay-brother by the Provincial of the Province of the *Addolorata*. "Brother Dominic," he writes, "was admitted as a lay postulant in the place of one who had gone away. A few days afterwards I told the novices that as there was no reading in the refectory on fast evenings they should refresh their minds with some spiritual reflections: On the next evening, which happened to be a fast, I asked Dominic in recreation what he had been thinking about during his supper. He said he had been reflecting on the few verses of the New Testament—always read in Latin in Italy—which was read by the Superior before the refectory. He gave me not only the correct translation, but the meaning of the passage. I was surprised at the boy's knowledge, but in order to humble him I said he was an impudent fellow to attempt explaining the Scriptures in the presence of his betters. He knelt down, taking the humiliation very good naturedly. I took occasion after this to watch him, to ask questions, and to test his intelligence in various ways. I found him very bright, well acquainted with texts of Scripture—always quoted in Latin in Italy—their meaning and interpretation, inasmuch that it occurred to me the young man should have been a cleric rather than a lay novice; but I did not mention the matter when I found that he had not the least idea of grammar."

"Father Joseph of the Passion (one of our fathers, who had known Dominic as a youth in Palanzana) being in Rome, spoke to the Father-General about him, and gave him some evidence of his capacity. He wrote to me in the General's name to say that I might examine him, and if I found him sufficiently acquainted with the Latin language I might have him 'clothed' as a cleric. Knowing, as I did his ignorance of grammar, and how strict the General was about the postulant's qualifications, I asked the boy to translate the first Psalm into Italian. He did the task in less than a quarter of an hour, in a wretched hand to be sure, but I must confess that he did it better than I could do it myself. I sent the test paper on to the Father-General, who wrote to say that he left the matter in the hands of the local chapter. . . . The chapter was called, I read the translation of the Psalm, gave the fathers my opinion of young Barberi, sent round the ballot box, and he was unanimously received as cleric. He was clothed in our habit as a cleric, named Dominic of the Mother of God, on November 14, 1814, at the age of twenty-two years."

"A *Domino factum est istud: et est mirabile in oculis nostris*." He had now put his foot on the lowermost rung of the ladder, which ultimately led him to the realization of his vision.

Tao Vice-Master of Novices at that time was a Father Anthony of St. James (who afterwards became General of our congregation; and it was

he who sent Father Dominic to England). He undertook to teach Dominic grammar, and the novice proved himself so apt a scholar that, in two months, he was a better grammarian than many of his companions, who had spent years at the Latin classics. He spent the year of probation—the memorable year of 1815 which witnessed the final downfall and disgrace of Pius the Seventh's sacrilegious and perfidious persecutor—in prayer and in study:—

A solitary monk within his cell, whose walls did make an island of his life, surrounded by the waves of war and strife, his hours obedient to the convent bell.

On the 15th of November, 1815, he made his religious profession, and on the 19th of the same month, began his philosophy—a sure sign of his proficiency in Latin. In a month's time he was sent from Monte Argentario, where he had gone after taking the vows, to our monastery at Rome, on the Celian Hill. March 1st, 1818, he was ordained priest, but continued as a student for three years longer. The ideal that he had set up for himself as a priest was a high one—no less than the famous dictum of the golden-mouthed Chrysostom: "Necesses sacerdotem sine purum ut in coelis collocatus inter coelestes illas virtutes mediustaret." "He who is to act as a priest, must needs be as pure as though he stood in heaven itself, in the midst of those heavenly powers." In a colloquy which he wrote at this time, addressing our Blessed Mother, he gives way to his feelings in fervid strains: "Oh Mother! but a few years ago, I was a poor wretched sinful boy—and now, I am a priest! You know how I felt when I first touched the consecrated Host; but how have I touched it? O Mother! had I but your purity and sanctity. . . . How I longed for your heart to give a becoming lodging to my Jesus. . . . Your hands to touch Him upon the altar. . . . My God, he would cry out, thinking of his priestly state, 'have pity on the ant that Thou hast yoked to so heavy a chariot.'"

