Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, DECEMBER 5, 1896.

NO. 946.

The Dreamer.

Men call me dreamer—what care I?
The cradle of my heart is rocked;
I dwell in realms beyond the earth;
The gold I mint is never locked.

Men call me dreamer—this forsooth Because I spurn each thing of dross, And count the step that leads not up, A useless toil—a round of loss.

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Men call me dreamer—nay, that word Hath burned its way from age to age; Its light shone o'er Judæa's hills And thrilled the heart of seer and sage.

Men call me dreamer—yet forget
The dreamer lives a thousand years,
While those whose hearts and hands knead Live not beyond their dusty biers. -Thomas O'Hagan, in Niagara Rainbow.

DR. LANGTRY AND IMAGE. WORSHIP.

To the Editor CATHOLIC RECORD. Sir:-I see by the Mail and Empire Toronto, that the notorious anti-Catho-lic Revd. John Langtry is engaged in the congenial occupation of resurrecting the ancient calumny of imageworship, and endeavoring to fasten the charge on Catholics and the Catholic Church, at the same time bolstering the slander by alleged extracts from St. Thomas Aquinas and St. Augustine. He does this, too, with a refreshing air of originality quite edifying to anti-Catholics in general and to his Anglican admirers in particular, some of whom availed themselves of the Mail's columns to help him. There are very few how below him. There are very few, however, who are aware that this bellicos Anglican preacher is simply disporting before the reading public in borrowed plumes, that he is, in fact, a veritable pragmatical jack daw. To explain. A very few years ago there lived in England another Anglican champion named Dr. Littledale, who was a famous anti Catholic in his day. This Dr. Little-dale spent a good deal of his time in exhuming all the musty and moss-covered slanders against Catholics and the Catholic Church that are so plentifully distributed through Protestant polemical religious literature. A few years before his death he embalmed all the hard things he could rake together against the ancient Church in a book which he wrote and published, calling the Church of Rome." This book is a treasure house of information, such as it is, for those whose special mission it is to misrepresent and vilify the Church which they cannot destroy or ir jure by any honorable means; and it is from this book, or collection of gross calumnies, that our friend, Dr. John Lang try, drew his inspiration. How do I know this, you ask? I happen to have the control of the power which presides over that happen to have the control of the question "Who is He?" "Some invisible power which presides over that happen to have the control of the question "Who is He?" "Some invisible power which presides over that happen to have a said. which he wrote and published, calling which they cannot destroy or injure by any honorable means; and it is from this book, or collection of gross calum-nies, that our friend, Dr. John Lang try, drew his inspiration. How do I know this, you ask? I happen to have in my possession a reply to Dr. Littledale's 'Plain Reasons, by Father H. J. D. Ryder, of the Brompton Ora-tory, and therein I find the identical arguments used by Dr. Langtry from Dr.Littledale and he appropriated them as his own. I give Father Ryder's comments in full, so that those of your readers who may have read the doctor's

letters can judge for themselves:
"Dr. Littledale has entirely distorted the doctrine of St. Thomas concerning the worship of the cross, by omitting his explanation that the cross as an image is only the conduit of latreutic adoration, or, as others prefer to express it, the material image has an analogous use in adoration with that of the imaginative image-say of the crucifixion-in our minds, forming, as it were, one our minds, forming, as it were, one object with its prototype; or, again, more precisely it is laid down that no interior act of adoration finds its object in the image; although this is the object, for the sake of its prototype, of exterior acts when it is kissed and embraced, whilst the interior act passes entirely on to the examplar. In this entirely on to the examplar. In this way Vasquez (2a 2ae Disp. 108). Coninck (De Incarn. disp. 25, Ub. 7), the Theologians of Wautzburg (De Incam. Sec. 3, art. 4, n. 515), understand St. Thomas, who says (2a 2ae qu. 81, art. 3): 'Religious worship is not given to images considered in themselves as such or such things, but according as they are images leading up to the incarnate Gcd. The movement of the soul towards the image, as an image, does not stay in it, but passes on to that of which it is the image, and therefore the fact that religious worship is given to the images of Christ does not introduce distinctions into the character of latria or the virtue of religion.' So taken, St. Thomas' dectrine would seem to harmonize perfectly with that of the Seventh Council, which, when denying that latria proper is due to the images of Christ, clearly admits this relative latria when insisting that images transmitted the whole worship given them to their ex-

