PRIZE

MONTR

of art, but the following rules divided by solo portions. The sed as a consecused as a consecu-livided into con-be so disposed as ous whole. Let with bursts of es, be avoided as they distract the ons. And above at the words be they stand in the

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oir-masters will de-d their talent to the n of the music catry. They may also to the enriching it ns, provided these with the aforesaid binding on every ubject to the reci-

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y rectors and parish
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ment of Sacred Music.

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ntric Abbe.

person about whom The following is one 35, when the greatest of X., France, and
The good people
never heard of him.
turned up. Liszt on rapid glance at the l then addressed his ollows: "Ladies and much flattered here to-night, but feels uncomfor-sphere stifles me; ble, I will get the my hotel, and there I be programme for you The proposal was well better than his word; wondrously, but ennce with an elegant The next night concert. The Town to the doors; Liszt couple of pieces con-left the hall—left the

s debility, lack of self-ed memory, and kin-ould send three letter lustrated treatise, givn cure, with numerous ess World's Dispensary n, Buffalo, N. Y. LOCD from which the

X., and has never been

brous bone, brain and s not manufactured by bilious or weak. Unugh digestion may be ve activity of the liver ystem efficiently nour's f Northrop & Lyman's y and Dyspeptic Cure. ood purifier ever intro-. Sold by Harkness & ndas St. The Joy of Love.

BY SARA TRAINER SMITH.

Almost under the hurrying feet That come and go in the busy street, I found a thought of the Heart Divine That thrilled to the very core of mine.

Clinging close to a toil-worn hand, There passed a shadow from baby-land : Only a shadow—so white and thin. It lacked the round of a baby's chia;

It lacked the coral of baby lips, the pink of a baby's fit ger tips, The silken floss of a baby's hair, Kissed and smoothed with the sweetest

But out of its innocent baby eyes There looked a baby's mild surprise, And close to its innocent baby breast A baby's baby was tightly prest.

Wavering, slow, with uncertain tread, It followed still where its mother led, Ever lovingly glancing down On that headless doll in a ragged gown.

And at every glance, its love and pride Came and went, like a rosy tide, Over its poor little pallid face— Frail lily-bud in a noisome place! It passed; but an angel walks with me In the shape of its lovely memory, And out of the long day's toil and care I bring this blossoming thought so fair.

No life so narrow, no heart so lone, No hands soempty, they hold not one Of the loves that bless. And God above Shared with that baby the joy of love! Ave Maria.

A FREEMASON RETRACTS.

HIS EDIFYING CONVERSION WHILST ON HIS DEATH-BED.

The following interesting and instructive incident was translated from the Italian of the Unita Cattolica for the San Fran-

The Encyclical Humanum genus of Pope Leo XIII. is already bearing fruit, as may be seen in the death-bed conversion of a Freemason, by the name of Parrini. Casar Parrini and De Witt fought a duel in the villa of Torrigiani, near Florence, on the 18th day of July last, in which the former received a wound which terminated fatally. Parrini was a man of bright intellect and of more than ordinary at-tainments. He held a high degree among tainments. He held a high degree among the Freemasons of Florence, and was a well-known correspondent of the Gazetta d'Italia; he was also a contributor to the Fisramosca, a Masonic journal of Flor-ence. That he was and wished to pass for ence. That he was and wished to pass for an advance adept in the anti-Christian spirit of the Masonic sect is proved by the will which he made two years before his death. We subjoin a copy of it verbatim: FLORENCE, March 13, 1882.

To the Venerable and to the Masonic Brethren of the R. L. la Concordia:

I am of sound mind and body, and I declare that it is my will:

1. That no priest of any religion or rite shall enter my apartment when I happen

shall enter my apartment when I happen

to fall dangerously sick.

2. That from the bed on which I shall lie a corpse, I do not wish to be placed in a coffin nor accompanied to the grave by any religious association, arch confraternity, priest, etc., but only by my own brethven friends and acquaintances.

nity, prest, etc., but only by my own breth-ren, friends and acquaintances.

3. That out of the property which I may leave after me there be set apart 500 lires, to be distributed according to the discretion of the venerable of the L. Con-

discretion of the venerable of the L. Concordia among the destitute widows and orphans of the brethren.

4. The execution of this my will is entrusted to the Orient of the L. Concordia, in whose private archives I desire this expression of my firm will be preserved.

C.ESAR PARRINI.

