N. Y. Freeman's Journal.

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XXVIII.

PENANCE.

Besides the quotations given in the last instruction in proof of the divinity and necessity of confession, we may add a few more. St. Gregory says: "Let the priest be to us a father and let us make known to him the very bottom of our hearts, as wounds are shown to a physician." St. Jerome says: "If the infernal serpent has inflicted a hidden wound, let the unhappy one uncover the wound in the presence of a brother who has power to heal." St. John Chrysostom says: "He who will not confess his sins through pride will be covered with confusion on the day of judgment in the face of the whole world." Pope Innocent I. says: "The priest ought to attend to the gravity of the sins confessed and the disposition of the penitent, sending him away absolved when he perceives suitable dispositions." St. Gregory the Great says: "The disciples of Jesus Christ have received the principality of heavenly judgment. Holding the place of God, they retain the sins of some and remit those of others. Let the sinner confess the sins concealed in the secret folds of his conscience." You will observe that the authorities from whom I have quoted speak of a *sacramental* confession, a confession which is *divinely instituted* and *necessary*, a confession which is *secret* and *detailed*

According to the principle laid down by St. Augustine and recognized by all classes of Christians as just, a doctrine professed by the Church from the time of Christ must be accepted as an article of faith. Such is the character of the Church's doctrine relative to the divinity and necessity of confession. When Luther and Calvin appeared in the world they found confession in existence. Calvin himself is authority for saying "that the usage of going to confession is very ancient."

It existed in the Church in the East and in the West. On this point the Greek Church was in perfect accord with the Roman Church. When the Lutherans tried to gain partisans among the Greeks, the patriarch of Constantinople made them this reply: "As to confession, Penance is a sacrament of the new law. He who confesses ought to declare in detail all the sins he has committed. Priests remit sins in virtue of the power of Him who has said: "Whose sins you shall forgive they are forgiven."

The doctrine of Luther relative to confession was condemned by the Councils of Constantinople, Jerusalem, and Bethlehem. The different heretical sects, who cut themselves off from the Church, still adhered to confession. The Nestorians, the Eutychians, the Copts, and other Oriental heretics, never questioned the necessity or divinity of confession. In a word, the Church's doctrine in regard to confession was admitted by all the heretics and schismatics in the world up to the time of Luther.

If confession be a human invention, we ought to be able to tell the author of the invention, the time and place it had its beginning, and the means employed to impose upon the world a precept so humiliating, so difficult, so contrary to the passions of the human heart. We know the chief inventors in the arts and sciences, but nobody has ever pretended to know who the inventor of confession was, although it would be an event that would interest the entire world. Whoever has dared to change anything regarding the sacraments has always met with the strongest opposition and the loudest denunciation.

Cæsar tried to add three letters to the Roman alphabet, but the imperial power could not give life to three letters. Now, how could any man convince the entire world of a doctrine so difficult to put in practice as confession? Was the change brought about suddenly or by degrees? To say that it was brought about all at once would be equivalent to saying that the people of America, Spain, Germany, of the entire world, went to bed last night and dreamed that confession was necessary, and that it was always in use, and that their waking only confirmed their dream, so that at the present moment there is not a single sane person living who is able to undeceive them. Suppose an attempt was made to introduce it gradually. You would first have to begin with a parish. Do you think nobody in that parish would object? Suppose somebody told you now that confession, of which you had never heard before, was necessary, and that it was always practiced. Would you accept his mere dictum? Would you submit without a rigid examination into the truth or falsity of the assertion? I can easily imagine how many would cry out against the innovation. Surely the custom could never pass to all parishes without challenge. "Confession is an invention of the priests." This is a stupid assertion, which might be let pass, only it is made so often. What interest have priests in such an invention? They must shut themselves up in the confessional for hours together. They must listen to the recital of disgusting sins. They must render decisions which often burden and perplex their own consciences. They must go out any hour of the day or night they are called upon to hear the confessions of the dying. They may contract disease, still they must go. If they invented confession and imposed upon themselves a duty by far the most arduous of the ministry, surely they might have exempted themselves but they have not. The Sovereign Pontiff, Bishops and priests have to confess their sins just as well as the humblest layman.

