tude of those who would invoke him to dignify their own errors.

"It is the decision of the Holy See," he wrote. "St. Peter has spoken; it is he who has enjoined that which seems to us so unpromising. He has spoken, and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He, for eighteen hundred years, has lived in the world; he has seen all fortunes, he has encountered all adversaries, he had shaped himself to all emergencies. If ever there was a power on earth 'who had an eye for the times,' who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts and whose commands prophecies, such is he in the history of ages, who sits from generation to generation in the chair of the Apostles as the Vicar of Christ and the Doctor of His Church. . . . From the first he has looked through the wide world, of which he has the burden; and 'according to the need of the day, and the inspirations of his Lord, he has set himself now to one thing, now to another; but to all in season, and to 'nothing in vain.'"

A METHODIST CLERGYMAN'S LECTURE ON ROME.

We have much pleasure in printing the following extract from a lecture delivered by Rev. G. W. Kerby, formerly of St. Catharines, recently delivered in Calgary, Alta. The report is from the Herald of that city. Having given a brilliant description of ancient Rome Mr. Kerby made the following reference to the Holy Father's reception to himself and a number of Protestant companions:

"It was three or four days after we arrived in Rome before the audience was finally arranged. For the comfort of some of my friends, I may say there was no sailing under false colors on the part of our party. It was known to His Holiness that we were nearly all Canadian Protestants, and also that four or five of us were Protestant ministers. It was also distinctly understood that the etiquette of the Vatican was without any political or ecclesiastical significance, and was not intended or expected in any way to be construed into an act of worship, but merely the forma, or state methods by which visitors appear in the presence of the great dignitary. I say great dignitary, for possibly no living man exercises a closer influence over a larger number of people throughout the world than does the Pope of Rome.

"Our audience took place on Tuesday morning, August 13, about 11:30. The honorable messenger came from the Vatican the night before and notified us and gave us instructions as to our dress. The gentlemen were to appear in full dress, and the ladies in black with black Spanish mantilla lace veils over their heads without hats. Our entire party presented a mournful appearance as we marched up the collonade to the Vatican that memorable morning.

"The picturesque Swiss guards gave us admission to the Vatican, while the master of ceremonies led the way to the throne room. While waiting in the throne room, we had a good opportunity to take it in. The ceiling was in gold and blue, the floor was of marble, the walls were decorated with rose de barre or cardinal brocaded silk.

"High up on the walls and in several places was the Latin motto, 'Via Tuas Dommine'—'Thy Way, O Lord.' That seemed to me a significant and striking motto in the most costly palace in the world, and in the presence of one of the greatest potentates of the earth.

It was in this room where the Pope received us. He came with his personal attendants and guards. There was a soldier in uniform, a number of noble guards in crimson brocaded silk, the seignor and master of ceremonies. The Pope was dressed in pure white from head to foot. His face seemed to me the most radiant and kindly I ever looked upon. You felt yourself drawn to him at once. Instead of sitting on the throne and having each person kneel at his feet as his predecessor in the papal chair had done, the Pope came to each one of us, gave us his right hand, on the third finger of which was the Papal ring which we were supposed to kiss, as the form of salutation and greeting. When the greeting was over His Holiness made a short address, in which he gave his blessing. He said in conclusion, 'God's blessing rest upon each one of you and upon all your loved ones far away, about whom you are thinking, and may the grace of the Lord be given to each of you.' Then in a brief prayer, and with two uplifted fingers, he gave us the Apostolic benediction, and passed out of the audience chamber.

"I shall always regard this as one of the outstanding experiences of my life. The Pope is not a wily diplomat. He is one of the simplest, sincerest and kindliest of men. He came from the peasant people. He still wears the old Waterbury watch he wore when he was a parish priest. He was nine years a priest, nine years a Bishop, nine years a cardinal, and there is a feeling of superstition among some Italians that he will be just nine years a Pope. I cannot better illustrate the beautiful spirit of the present Pope than by relating an incident that occurred in connection with a former audience. One of those being received was a Protestant. She was afraid lest it might not be right for her being a Protestant to receive the Holy Father's blessing, and he said, 'But, your Holiness, I am a Protestant,' but the Pope's reply was, 'Well, madam, an old man's blessing can't do you any harm anyway.'