So much for St. Thomas. The next authority which Dr. Lang-try lays under contribution is St. Augustine, and of course he quotes the same passage that Dr. Littledale quoted before him to show that Cathoment on Psalm xcvi 2, and is as fol-

nor that image, which is without of Mainton in their pentions to the right feeling; for it is not possible that your Governor - General in Council arose was before the Legislature of Nova of which they have been deprived. prophets should have known that they under rights acquired by virtue of the Scotia, Dr. Tupper (since Sir Charles

this that St. Augustine condemned the heathen for doing precisely what Catholics do when they pray before images but anybody who is so prejudiced that he will not see what is plain to almost anybody of sense can easily discover the difference between the heathenish able terms than those arrived at? In and that followed by Catholics. other words could the former, by threat union, the consequences to the people to pass Remedial legislation in line with of Manitoba, Protestant as well a

ends his quotation with the words
"They think themselves very clever as not worshippers of idols," as though the saint had said, "You try to escape from the charge of idolary in vain; the 'get off' common to you and modern Papists is no get off at all;" whereas what St. Augustine really says is this: "They think themselves very clever because they do not worship idols, and they worship devils" (quia non colunt idola sed colunt

image."

Enough, I think, has been said on this passage to make it clear that very little comfort can Dr. Langtry derive from it when he seeks to view of the proving the realignant slander from St.

Prescott, Nov. 28, 1896.

THE MANITOBA SCHOOLS.

Antigonish, Nov. 23, 1896. To the Editor of the CATHOLIC RECORD Sir-Commenting on the settlement of the Manitoba School Question as announced by the Winnipeg Tribune, you, in your issue of the 21st inst.

say: magine they can play shuttlecock with Cathelic rights, but we still stand to he rights guaranteed by the Constitu ion, and we shall not be satisfied until those rights are fully restored.'

If you refer to any rights or guar anties of Separate schools to Catholics by the Constitution — the statutes eating Manitoba a province of the Dominion—you are under a misappre nension, because no such rights reserved to any denomination by these statutes. But if you mean rights ac quired by the legislature of the Province after its admission into the union, you are correct. In their judgments in the city of Winnipeg vs. Barrett, and Brophy and others vs. the Attorney General of Manitoba, the Judicial Committee of the Imperial Privy Council settles these points In reference to the former case their Lordships of the judicial committee say:
"In Barrett's case the sole question raised was whether the Public schools Act of 1890 prejudically affected any

ships arrived at the conclusion that this question must be answered in the negative. The only right or privilege which the Roman Catholics then possessed, either rivilege of establishing and maintainng, for the use of members of their own Church, such schools as they pleased.

go there with an army, unless we go there as a nation equipped for war in order to

view of the exclusive powers of the Provincial Legislature to make laws in effective redress the minority can now try derive from it when he seeks to prop his malignant slander from St. Provincial Legislature to make laws in prop his malignant slander from St. Augustine by quoting just enough to distort the meaning of the author, in order to score a point against the order minority. This was afterwards ad-mitted by members of the Government which framed and introduced the Remedial Bill. Mr. Foster, late Finance Minister in the last named Government, in a speech delivered in St. John, N. B., on the 9th of May last, in opening the campaign during the general election, said-I quote from the organ of the Government of the day, the St. John Sun: - "But, said Mr. Foster, there is not one line in the Remedial Bill appropriating one dollar of money for the schools of the minority. He pointed out that it only enabled the Catholics of Manitoba to assume a cor porate capacity. They must pay for their own schools, and not only that but though they get no cent of publi in standing and efficiency to the Public schools." Speaking on the 23rd of the same month, at East Toronto, he says, referring to the Remedial Bitl, "You will find that there was not a single word, nor line, nor clause, which appropriates one single penny of public monies to the

But the argument is used that the Bill was satisfactory to the Catholic minority of Manitoba, as voiced by His Grace the Archbishop of St. Boniface. If enabling the Catholics of Manitoba to assume a corporate capacity, and pay for their own schools, was satisfactory, they must be easily satisfied. By way of giving them redress the provis right or privilege which the Roman ions of the bill would have given them Catholics, by law or practice, had in the province at the Union. Their Lord- use an expression of the late Sir John Thompson, speaking in the House of Commens on the 26th of April, 1894, on the motion to bring down copies of all correspondence between His Grace Archbishop Tache, of Sr. Boniface, and by law or practice, was the right or the Government, respecting the Manitoba schools, and ordinances of the Legislature of the North-West Territories. After carefully considering what the effect of the Remedial Bill, should were the heathers for worshipping It appeared to their Lordships that the effect of the Remedial Bill, should idols. The passage is a part of comtouched, and therefore could not be said to be affected by the legislation of 1890." In the latter case the same Bill was withdrawn. The experience himself learned comes forward and says I do not worship the stone, nor that image, which is without of Manitoba in their petitions to the latter case the same of the Catholics of this province may be given as regards a similar question. When the Public Schools Act of 1863

aid of Separate schools in the Prov-

vince.