If they were able to impose this duty upon obedient Catholics, surely the heretics and schismatics who have succeeded each other in every age, and who have always hated the Church would not let the occasion go by without making capital out of the innovation and showing how the Church had erred. They have never done so. On the contrary, they have retained the use of confession amongst themselves. Search all the monuments of history, you will find no trace of a human author for confession. Hence we can conclude rigorously that it has been practiced from the days of Christ and the Apostles.

THE MONKS OF LA TRAPPE.

SOMETHING ABOUT THE STRICTEST ORDER IN THE CATHOLIC CHURCH.

Boston Republic.

An order differing materially from all those which have hitherto been spoken of in these columns is that of the Trappists, who do no missionary work unless silent meditation and almost constant prayer be regarded, as they certainly should be, as missionary labor. The Trappists are one of the oldest orders in the Catholic Church, their origin dating back to the eleventh century, and their founder being a disciple of St. Benedict. This personage was St. Robert, the abbot of Molesme, who was born in the early part of the century in which the order of which this sketch treats was founded. Following the religious bend of his mind, St. Robert, in his boyhood almost, joined the Benedictines, and, as soon as he had become a member of that order, he edified his brethren by his youthful zeal and piety. Yielding to the wishes of some of his associates, who longed for a more austere method of life, the young Benedictine founded a religious house at Cistercium, the place now known as Citeaux in France, and the date of the establishment there was March 21st, 1098 Being an offshoot of the Benedictines, this new house adopted the rules which govern the priories of that order, but St. Robert gradually rendered those rules more austere and made the discipline of his followers more exacting. During his life time the Trappists appear to have retained the brown habit of the Benedictines, but, with the installation of his successor, St. Alberic, who, by the way, was the founder of the Cistercian Sisterhood, the nuns of which are known as Trappistines, a change was made whereby the Trappist habit was ordered to be, what it has since remained, white. The new order rapidly increased in membership, and before half a century had elapsed since its foundation it counted something like 500 abbeys in Europe, while early in the twelfth century so numerous had the monks at Citeaux, the original house of the order, become that it was found necessary to divide them, and when

THE ABBOT IN CHARGE

undertook that task he discovered that he had monks enough to establish four new houses, which he accordingly did, placing one establishment at La Ferte; another at Clairvaux, over which the famous St Bernard was placed as abbot; a third at Pontigni, and a fourth at Marimond. The Trappist rule of life continued to become more and more strict as the years of the order increased, but it was reserved for John De Rance, a nephew of the Archbishop of Tours, to fix the rules for all future time, and, also, to give to the order the name it now bears. The house of which De Rance was an inmate was the famous establishment of La Trappe, and from that he gave to his brethren the title of Trappists, and the rules he laid down for their guidance were of the strictest character. By these rules no Trappists are permitted to speak even to their fellow-monks, or to visitors who may call at their convents, except by signs. The only persons to whom they are allowed to speak are their superiors and their confessors. Once they have made their profession, and taken their final vows, they are forbidden to write even to their relatives, and their only concern for the world is to pray for those who live in it. Their very names are taken from them, and they are distinguished only by their religious titles. When the parents of a monk dies, word may be sent to the superior of the monastery, who will announce to the community that the father or mother of one their number, no names mentioned, has been called from life, and it, therefore, behooves them to pray for him or her, but beyond that announcement no other information is given. The life of the Trappist is virtually one of total separation from the world. When he is not engaged in his religious duties, his time is occupied at manual labor, and a Trappist community can generally show workmen of every trade. If you should chance to visit one of their houses, you would find some of the monks tilling the ground, others plying the trade, say of blacksmiths, tailors, shoemakers, etc., while another class will be found at work

DOING HOUSEHOLD LABOR

Meet him where you may, however, the Trappist monk is always the same silent and taciturn individual. Not a spoken word escapes his lips as you pass him by, and the only recognition a stranger obtains from him is a low bow, which is not even accompanied by an upward glance of the eye. Their death is in keeping with their lives, and, when the time comes for them to bid adieu to the world, their serge habits coarse and white, are their only winding sheets, and their graves are unmarked save by a plain wooden cross, on which is inscribed the name they bore in religion.