"Could anything be more beautiful and simple and touching to a number of tired, weary travellers far away from home and country and dear ones, than the interview given that morning?

"Could anyone be there as we were and not feel the thrill of that fatherly benediction, so graciously and tenderly given upon Protestant and Catholic alike."

CHRISTMAS PLEA OF ANGLICANS FOR UNION WITH ROME

ESTEEM FOR THE SPECIAL AND PRE-EMINENT REPRESENTATIVE OF JESUS CHRIST ON EARTH.

Church Progress.

Quite frequently has the Catholic press of the country reproduced interesting articles from the columns of The Lamp, the organ of the High Church element of the Episcopalian denomination, reflecting the eagerness of that body for reunion with the Church of Rome. These expressions have awakened a watchful interest among the members of the Mother Church, in the hope of soon witnessing the happy consummation of the purpose which they are promoting.

The latest, the most tender and most forceful expression of the movement is herewith reproduced from the current issue of The Lamp. Catholics everywhere must surely feel touched by the message of good will toward the Church, as well as the homage and filial reverence it breathes for the Supreme Pontiff and Vicar of Christ on earth, Pope Pius X.

How becoming, how incumbent upon those Catholics in loyal obedience and close communion with Christ's divinely established one true Church that they should, particularly at this season, pray most frequently and fervently for these Anglican brethren, that their purpose and the desire of the Church for their union with the same may be speedily accomplished. What a great comfort it would be to the great successor of St. Peter, so deeply distressed over the unfortunate conditions of the Church in France! What a consolation in this hour of sorrow!

"'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me,' at no time are these words brought home to Christian men more universally than at the holy Christmastide. Many who never think of giving alms to the poor at other seasons open their purse strings to the needy and greet the beggar on the street with a 'Merry Christmas' on the day when Christ was born.

Certain Franciscan Sisters, whom we know, have given the name of 'Brother Christophers' to the poor waifs and derelicts of humanity who are constantly knocking at their convent doors, asking for food and raiment and shelter for the love of God, thus reminding themselves that each is a *Christ-bearer* unto them, and they have a tradition that once our Lord, as a young Jew with pilgrim staff, came and asked an alms of bread and drink and departing left a miraculous sign to attest that in ministering unto the Brother Christophers they had done it unto Him.

"But if the God-man thus identifies Himself with the least of human-kind, making the social outcast an *alter Christus*, to be loved and honored for His sake, what measure of love, of honor and reverential regard should we entertain for that man, who above all others, is entitled to be esteemed by us as the Vicar of Christ, the special and pre-eminent representative of Jesus Christ on earth?

THE PRINCE OF THE APOSTLES.

"'Now are we ambassadors for Christ, and we are they who speak to you in *Christ's stead*' was St. Paul's description of the Apostolic College, to whom our Lord on the eve of His ascension into heaven had said: 'as the Father hath sent me even so send I you and lo, I am with you always even unto the end of the world.' And so above all other men the Bishops, who are the successors of the Apostles, are the special representatives of Jesus Christ and His vicars in administering the affairs of His kingdom; to honor and obey them is to honor and obey the King whose ambassadors they are, to despise or reject them is to despise and reject Him, but among the apostles, as we all know, there was a primus, or prince, one singled out by our Lord and given the pre-eminence, to whom He said: 'Thou art Peter and upon this rock I will build My Church. . . and I will give unto thee the keys of the kingdom of heaven,' and this same Peter He commanded to pay tribute as His immediate vicar, saying, 'Do this for me and thee,' and to him alone did He say, 'Feed My sheep, feed My lambs.'

"At the Council of Ephesus, Philip, presiding as the Papal legate said, 'It is doubtful to no one, but rather known to all ages that holy and blessed Peter, Prince and Head of the Apostles . . . . to this very time and forever, lives and exercises judgment in his successors,' the Popes of Rome. The Vicar of Christ then at this hour is Pope Pius X, the present occupant of St. Peter's Chair and the inheritor of his primacy.

"'To lift up the beggar from the dunghill' or to wash the leper's sores, while we neglect to revere and love the Vicar of Christ is to expose ourselves to the judgment our Lord meted out to the Pharisees who tithed mint and anise and cummin, but neglected the weightier matters of the law, 'these ought ye to have done and not to leave the other undone.' When we think of the Holy Father of the entire family of Christ on earth, we should recall the fourth commandment with promise—'Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.' Who is our mother so much as the Catholic Church, who is our father so much as the Pope? They who love and honor them shall inherit as their reward everlasting life.

