

## Mia Cara.

JOHN GORMLEY.

Shall I meet thee, mia cara, when the snow  
is on the earth,  
And the Christmas lowly birth  
shall shine on thy face and live  
in the heart of life without thee,  
and the glow that it can give  
I shall miss, mia cara, many moons have  
passed away—  
Passed the vigor of the verdure in the  
autumn's time of day,  
Passed the golden summer weather, with  
the roses that it bore,  
Only love that death never, guides my  
path for ever more.

Mia cara, does my fancy only rule and  
religion supreme?  
Are my senses, sleep-enchanted, treading  
still a mystic dream?  
Do I only hold the shadow of the substance  
that is love?  
I am heart a vacant temple with its idol  
overthrown?  
Mia cara, mia cara, I have hearkened to  
thy voice,  
Driven by a power supreme, far against my  
better voice,  
I have drunk the precious nectar, stronger  
than Provençal wine,  
Of thy beauty, mia cara, rich and sweet, oh,  
love of mine!

Mia cara, Mia cara, life is so cold, life is  
cold;  
Nowadays love is battered for its equal-  
love in gold,  
Love, the goddess, once born in the classic  
days,  
When this world of ours was younger, by  
the blue Aegean shore,  
Oh I wonder, doubt, incompassed, groping  
through a haze;  
Shall we tread our path together in the  
future, side by side,  
Mia cara, when I meet thee face to face, if  
it should be,  
Shall I find a love unaltered, and a faith  
secure in thee?

Mia cara, mia cara, years may come and  
years may go,  
Stealing on us like receding, as the waters  
ebb and flow;  
Suns may roll through space eternal, silver  
moons may move,  
Still our love, the breath of heaven, stands  
in one the other's soul,  
Mia cara, mia cara, in the faithful path  
I should not my wish unfettered by the  
trammels of the age,  
Brave its perils, and its confiding; surely  
would the writing be,  
Still to love thee, and to cherish higher  
thoughts for love of thee!

Permy, November 23d.

## FIVE-MINUTE SERMONS

FOR EARLY MASSES  
By the Priest Fathers.

Preached in their Church of St. Paul the  
Apostle, Fifty-ninth street and Ninth  
avenue, New York City.

## SECOND SUNDAY AFTER EPIPHANY.

As the Gospel of today relates the  
first miracle our Lord performed, I am  
led to say a few words about miracles as  
shown in evidence of the truth of the  
Divine doctrine of Jesus Christ. Certainly  
our Lord appealed to miracles  
sometimes as proof that He had Divine  
power, but that was by no means the  
rule. This miracle of changing water  
into wine was performed for no such  
purpose. On other occasions He made  
those whom He healed to say nothing  
about it. And St. Matthew expressly  
said that the reason why He wrought  
many miracles among those who  
knew Him best was because of their  
unbelief; the very reason we would think  
why He ought to have worked miracles  
before their eyes so as to oblige them to  
believe in Him. And St. John also  
intimates that our Lord did not place  
much reliance upon miracles, that only  
depended upon miracles; for he says,  
"Many believed seeing the signs that He  
did. But Jesus did not trust Himself to  
them, for He knew what was in man."

If we read the Gospels attentively we  
will see that it was true then, as it  
has been all through the history of Christianity,  
that the triumph of His Divine truth  
has not been due to miracles, but  
rather in spite of them; for if there was  
then, or has been since, anything which  
the world hates to learn of, and obstinately  
refuses to credit, it is a miracle.

"The idea of God or any messenger  
from God pretending to do things a man  
cannot understand! Don't I know  
nature well enough to know that even if  
God made it He cannot change it! To  
believe in miracles I would have to  
acknowledge God knows what I cannot  
know." That is the way men think, if  
they don't speak out their thoughts quite  
so plainly. There have always been mir-  
acles, plenty of them, enough to convert  
the whole world to Christianity if that  
were the means intended by Almighty God  
to bring about conviction and conversion.  
A man convinced against his will is of the  
same opinion still, and against his will—  
the will of their proud, self-conceited, rebellious  
heart. They see them plainly as you  
and I do, but they won't believe in them.