The Trappists have but two establishments in the United States, one at Gethsemani, Nelson county, Ky., and the other about twelve miles outside of Dubuque, Ia., where is situated Mount Melleray Abbey, so called from the famous Trappist house which stands three miles out from Coppoquin, at the base of the Knockmeldown mountains in Ireland. Rev. Abbot Alberick at present presides over this establishment, and he and his fellow monks administer to the wants of the neighboring Catholics. The abbey at Gethsemani, Nelson county, Ky., is governed by a mitred abbot, Right Rev. M. Benedict, the only one of his order in the country, and his community counts twenty eight professed members, three novices, three oblates, and one postulant. This abbey, as well as Mount Melleray, is frequently resorted to by clergymen and others desirous of passing some days in retreat and meditation, and not a few superannuated priests, when their years incapacitated them from further services in the mission, have ended their days peacefully in these houses.

Another Trappist establishment in this western world is the one which is located at Tracadie, in Antigonish county, and in the diocese of Arichat, N. S. It was by a mere chance that this house was ever established. Its founder, Rev. Father Vincent, a French Trappist, who, with other monks, came here years ago in the hope of finding their services required, was, by the merest accident, detained at Halifax when the rest of his companions, who were disappointed in their coming to America,

SAILED FOR FRANCE.

Father Vincent left the steamer, on which he had taken passage for home, while she was lying at Halifax, intending to return to her as soon as he had transacted certain business in that city. While he was passing through the streets, however, the bishop of Halifax met and insisted that the monk should come to the episcopal residence and hear his confession. Confessors were scarce in Nova Scotia then, and Father Vincent complied with the bishop's request, but, when he came to the wharf to embark on his ship, he found that the captain, taking advantage of a wind that had sprung up in the meantime, had hoisted his sails and departed from Halifax. Left alone, then, Father Vincent tendered his services to the Haligonian prelate as a missionary, and, after laboring in that capacity in many localities, he finally founded the Abbey of Petit Clairvaux, which house was not raised to the dignity of an abbey until 1877, when the bishop of Arichat, wishing to recompense the life-long zeal of its founder, obtained from Rome for it that distinction. The present abbot is Right Rev. Father Dominic, who has a community of forty-one persons. At Tracadie there is also to be found a community of Trappistine nuns, eight in number, and all of advanced years, whose story is a pathetic one, and was recently told very effectively in the columns of the *Ave Maria* by A. M. Pope. This abbey owns something like 400 acres of land, and a number of excellent lime stone quarries have been opened in its holdings, at which the industrious monks find occupation. The abbey has also a saw and grist mill and a brick kiln, while it enjoys a reputation throughout all the surrounding country as being a model farm in every respect.

Of an order which practices such austerity as the Trappists little can be said, because little is known to outsiders, so that this sketch cannot, perchance, be better ended than by submitting here the words which Dickens wrote of them after a visit he paid to one of their houses, St. Bernard's Abbey at Coalville in Leicestershire. Here is what the great novelist said of the Trappists: "I take a glance through the door of the well-stocked library in passing and soon afterwards find myself in the refectory, down each side of which runs a form and a long table, where are ranged a number of mugs of water, covered with a napkin, and a small slip of wood bearing the monastic name of the brother for whom it is intended. A knife, a spoon and two thick slices of bread complete the service. No meat, no fish, no eggs; nothing but bread, water, milk, cheese and fruit, and only one full meal a day in winter and two in summer is allowed." It is needless to add that the Trappists are the severest of all the monastic orders of the Catholic Church.