have eyes and see not, and I be ignorant that the image in question has no anneading Acts. The reason I treat criment, sent copies of the Bill to His amending Acts. The reason I treat criment, sent copies of the Bill to His amending Acts. The reason I treat criment, sent copies of the Bill to His amending Acts. The reason I treat criment, sent copies of the Bill to His appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians, and I, for one, believe that the appeals of ambitious or disappointed tithe of his generosity to the cause, politicians are the appeals of ambitious or disappointed the other his generosity to the cause, politicians are the appeals of ambitious or disappo soul, and sees not with its eyes; nor hears with its eyes; nor hears with its ears. I do not worship that, but I bow before (adoro) what I see and serve Him whom I do not see. Who is He? Some invisible power, he replies, which presides over that image. By giving this sort of explanation they think themselves very clever as not worshippers of idols."

I upon this point is that the major connolly) and the Bishop of Alichaet (Dr. McKinnon) for their approval—they to make any suggestions as to the catholics of Manitoba by the constitution—the Act of Union passed in 1870.

Since the article from which I quote appeared in your valuable journal the clever as not worshippers of idols."

After the Bill became law they discovered their mistake; and, though severed their mistake; and, though severed their mistake; and the Bishop of Alichaet (Dr. McKinnon) for their approval—they to make any suggestions as to the spirit in which laws are administed they to make any suggestion as to the spirit in which laws are administed they to make any suggestion as to the spirit in which laws are administed they to make any suggestion as to the private they to make any suggestion as to the private they to make any suggestion as to the private they to make any suggestion as to the spirit in which laws are administed they to make any suggestion as to the spirit in which laws are administed they to make any suggestion as to the private they to make any suggestion as to the private they to make any suggestion as to the private they to make any suggestion as to the private they to make any suggestion as to the private they to make any suggestion as to the spirit in which laws are administed.

A trifling incident which has come to my notice, like the proverbial straw, so much depends on the spirit in which laws are administed.

A trifling incident which has come to my notice, like the proverbial straw, so much depends on the spirit in which laws are administed.

A trifling incident which has come to the appeared in your valuable journal the p appeared in your valuable journal the terms of settlement arrived at between the Dominion and Manitoba Governments have been made public. These terms may not be fully satisfactory to the Catholic minority. But could the Dominion Government force the Manitoba Government to grant more favorable terms than those arrived at? In the matter of education, as able terms than those arrived at 2 In the matter of education, as able terms than those arrived at 2 In the matter of education, as able terms than those arrived at 2 In the matter of education, as able terms of the matter of education, as able terms than those arrived at perment in the matter of education, as able terms of the matter of education, as able terms than those arrived at 2 In the matter of education, as able terms of the matter of education and the matter o to pass Remedial legislation in line with the Remedial order of 21st March 1895, Catholic, might be far more serious Compel the latter to agree to restore than those to the Catholics of Nova The heathens had no knowledge of the true God therefore they worshipped false gods, while Catholics worship the true God. Let us hear what Father Ryder says on the subject: "Dr. Littledale quotes what he calls a very valuable testimony' from St. Augustine, (Enarr, in Ps. xevi. 2.) and content the Manitoba School Act was allowed to the Manitoba School Act was allowed to become law by the Federal Government active the same 'get off' from the active the same had no constituted and the same 'get off' from the active the same had the whip hand, and active the same of settlement of the difficulty the Catholics of Nova Catholics o tends that the saint therein puts exactly the same 'get off' from the
charge of idolatry in the mouth of a
Pagau apologist that Catholics use,
and rejects it as futile. The passage
from St. Augustine containing the Pagan apology is printed in parallel is that any remedial legislation passed speaking now in view of the difficult columns with one in which the Council by the Federal Parliament would afford ies that have arisen from the repeal of

Pagan apology is printed in parallel columns with one in which the Council of Trent, (sess. xxv.) expounds her doctrine concerning holy images. There can be no doubt but that the two explanations are substantially the same. The Pagan apologist says: "I do not worship that, but I bow down before what I see and serve Him whom I do not see," and the Council of Trent, "Through the images which we kiss. . . . we adore Christ." So far Dr. Littledale may be congratulated on his parallelism, but why does he not continue his quotation a sentence or so further? St. Augustine's most pertinent question "Who is He?" which occurs in his quotation, should have warned him of what was coming. Dr. Littledale ends his quotation with the words. "They think themselves very clever as not the Remedial Bill on the floors of parliament. Mr. Geoffrion first raised the same. Mr. Geoffrion first raised the same the same trained the same through the same. Mr. Geoffrion first raised the same trained to same the same trained the same through the same trained the same trained the same trained the sa

a nation equipped for war in order to obtain that justice which the constitution says is due, I do not see any human way of forcing Manitoba to give us justice." (The italics are mine.)

