to do if he lent any influence to help Mr. Meredith to power. He did not doubt that some of them would do it, some whom his words of advice woul ot reach. Mr. Clancy, no doubt, would do his best to help him, but if he came back, what influence would he have in such a Government as he had suggested, always supposing it was returned to power, and the hon, gentleman was lucky enough—no doubt he would consider it what other Government than such a one could be formed by the Conservatives opposite? Why, if the hon, gentleman entered such a Government and adopted school question, whom would be represent? Nobody, he would tell him. One after another, said Mr. Fraser in conclusion of his remarks on this point, could be seen the mile-stones he had pointed out as having hear planted by the hor grantle having been planted by the hon, gentle man opposite, and looking at these mile-

few words more in respect to some of the provisions of the bills before them.

Meredith-"Hear, hear." Mr. Meredith—"Hear, hear."
Mr. Fraser—My hon. friend says "hear, hear."
He did not say "hear, hear" some time ago when something was being said to which it would have become him well to say "hear, hear." (Laughter) The member for London had denounced the Government, in his London appeal to the electors of the Province, as having been electors of the Province, as having been in league with the Roman Catholic hierarchy and of having, as the price of their support, made certain concessions in league through the services of some respect of Separate schools. Nothing could be more untrue pothic just. He dencunced the Government. too, because, so he alleged, legislation, sanctioned by the House, had tended to increase Separate schools, and he said any man would be a traitor to the Pro increase Separate schools, and he said any man would be a traitor to the Province who would permit such legislation. Well, according to his own showing, he and the party to which he belonged must have been either traitors to their country or not quite so capable as they occasionally claim to be. Either they did not dilemma he liked. (Cheers and laughter.) What he (Mr. Fraser) had to say in reference to the proposed changes in the laws relating to Separate schools was this:—That the British North America Act guaranteed to the Roman Catholics certain rights and privileges they enjoyed at the time that we came into Confedent eration. One of the rights and privileges

ENJOYED THEN WAS THE RIGHT TO maintain Separate schools under the terms and conditions provided in the Separate Schools Act. This House had no power, as he read the law-no power atever to enact some of the legislation that was now proposed by the opposition.

In view of what had been said by the gentlemen opposite—in view of their avowed and evident intention to abolish Separate schools—he proposed to advise, with a full sense of the responsibility that he might be under to the House, the Roman Catholic minority to resist these proposed amendments—to resist them power to legislate in this direction—to resist them on the further ground that they have reason to believe that they are not proposed in the interest of Separate schools—to resist them on the further ground that they have reason to believe that they are not proposed in the interest of Separate schools—to resist the manual to take away the right of the schools—to resist the separate schools—to resist them on the further ground that the House had no in principle, he asked, could there be between the supposed attempt to take away the right of the separate schools—to resist them on the further ground that they have reason to believe that they are not proposed in the interest of Separate schools—to resist them on the further ground that they have reason to believe that they are not proposed in the interest of Separate schools—to resist them on the further ground that they have reason to believe that they are not proposed in the interest of Separate schools—to resist the separate sch they have reason to believe that they are not proposed in the interest of Separate schools—to resist them because, in short they are ultra vires, and intended to cripple the Separate schools. (Cheers.) There was an old saying anent the Greeks, that they were to be feared most bearing gifts. It was well to remember it here. None of these amendments came rom the friends of Separate schools. The gentlemen who are now proposing to amend the Separate School Act do not de that they would prefer to abolish them altogether. Therefore Roman Catholics had reason to regard with suspicton all proposals emanating from them. "We had the privilege," Mr. Fraser continued, "at the time that the British North America Act was passed; we had the privilege of selecting as teachers for Separate schools those qualified under the then laws or regulation of either Upper or Lower Canada—Ontanio or Quebec, and I say that there

WAS GCOD REASON FOR THIS
DIVISION being given by I say that this

privilege being given us. I say that this House has no right under the British North America Act to change or alter

there will be in almost any system; but although you may occasionally find ground for complaint, you will prove nothing against the system taking it as a whole. Take them as a whole, the pupils, brought up at these schools can challenge comparison with those attending the Public schools, and results prove that what I have accorded true. that what I have asserted is true. There fore I say there are two reasons why things should be allowed to remain as they are: First, the system is working well and satisfactorily, and second, we have no power to make the change. The hon gentleman then pointed out that the Saparate schools, having regard to the fact that the Public schools were supported not merely out of the rates and taxes of the merely out of the rates and taxes of the ordinary Public school supporter, but had also the support received from the school tax paid by corporations, were not treated fairly, and that, therefore, in their Separate school system it was made practically

COMPULSORY FOR ROMAN CATHOLICS to get their teachers at as small expense.

to get their teachers at as small expense as possible. He had been told the other day, and his authority was first-class, that there are so many of the Roman Catholic minority of the Province supporting this Liberal Government.

