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Times to become tionist, and were used with by the

manager for that reason, would that make him a Savonarola? Not at all. A little reflection will, we feel assured, convince our contemporary that in the McGlynn case, as in all other matters, the old Church is always logical, and is verily the bulwark of modern civilization.

We have been favored with a letter from Dr. Barnardo, the fireside philanthropist and lazy philosopher whose business it is to garner the unlovely element from the streets of England's great cities and dump it upon the British colonies, Canada getting a share full to the brim and flowing over. To a person who sends funds to Dr. Barnardo may well be applied the saying, "A fool and his money soon part." To show the utter untrustworthiness of the man we will quote just one sentence from his letter: "Children of many nationalities, not a few of them natives of the United States and Canada, find themselves adrift upon the streets of London." A man who would make such a ridiculous statement as this must imagine he is talking to very simple people. We doubt not the schemes of such men as Barnardo will form a very powerful lever that will be used to advantage by the political unionists.

In an interview with an *Empire* reporter, the Rev. Dr. W. I. Shaw, of Montreal, who is a Professor in the Wesleyan Theological College, declared his dissent from the principle that a Catholic should not hold the Premiership of the Dominion. As the professor is teaching in the same college in which Dr. Douglas is Principal he stated that he has a delicacy in being quoted as being in opposition to Dr. Douglas. Dr. Shaw has for many years given utterance to sentiments much more liberal than are entertained by most of his co-laborers in the Methodist ministry, and we are not surprised to find him now dissenting from the views sustained by his fanatical principal. That Dr. Douglas' views are in accord with those of Methodist ministers generally appears to be sufficiently indicated by the fact that they were listened to with approval at the Tilsonburg Conference, and were not disavowed. Besides, his lecture in Tilsonburg was the second occasion when he addressed that Conference in about the same strain.

At the Church of England Congress recently held in Folkestone a paper was read on religious education, in which the testimony of Mr. Justice Mathew was quoted approvingly to the effect that owing to the want of moral and religious training in many public schools, the children are totally ignorant of any difference between right and wrong. A Sunday-school teacher of thirty-six years' experience in Birmingham, and a member of the School Board for fifteen years, wrote that "the present generation seemed to be hopelessly ignorant of the fundamental truths of religion and the morals arising therefrom, and that the result of secular education is expressed in the one word 'disaster.'" Such facts as these are a complete justification of the stand taken by the Catholic Church on behalf of religious instruction in the schools; though such a justification is scarcely needed, as reason itself ought to teach that such will be the consequence of purely secular teaching. It is also stated that workers in the great towns and in the East End of London declare that in the absence of definite religious instruction they can make no progress whatever toward civilization.

It will be remembered that Mr. Gladstone, in his reply to the Duke of Argyll's attack on the Liberal policy of Home Rule, stated that a Republican American in the front rank among the American statesmen had told him that of thirteen millions of voters who would cast their votes at the Presidential election not half a million would vote against Home Rule for Ireland if they had an opportunity to record their votes on the question. The Tory press ridiculed the assertion; but Mr. Chauncey M. Depew has stated recently that he was the gentleman who had given Mr. Gladstone the information. He adds that he would now modify his statement. Further observation has convinced him that not one hundred thousand Americans, or less than four-fifths of a vote on every hundred, would be cast against Home Rule for Ireland.

According to the *Courier de St. Hyacinth*, there is a strong repatriation movement among the French-Canadians now in the United States. In the district about St. Hyacinth one hundred and forty-six families have

returned during the three months of September, October and November, and fifty more were expected during December. As an indication of increasing prosperity, all Canadians should be glad to hear of such facts as these.