THE FASHIONABLE GOD.

From the Worchester, Mass., Messenger.

Judging from the words of popular preachers, religious newspapers, and recent books, the God of the enlightened American who is not exactly Protestant, not yet Atheistical but a queer compounding of both, is an abstraction such as the English lady, Mrs. Ormiston Chant, pictured forth in her recent lectures—a beautiful unreality, a vague vapory idea of good, over which the untrammeled mind of the age can become sentimental. In old days, before men received the truth, they groped after it; nowadays, when they have had it and lost it, they do not grope but they soar. When the sentiment strikes them they try to get up and fly; they try to leave the earth and wander in the misty millennium.

They cannot believe that Christ is here still, or ever was, in a divine personality. They have become so polished and polite themselves that they do not like to remember Him as a Deity in plenitude of divine powers, but rather as a very good man, an humble poor carpenter, or perhaps as simply the exponent and the out-pouring of a yearning after the good and true. One of the most immediate effects of this sort of worship is the separation of religion from mortality and the separation also of a personality from God, thus making Him to be but some indefinable vague existence.

This is a necessary consequence of their course; on the one hand we have the living principle of evil which can only be successfully combatted by the living principle of faith—and instead of faith there is a gushing sentimentality. Another result is that people have come to believe that education is religion. Education being a good in itself is all the more capable of being easily elevated into a great good and numbers of our Protestant friends keep gushing eternally over education. The effect of this is to develop a belief already springing up, that education is the panacea for all evils, social, political and moral. It is simply the language of polished Paganism ignoring the wisdom of every Christian writer and finding a virtue higher than faith, hope or charity.

Gathered Roses.

"We thought her dying when she slept,
And sleeping when she died."

But the bitterest sting of such a sorrow is to think she might have been saved! They saw the rose fade on her cheek and the eye grow dim. Had they but known of Dr. Pierce's Golden Medical Discovery, who can tell but she might still be with them, the sunshine of their home. Take the remedy in time, and you will find that consumption (which is scrofula of the lungs) can be cured.

Be Prepared.

Many of the worst forms of cholera morbus, cramps, dysentery and colic come suddenly in the night and the most speedy and prompt means must be used against them. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it on hand for emergencies. It never fails to cure or relieve.

Mr. W. Maguire, merchant, at Franklin, writes: I was afflicted with pain in my shoulder for eight years—almost helpless at times—have tried many remedies, but with no relief, until I used Dr. Thomas' Eclectric Oil. After a few applications the pain left me entirely, and I have had no pains since.

MALARIAL FEVER AND CHILLS are best broken up and prevented by using Milburn's Aromatic Quinine Wine.

BYRON'S LEANING TO CATHOLICITY.

Mr. John Nichol wrote a biographical sketch of Lord Byron for Macmillan's series of books on "English men of Letters." In its review of the work the London *Tablet* said:

"It is evident that Byron's wayword temper and disorderly habits were owing in part to the morally-tainted blood which he inherited from many of his ancestors, and partly to the want of a strictly religious education. Few men had by nature finer qualities, and amid all his observations gleams of brighter and better intentions shine forth and prove how noble and devout a character he might have made if he had been trained aright and good examples had been set before him for imitation."

Mr. Nichol often refers to the religious turn which Byron's mind often took and calls attention to the "remarkable knowledge of the Scriptures, especially on the Psalms, which he possessed, owing to the training of his nurse, and to his 'intimate acquaintance' with Holy Writ, which his schoolmaster, Dr. Glennie, observed. In a poem, written in his eighteenth year, called The prayer of Nature, he calls on the Father of Light for pardon and guidance, owns himself corrupt and weak, and affirms his resolution to pray, and confidence that his Heavenly Father will hear."