Although he had, said Mr. Fraser, already detained the House a considerable time, he could not refrain from a few words more in respect to some of corporate book that permitted to point out was that although there was a power in the statute book that permitted few words more in respect to some of Roman Catholics, the whole of the school tax levied on the corporate property went to the Public schools; but what he wanted to point out was that although there was a power in the statute book that permitted corporate bodies to pay their school rates to either Public or Separate schools according to the proportion in which their stocks or shares were held by Roman Catholics or otherwise wat it was only a Catholics or otherwise, yet it was only a permissive power, and had not been exercised to any extent within the Province. He might be mistaken in making a general assertion, but he was informed that it was a fact. Therefore there was of the religious orders. There was no one who could over-estimate the advan-tage it was to young children that relig-ious Orders of the Church devoted them selves to this work of teaching without asking but the smallest remuneration in sionally claim to be. Either they did not know what was going through the House, or else, knowing it, they were directly or indirectly, instrumental in passing it. He could take whichever horn of the dilemma he liked. (Cheers and laughimpose the ballot upon Separate school supporters for various reasons. One reason, as had been well pointed out by the Minister of Elucation, was that the compulsory adoption of the ballot would be a violation of the Constitution. It was only necessary to look at the system of election in operation at the time of Confederation to see in this what every reasonable person would be prepared to reasonable person would be prepared to admit, an infringement of their rights, an attempt to do away

with the Privileges that the
Roman Catholics then enjoyed. The
point however would be made still more
clear by supposing that the then system
of voting had been by ballot, and that
for any reason, no matter what, it were
now proposed to abolish the ballot and to
compel the election of trustees by open
voting. Would it be contended that to so
enact would not deprive Separate school
supporters of a right and privilege supporters of a right and privilege— namely, the right and privilege of electing their trustees by ballot. What difference ing. But there were other reasons why
he objected, why the Roman Catholic
minority of this Province objected, to the
introduction of the ballot. "You cannot," introduction of the ballot. "You cannot," the hon. gentleman proceeded, "disassociate it from the discussion outside; you cannot disassociate it from my hon. friend's London speech; you cannot disassociate it from what was contained in the platform of the hon. gentleman opposite; you cannot disassociate it from the fact that its alleged necessity is offensive to the hierarchy of the Roman Catholic Church; that it is offensive to the clergy of that Church; that it is offensive to the laity of Church ; that it is offensive to the laity of that Church in that it insinuates that only under the ballot could their rights and privileges be maintained. (Cheers) Gentlemen opposite, in order to make more studiously offensive what was already offensive enough, make the insinua-tion that the laity are afraid to exercise their undoubted rights on account of the improper influence of the clergy. I say there is no self-respecting Roman Catholic Minard's Liniment cures Diphtheria Lame Back Cured.

expected to darbit themselves more preticelastly that signs. I rection to say that cotting
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rights should be treated as a common enemy. It would be the same were a enemy. It would be the same were a proposal made, on the principle that there ought to be only one University in Ontario, to abolish the Victoria University or the Queen's University at Kingston. Does any one suppose that the religious denominations to which belonged these Universities would not stand up as a unit to defend their rights; and would they be recarded as a continuity of the property and would they be regarded as a com-mon enemy? If they proposed to inter-fere with the smallest right of the Presbyterian University of Queen's did they suppose they would not find the Presby. terians united against the political party at the next general election that at tempted to infringe that right? (Hear. hear.) He wanted to know why it was that a different line of action was to be expected from the Roman Catholic minority than would under similar circum stances be expected from a Protestant denomination. Their educational in stitutions were as dear to Roman Catholics as were those of any other denomin ation to the members of their body. When danger assailed them was it not to be expected then that they would unite even more closely than they had done? So far as the Opposition was concerned, they were as good as pledged to abolish the Separate school system to abolish the Separate school system—they were practically pledged to the hilt to do so. It had become, in truth, a cardinal point in their platform when adopted and sanctioned by the Grand Lodges. This was the platform, adopted by the Grand Lodge of Ontario West, at Hamilton, at a meeting held on the 15th and 16th February, 1876, and it was now virtually the platform of the hon, centleman and