On the morning of the 18th of last July, just before going to the ground chosen for

On the morning of the 18th of last July, just before going to the ground chosen for the desperate encounter with De Witt, Parrini wrote a second will, in which he bequeathed all his estate to his several friends. But in this second will he canceled none of the clauses he had written in the first. The history of the due is in the first. The history of the duel is well enough known. After sixteen attacks or more Parrini at last fell mortally wounded and was carried on a mattress to house near the villa Torrigiani for medical treatment. To the physician who was in attendance he said: "Be sure to let me know when there is danger, for I

have important business to settle Two days had passed since he received the wound, and his symptoms were con-stantly growing worse. Among those who had come to visit him was a gentleman of true Christian sentiments, with whom he had been on most intimate terms of friendship almost from his infancy. This kind friend, seeing now that there was no longer any possibility of recovery, con-cluded to inform him that the crisis was at

Parrini had stated to his friends that he Parrini had stated to his rirends that he did not wish to make his will for the reason that it was already made. Whatthen was the important business he had to settle? The announcement made to him that his end was approaching showed what the important business was. "Quick," said he to a lady friend who had come to

said he to a lady friend who had come to render him what assistance she could, "send for a priest—I want a priest. You have promised me this, you know, and I hold you to your word. I want a priest." At this all left his bedside to dispatch a messenger in haste to call Rev. Don Luigi Miccinesi, the curate of the parish church of Santa Maria, a Oninto. It was the hot. of Santa Maria a Quinto. It was the hot-test part of the day, being about 1 o'clock. No time was lost by the messenger who went to call the priest. But to Parrini every moment seemed an hour, and he became impatient at the unavoidable delay.

He even grew indignant with his good friend, who tried to console him by assuring him that even if he should die before the arrival of a priest he might be saved by making a sincere act of contrition, which God in His infinite mercy would accept in a case where the ministration of a

At this juncture the curate arrived, and Parrint embraced him as if he had been a messenger from heaven. The priest after remaining alone for some moments with the sick man, went to the door and called for two witnesses. These were easily found. In presence of these two men, the vicar drew up a formula of retraction, such as would include whatever was necessary for a person who had incurred the cessary for a person who had incurred the censures of the Church by joining a secret society, by fighting a duel, and by writing against the Church and the Catholic faith.

After hearing it read the sick man signed remaining alone for some moments with society, by fighting a duel, and by writing against the Church and the Catholic faith. After hearing it read the sick man signed

DESCRIPTION OF THE BURNING OF THE URSULINE NUNNERY FIFTY YEARS AGO.

served in the archiepiscopal archives.

After making his retreation Parrini made his confession. Nothing now remained but to administer to him the last rites of the Church. Whiles the priest was preparing the necessary things for the administration of the Holy Viaucuum, the poor fellow remained years quiet and the "Fire! Fire!" was the cry fifty years ago when the flames streamed from the Ursuline Convent on Mount Benedict in poor fellow remained very quiet and resigned—embracing his crucifix and recommending himself to that good Jesus whom mending himself to that good Jesus whom he now recognized as his only consoler and everlasting friend. One of the bystanders said to him: "How is it, Parrini, that a man like you should all at once become so pious and penitent?" "Ah! my friend," he replied, "we see things in one light when we are living, but in another light when we are in the presence of death." He received the Holy Viaticum with such sentiments of faith and devotion that all present were moved to tears. Bethat all present were moved to tears. Before proceeding to give him Extreme Unction, the curate was requested to wait a short time. The dying man spent the interval in entertaining the Divine Guest within him, by making fervent aspirations of love, repeating about the acts of faith, hope and contrition, and invoking the sweet names of Jesus and Mary. Scarcely had the priest anointed him when he breathed his last, with the holy name of Jesus on his lips and his crucifix on his heart

Whilst the corpse still lay on the bed, one of the Masonic officials came in and contemptuously slapped the dead man's face. Seeing that this act provoked a bitter feeling in those who were present, the Freemason excused himself by saying that such was the ritual salutation given for the last time to a departed brother. The explanation was not satisfactory, for every one regarded his action as a revenge in-fllicted on the dead man for having renounced the sect and returned to the fold of the Church,
Undoubtedly this unexpected and spontaneous conversion of such an adept was very galling to the Freemasons. Legally they had the right to claim the body of they had the right to claim the body of Parrini for burial, according to the wording of his will, but they did not urge their claims, and in this the chiefs of the lodge showed good sense. Parrini was buried under the shadow of the Cross of Christ by his Mother Church with whom he was