The triumph of our Lord's holy religion,  
therefore, has not been due to miracles  
of healing the body nor miracles of  
learning that proved every doctrine be-  
yond a doubt or cavity for that has been  
done quite as often as miracles upon the  
body. These are the things unbelievers  
believe as they do every other sign of  
Christ that demands their submission.  
But what conquers the world despite  
itself is Love and the sacrifice that it  
makes. They cannot stand out against  
the sight of our Lord's love, even unto  
death, nor gaze upon the love of those  
who through all generations have taken  
His place and spoken, prayed, preached,  
suffered and died in His name, without  
being won to belief.

My brethren, if you are anxious to  
convert any body to our holy faith, never  
mind about miracles; and do not be  
astounded if they pooh-pooh arguments  
as strong as the reasoning of St. Thomas.  
Go and show them a little of the unself-  
ish, charitable, self-denying, suffering  
love of Christ. Let them see how sweet-  
spoken and kind you are to the poor,  
how patient you are in affliction, how  
lovely you conquer your passions for  
God's love, and resist temptations to  
drink and steal and gratify desires of  
the flesh. Did I say never mind about  
miracles? I made a mistake. For if  
you do what I have just told you, I am  
inclined to think some of you will be  
doing as great a miracle as there is on  
record. You that are stingy, give freely.  
You that dislike the poor, go and serve  
them. You that are complaining of  
God's providence, submit to your lot  
like a man and a Christian. You that  
are a drunkard, take the pledge and  
keep it. You that are living like a beast,  
get honorably married and live chaste.  
You that have hands getting hot for hell

with ill gotten money, make full restitu-  
tion. These will be miracles—miracles  
of grace; and against such miracles un-  
belief never had and never will have any  
argument, or power to resist either con-  
viction or conversion. And then you  
can say to the unbeliever—If you will  
not believe in the Catholic religion for  
its truth's sake, look at me, and believe  
for the work it can do. It can bring a  
sinner back to God, and that is a  
greater miracle than raising a dead man  
to life.

## THE OLD AND THE NEW YEAR.

A BEAUTIFUL ALLEGORY OF THE COURSE  
OF HUMAN LIFE.

As the midnight hour drew  
nigh, the Old Year stood before me,  
Weary and wayworn he seemed, and in  
his hands was an hour glass, whence the  
last sands were falling. As I looked  
upon his wrinkled forehead memories  
both pleasant and mournful came over  
me. I spoke earnestly to him:

"Many blessings hast thou brought me,  
for which I give thee thanks. Now have  
they been every morning, and fresh every  
morning. Thou hast indeed from my  
heart's garden uprooted some hopes I  
planted there. When their clustering  
buds fell, they never quickened again."

"Prise God for what I gave and what  
I took away," he said, "and lay up treas-  
ures in heaven, that thy heart may be  
there also. What thou callest blighted  
hopes are oftentimes changed into fruits of  
righteousness."

But I answered: "Thou hast hidden  
from my sight the loved and the loving.  
Clouds are strewn upon their faces; they  
reply to my call no more. To the homes  
they made fair they return not, and the  
places that once knew them know them  
not for ever."

Still he said: "Give praise to God,  
Your lot are with Him. None can drift  
beyond His love and care." Then his  
voice grew faint, and he murmured, "My  
mission unto man is done. For me the  
stone is rolled away from the door of the  
sepulchre. I will enter in and slumber  
with all the years of the past forever."

And he straightened himself out to die.  
As I knelt by his side I said, "Oh, dying  
year, dear, dying year, I see a scroll be-  
neath thy mantle; what is it?"

Low and solemn was his voice: "Thou  
shalt know when the book of the universe  
is opened."

The midnight clock tolled, and I covered  
my face and mourned for his death, for  
he had once been my friend. I remem-  
bered with pain how often I had alighted  
his warnings, neglected the golden oppor-  
tunities of piety he had given me, and  
cast away the precious hours he had been  
so generous with. So I buried my face  
and wept. When I again lifted my head,<  
lo! the New Year stood in the place of  
the Old.