When he had finished his academical course, he was appointed to the chair of Philosophy in our Monastery of Sant'Angelo, near Vetralla. His life during the three years (1821-24) tenure of that office was a severely studious one. He had much to make up in the way of elementary education; but he undertook his task with that dogged perseverance characteristic of the Italian nature, notwithstanding the "doleful-accusations of Italy's enemies. Morning after morning saw him, at the first streak of dawn, seated at his desk. At the hour of 5 o'clock he celebrated Holy Mass; and after thanksgiving returned to his books, and lectures till mid-day. The evenings were devoted to literary pursuits, of which he has left many and splendid relics."

To give a few evidences of his application to study. Before his thirtieth year he could read ancient Greek with ease, and could speak the modern with fluency. His famous Latin letter to the professors of Oxford University, written in 1841, might be set up as a classic in that most elegant of tongues. French, he wrote and spoke fluently. When entering the Novitiate in 1814 he carried with him a letter of introduction from one of our fathers, who therein describes him as: "Juvénis eximiae virtutis et singularis ingenii, sed incultus." In 1824 he was appointed to the chair of the logy, in our Retreat of St. John and Paul, in Rome—from a scholarly standpoint the most important office in our congregation. A few short years of hard study had metamorphosed the "homo in question" into a "homo cultissimus."

Newman, who knew him in the old Littlemore days, describes him to an absent friend as a man "gifted with remarkable powers." He was a profound theologian and a subtle thinker. Father Pius says of him: "The insight which makes a man keen in picking out the seeds of evil was peculiarly remarkable in Father Dominic." To give an instance of this insight, his was the mind that first saw the fatal errors to which De La Menais's system would ultimately lead, and his was the first hand that wrote a refutation of the celebrated leader's principles. To quote Father Pius again: "When the whole Roman world spoke of De La Menais, when he presided over distributions of prizes, when he was called the latest of the Fathers of the Church, and when he was (as some say) reserved in petto for a Cardinal's hat, this obscure monk was writing a refutation of his principles. He composed his work, and had it read by the wiser and the older of the fathers. The pamphlet was talked about and discussed, until at length it came to the ears of the Father-General. Some said fathers were told off to examine the work, and they condemned it. Their verdict was that there were passages in the work of De La Menais:—

"In the short space of twelve years he wrote: I. A volume of Meditations on the Passion of Our Lord. II. A volume on the Dolours of Mary. III. A course of Philosophy, with an abridgement of the same for students. IV. A course of Moral Theology, with compendium. V. Colloquies on the 'Via Passionis,' and opusculi on offices such as Superior, Lector, Master of Novices, Director of Retreats and Missioners. VI. An apologetic poem called 'Philalethe.' VII. A work on the love of God in two parts, entitled, 'Theophilanthropos.' VIII. The 'Celeste Pedagogus.' IX. 'Divina Parvinita.' X. 'I Peccatore senza scusa—Marsilio—Sui Cantici—Gemito della Colomba.' XI. A Refutation of Mastrotto on Osuv. XII. A Refutation of De La Menais. XIII. 'Mithridates,' or an antidote against the enemies of political order. XIV. The Lives of four Passionists, who died in his time, as well as the 'Life' of the first superior of the Passionist Nuns, etc. In all he wrote thirty works of some importance. When we consider, moreover, that he preached, gave many missions and retreats; taught; kept the strict observance of his Rule; and, as superior, guided and watched over his house and province, we are forced to ask, when did he rest?

which deserved some stricture, but which might be explained in a good sense, and pass muster fairly. Taunted upon Father Dominic was sent to Coventry. He was publicly reprehended and denounced for daring to depreciate so great a man. He received the penance and performed it diligently. One thing he could do—indeed, he was not asked to do it—and that was to retract. He said to a dear friend of his, a Father Felix: "I have not done evil, neither can I unsway what I have written nor said; for it is to me as clear as noon-day that from the principles of De La Menais flow consequences pernicious to the Church and to civil society." Six years afterwards, Gregory XVI., in his Bull "Mirari Vos," solemnly condemned the errors of the once petted and feted Felicité De La Menais!