February, 1876, and it was now virtually the platform of the hon, gentleman and his colleagues:

Resolved, That, in the opinion of the Right Worshipful Grand Lodge, the time has arrived when the Orangemen of Canada, without reference to politics or political parties, must unite in one grand political phalanx in order to stop the encroachments of the Romish Hierarchy upon the body politic of the country, and that the following platform be adopted: Unswerving and untiring allegiance

to the Mother Country and British Con-

(2) No grants of money from the pub-lic purse for sectarian purposes.
(3) No Separate schools, but free secular education for all.

(4) Taxation for all; taxation of all property held by religious bodies upon its fair assessment value. (5) The opening of all public institutions in the land, religious or otherwise, to public inspection by Government

(6) That it shall be the duty of the County Master in every Orange county, in the event of a general election or other election taking place, either for the Local or Dominion Parliaments, to submit the platform to the candidate or candidates to ascertain if they will sup port it or not, and then to call a county meeting before the day of polling, and if neither of the candidates will support the said platform, then it shall be the duty of the County Lodge to bring out a

candidate. The hon. gentlemean and his colleague The hon. gentlement and his colleagues were under the power of the Grand Lodges, and he (Mr. Fraser) did not think the day had yet arrived when this Province was willing to be thus controlled and ruled and legislated for. The Roman Catholics resented these proposed measures of the Roman interference. Catholics resented these proposed measures of the Opposition as an interference with their rights, as an insult to themselves; they objected, too, because they did not require them, because it was proposed to thrust upon them legislation that they did not ask for, and they opposed some of it because it was ultra vires. The Roman Catholics minority didn't propose to stand quitely by and see cut away chip by chip the whole of the Separate school system. If the hon gentlemen opposite could have the whole of the Separate school system.

If the hon gentlemen opposite could have
their way, if they could effect their purpose, the guarantees given under the
British North America Act would only be

A SHAM, A DELUSION AND A SNARE. He had a few words to say with refer ence to the necessity for giving notice by a Roman Catholic before he could become a Separate school supporter. It was an off repeated allegation that the amendment of 1879 was introduced to do away with the necessity for giving notice. There never was any such intention. Those responsible for the amendment

recognized this He was not prepared to speak for every municipality, but he would undertake

TO SAY AS REGARDS A GREAT
many of them that prior to 1879, as since that time, notices had not been given, and it was a significant fact that nobody had been found the man enough to make an appeal and the man enough to make an appeal and significant fact that nobody had been found in the province. Profession and the province, Profession and Catholice silks were acting in the same of the province, Profession and Catholice silks were acting in the same of the province, Profession and friendly way one towards a not give whether Roman Catholice give notice or not, so long as they were voluntarily supporting their schools, that was all that they concerned themselves about. Separate school supporters did not ask for the amendment of 1879. As a matter of fact, in ninety-nine cases out of one hundred, probacly in almost all cases, the assessor was a Protestant, and teding a Protestant would see that Pablic schools were not prejudiced. He would ask any body who knew the condition of affairs—he would ask the hongentheman himself—whether the state of affairs was not practically that every Roman Catholic, with very rare exceptions, was known to be a Separate school supporter in the municipality within which a Separate school was situated.

Mr. Meredith—i have no knowledge; I connot say.

Mr. Fraser—I say that this was so the

Mr. Meredith—I have no knowledge; I connot say,
Mr. Fraser—I say that this was so the Province over. This was the state of affairs when this amendment to the law was passed in 1879. If they had the same regard, he contended, to the interests of the Koman Catholic body that they had for interests of the Wesleyan, the Presbyterian, the Baptist body or the Church of England, the Opposition would no attempt such legislation as was now proposed, for they knew it would be resisted and opposed by the masses to be affected by it. Mr. Fraserthen, at considerable length, quoted from the reports of the Globe and the Mail of the debate in Committee when the Act of 1879 was before the House. The report read:

"Mr. O'dullivan moved an amendment to

"Mr. O'shiliyan moyed an amendment to the bill providing that every Roman Catho-lic should be deemed ipso facto a Separate school supporter, and that notice in writing should be required to be given by a Roman Catholic ratepayer before school taxes levied upon his property should be applied in aid of Pablic schools." The report of his (Mr. Fraser's) speech read:

"He desired that nothing should appear in the act which might be claimed uncon-stitutional. The fundamental principle of the Separate school was that it was permis-sive."

sive."