Smiling, he greeted me with good wishes  
and words of cheer. But I was afraid; for  
to me he was a stranger; and when I  
would have returned his welcome my lips  
trembled and were still.  
Then he said: "Fear not. I come  
from the great sources of all good, whence  
come all good gifts."

Trembling, I ask: "New Year, whither  
wilt thou lead me? Art thou appointed  
to bring me joy or sorrow, life or death?"  
Looking with glowing eyes into the un-  
trodden future, he replied: "I know not.  
Neither doth the angel nearest the throne  
know; only He who sitteth thereon.  
Give me your hand and question not.  
Enough for thee that I accomplish His  
will, I promise thee nothing. Follow me  
and be content. Take, with a prayer for  
wisdom, this winged moment. The next  
may not be mine to give, yet if we walk  
onward together, forget not that thou art  
a pilgrim for eternity. If I bring thee a  
cup of joy be thankful, and be pitiful to  
those who mourn; and let all men be unto  
these as brethren. If the drops of bitter-  
ness cleave unto thy lips be not too eager  
to receive relief, lest thou betray the  
weakness of thy faith. God's perfect  
discipline giveth wisdom. Therefore  
count those happy who endure. When  
morn breaketh in the east, gird thyself  
for thy duties with a song of thanks-  
giving, and when night putteth on her  
coronet of stars, look over the day just  
gone and let its failures and blunders  
guide thee to better things on the mor-  
row, so that when I have no longer any  
days or nights to give thee, and thou must  
thyself die, thou wilt bless me as a friend  
and a helper on the road to heaven."

## Consumption Surely Cured.

To the Editor:—  
Please inform your readers that I have a  
positive remedy for the above named dis-  
ease. By its timely use thousands of hope-  
less cases have been permanently cured.  
I shall be glad to send two bottles of my  
remedy free to any of our readers who  
have consumption if they will send me  
their Express and P. O. address.

Dr. T. A. BLOOM, 37 Yonge St., Tor-  
onto, Ont.Catarrh, Catarrhal Sea nose, and Hay  
Fever.

A NEW TREATMENT.  
Sufferers are not generally aware that  
these diseases are contagious, or that they  
are due to the presence of living parasites  
in the lining membrane of the nose and es-  
tablished tubes. Microscopic research, how-  
ever, has proved this to be a fact, and the  
result is that a simple remedy has been  
formulated whereby catarrh, catarrhal  
deafness, and hay fever, are cured in from  
three to three simple applications made at  
home. Out of two thousand patients  
treated during the past six months fully  
ninety per cent. were cured. This is more  
than that five per cent. of patients present-  
ing themselves to the regular practitioner  
are benefited, while the patent medicines  
and other advertised cures never record a  
cure at all. In fact this is the only treat-  
ment which can possibly effect a perman-  
ent cure, and sufferers from catarrh,  
catarrhal deafness, and hay fever should  
at once correspond with Messrs. A. H.  
Dixon & Son, 503 West King  
street, Toronto, Canada, who have the  
sole control of this new remedy, and who  
send a pamphlet explaining this new treat-  
ment, free on receipt of stamp.—Scientific  
American.

## NASAL BALM.

The only medicine in the market that  
will immediately cure Cold in the Head,  
and permanently cure Catarrh, Hay Fever,  
etc.

I. THE BATTLE OF THE GRAN-  
PIANS.

L. L. D., F. R. S., ETC.

Read before the Royal Society of Canada,  
L. L. D., F. R. S., ETC.