now reconciled. It may be asked how did it happen that a man like Parrini, near the age of fifty, was converted in so wonderful a manner. We may answer that he was a different man in his heart from what he seemed to be. He had imbibed the faith like milk from a very pious mother, and he never lost it entirely. Besides, he was charitable to the poor; and we know that works of mercy bring down the mercy of God on the heads of even the most wicked sinners. Cæsar Parrini had also a great develope to the teach of the sold in votion to the souls in purgatory. He said his prayers every evening, and never forgot his favorite De profundis. What value his prayers had in such a state of conscience as his God only knows, who seeks out every means to save the souls which the beau reacted seeks out every means to save the souls which He has created and redeemed. Lastly Parrini loved the Madonna. In spite of all his impious writings and Freemasonry, he always kept in his room an image of Our Lady, and she did not forget him in his last necessity.

him in his last necessity.

For a long time he had been agitated with remorse, and thought of changing his life by retiring from Florence, but the great difficulty was to free himself from the tyranny of a society which he both feared and hated.

The example of Parrini may serve as a lesson to our young men to keep aloof from secret oath-bound societies. Many join them and remain in them through

It is useless to appeal to the Imbecile American Parent. He is too numerous to reach. He belongs to the majority, and the majority is generally composed of fools. But we appeal to the American Parent who is in the minority, who is not imbecile, to consider the question of boys.

During these long winter evenings some amusement must be found for them at amusement must be found for them at home or they will grow weary and dis-contented, and long for the interest sup-plied by the lourgers on street-corners. Home must be a dreary place, indeed, when a boy will choose to shiver on a street corner in a wintery blast for several hours, ather then remain in it. corner in a wintery blast for several hours, rather than remain in it. In many cases, it is a dreary place, because neither of the guardians of the place—the "King and Queen of the Household," as Father Michael Muller somewhere calls them—takes any trouble to make it cheerful.

If the boy were permitted to bring his friends hours to a tenue of his own to a tenue of his own.

It the boy were permitted to bring his friends home to a game of his own choosing, he would probably not long for the freedom of the street-corner. But no! The parlor carpet might possibly suffer a little, or some ornamental rubbish be pushed out of place. It is better, as many parents have learned by sad experience, to keep a boy and a boy's friends under your eyes, than to care for parlor carpets. your eyes, than to care for parlor carpets and such like. If it is a question between and such like. If it is a question between mere decoration and the boy's presence at home after dark, give the parlor carpet to the poor. This radical measure, however, is not in all cases necessary; boys and their chums are not so very dreadful when you understand them, and they have been known to amuse themselves without chipping the marble-topped table or using the mirrors for footballs

mirrors for footballs By all means, keep the children at home these winter nights, and bind them to-gether with the Rosary. What we need above all things in this

country is family union, family life. Given cheerful, Christian homes, and there need be no fear for the future of the

CHARLESTOWN CONVENT.

what is now a part of Somerville. An old resident, whose house was near the scene of the outrage, tells graphically the story:
"I was but a boy at the time, and yet so
vividly was the terrible excitement impressed upon me that it seems as if the years that have since passed were but so many days. I lived in Charlestown and many days. I lived in Charlestown and was an apprentice to my father's brother. My sister went to the convent, or, as we called it, the "nunnery" school; and, as mother was dead, she lived altogether in the convent. For days, great excitement had prevailed in Charlestown. At the corners men were discussing the rumor, that proved so false, of the solitary incarceration of a young nun in the convent dungeon. Some openly declared that she had been murdered by her sister nuns, and though stronger grew the bitter feeling we had no idea of the terrible violence to come. But the crisis was near. On the come. But the crisis was near. On the 11th of August men began to gather around the convent walls. Soon a cart

came by the house bearing tar barrels.