"At the forthcoming meeting of the Quebec Legislature an application for incorporation will be made by a number of nuns who desire to form themselves into the 'Institut des Franciscaines Missionnaires de Marie.' The purpose of the organization is to celebrate the Mass daily, to institute novitiates, orphanages, schools, boarding-houses, workshops, schools of agriculture, industrial schools, agricultural orphanages, establishments for the education of deaf and dumb, retreats and communities of women or girls, places of refuge, hospitals, leper houses, dispensaries, and asylums for infirm or aged women. This is certainly a comprehensive plan of campaign. It is difficult to imagine what else the institute might do for Quebec except take over the Government. But it is not likely to attempt to encroach thus upon the domain of the Church."—*Toronto Mail*, 28th Dec.

The Mail appears to be blissfully unconscious of the fact that nuns do not celebrate Mass. With this exception, however, nearly all the good works which it enumerates are being carried on successfully by a religious order which is operating within a mile of the Mail office in Toronto. These good ladies should be thanked for their perseverance and zeal in doing good, instead of being spoken of with disrespect and sneeringly as in the above extract.

ARCHDIOCESE OF KINGSTON.

Establishment of the Convent in Perth and Introduction of the Sisters of Charity by the Most Rev. J. V. Cleary, Archbishop of Kingston.

Special to the CATHOLIC RECORD.

In accordance with the arrangement made by His Grace the Archbishop with the pastor and people of Perth, on the 28th of November, the Most Rev. J. V. Cleary conducted the Rev. Mother Edward, Superior General of the Sisters of Charity of the House of Providence, Kingston, and six other Sisters to Perth, on St. Stephen's Day. It was a civic holiday, and a large assemblage awaited the Archbishop and the Sisters at the railway depot in company with the Rev. Charles J. Duffus, the local pastor. Very Rev. Vicar General Gauchier, of Brockville; Revs. M. J. Stanton, of Smith's Falls; P. A. Twohey, of Westport; M. O'Rourke, of Carleton Place; T. P. O'Connor, of Burgess; Charles Killean, of Sharbot Lake, and Thomas Carey. The Archbishop presided at the evening devotions, attended by all the clergy. After the recital of the Rosary His Grace ascended the altar and delivered an instructive and edifying address to the congregation on the good work he had come to inaugurate that day, which, he promised, would be, under God's blessing, fruitful of abundant spiritual and also of social benefit to the people of Perth. He enlarged on the paramount importance of religious education of youth, and explained how partial and imperfect is the system of education, introduced in defiance of the Christian world by atheism and infidelity, within the last century, and fostered by too many irreligious governments, more particularly by the atheistic. This system has for its main purpose the exclusion of all religious teaching from the schools, where, and consequently the development of the intellectual faculty only of the child. Even in regard of the training of the intellect alone, the omission of religious instruction and discipline renders the secular system of education fatally imperfect; since it leaves the youthful mind exposed to every form of pernicious error, having no solid basis for the less obvious truths of the moral order, which it professes to inculcate; nor any well-defined principle of discrimination between truth and falsehood in regard of history or philosophical lessons; nor any just and practical rule of discernment, other than arbitrary individual tastes and fancies, between virtue and vice, honor and dishonor, for youth's self-guidance through life's varied course, more especially in the daily recurring cases of conflict between selfishness and morality.

His Grace then proceeded to show how much more important it is for the good order of civil life and the attainment of man's destiny in this world and the world to come, which should be the main purpose of youthful education, that our moral nature should be developed in the right direction and carefully trained and cultivated. Apart altogether from the supernatural end of our existence, and in view solely of the present life, every parent contemplating the future of his child, and every wise citizen looking abroad upon the face of society, must recognize the supreme necessity of the moral training of our youth. The brain and intellect must indeed be trained, instructed and properly informed on the several subjects, whose knowledge is requisite for a successful career in the world and in respect of the schools provided by the Catholic Church in Canada, as in every other country, are equally efficient, and oftentimes superior to the schools supported by the state at the expense of the Catholic people, for merely secular education. But will not every parent desire to have his child thoroughly

grounded in the principles of morality that are to govern his conduct through life in all its varying conditions and circumstances? Will not every wise and good citizen readily acknowledge that intellectual smartness does not constitute the whole character of man?