The Roman historian, Tacitus, relates  
that the Romans under Julius Agricola  
gained a victory over the Caledonians at  
the Grampian mountains. It may  
have been a victory, but it was followed  
by the consequences of defeat. It  
induced the Roman commander to draw  
his legions from the invaded ter-  
ritory to the Roman Province of South  
Britain and to abandon the idea of  
subduing the Caledonians. This result  
by the jealous tyrant of Rome, Domi-  
tius, does not appear to have had any  
effect to do with this revolution. Agri-  
cola determined, moreover, to erect a  
fortified wall, (vallum) extending from  
the estuary of the Forth to that of the  
Clyde. Speaking of the Emperor  
Septimius Severus, Geo Buchanan says:  
"Firm Roman Imperii vallum duxit inter  
Bodotriae et glott estuaria ubi antea Agricola  
finem Provinciae decoravit; ac ut  
northern boundary of the Roman Empire  
so long as lived the officers who fought  
under Agricola in his northern cam-  
paign, it was deemed useless to attempt  
the subjugation of the Caledonians.  
When the Emperor Hadrian advanced  
as far north as York and the valley of  
the Tyne, with the purpose of proceeding  
farther north and achieving new con-  
quests, he was advised by the generals  
of Agricola's generals, was pleased to  
invade the Caledonian territory with  
an army of eighty thousand men. He  
marched northward as far as Comary,  
but he was so harassed in his march  
by the Caledonian warriors, and so many  
of his men were cut down, that he too  
was advised by his generals to abandon  
the attempt, and he returned to the south  
with a shattered remnant of his great army,  
scarcely amounting to thirty thousand  
men. He, like his predecessors, Agricola  
and Hadrian, deemed it necessary to build  
a wall between him and the enemy he had  
sought to subdue. Such battles and  
skirmishes as occurred after this last  
event, led to no important or permanent  
result."

It would appear that Severus erected  
two barriers against the warlike Cale-  
donians. The historians, Buchanan,  
Olius, Spartianus and others, distinctly  
state that he restored the wall of Agri-  
cola, extending from the Forth to the  
Clyde. At the end of his celebrated  
but unsuccessful campaign, he con-  
cluded a peace with the Caledonians,  
the latter ceding that portion of their  
territory which lies between the Forth  
and the Clyde on the north, and the Tyne  
and Solway on the south. In commem-  
oration of this peace, two mounds were  
erected near the ancient vallum and  
were called *Dunpatis*. These mounds  
were still entire when Buchanan wrote  
his history, some three hundred years  
ago. To day, there remains only the  
name, Dunpatis, and a small temple to the  
god Terminus on the side of the wall.  
This building remained a proof of the  
northern boundary of the Roman Em-  
pire, till the time of the late Sir Michael  
Bruce, on whose estate of Stonehouse it  
was situated. The stones were used in  
the erection of some less interesting  
edifice.

That Severus renewed the wall of  
Hadrian, strengthening it with additional  
fortifications, does not prove that he did  
not also restore the wall of Agricola and  
decreed that it should be the northern  
limit of the Empire. It only shows that  
the warlike Caledonians could not be  
kept within the latter line of defence.

To return to the battle of the Gran-  
pians. If the Caledonians were defeated,  
as Tacitus affirms, they sustained only a  
loss of a battle, not the loss of their coun-  
try, not the loss of their country. It is hard,  
however, to believe that a battle  
which was obstinately contested a whole  
day, and was only ended by shades of  
night, when both armies withdrew from  
the field, was a victory on the one side,  
or a defeat on the other. One would  
say that they who retreated farthest  
from the battle ground were the defeated  
party, rather than they who withdrew  
some short distance into their mountain  
fastnesses, in order to recruit their  
forces and prepare for new struggles  
with the formidable invaders of their  
country. There is no avoiding the con-  
clusion that the battle, or, according to  
Tacitus, the victory, was not decisive  
except in as far as it induced the Romans  
to decide on ceasing to invade an in-  
dependent and warlike people.