Any lawyer who gave reasonable of the property of the converge of their convictions. attention to the question, saw, that in the courage of their convictions,

> obtain for their grievances. Yours, etc., Causidicus.

To the Editor of the CATHOLIC RECORD: Sir-While your remarks regarding

the Manitoba School settlement will meet with general approval, it appears to me that a time of trial should be given to the proposed system, to ascertain in what suit the new regulations of the settlement before it became pensations. Now, what has been done, what can be done financially at home? It reland, which had given much more in '93, subscribed in 94 about in in what spirit the new regulations | neg lected. will be administered, and how they will work in practice. If the com-premise proves a failure Separate chools pure and simple should be more easily obtained. It should not be for gotten that Mr. Laurier has succeeded n obtaining more privileges in five menths than his predecessors obtained in six years, and more than they were likely to secure in sixteen if they had

Some of us are old enough to remem per when we deserted the party to which we naturally belonged — the party of Baldwin and Lafontaine—on he question of Separate schools for Ontario, only to be deceived by success ive Conservative Administrations. The eaders then, as now, could not carry out their promises to Catholics on ac count of opposition in their own ranks. The much abused Sandfield McDonald gave us at last what we, in all probability, would never have obtained from the Conservatives. No one doubts the sincerity of such men as Sir John Macdonald and McKenzie Bowell in Separate school matters, but they cannot control the party that has made

every effort in its power to deprive us of Separate schools in Ontario.

Few will pretend that the Remedial Bill of last session could be of much practical advantage in the shape it was ntroduced. But when it was accepted by the Hierarchy, who are not satisfied with shadows, fewer still doubted that there was reason to believe that the cal enactments when the excitement of the time had subsided. They would necessarily be practical and stringent to overcome the opposition of public feeling in Manitoba, and it is extremely

A trifling incident which has come to my notice, like the proverbial straw, seems an indication of how the wind blows. A lady acquaintance applied suffered in English prisons for Irefer and obtained a situation as assistant in Winnipeg High School. Knowing the prejudices existing, she feared ing the prejudices existing, she feared ing the prejudices existing, she feared if her religion were known she should be rejected or her position made unpleasant. Before entering on her duties she frankly told the principal her religion and her fears. He replied that so far from her creed being an objection it was a recommendation, as they wished to have some Roman Catholics on their staff.

J. C. H.

man of six feet three inches in height, came in next, and got a princely reception.

In elequent terms, the dean described the convention, its difficulties, the gross misrepresentation to which it had been subjected by focs within and without the Irish camp, to the work accomplished and to the definite and final assertion that "the minority must submit to the majority." That was the

Lecture by Dean Harris, in Brantford.

From the Brantford Expositor, of November 25, we learn that there was a large crowd in the Opera House of that city on the previous Tuesday night, to hear the Very Rev. Dean Harris, of St. Catharines, deliver a lecture upon the Irish Race Convention. Mr. Robert Henry, M. P., occupied the chair, and upon the platform beside him were: Rev. Father Lennon, Rev. Father Brady, of Woodstock; Rev. Dr. Flannery, of St. Thomas; Very Father Brady, of Weedstock; Rev. Dr. Flannery, of St. Thomas; Very concluded a most elequent, interesting and instructive address amid loud applause.

Smith and Rev. Dr. Cochrane, who came in a little late.

Rev. Dr. Cechrane, in a few graceful and humorous words, moved a vote of the state to the revelor of the revelor

came in a little late.

Dean Harris, who is a handsome man, of some six feet, squarely built, with a fine face and shapely head,

Rev. Dr. Flannery, of St. Thomas, constraints of the speaker of the evening. with a line face and shapely head, stepped quickly forward at the call of the chair, and in pleasant and sonor ous tones, in which there were discovered by the chair, and in pleasant and sonor ous tones, in which there were discovered by the control of the control of the chair, and in pleasant and sonor ous tones, in which there were discovered by the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and in pleasant and sonor out of the chair, and the chair of the chair, and the chair of the the chair, and in pleasant and sonorous tones, in which there were distinct thanks to the chairman, which was traces of an Irish accent, began his "talk" upon the Irish convention. He is a ready and fluent speaker, using choice language, choosing his words grants. He is convention to the chairman, which was warmly accorded.