"He has put down the mighty from their seat, and has exalted them of low degree."

But better than all—his learning, his profound theology, his subtle distinctions, his linguistic abilities—was his sanctity. He knew that he was a clever man—the knowledge was thrust upon him. He had taught in the schools of theology and of philosophy with great success; yet no one could say that he ever made the slightest pretence to learning. He must often have put to himself the substance of a Kempis's query: "Quid prodest tibi aita de Trinitate disputare, si carere humilitate, unde displicias Trinitati!" for his life was an embodiment of the Augustinian's desire: "Sentire compunctioem quam scire ejus definitionem."

"Humility," says St. Cyprian, "is the foundation of sanctity." St. Jerome calls it "the first Christian virtue," and Gregory the Great speaks of it as "the spring and root of all the other virtues." Father Dominic was humble; yes, it was the crowning feature of his character, and he sought to strengthen it by going in quest of humiliations. His lowly birth, his broken English, his blunders against the "lex inscripta" of British conventionalities—everything that could help to lower him in the eyes of men, was called into requisition. Yet, withal, he was of a most sensitive temperament. The brutal insult or biting taunt of the English canaille, to which he and his religious confreres were hourly subjected in those early days, often caused the shadow of wounded pride to flit across the brilliant hazel eyes a look of pain; but no retort ever passed his meek lips. "Est humilis," says St. Bernard, "qui humilitatem convertit in humilitatem." This Father Dominic did.

It goes without the saying that such a man was a man of prayer. "He was a man much given to prayer," says his present Holiness of him. It was his daily food. Our Holy Rule obliges each member of the Order to spend, at least, five hours daily in prayer; but they were all too short for Father Dominic. Every moment that could be legitimately snatched from external work was passed in prayer with Jesus in the Blessed Sacrament. Jesus in the adorable Eucharist, was the life-spring of all his actions and labors: "Gesu Sacramento," his momentary ejaculation. And how he loved the Mass! Stubborn removal must be the obstacle that could prevent him offering, day by day, this "clean oblation." It was his life; and it is worthy of note that he enjoyed that rare privilege granted to few priests—his last Mass was also his vaticum.

TO BE CONTINUED.

SCHOOL AND HOME EDUCATION.

The best school training will avail little unless it is supplemented by home education. The duty of averting the moral and religious dangers which threaten boys and girls falls, in the first place, upon the parents. To them God has confided their children as proofs of His love, pledges of His confidence. Both by the voice of nature and by His written Word He impresses upon them the necessity of fidelity to this sacred trust. He shall one day demand at their hands a strict account of those precious souls that have been created for His glory and are destined for His kingdom. This is a great work, a work fraught with tremendous issues for both parents and children. It must begin and, indeed, continue in the family; but if it is to be crowned with success, the home must be a Christian home, furnishing a model of order, regularity, peace, charity, piety, free from every influence which could tarnish the beautiful innocence of childhood or youth. From the first dawn of reason, and as reasons develops, it must be taught the rudiments of religious truth and religious practice. It must be inspired with a love of piety, truth, justice, purity, charity, and all the Christian virtues. We often meet young people who have been blessed by such a home and such teaching; and what a beautiful example they furnish of the golden fruits of parental zeal and parental care.—American Herald.

When a Man and Woman Are married, romance ceases and history begins. When you get Catarrh, and use it your Catarrh, Bronchitis, Asthma or Hay Fever disappears, and health begins. Catarrh will cure—absolutely cure—Catarrh. There is no danger or risk in using this pleasant and effective remedy. It cures by the inhalation of medicated air, which is sent by the air you breathe to the minutest cells and passages of the lungs and bronchial tubes. It cures because it cannot fail to reach the right spot. You breathe; it does the rest. \$1.00 at all druggists, or direct by mail. Send 10c in stamps for sample outfit to N. C. POLSON & CO., Manuf'g chemists, Kingston, Ont.

STOLE A COMMANDMENT.

From the Catholic Record, Louisville.