Mr. Nichol has not said all on this subject which he might—his space, perhaps, scarcely allowed it—and it may, therefore, be not amiss to subjoin a few particulars throwing light on the religious aspect of Byron's mind. Like Charles II., he had, in the midst of his wanderings, a secret leaning to the Catholic faith and a conviction that it either was or might be true and divine. He loved his daughter too tenderly to allow her to be brought up by the Shelleys, and he caused her to be educated as "a strict Catholic in a convent of Romagnes."

"I think" (he wrote to Moore on the subject) "people can never have enough of religion if they are to have any. I incline myself very much to the Catholic doctrines." And again a few days later: "I am really a great admirer of tangible religion, and am breeding one of my daughters a Catholic that she may have her hands full. It is by far the most elegant worship, hardly excepting the Greek mythology. What with incense, pictures, statues, altars, shrines, relics, and the Real Presence, confession, absolution, there is something to grasp at . . . I am afraid that this sounds flippant, but I don't mean it to be so . . . I do assure you that I am a very good Christian.' When I turn thirty" (he wrote to Murray, April 9th, 1817), "I will turn devout; I feel a great vocation that way in Catholic churches, and when I hear the organ."

And in April, 1831, we find him expressing himself thus emphatically:

"It is my wish that she," (his daughter Allegra, whom he had removed from Mrs. Shelley's care) "should be a Roman Catholic, which I look upon as the best religion, as it is assuredly the oldest of the various branches of Christianity."

"At times even," (says Rossetti) "he half professed himself a Christian, tending towards Roman Catholicism, and he is said for the last several years of his life to have made a practice of fasting on Fridays, and kneeling at the passing of any religious procession.

"The stanzas which he has left beginning 'Ave Maria, blessed be the hour,' are styled by the biographer whose sketch is before us, "one of the most musical and seemingly heartfelt hymns in the language.' And who can read the 'Hebrew Melodies' without seeing in them something more than mere dramatic piety? Are there not touches in them of a personal religion, which even the pleasures and pains of a disordered life could not wholly eradicate?"

Bodily health and vigor may be maintained as easily in the heat of summer, as in the winter months, if the blood is purified and vitalized with Ayer's Sarsaparilla. Every person who has used this remedy has been greatly benefited. Take it this month.

CARPET AND HOUSE FURNISHINGS.—R. S. Murray & Co. has always on hand the largest and most modern stock of House Furnishings in the West, and is prepared to fit up Churches, public buildings and private houses with Velvet Carpets, Turkey Carpets, Brussels Carpets, Tapestry Carpets, Union and Wool Carpets, Cocoa and Imperial Mattings, Nottingham Lace and Damask Curtains, Window Poles and Cornices. Oil Cloths from 1 yard to 8 yards wide. Linoleums cut to fit any size room, and any other article suitable for house furnishing. Please call and examine before purchasing.
M. S. MURRAY & CO.
124 Dundas street and 125 Carling street.

I have not used all of one bottle yet. I suffered from catarrh for twelve years, experiencing the nauseating dropping in the throat peculiar to that disease, and nose bleed almost daily. I tried various remedies without benefit until last April, when I saw Ely's Cream Balm advertised in the Boston *Budget*, I procured a bottle, and since the first days' use have had no more bleeding—the soreness is entirely gone.—D. G. Davidson, with the Boston *Budget*, formerly with Boston *Journal*.

For the best photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

CATARRAH, CATARRHAL DEAFNESS, AND HAY FEVER—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 eustachian tubes. Microscopic research, however, 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 one 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 none the less startling when it is remembered that not five per cent. of patients presenting 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 treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and $2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St. Phila., Pa.

MEN WANTED to sell Life and Poems of Pope Leo XIII. A wonderful Book. Endorsed by the Archbishop and leading clergy of the Church. Big money to energetic canvassers. — PEOPLE'S PUBLISHING Co., Toronto, Ont.

What a Time

People formerly had, trying to swallow the old-fashioned pill with its film of magnesia vainly disguising its bitterness; and what a contrast to Ayer's Pills, that have been well called "medicated sugar-plums"—the only fear being that patients may be tempted into taking too many at a dose. But the directions are plain and should be strictly followed.