It does not appear that the Roman  
historian had any means of ascertaining  
how many warriors fell at the battle of  
the Grampians; and yet he confidently  
states that ten thousand Caledonians  
(10,000) were slain with a loss to the  
Roman army of only three hundred  
and sixty (360) men. It need hardly  
be remarked that a victory so easily  
won, would not have sufficed to discour-  
age the Romans from attempting any  
more the subjugation of North Britain  
during all the time of the generation of  
Agricola's day. If, indeed, the Roman  
army, instead of retreating southward  
and seeking safety behind a wall, had  
followed up its alleged success and  
pursued the enemy over the battle  
field, they might have been able, although  
not without difficulty, to count the

slain and so report for the historians of  
Rome. They could only form conjec-  
tures as to the numbers that fell on the  
side of the enemy. Their computation  
of the Roman dead can only be considered  
as a guess work, for, who can believe  
that an army which contended a whole  
day, with a determined and powerful  
force, fighting and bleeding for every  
foot of ground, lost so small and in-  
significant a number of men, while the  
loss of their warlike enemy was, out of  
all proportion, great? Roman histori-  
ans generally do not condescend  
on the numbers slain on either side, in  
their engagements with Barbarian armies.  
But the friend and near relative of Tacitus  
being the Commander in North  
Britain, may have furnished that historian  
with a full, accurate and special report.  
This will excuse the illustrious author  
from the sin of drawing on his own imagi-  
nation.

King Galdus, or Galdanus, who con-  
tended so vigorously against Julius Agri-  
cola at the Grampians, in a short time  
after the battle fought there, succeeded  
in driving the Romans into their ancient  
Province of South Britain, where it was  
their fate to wage a doubtful war with  
the native Britons in order to retain  
possession of that territory. After this  
he enjoyed a prosperous reign unmoles-  
ted by Roman or any other enemies. The  
time of his whole reign was thirty five  
years.

II.—HISTORY AMONG THE ANCIENT CAL-  
EDONIANS.

Letters were little known, it must be  
admitted, among the inhabitants of North  
Britain. Whence, then, has so much of  
their history come down to our time?  
Through their historians. Marvel not.  
They had, indeed, historians. These were  
no other than the Bards and Shenachies  
of those early days. The Bards  
celebrated in song their wars  
and battles. The Shenachies recorded  
genealogies and all important events.  
But where did they record them before  
they had learned the art of writing? On  
the tablets of their memory, where they  
were all the more deeply engraven, as  
writing was a known. These histori-  
ographers also offered one another mutual  
aid. What was generally received among  
them and related by each one in his local-  
ity could not fail to be received as true.  
There was no higher authority for the  
people of those early times. For us, in  
addition to the records of the bards and  
shenachies, there is the corroborating testi-  
mony of contemporary history. Every  
important event which the natives record  
is also spoken of by the historians of  
Greece and Rome. From the time of the  
invasion of Julius Agricola till the days  
of the decline and fall of the Roman  
Empire, the Romans were always in con-  
tact, either in war or in peace, with the  
Picts (Pechts) and Caledonians. Hence  
all the greater events of a war with those  
people failed not to find place in the im-  
perial histories. What occurred in time  
of peace is less alluded to. But the fact  
is shown that, at such and such times,  
there was peace. It is by consulting such  
histories and comparing them with the  
oral relations of the Shenachies, long  
since committed to writing, that more  
modern authors have been able  
to compile histories of the ancient  
Northern people. In addition to oral  
records and the written histories of the  
Roman Province of South Britain, there  
are numerous monuments, vestiges of  
which may be seen at the present day.  
There is, for instance, the wall of Agri-  
cola, extending from the Forth to the  
Clyde, which was rebuilt by the Emperor  
Septimius Severus. We have also the  
formidable fortifications raised by the  
Emperor Hadrian between the Estuary  
of the Tyne and that of the Solway.

In every place to which the Romans  
penetrated or temporarily established  
themselves, are still to be seen the re-  
mains of their camps on the great high  
ways which they made.  
In order to show what retentive  
memories were possessed by the Shenachies  
and also by others who were not  
professionally so, it may be mentioned  
that, on the occasion of the coronation of Alex-  
ander III. at a time when writing was  
greatly in vogue, a Highland gentleman  
entertained the company by reciting the  
genealogy of the Kings of the Scots  
from the foundation of the monarchy,  
together with brief allusions to the  
events of the several reigns.