"When it is taken into account that all the Christian world confesses that our Holy Father Pope Pius is a saint, it ought to prove no difficult matter to love so holy a man, and the easier to acknowledge and reverence him as the Vicar of Christ.

THE POPE'S JUBILEE.

"There is a special reason why this Christmas we should remember with loving hearts and strive to do honor to the Pope. It is the year of his jubilee as a priest of the living God. For many months the Catholic world has been looking forward to celebrating this jubilee with great pomp and rejoicing, but owing to the outbreak, of satanic hatred and wickedness unspeakable at Rome, the anticipated festivity and joy has been largely turned into mourning and grave anxiety by reason of the foul indignities and insults to which the Holy Father, the Cardinals, the Bishops, the priests and even the friars and nuns have been subjected by the anti-clerical socialists who now control the municipal government. The public journals have reeked with the vilest scandals, designed to make the name of the Catholic priesthood and the religious communities infamous, which scandals have been exposed again and again as slanders having no foundation save in the depraved imaginations which have given them currency. One of the worst features of this campaign of slander has been the shamelessly obscene cartoons which have bemired the pages of such anti-clerical newspapers as the Asino 'of such an utterly filthy nature,' says Rome, 'that no description of them can be given.' In fact, a very plague of unbridled mendacity and diabolism has broken out all over Italy, and only the four walls of the Vatican shield the Holy Father from bodily assault and the violence of these enemies of all righteousness.

AN OPPORTUNITY.

"It seems to us that the present day condition of the religion in the countries, which for centuries have maintained their ascendancy in Catholic Christendom offers to the Anglican communion and the English-speaking nations the chance of a millennium to take front rank in the forces which the Vicar of Christ is leading to oppose the swiftly uniting bands of unbelief and misbelief. We have heard so much about the dominance of the Italian in the government of the Catholic Church. But what has taken place in France is fast transpiring also in Italy. By an overwhelming majority the French people have ratified the atheistic legislation of their rulers, striking the name of God from their coinage, removing the crucifix from their law courts and confiscating the property of the Church. The same regime of anti-clericalism is heralding the national apostasy of Italy, and when a people reject God, God rejects them, at least until they repent. It is quite within the range of future possibility that divine Providence will cease to favor the Italian people with the preponderance of control in the government of His Church should they, as a nation, become apostate from the faith, and the question is one of world wide importance, who then will merit by their devotion to the Holy See, the first place in Catholic Christendom? Will it be England, will it be America, will it be the combined English-speaking people of the earth?

A NECESSARY REWARD.

"Whose fault is it, if the Latin races have been predominant in the papal administration for the last three hundred years and the nations of Western Europe for five hundred years prior to that? Those who remained faithful to the Vicar of Christ when the rest forsook Him, who had a better right to form the papal court and to be associated with the Supreme Pontiff in the government of the Catholic Church than they? If the Easterns preferred the independence of Constantinople to communion with the Apostolic See, the Western Church could not be justly faulted by them with narrowing the bounds of the Catholic Church to the limits of the Roman patriarchate; and when the Teutons, the Anglo-Saxons and the Norsemen allowed themselves to be cajoled into a repudiation of the Papacy they could no longer blame the Churchmen of Southern Europe if they became disproportionately prominent in the College of Cardinals and the various departments of ecclesiastical government which surround the Vatican. Let the peoples of Northern Europe, the Greeks and the Slavs, together with the North Americans and the Christian portions of Asia and Africa combine in a request to the Vicar of Christ to give a reunited Christendom a more representative form of ecclesiastical government with, if possible, a closer approach to the ancient patriarchal system and the largest amount of home rule compatible with the solidarity of the universal Church and its unity about the Chair of Peter, who that believes in the unfailing promises of Christ can doubt that the successor of St Peter would be enabled by the divine assistance to develop the government of the Church upon a scale commensurate with its vaster dimensions. The capacity of the Vicar of Christ to rule the Catholic Church has been proven by an experience of nearly two thousand years. Never was the flock of the universal shepherd so large and ethnically complex as it is at the present hour, and where and when has so diverse and cosmic a body been more efficiently governed?

SINE QUA NON.