"And now—I can never forget the sight

—there came rushing by over 100 men in hideous disguise and with painted faces. Torches were blazing, tar barrels burning and men yelling, a perfect pandemonium of fiends. The convent windows were broken by stones and clubs, and the inmates were called on to leave the build-ing. Suddenly the tumult was hushed, ing. Suddenly the tumult was mushed, but for a moment, however, then the work of rapine commenced. Doors were burst open and the mob entered the building. Furnishings, pianos, harps, the altar and its sacred furniture—all were borne to the yard and destroyed. And then the torch was applied and the building was in flames. As the fire spread the broken furniture was thrown into the broken furniture was thrown into the blazing pile. The miscreants, maddened by scenes of violence, applied torches to the bishop's lodge, the stables and the old wooden numery that was a short discountered. old wooden numery that was a short distance off. The conflagration was at its height when the Charlestown and Cambridge fire companies came on the scene, and, to their shame be it said, they refused and, to their shame be it said, they refused to work, and by force prevented the Boston department from extinguishing the flames. No one dared oppose the mob, and as I looked from our roof I saw all join in the insane destruction of property. All through the night fresh scenes of violence were enacted. The bishop's large and valuable library was food for the flames. But the greatest outrage was now flames. But the greatest outrage was now perpetrated. The tomb of the institution where the deceased nuns were interred was rifled, the plates torn from the coffins, was rifled, the plates torn from the coffins, the contents thrown to the ground, exposed to further insult. But, let my sister tell you her experience. She was in the convent at the time of its destruction."

"I was so small at the time," said the lady, "that I can remember but little. However, I will tell you what I can. The night of the fire we retired to our dormitories as usual, but had hardly got asleep when a dreadful noise awoke us. We sprang up and ran into the coviders. We sprang up and ran into the corridors, where the nuns followed as ourselves. The Mother Superior went about directing The Mother Superior went about directing the Sisters in their terror. After a little all was quiet again, and we started for our beds, but never reached them. Cries of "fire" and the sight of flames drove us from the building by the rear door. We ran through the field and fell down the hill, for it was dark. Many of us were badly bruised. At the foot of the hill was a fence over which most of provinces. from secret oath-bound societies, join them and remain in them through interest or human respect. But in the end, when perhaps it will be too late, they will realize the truth of these words uttered by Parrini: "We see things in one light while we are living, but in another light when we are in the presence of death."

Then the continued is an angle of the field and remains the partial of the second at the continued in them through in the field and remains and the partial of the second at the continued is a fence, over which most of us were unable to climb, and we had to wait till help came. Then with some of my companions werant to my uncle's house, where we passed the night. This is all I remember about it."

"Greater excitement than ever existed after the fire. Boston was aroused; the press in strongest terms condemned the outrage; the citizens called a mass meeting in Faneuil Hall; the towns of Cambridge and Charlestown also held mass meetings, and at all these assemblies the strongest resolutions were passed. The Irish Cathresolutions were passed. The Irish Catholics were fearfully excited, and vengeance was the cry. All praise can be ascribed to Bishop Fenwick, who counselled moderation and successfully allayed the excitement. The next night, August 12, a mob armed with knives and pistols marched through the streets of Boston, menaced the Franklin Street Church, and then pro ceeded to Charlestown, where they made a bonfire of the Convent fences. The people were alarmed; the military were called out and the men from the revenue cutter Hamilton were quartered in Faneuil Hall. The citizens formed armed patrols and paraded in their several wards. A vigilant committee was organized and further trouble was anticipated. But the pacific counsels of the leading gentlemen and the general abhorrence of the deed by all the good citizens gradually restored confidence. The city and State offered arge rewards for the conviction of the offenders. Trials began, the law took its course and the event faded from the minds of men. Now, after half a century, it is recalled."

"Frailty, thy Name is Woman."

-Hamlet That she is frail, often in body,
"Tistrue, 'tis true, 'tis a pity.
And pity 'tis, 'tis true."
Dr. Pierce's "Favorite Prescription" is

the best restorative tonic for physical frail-ty in women, or female weaknesses or derangements. By druggists. Price reduced to one dollar.

The Best Combination.

The best combination of blood cleansing, regulating, health giving herbs, roots and barks enter into Burdock Blood Bitters a purely vegetable remedy that cures diseases of the blood, liver and kidneys.

How often do we hear of the sudden fatal termination of a case of croup, when a young life might have been saved by the a young life might have been saved by the prompt use of Ayer's Cherry Pectoral! Be wise in time, and keep a bottle of it on blood. Take it in time.

hand, ready for instant use.

ARCHBISHOP MANNING.

London Universe, Nov. 8

London Universe, Nov. 8.