It was clear that Dr. O'Sullivan, who was one of the active supporters of the member for London, thought that notice would be still requisite, and that be (Mr. Fraser) contended that the necessity for giving notice could not be interfered with. The report of the debate proceeded:

"Mr. Witte was approximated.

the debate proceeded:

"Mr. White was somewhat surprised that the Commissioner of Public Works should discourage the motion of the hon. member for East Peterborough. He was not sure that it required an amendment to the Assessment Act, and if necessary he suggested that the consideration of the present bill should be postponed. In any case he submitted that there was nothing asked for but what was fair and reasonable, and he believed the House was prepared to grant it. These schools were recognized by the Act, and, therefore, he (Mr. White) did not see where the constitutional question suggested by the Commissioner of Public Works came in. "Mr. Singlet soil the second process of the second process of the commissioner of Public Works came in."

where the constitutional question suggested by the Commissioner of Public Works came in."

"Mr. Sinclair said the idea of allowing any person to support the Separate sensors if he wished, simply meant that persons who cared nothing for the principle would support that school when the taxes would be lightest."

"Mr. Crooks (who was the Minister of Education at the time) said this would elevate the Separate school system into a rival of the Public schools. The British North America act provided that existing privileges of Separate school supporters should be continued, but this amendment would make the Separate school compulsory. The principle of Separate schools," Mr. Crooks continued, "whether Protestant or Catholic, was simply permissive, and he was not prepared to go so far as to guarantee any support to taem. His (Dr. Sullivan's) contention was that not only should every Ronian Catholic be regarded as a Public school supporter unless he gave notice. He, Mr. Crooks, was only in favor of an alteration of the law so far as the change was required by public necessity. All he, Mr. Crooks, assumed to do was to provide that the assessor should do his duty."

sity. All he. Mr. Crooks, assumed to do was to provide that the assessor should do his duty."

Mr. Fraser said it was necessary in 1879 to provide some machinery for distinguishing between Roman Catholic school supporters and Public school supporters; and the machinery which was provided in the Bill introduced by Mr. Grooks as Minister of Education was the simplest and most fair. He denied that there had ever been a single utterance of his made which could be construed into a contention that the Separate schools assould be compulsory; and the hongentleman must have misunderstood the position he, Mr. Fraser, had taken when he said what he did in his speech at London. If the House were willing, and there was no objection by anybody to the provision, that every Roman Catholic should be compelled to be a Separate school supporter, he, Mr. Fraser, would oppose it on the ground that the Legislature was assuming a prerogative that might eventually lead to the aboultion of the Separate schools. For if this Legislature could declare that all Roman Catholics must be Separate school supporters, the right to make such a declaration would involve the power to do the one thing would, of logical necessity, include the other. There was one other bill ne would refer to—that relating to High school trustees. The separate school supporters were not very much concerned about that bill. It was

NEVER ASKED EOR BY PRIEST

or bishop. Some of the latty had thought to would be supporter to inter-

mitted. Undoubtedly there was religious teaching given in the Separate senools; that was the reason for their existence.

If no man carnolics did not intend to give their children religious education they would not ask for this system. It was, so far as religion was concerned, so far as the great hereafter was concerned, so far as the great hereafter was concerned, that they asked for this Separate school system. As regards the connection between Church and State there was just as much of it in mere principle in the case of the one class of senools as in the other; and he might be permitted to say again that he was surprised that the Protestant bodies did not unite and have a great deal more religion naught in their Public schools than there was now, in localities where Roman Catholics had now their Separate schools, and where, therefore, nobody's convictions could be in any way endangered. He was speaking now of the great centres, where there were Roman Catholics shools and where the Public schools were attended by explusively Protestant children. He was surprised that there was not more religion taught in the Public schools was the pardon of the House for having detained it so long. He had endeavored to put the case on behalf of his fellow Roman Catholics as fairly as he could, and he hoped in doing so he had not given of since to any class. He concluded by expressing the hope that the time may never come in the Province of Ordario when the Legislature would be called upon to deal with the question of the abolition of the Separate schools. His hon, friend had asked for public confidence in three or four general elections and he had falled every time, and (Mr. Fraser) would venture to predict that he would find the same thing true on this occasion. He hoped the great Protestant msjority of this country would not be selled upon to deal with the question of the abolition of the separate schools. His non, friend had asked for public confidence in three or four general elections and he had falled every time, and (