J. T. Teller, M. D., of Chittenango, N. Y., expresses exactly what hundreds have written at greater length. He says: "Ayer's Cathartic Pills are highly appreciated. They are perfect in form and coating, and their effects are all that the most careful physician could desire. They have supplanted all the Pills formerly popular here, and I think it must be long before any other can be made that will at all compare with them. Those who buy your pills get full value for their money."

"Safe, pleasant, and certain in their action," is the concise testimony of Dr. George E. Walker, of Martinsville, Virginia.

"Ayer's Pills outsell all similar preparations. The public having once used them, will have no others."—Berry, Venable & Collier, Atlanta, Ga.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

MINNESOTA

Cheap Homes on long time and Libera Terms. The Stevens' County Abstract and Real Estate Agency has One Million Acres of the Best Farming Lands, Best Dairy Land and Best Wheat Land in Western & Central Minnesota that are to be found in the world. For full particulars, terms and information address—
P. A. McCARTHY, President,
The Stevens' County Abstract & Real Estate Agency, Lock Box 146, Morris, Minn.

HAMILTON MARBLE WORKS.

MARTIN O'GRADY,
Dealer in New Brunswick, Red and Gray Granite Monuments, Tombstones, Mantels and Tablets.
Shop on Hess St., near cor. of York. Yard on York Street.
HAMILTON, ONT.

Campbell's Cathartic Compound

Cures Chronic Constipation, Costiveness and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as

Dyspepsia or Indigestion, Bilious Affections,
Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel,
Nervous Debility, Nausea, or Vomiting, &c.

CHILDREN LIKE IT! MOTHERS LIKE IT! Because it is agreeable to the taste, does not occasion Nausea, acts without griping, is certain in its effects, and is effective in small doses.
IN LIQUID FORM.
Large Bottles, 25 cents each.

A POOR MAN'S FRIEND.

One that will save days of sickness and many a Dollar in time and Doctor's Bills, one always near at hand, ready at a moment's call. This friend is PERRY DAVIS'

PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhœa, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.
USED EXTERNALLY, it cures Bruises, Cuts, Burns, Scalds and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. Sold by Dealers in Family Medicines the World Around.
25 CENTS PER BOTTLE.
Beware of Counterfeits and Imitations.

THE GREAT BLOOD PURIFIER.

Dr. CHANNING'S

Compound Extract of Pure Red Jamaica

SARSAPARILLA

For the cure of Scrofula, Salt Rheum, Cancer, all Skin Diseases, Tumors, Enlargement of the Liver and Spleen, Rheumatic Affections, diseases of the Kidneys, Bladder and Urinary Organs, oppressions of the Chest or Lungs, Leucorrhea, Catarrh, and all diseases resulting from a depraved and impure condition of the blood.

"CAUTION.—Ask for "Dr. Channing's Sarsaparilla" take no other in its place.

Davis & Lawrence Co., Limited,
SOLE AGENTS,
MONTREAL.

DIGESTIVE TABLETS OR AFTER DINNER PILLS, for enfeebled digestion, produced from want of proper secretion of the Gastric Juice.
They give immediate relief in Dyspepsia and Indigestion.
DIRECTIONS.—Take one or two pills immediately after eating or when suffering from Indigestion, Lump in the Throat or Flatulence.
Samples sent free. Address the
Davis & Lawrence Co., (Limited,) Montreal.
SOLE AGENTS.

HIND'S HONEY AND ALMOND CREAM.
for Chapped Hands, Face and Lips, Rough and Hard Skin, Chafing, Sunburn, Burns, Scalds, Itching, Chilblains, Sore Nipples, "Hang Nails," and all unpleasant conditions of the Skin of like character. Brittle Nails softened in one night. Price 50 cents per bottle. Sold by Druggists.