In the early days of the diocese, wit and humor were not wanting. How-ever lax or lukewarm Catholics became they knew, when occasion required it, how to silence their aggressors. Up on Pottinger's Creek, in Nelson county, there was an unpractical, backsliding Catholic, by the name of Wimpatt. One Sunday a Protestant preacher, a Rev. Mr. Rogers, preached at the house of a non-Catholic farmer. Wimpatt happened to be, although he should not have been, there. He was looked upon as a quiet, silent sort of a man. When the sermon was over, the man of the house urgently pressed the preacher to undertake the conversion of the "ignorant Romanist," Wimpatt. He consented and set about the work with great zeal, loudly abusing the Pope, the priests, the Church, and Catholics in general most unmercifully. Wimpatt observed a stubborn silence. The preacher became emboldened; he began to catechize him all the more, and now and then triumphantly winked at his host, the farmer, as success attended his efforts. Among other things he asked Wimpatt: "How many commandments are there?" Wimpatt somewhat hesitatingly answered: "Nine."

"Oh," rejoined the preacher, "and that's all your priests have taught you! Only nine commandments?" "There used to be ten," quietly replied Wimpatt, "but the other day your brother preacher Skaggs ran away with one of them, the ninth!" This man Skaggs was married and had just run away with a neighbor's wife! The preacher had no more to say.

AFTER EFFECTS OF FEVER.

Mrs. Angie, of Merrittton, suffered so severely that Her Friends Feared She Was likely to be a Permanent Invalid.

In the picturesque village of Merrittton resides Mrs. William Angie, who, after months of suffering, has found a cure from the use of Dr. Williams' Pink Pills. Mrs. Angie relates as follows the experience through which she has passed. "Four years ago this spring, while a resident of Buffalo I had an attack of typhoid fever and the disease left me in a worn out and extremely nervous condition, so that the least noise startled me. I could not sleep at times for a week on account of terrible attacks of heart trouble. Then again my head would trouble me and I had bad dreams. I had no appetite and lost twenty-two pounds in weight and had become so very thin that my friends were alarmed. While in this condition I was treated by two physicians, but with no avail. I tried everything recommended but still found no relief. Finally a relative persuaded me to try Dr. Williams' Pink Pills. After I had taken the first box I could see a change for the better, so I continued the use of the pills until I had finished six boxes, and the results were most gratifying. I now have normal sleep, there is no more twitching in my hands, the palpitations have ceased, and I have gained in weight and strength. My whole system seems toned up, and I feel entirely well. I feel grateful to the Dr. Williams' Medicine Co., and hope they will keep up the good work of administering to the afflicted."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

You Must have pure blood for good health Hood's Sarsaparilla purifies the blood. Take Hood's Sarsaparilla if you would be well. The Brightest Flowers must fade, but young lives endangered by severe coughs and colds may be preserved by Dr. THOMAS' ELECTRIC OIL. Croup, whooping cough, bronchitis, in short all affections of the throat and lungs, are relieved by this sterling preparation, which also remedies rheumatic pains, sores, bruises, piles, kidney difficulties, and is most economic.

Your Doctor Knows

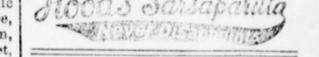
Your doctor knows all about foods and medicines. The next time you see him, just ask him what he thinks of

Scott's Emulsion

of Cod-Liver Oil with Hypophosphites. We are willing to trust in his answer. For twenty-five years doctors have prescribed our Emulsion for paleness, weakness, nervous exhaustion, and for all diseases that cause loss in flesh. Its creamy color and its pleasant taste make it especially useful for thin and delicate children. No other preparation of cod-liver oil is like it. Don't lose time and risk your health by taking something unknown and untried. Keep in mind that SCOTT'S EMULSION has stood the test for a quarter of a century. Price, 50c and \$1.00 all druggists. SCOTT & BOWNE, Chemists, Toronto.

"Good Beginnings Make Good Endings."

You are making a good beginning when you commence to take Hood's Sarsaparilla for any trouble of your blood, stomach, kidneys or liver. Persistently taken, this great medicine will bring you the good ending of perfect health, strength and vigor.