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New York Catholic Review.

FIFTH SUNDAY AFTER EASTER,

"Hitherto you have not asked anything in my name. Ask and you shall receive."

—Gospel of the Day.

Our Lord does not mean by these words that His disciples had never prayed, because otherwise they would never bave become followers of Him. No man could come to Jesus unless the Father should draw him, and God always makes His graces dependent on prayer. Hence they must have prayed for the graces already received. When St. Paul was announced to be a convert to the true faith, it was to be a convert to the true faith, it was said as evidence of his conversion, "besaid as evidence of his conversion, "b— hold he prayeth." A man who does not pray cannot receive nor retein the grace of God, because prayer is of obligation and necessary to the friendship of God. What, then, does our Lord mean when He says to His disciples, "hitherto you have not asked anything in My name?"

He would have them understand that their prayers hitherto had only been weak beginnings. This is evident from the fact that even the Apostles never realized the meguitude of their vocations until they were enlightened by the Holy Ghost on Pentecost. The mysteries of redemption, the value of suffering and the glories of martyrdom were all hidden from their eyes, lest they should become faint-hearted and falter in the course which they had to Gospel, begins to lead them on, pointing out to them the means by which they are to be strengthened for their work. That means, brethren, is prayer. Whenever God has a work for a man to do, He first inclines him and teaches him to pray and when he becomes a man of prayer and acquires the habit of constant communion with God, then he is fit to do anything for God.

We have all of us got a great work to We have all of us got a great work to do—:he work of our eternal salvation.

"For straight is the gate and narrow is the way that leadeth to eternal life and few there be who find it." It is a mistake to there be who find it." It is a mistake to suppose that we are going to be saved by the mere desire of not being lost, otherwise every one would be saved because no one wishes to be lost. But we have got to work for the reward of eternal happiness if we would attain it; and the first requisite for the accomplishment of that work is prayer. There is one thing that work is prayer. There is one thing that makes the work easy, even to the weakest of mortals and that work is prayer. Have you done nothing as yet? Is temptation too strong for you to overcome it? Then you have not as yet learned to pray. Become a man of prayer and all will be changed with you. Good works will become a pleasure; difficulties will be conquered, and your life, instead of being wasted by sin, will be employed for God and your own welfare in time and in

Now the grace to pray is the easiest of Now the grace to pray is the easiest of all graces to obtain. Because God wishes all men to be saved, says St. Alphonsus, He gives all men the ability to pray. Sinners can pray. One is not required to be in a state of grace in order to pray. And if a sinner, no matter how deep his guilt may be prays sincerely and conguilt may be, prays sincerely and con-tinuously, he is just as certain to obtain the grace of repentance as the rays of the warm spring sun are sure to drive away

frost. We have no excuse then, for a life of sin, because we have a remedy in prayer.

"Ask and you shall receive," says our There never was any such intention.

Those responsible for the amendment proclaimed almost from the housetops that it would still be necessary for the housetops that it would still be necessary for the housetops of the housetops that it would still be necessary for proclaimed almost from the housetops that it would still be necessary for proclaimed almost from the housetops that it would still be necessary for proclaimed almost from the housetops that it would still be necessary for the housetops that it would still be necessary for proclaimed almost from the housetops that it would still be necessary for bishop. Some of the laity had thought to would be a vector opinion to the house to be notice that they were such. Before the should—not trustee, should—not should and the privilege site of the should make the privilege site of the should make the privilege site of the should—not should—n

be just as earnest as we are in seeking worldly advantage, and then God will not disappoint us, although mer may do so. God has few petitioners at His court, although He has all the riches of the universe at His disposal, but those who are most urgent and frequent in asking for His favors are His best friends.

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