Such modes of recording, although  
held in honor till very lately among the  
chief Scotch families, became unneces-  
sary at a very early period.  
The Kings of the Scots were Chris-  
tian, from the reign of Donald I.  
A. D. 1099. He and many of his successors  
labored to spread Christianity among  
the people. The teachers of religion  
taught how to read the sacred books, and  
many became skilful transcribers of the  
scriptures. This humanizing work was  
greatly stimulated by the cruelty of  
the Roman Emperors. Whenever the  
power of Rome prevailed, Christians  
were persecuted. The province of  
South Britain had no immunity from this  
savagery; and many Christians  
sought refuge and safety among the  
Caledonians, by whom they were kindly  
received and encouraged to teach every-  
where. Such migrations frequently  
occurred in Diocletian's time. King  
Finuormachus, who reigned 47 years  
from A. D. 301 to 348, having obtained  
great success against the aggressive  
Romans, enjoyed many years of peace,  
and assiduously cultivated the arts of  
peace. Buchanan, in elegant Latin his-  
tory, says: "liberati curis externis, nihil  
prius habuerunt quam ut religionem  
christianam promoverent; occasione  
illius oris quod multi ex Brittonibus  
christiani, sevitium Diocletiani timentes,  
adeo confugerant; e quibus complures,  
doctrina et vitæ integritate clari in  
santa sanctitatis opinione apud omnes  
vixerunt, ut vita functionis colui in  
Templa communitatem, ex quoque con-  
suetudine mansueti ad posterum, ut prius  
scoti Tempa cellas vocat."

By the age of St. Columba writing  
was quite a general accomplishment  
among the Scots and Celtic populations.  
There were at that time written copies  
of the scriptures in almost all the  
churches. It is well known that Colum-  
ba was well skilled in penmanship.  
He availed himself of his skill to  
obtain a copy of a finely written psalm  
book which was considered the chief

treasure of the church where it was  
kept. That church was much frequented  
by people who came to read the psalms.  
The rector who, it appears, was an abbot,  
would not allow the book to be copied,  
as it made his church an attractive  
Columba, however, contrived to write a  
copy at night, a light, as the legend has  
it, being supernaturally held over his  
shoulder as he wrote. But his task was  
not yet done. The abbot claimed the  
copy. Appeal was taken to the chief  
King of Ireland, who decided against  
Columba, saying "To every cow her  
call." Needless to say this decision led  
to a war which resulted in Columba's  
exile to Caledonia.

As writing was so general at his time,  
and, indeed, long before it, all the events  
of those ages were distinctly chronicled.  
The disastrous quarrel of the Scots and  
Picts, the traitors alliance of the latter with  
the Romans, the defeat of the Scots by the  
combined powers, the exile for twenty-  
seven years of their king and chiefs, the  
revolt of the Picts at last against Roman  
tyranny, the return of the Scottish king,  
the victory which with the aid of his  
ancient allies and fellow-countrymen, the  
Picts, he won over the Romans, and  
finally, his glorious restoration of the  
monarchy, are all clearly recorded. The  
error of Bede, the distinguished English  
historian, is, on this account, all the more  
surprising. He speaks of Fergus II. as  
the founder of the Scottish Monarchy,  
whereas he was its restorer and the fortieth  
king of Scotland from the time of the  
founder, Fergus I.

In a generation or so from the reign of  
the victorious Fergus II., came Slat  
Columba and King Aidan, the first  
European monarch (anno 570, regis 35-  
year) who was consecrated by the  
Church. The ceremony of crowning and  
anointing was performed by St. Columba  
at Iona—far famed Iona, of which the  
illustrious Dr. Johnson so beautifully  
said: "That man is little to be envied  
whose patriotism would not again force  
upon the plain of Marathon, or whose devo-  
tion would not grow warmer amid the  
ruins of Iona."

## Make a Start in Life

by taking hold of the live business of a  
live house. You do not have to put in  
capital, but are started free. Any one  
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us show you all at once, and then if you  
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Address: Stinson & Co., Portland, Maine.  
When you cannot rest from Asthma,  
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The Cheapest medicine in use is Dr.  
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little of it is required to effect a cure.  
For cramp, diphtheria, and diseases of the  
lungs and throat, whether used for bath-  
ing the chest or throat, for taking internally  
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