"Anglicans need to recognize the fact, based upon Revelation and confirmed by history that the corner-stone of the Catholic Church is the Papacy and that any religious body which rejects that stone, whatever greatness, material or spiritual, it may temporarily achieve, is essentially sectarian, and that this is just as true of the Anglican communion as of any other portion of apostolic Christianity apart from the Holy See. For three hundred years our builders have been toiling to erect a triumphal arch out of Anglicanism, but our attempts have produced, to say the most, very doubtful successes because we lack that keystone, which the sixteenth century reformers rejected. Thanks be to God, it is beginning at last to dawn upon our inner consciousness that we never will and never can succeed without the Pope.

"Chicago-Lambeth quadrilaterals, disestablishment in England, rejection of the Thirty-nine Articles, preambles to the constitution and 'open pulpit canons,' none of these things will make us the great Catholic Church which we have tried so hard to be. The keystone which our builders rejected must be sought after and recovered that it may become to the Anglicans of the twentieth century what it was to the Anglicans of the fifteenth century in order that our hopes for the Anglican communion may indeed be realized."

DESTROYERS OF IRISH FAITH.

THE CIVILIZATION WHICH PROSELYTIZERS REPRESENT DECLARED A FETID THING IN ENGLAND AND AMERICA BY FAMOUS JESUIT.

Last week Rev. Thomas Maher, the famous Irish Jesuit, preached a remarkable sermon for the benefit of St Brigid's Orphanage, in Dublin. Speaking of past and recent attempts to proselytize Irish Catholics, he suddenly launched into a startling arraignment of the civilization of Protestant England and America and created a sensation by declaring:

Turn away, you agents, you supporters of Irish proselytism; turn away from the homes of our Catholic poor—those homes from the shelter of whose roofs, from the shadow of whose walls, you would bribe the starving children to pervert them to your sects; turn away from those homes, where breathe an innocence of life, a purity of morals, an atmosphere of religion, unparalleled it is admitted, in any quarter of the globe; turn away from that picture, and contrast with it the appalling godlessness, the shocking immorality, the open and undisguised animalism that prevails in those lands where that Protestantism which you represent is, at least, practically if not officially the religion of the State; and when you have made that contrast, and instituted that comparison, then come back and tell us where is the moral advantage, where is the real spiritual gain to be hoped for by these poor children in that perversion from their faith which you shamefully bribe them to make. Turn you to England, to Protestant England, from which for over three hundred years Catholicism has been banished, and its magnificent shrines and sanctuaries, from Westminister Abbey and Canterbury in the south to Durham and York Minister in the north, all confiscated and usurped by your modern church—turn you there, and ask what do the tribunals of crime, what do parliamentary and episcopal report tell us of the faith and the morality of that country? What do they tell us of its great mammoth cities, its large industrial centers, those huge agglomerations of human beings, where evil is so finely organized, so wealthy, so insolent; where stagnate malodorous those sinks of moral filth, those putrid moral cesspools, whose proximity is a danger as their presence is a disgrace to any Christian people in any Christian land? Or what again ask you, still looking at Protestant England, what is the fearful testimony of the divorce courts, what the revolting revelations made there from time to time of English family life, of its so called smart society—that society which is as ready to pass the sponge over the glaring misdemeanors of its members as it is to connive at transgressions beyond that indicrously elastic moral boundary that is supposed to circumscribe its lust? Or, what again in England are the statistics of infanticide, or why is that infanticide so palpably on the increase? "Not a day passes" says the London Times, "but the disclosures of an inquest or a trial establishes the melancholy truth that human life is losing its value in England. We are relapsing," it says, "into a criminal and vitiated system: what we have been accustomed to read with horror—the indifference to infant life in Lacedemon, in Rome, and in other States of heathen antiquity—in China, in India, and elsewhere, and what we have set down as the worst blot in our imperfect civilization—all that is becoming to-day the characteristic of England." Thus speaks the London Times about England — the country where that Protestantism which you soupers represent is the religion of the State, by law established; the country that is so anxious to spread abroad the corruption of its own indecency, that, as I read here in the Protestant Guardian, an English judge, lately addressing a grand jury, was compelled to declare that 400,000 immoral publications are issued from the press every week in England, and no less than three tons of a certain vile newspaper are weekly exported to the Colonies, to improve the morality, or to increase the immorality, as you may wish to regard it, of the greater Protestant England beyond the seas.