In rising to put Dr. Flannery's motion Rev. Father Lennon made a few happy remarks, which increased

sparkle of true Irish wit. The dean said that while ten years ago the Home Rule Rule party num-bered a solid phalanx of eighty two music. members, to day it was divided and sub-divided until Redmond had 14, the St. Vincent de Paul Society. Tim Healy 19, and John Dillon, 49 or 50 followers. This was a lament able state of affairs, and it was never to be more regretted than now. condition of Ireland was not improving. He did not accuse Englishme and the English House of Commons of wilfully harrassing or neglecting Ire-land. The simple fact was that they did not understand the Irish people and they did not know anything about the real condition of Ireland. There was no more just and honorable people in the world than the English, and if they knew the real needs of Ireland, he believed the claims of that country would be attended to at once. The state of Ireland's charities and asylums was a disgrace to civilization, the Manitoba School settlement will perial parliament before it became pensations.

The Irish Home Rule movemen eeded moderate men, and, above al things, moderate advocacy. It was the silliest nonsense imaginable to talk of wresting it from the English people A government at whose call 2,000,00 fighting men would spring to arms to I defend the integrity of the empire (which he hoped would never be as sailed) were not to be scared by the talk of a few hot headed Irishmen.

After sketching the rise and growth of the movement, the rev. dean took of the movement, of the elements in up the consideration of the elements in Ireland for and against the movement The Tory party, he said, were always against the cause of Ireland. So were thirty-five thousand soldiers, and the landed gentry, the post office, and lies, decree the destruction of this moveindeed, all the official classes in the ment? and. They were all contented with the condition of things, as their circum our heavy responsibility, we may stances were not dependent upon the choose not to destroy but to save, I beg

the cause was the physical force party, or the hillsidemen, a body of large hearted, generous, but misguided men, the fund reaches £5,000. who had hurt the cause of Ireland by their impetuosity.

The convention was held in the

Leinster hall, and was presided over by the Archbishop of Raphoe, a great The sons of the Irish dispersion, as the Archbishop called the foreign delegates, took their seats upon the platform, while 2,000 delegates filled the audience room. As he looked upon that great sea of intelligent faces of the sharp, shrewd business men who composed the body of the membership, he felt that the cause of Ireland was not defeated, only denbtful if they could ever have been obtained, but there is certainly reason to hope that the leaders of the party that has so manfully defended our Separate school system in Ontario will eventually prevail on their friends in Manitoba to grant the Catholics of that Province the greater part of the rights of which they have been deprived.

There is a spirit of fair play in the

THE IRISH RACE CONVENTION. Submit to the majority." That was the key note of the whole affair, and that

words carefully. He is full of fire, and the good humor of the audience, and has a gift of rare elequence and a Mr. Henry acknowledged the vote in a neat little speech.
Before the lecture Prof. Hastings

The proceeds were for the benefit of

EDWARD BLAKE'S OFFIR.

Contributes £100 to the Home Rule Fund and Promises £109

Edward Blake has written the follow ng letter to the treasurers of the Irish Parliamentary Party:

It seems clear that the chances of the present movement for Home Rule depend on our maintaining the Irish Nationalist party as an organized force, with restored efficiency up to the

next general election.

By demonstrating this winter our zeal and strength at home we may hope to revive active sympathies abroad. But, for the moment at any rate, we while at the same time every paltry must depend mainly on ourselves, and, little Irish measure had to go the Im

or the evicted tenants. In 95 - re lieved through the Paris tund of the evicted tenants' charge, and laboring under the strain of a general election she gave but a fraction of the aid of 94.
In 96 she has as yet done nothing. I estimate that for '97, under present conditions, over £10,000 may be rea-

are able, if we choose, to raise to day over half the amount we raised in '4? Who can deny that if, being able,

In the earnest hope that, realizing prosperity of the country.

Another and more deadly enemy of the first £1000 of the new fund; and I

A Home Thrust.

Mme. De Steal had fallen out with handsome man of commanding appearance, and amazing elequence. He lent dignity to such a convention.

The sons of the Irish dispersion, as the Archbishon, called the foreign that the consistency of the lent in company, on which

DR SCHOOL 7. Holding 2nd blicants please uired. Also en-John Fox, jr., 948-4

NTED.

NG CORNET; anic, carpenter rticulars; apply oh's Industrial 939-tf.

FAREWELL pretty songs. ROYCE & CO., 939-tf