Tuesday being St. Charles's Day, the
Cardinal Archbishop assisted and preached
at the High Mass at St. Mary of the
Angels, Bayswater. The diguitaries in the
sanctuaries included the Bishops of Amycla, Emmaus, and Salford, and the canons
of the diocese. There was also a lease cla, Emmaus, and Sallord, and the canons of the diocese. There was also a large gathering of the clergy, nearly all the religious orders being represented. So crowded was the congregation, that not only was every available seat occupied, but even standing room became a matter of competition. Taking for his text the words:

Labour as a good soldier of Jesus Christ. His Eminence recalled the fact that 300 years had passed since St. Charles finished his warfare on earth, and began his intercession for those on earth before the throne of his Master. The Church then was in great affliction, the world weighed heavily great affliction, the world weighed heavily upon it, and its condition then as compared with its condition now showed what God had wrought by his saints and by the servants whom he raised up to purify, consolidate, and extend His Church upon earth. Never had the Church been so widespread as they saw it at this day. It was not only spreading over the old Christendom of Europe, but into the new Christian world of America and Australia, and Asia, and the islands of the Southern Seas, and it was now entering Africa by Seas, and it was now entering Africa by

NEVER WAS THE CHURCH IN ITS PASTORATE

MORE PURE.

or fervent than at this day; never were its pastors more united to their Chief Pastor, the Vicar of Jesus Christ; never was the deal man and the control of the was the flock more united to its priests and, therefore, never was the unity of the Church, both within and without—unity Church, both within and without—unity in faith, in charity, in fervour—more complete than at this hour. It was not so in the day of St. Charles's warfare upon earth. The whole of the Eastern Church had been scourged and overwhelmed by the Mahometan Anti-Christ. The Greek language and literature came over from Constantinople when the Christians ded Constantinople when the Christians fled from it into Italy, and there arose that movement which men profusely called the New Birth—the Renaissance; that is, the restoration of the ancient literature of the heathen world, and men were so inthe heathen world, and men were so intoxicated with it that some burned lamps before images of Aristotle and Plato, as Catholics do before images of the Blessed Virgin and St. Charles. There was an exhumation—a digging up again of the rank corruption of the heathen world, and it spread on all sides—into literature, manners, morals, public opinion; it penetrated into the colleges of youth, and the manhood of the century before St. Charles died was reared in an education in which died was reared in an education in which paganism had—he had almost said—predominated. Moreover, at the beginning of the century of his birth there arose another scores which tried to Charles another scourge which tried the Church in the West as Mahometanism had tried it in the East—the Reformation, so-called; in reality, the deformation and destruction of the divine tradition of faith, the denial of the divine tradition of the authority of the Church, and the wreck and ruin its unity. It scourged the north of Europe;

Europe;
IT RAVAGED OUR OWN LAND;
it penetrated from Switzerland into the
north of Italy. And it was at such a
time as that, when the watchful vigilance
of pastors was most needed, that Milan had been without a resident Archbishop for eighty years. God raised up the Council of Trent, of which St. Charles had the direction. He was one of the authorities of the decree making it incumbent on Bishops to reside in their seesof obedience to which he gave so perfect
an example as Archbishop of Milan. Thus
was the axe laid to the root of the evil.
Three of St. Charles's characteristics
would give a clue to the wonderful success which crowned his efforts as a reformer. He was dead to the world. It
was because the world had nothing in
him that he controlled the world next he him that he controlled the world next, he would say, to the Supreme Pontiff. Next he had a great ardour for the salvation of souls - not merely the zeal which radiate from the fire, but the ardour which is the fire which Jesus Christ came to scatter upon the earth. Lastly, he had a wonder ful fortitude. He had a martyr's spirit, and his intimate friend, the Cardinal of and his intimate friend, the Cardinal of Verona, said: "He does not shrink from martyrdom, but martyrdom shrinks from him." His life was an example to both priests and people. Those in the ministry would most honour him when they most aimed at perfection. By joining the Christian Doctrine Confraternity laymen would be testifying their love for a saint who was willing to spend himself and be spent in the service of souls.

Butter Buyers everywhere are refusing to take white lardy looking butter except at "grease' prices. Consumers want nothing but gilt-edged butter, and buyers therefore recommend their patrons to keep a uni-form color throu, hout the year by using the Improved Butter Color made by Wells, Richardson & Co., Burlington, Vt. It is the only color that can be relied on to never injure the butter, and to always give the perfect color. Sold by druggists and merchants.

A Double Purpose.

The popular remedy, Hagyard's Yellow Oil, is used both internally and externally, for aches, pains, colds, croup, rheumatism, deafness, and diseases of an inflammatory nature.

Freeman's Worm Powders destroy and remove worms without injury to adult or Purge out the lurking distemper that

undermines health, and the constitutional vigor will return. Those who suffer from an enfeebled and disordered state of the system, should take Ayer's Sarsaparilla to cleanse the blood, and restore vitality.