Or turn again to America, another land where Protestantism is practically, if not officially, the religion of the State—if indeed, outside the twelve millions of Catholics, the largest Christian body in the United States, America can be said to have any religion at all—turn you to that country, and ask what do the organs of public opinion tell us as to the state of things over there. There, do they not tell us, that side by side with a material prosperity such as the world in all its history has never before seen there exists a decadence in morality such as might easily rival, if it would not far outstrip, the worst days of expiring Paganism. "There," says the Cincinnati Enquirer, "there, if you are to credit the data of physicians, society is but a mass of sores, the poison of which is so virulent that such and such crimes (here detailing crimes which I dare not mention) are scarcely considered to be crimes at all, so common, so every-day an occurrence have they become." "There," says the New York Express, "there are three-fourths of the whole population who belong to no church, who profess no religion, who are in no way occupied with the future destination of the soul, living as if it were certain that man, no more than the brute, had anything to expect beyond this world of sense and time.—Catholic Sun.

THE GROWTH OF RITUALISM IN ENGLAND.

ULTRA-PROTESTANTS SOUND AN ALARM.

It appears from a demonstration held on November 25 last, at the Queen's Hall, London, that the Archbishops are "with some exceptions, betraying the Protestant Church of England." This indictment was based upon (1) Their persistent neglect of duty in not using the powers which they possess; (2) their constant support of law breaking clergymen; (3) their condoning illegal practices; (4) their daring attempt to restore practices cast out of the Church at the Reformation, and to deprive the laity of their appeal to Parliament: (5) their neglect of the loyal Protestant clergy; (6) their constant disregard of the complaints of the faithful laity; 7 their "conspiracy of silence" as to the blessings of the Reformation, their opposition to evening Communion, and their attempt to stifle (Protestant) freedom of speech; (8) their partisan action in hastening to find faults when Evangelicals are concerned, while ignoring notorious breaches of the law by Sacerdotalists. The chairman was a Captain Cobham who declared that Protestants were face to face with the culmination of a conspiracy which had brought the Church into serious danger, from responsibility for which Mr. Gladstone, Lord Salisbury, and Mr Balfour could not be exonerated. The force of this declaration was, however, somewhat discounted by his closing assurance that the candle lighted three hundred years ago by the persecuting fires of Rome would never be put out — a remark which naturally evoked some cheers. Details of the indictment against the Bishops were then set forth in a speech by Sir George Kekewich which, as Sir George was absent owing to the death of his brother, was read by Sir R. Anderson. From this statement it appeared that the Bishops had appointed to livings or dignities in their own gift nearly thirteen hundred Ritualists. By their numerous appointments to archdeaconries canonries, and the offices of prebendaries and examining chaplains, they had taken pains to point out to the Protestant Church that the road to preferment was disloyalty to the Protestant faith. They had instituted 2,629 Ritualists to benefices, and had licensed no fewer than 2,544 curates to churches where extravagant ritual was practiced and illegal doctrine preached. In all 6,495 Ritualistic clergy were, with the direct sanction and approval of the Bishops, attacking the Church which it was their sworn duty to defend. He strongly condemned the action of several Bishops in countenancing and giving their active support to institutions whose organization, teaching, and practices were "luridly illegal." As the visitor of eight such institutions, the Bishop of London was the most mischievous of all. A resolution calling upon the Bishops to appoint "none but loyal Protestant clergymen" to benefices was passed.

ABOUT CONVERTS.

Rev. Father Robert Hugh Benson, M. A., son of the late (Protestant) Archbishop of Canterbury, and a convert to the Catholic Church, delivered a lecture recently, in Liverpool, in the course of which he said this about converts and conversions:

"Another thing I notice in the Church in England is the extraordinary number of conversions which take place Conversions of every kind are being recorded, both amongst rich and poor, educated and uneducated, and to me it is most satisfactory to learn that a large number of blackguards are coming into the Church. If it were possible to add another mark to the Church it would be that she really did gather under her wings the absolute blackguard. The Church takes sinners in, and looks after them in a way in which no other organization can, and a man who has lost all hope still feels that there is something on earth in which he can seek and find hope, and that is the Catholic Church."