Educational.

BELLEVILLE BUSINESS COLLEGE

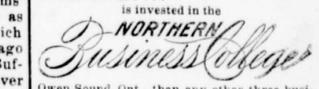
Students have a larger earning power when they acquire the following lines of preparation under our efficient system of training. It has no superior: 1. Book keeping, 2. Telegraphing—Commercial & Railway, 3. Typewriting, 4. Civil Service Options. Students may commence Telegraphing on the first of each month, and the other departments at any time. J. FRITH JEFFERS, M. A. Address: Belleville, Ont. PRINCIPAL.



A SCHOOL WITH A FINE RECORD.

CENTRAL BUSINESS COLLEGE

Six American business colleges and two Canadian institutions have recently applied to us for our graduates to teach in their schools. If you want additional evidence of our superiority you will find it in our catalog—the finest business college catalog in Canada. Write for one, students admitted at any time. W. J. ELLIOTT, Principal.



Owen Sound, Ont., than any other three business colleges in Canada. It has the best business college equipment, the most complete business course and the best business books in Canada. Write for Catalogue to C. A. FLEMING, Principal.

PETERBORO BUSINESS COLLEGE

is now considered one of the most reliable schools in Canada? Write for particulars. WM. PRINGLE, Principal.

ASSUMPTION COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL and Commercial courses. Terms including all ordinary expenses, \$10 per annum. For full particulars apply to REV. D. CUSHING, C.S.B.

CENTRAL BUSINESS COLLEGE, TORONTO

was inaugurated since July 28th, and certainly of its first confidence. Young people desiring the influence of a reputable school cannot do better than attend this College.

St. Joseph's Academy, TORONTO.

NOW IN ITS FORTY-EIGHTH YEAR OF active educational work, St. Joseph's Academy for young ladies has justly earned the reputation of being the best and most fully equipped and successful educational institution in Canada. The academy buildings—large, well ventilated and spacious—are beautifully and healthfully situated in the vicinity of Queen's Park. The grounds for recreation and promenade are neat and spacious, surrounded by shrubbery and pleasantly shaded by grove and forest trees. All branches of a thorough Academic or Collegiate education are taught. French, German, Latin, drawing and plain sewing being included without extra charge. THE CONSERVATORY OF MUSIC is conducted on the plan of the best conservatories of Europe. The pupils receive careful training in technique, instruction in theory, counterpoint (double and single canon), fugue, orchestration; musical history and harmony, the last mentioned forming an extra charge. In the graduating class pupils are prepared for the university degree of Bachelor of Music.

THE ART DEPARTMENT embodies the principles that form the basis of instruction in the best art schools of Europe. Besides tuition in oils, pupils may pursue a special course in ceramics or water colors. Numerous specimens of the pupils' work are sent to the Annual Ontario Art Exhibition where their merit has won distinction. Pupils are also trained in pen and drawing, charcoal work and designing, and numbers of them have annually received certificates from the Ontario Art Department, to which the academy is affiliated.

ART NEEDLEWORK is an accomplishment which receives special attention. Needlework, Kensington, and linen embroidery; drawn work and lace-work being taught. Work from this department received special notice at the Columbian Exhibition.

COLLEGE OF REGIOPOLIS KINGSTON, ONT.

Under the direction of the Most Rev. C. H. Gauthier, D. D., Archbishop of Kingston, an efficient staff of legally qualified and experienced high school teachers. Collegiate Department, (1) Classical Course, (2) Matriculation Course, (3) Teachers' Certificate Course. Approximate cost per annum—Tuition \$7; Rent of books, not more than \$3; Board and room (25c per week) \$10; Total \$18.00. Business and Shorthand Department—(1) Complete Business Course, (2) Shorthand and Typewriting Course. This Department is, in effect, a Business College under the management of experienced business College teachers. Diplomas gra etc. Special rates for this department. Address, REV. CHAS. J. MEA, Dean, Collège re-opens Sept. 1st, 1899-1900.