Well to Remember. A STITCH IN TIME-saves nine. Seri-

ous results oft follow a neglect of constipated bowels and bad blood. Burdock

Easily Caught.

against the Church and the Catholic faith.
After hearing it read the sick man signed the retraction, and then with his crucifix clasped to his heart, exclaimed: "I forgive every one, even as I wish God to forgive me." The document signed by the deceased and two witnesses is now pre Consumption, the constant of the results of the Rosary. It is the chain which deceased and two witnesses is now pre Consumption, the case of authority and leadership. The document signed by the binds families closer to the Holy Family.

Catholic progress will remain a thing to be talked of, until fathers resume their coll with Hypophosphites—is more reliable as an agent in the cure of Consumption, than the cure of Consumption, and throat Affections, than the cure of Consumption, the case of authority and leadership. The document signed by the binds families closer to the Holy Family.

Scott's Emulsion of Pure Cod Liver oil with Hypophosphites—is more reliable gas an agent in the cure of Consumption, and throat Affections, than the cure of Consumption, and then with his crucifix be talked of, until fathers resume their coll with Hypophosphites—is more reliable gas an agent in the cure of Consumption, and then with his crucifix be talked of, until fathers resume their coll with Hypophosphites—is more reliable gas an agent in the cure of Consumption, and throat Affections, than the cure of Consumption, and then with his crucifix be talked of, until fathers resume their coll with Hypophosphites—is more reliable gas an agent in the cure of Consumption, and the cure of Consumption, collections are consumption of Pure Cod Liver oil with Hypophosphites—is more reliable gas an agent in the cure of Consumption, collections, than the case of cure it unless you use Hagyard's provide and the cure of Consumption, collections, than the cure of Consumption, collections, than the cure of Consumption, collections are consumption of Pure Cod Liver oil with Hypophosphites—is more reliable gas an agent in the cure of Consumption, collections are consumpt

To Dyspeptics.

The most common signs of Dyspepsia, or Indigestion, are an oppression at the stomach, nausea, flatulency, water-brash, heart-burn, vomiting, loss of appetite, and constipation. Dyspeptic patients suffer untold miseries, bodily and mental. They should stimulate the digestion, and secure regular daily action of the bowels, by the use of moderate doses of

Ayer's Pills.

After the bowels are regulated, one of these Pills, taken each day after dinner, is usually all that is required to complete the cure.

AVER'S PILLS are sugar-coated and purely vegetable - a pleasant, entirely safe, and reliable medicine for the cure of all disorders of the stomach and bowels. They are the best of all purgatives for family use. PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

YOUNG LADIES' AUADEMY,
CONDUCTED BY THE LADIES OF THE
SACRED HEART LONDON, ONT.
Locality unrivalled for healthiness offering peculiar advantages to pupils even of
delicate constitutions. Air bracing, water
pure and food wholesome. Extensive grounds
afford every facility for the enjoyment of invigorating exercise. System of education
thorough and practical. Educational advantages unsurpassed.
French is taught, free of charge, not only
in class, but practically by conversation.
The Library contains choice and standard
works. Literary reunions are held monthly,
Vocal and Instrumental Music form a prominent feature. Musical Soirces take place
weekly, elevating taste, testing improvement
and ensurin self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and
aconomy, with refinement of manner.
TERNS to 831the difficulty of the times,
without impairing the select character of the
Institution.
For further particulars apply to the Superor, or any Priest of the Diocesse.

Institution.

For further particulars apply to the Super or, or any Priest of the Diocese. CONVENT OF OUR LADY OF UNVERT OF OUR LADY OF LABY OF Lake Huron, Sarnia, Ont.—This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. 1st. Board and tuition per annum, \$100. For further particulars apply to Mother Superior, Box 303.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasant v OT. MART'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasant y located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches-Terms (payable per session in advance) in Canadian currency—Board and tuition in French and English, per annum, \$100; German free of charge; Music and use of Plano, \$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$20. For further particulars address:—MOTHER SUPERIOR.

ACADEMY

URSULINE ACADEMY, CHAT-RSULINE ACADEMY, CHATHAM, ONT.-Under the care of the Ursuline Ladies. This institution is pleasantly
situated on the Great Western Railway, 50
miles from Detroit. This spacious and commodious building has been supplied with all
the modern improvements. The hot water
system of heating has been introduced with
success. The grounds are extensive, including groves, gardens, orchards, etc., etc.
The system of education embraces every
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ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. ALEX. WILSON, Pres. C, HEVEY, Rec. Sec.

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