In the same lecture Father Benson, speaking of the sanctity of Rome, where he lived for some time after his conversion, gave these examples:

"Her sanctity is to be seen again in the way in which the people pray. I remember once observing a country boy—the dirtiest I have ever yet set eyes on, and who looked at if he had not taken off his clothes in six weeks. I remember he entered the great church in which I was, and walked across the splendid marble floor as if absolutely at home—every Catholic is at home in his church—and placing a chair near an altar, take out his rosary beads, closed his eyes in prayer, and for twenty minutes remained absolutely motionless. But that is the spirit of Rome. There is holiness everywhere. I remember on another occasion visiting a little church close to the city, where the Blessed Sacrament is always exposed. I remained there ten minutes, and during that ten minutes the sacred edifice was visited by the Queen of Italy, a great prince of Rome, thirty shopkeepers, and twenty beggars. All came naturally, and all as equally the children of the Divine Father."

All children of the same Father and therefore all at home in their Father's house.—New York Freeman's Journal.

THOUSANDS OF WOMEN TORTURED

BY BLINDING HEADACHES.

Who Could Be Well, and Happy, and Free of Pain.

Headaches simply mean poisoned blood. The human body is constantly decaying and being renewed. Dead matter is absorbed by the blood, and should be taken from the blood by the kidneys, bowels and skin and passed out of the system. If one of these organs does not act properly, the blood becomes impure—if two fail, death is certain.

When there are constant headaches, it is always found that the bowels are irregular, the kidneys weak, or the skin sluggish, pale or sallow. The tissue waste is left in the blood—carried to the brain—and irritates the nerves. To treat headaches with cocaine, morphine, phenacitine and the host of "headache powders" is useless. They relieve for the moment, but they clog the system and do harm. They never reach the seat of the trouble, they cannot purify the blood.

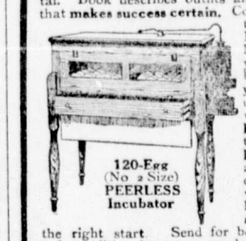
"Fruit-a-tives" completely cure Headaches. They stimulate the liver and make the bowels move regularly. They regulate the kidneys. They induce healthy skin action. Thus, all the waste matter—body poisons—are taken out of the blood and there is nothing to cause headaches. "Fruit-a-tives" are the only remedy that really cure.

"Fruit-a-tives" are fresh fruit juices—in which the medicinal action is greatly increased by the special way in which they are combined. 50c a box; 6 for $2.50. At all druggists' or sent on receipt of price.

Fruit-a-tives Limited, - Ottawa, Ont.

Send for this now

Get the free book that tells "When Poultry Pays," and is packed with facts you ought to know about the up-to-date way to go into poultry-farming without big capital. Book describes outfits and the plan that makes success certain. Costs nothing to get it. Explains how we find you a cash buyer for your product. Proves why Peerless Incubator, Peerless Brooder and our no-cash-down way of selling, guarantees you the right start. Send for book to-day, before edition is gone—no charge for it. With the free book we send full details of how to get a Peerless Poultry-for-Profit Outfit without putting up a cent of ready money . . . how to make sure before you start that poultry raising will pay you. Get the book NOW.



Address The 14
LEE-HODGINS CO., Limited
355 Pembroke St. PEMBROKE, ONT.

You cannot possibly have a better Cocoa than

EPPS'S

A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

COCOA

Sold by Grocers and Storekeepers in ¼-lb. and ½-lb Tins.

Sacred Heart Academy

LONDON, CANADA

THE AIM OF THE RELIGIOUS OF THE Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destines them. The training of character and cultivation of manners are therefore considered matters of primary importance, and the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon.

The course of studies comprises a thorough English education; a complete course of Christian Doctrine, Elements of Christian Philosophy, Ancient and Modern History, special attention being given to Sacred and Church History, Literature, Ancient and Modern, Latin, Mathematics and the Natural Sciences, Freehand Drawing. The study of French is free of charge; also, if desired, the preparation for the Entrance and Junior Leaving Examinations. The Musical Course fits pupils for the examinations of the London Conservatory of Music.

TERMS:

Entrance Fee	$ 5.00
Board and Tuition per Scholastic year (10 months)	150 00
Washing	20 00
Bedding	10 00
Use of Library	2 00

For further particulars, address: Reverend Mother Superior, P. O. Box, 320, London, Canada