FULCHER'S
"TALLY HO" LIVERY.
First-class turn-outs for Driving or Riding. Also Covered and Open 'Busses. The finest stable in London for boarding horses. Telephone 678.

ACADEMY OF THE SACRED HEART 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 Soirees take place weekly, elevating taste, testing improvement and insuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner.
Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY 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 308.

ST. MARY'S ACADEMY, WINDSOR, Ontario.—This Institution is pleasant, 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 Piano, $40; Drawing and painting, $15; Bed and bedding $10; Washing, $20; Private room, $20. For further particulars address:—MOTHER SUPERIOR. 43-1y

URSULINE 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 branch of polite and useful information, including the French language. Plain sewing, fancy work, emroidery in gold and chenille, wax-flowers, etc., are taught free of charge. Board and tuition per annum, paid semi-annually in advance, $100. Music, Drawing, and Painting, form extra charges. For further particulars address, MOTHER SUPERIOR.

ASSUMPTION COLLEGE, SANDWICH, Ont.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, $150 per annum. For full particulars apply to REV. DENIS O'CONNOR, President. 46-1y

Professional.

JOHN O'MEARA, BARRISTER, SOLICITOR and Notary. P. O. Box 455, Peterborough. Collections promptly attended to.

FRANCIS ROURK, M. D., PHYSICIAN, Surgeon, etc. Office and residence 206 Wellington Street, London. Telephone,

GRAYDON & McCANN, BARRISTERS Solicitors, etc. Office: 78½ Dundas st. London, Canada. Private funds to loan on real estate.
N. P. GRAYDON. B. C. McCANN.

GEORGE C. DAVIS, DENTIST. Office, Dundas Street four doors east of Richmond. Vitalized air administered for the painless extraction of teeth.

Meetings.

CATHOLIC MUTUAL BENEFIT 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. MARTIN O'MEARA, Pres., WM. CORCORAN, Sec.

NOTICE.

HAVING purchased the stock of Mr. C. Switzer, Tobacconist, my friends and the public generally will find the Largest, Finest and Freshest stock of goods in the city.

HAVANA CIGARS
25 lines of the finest in the market,
AT OLD PRICES.

FANCY GOODS!
not usually found in a Tobacconist establishment. Reading Room containing the leading papers in connection.
☞ Remember the stand, first door east of Hawthorn's Hotel, Dundas st., London.

LEWIS KELLY.

GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness' Beef, Iron and Wine. We are safe in saying there is no preparation in the market which will give better results. In bottles at 50c., 75c. and $1.00.

HARKNESS & Co., Druggists
Cor. Dundas and Wellington Sts.
LONDON, ONT

BUILDERS' HARDWARE.
Glass, Paints, Oils, etc., at bottom prices.
Barb Wire and Buck Thorn Fencing.
Nos. 11 and 12 Annealed Wire and Button's Pliers for Russel's Patent Fence.

JAS. REID & CO.
118 Dundas Street, London.

THE DOMINION
Savings & Investment Society
LONDON, ONT.
To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate:
Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desires.
Persons wishing to borrow money will consult their own interests by applying personally or by letter to
F. B. LEYS, Manager.
OFFICE—Opposite City Hall, Richmond Street, London, Ontario.

How is the demand is so great for the Highland Lassie Cigar? Why do customers refuse any other Brand? Why is it other cigars are becoming dead stock on the shelves? Why is it that we see Highland Lassie Cigars everywhere? The reply is not far to seek. The manufacturers, H. McKAY & Co., London, have by straight dealing won the confidence of the trade, and the public may rest assurred that the confidence will not be abused. The Highland Lassie is made from the finest Havana tobacco, and is certainly the best five cent cigar made in Canada.

CINCINNATI BELL FOUNDRY CO
SUCCESSORS IN BLYMYER BELLS TO THE
BLYMYER MANUFACTURING CO
CATALOGUE WITH 1800 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

McShane Bell Foundry.
Finest Grade of Bells.
Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. HY. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.