When we distinguish one person from another as the better man, the more respectable man, the man more worthy of public confidence and social honor; do we not readily and almost instinctively give the preference to the man of well-established moral character, whose manners of life and whole demeanor are a living picture of the indwelling probity of his soul, of goodness, and truth, and justice, and kindness and charity towards his fellowmen? Is it not in this well-formed moral nature of the man that we find the good reason to believe that he will be steady in the hour of temptation, and will not barter high principle for personal aggrandizement? The truth is known to every one, high and low, to the illiterate as well as the highly cultured, that it is the heart that is the centre of all these feelings, and desires, and promptings, and natural impulses, that, according as they are restrained or relaxed, rightly or wrongly directed, give to our whole being the character of viciousness or virtue, goodness or wickedness. And it is not in a single day or year that this corrupted human heart can be matured in virtuous form. Long years of discipline are required. The mystery of original sin is written most distinctly on the human heart. The infidel may talk with levity about the fall of our first parents, and the consequent corruption of the whole progeny of the first man. He may contradict the dogma as set forth in the inspired Book. But he cannot ignore the same dogma, as it is written in the heart of man. The most distinguished philosophers of Paganism, who had never seen the inspired Book, saw and acknowledged the mystery of the human heart, and finally declared it incomprehensible to unaided reason. They could not fathom the depth, nor measure the wide-spread agency of the principle of contradiction rooted in the moral constitution of man; and they came to the conclusion that the order of creation must have been at sometime and somehow disturbed, and that man could not have come in this self-contradictory condition from the hands of God. It needed divine revelation to unfold this mystery to us in the dogma of original sin. It exists and is a patent fact which must be taken into special account by every one of us in our self-government all the days of our lives, and it must be most particularly kept in view in framing systems for the education of our youth, that our intellect is darkened and dulled by sin, and our heart is most woefully corrupted, and is under the ever-present influence of a violent propensity to evil. Our good instincts and virtuous affections direct us upwards, and we would like to do what we ought to be, and to do what conscience tells us we ought to do; but we find it difficult to stand erect morally or to move heavenward on the lines appointed by God's law. From out the same heart whence issue our best affections, come also evil instincts, promptings and impulses, impeding the good and dragging us downwards to earth and the things of earth, and making it seem pleasant and good to close our eyes to the glorious destiny of our future and to surrender ourselves to the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life. To counteract this corruption of the heart by implanting in its soil, at an early age, the mighty principles of human regeneration brought to us from heaven by Christ, the Son of God; to cultivate their growth in childhood into manhood by religious discipline, by instruction and example, by daily exhortation and gentle correction in season and out of season; to foster and strengthen the plants of virtue by holding up continually before the eyes of youth, as so many sublimations of heavenly warmth, the lovely types of goodness and multifarious virtues displayed in the lives of Jesus and Mary and Joseph and all the Saints of God, the heroes of Christian excellence, our Holy Mother the Church has organized her army of religious teachers, well trained and equipped for this pre-eminent useful department of her service—the education of her children. It is for this end that I have brought the Sisters of Charity to your town to-day. They come to you commissioned and specially blessed for the accomplishment of this good work. They have devoted their lives to God for this especial purpose. They have dedicated themselves to it forever and irrevocably under the three vows of poverty, chastity and obedience, whereby they have divested themselves of all worldly goods, and all indulgence of the sensuality of nature, and have renounced, each her own will, binding herself before God to accept the will of her Superior evermore as the rule of her guidance in all things. Thus they will appear before you and your children as superior models of the Christian life proposed by our Blessed Redeemer, and their presence and example shall be more powerful for good influence than all the lessons that may be derived from books. Their life is self-sacrifice, and their thorough devotion to the blessed work appointed for them amongst you; their gentleness of spirit and manner, their unselfishness and purity of motive; their spiritual love for the children committed to their care; and their whole religious character will impress the plastic

minds and hearts of your little ones more deeply and firmly than all the theoretical instruction that could possibly be given them. The three dominant principles of evil, to which St. John the Evangelist, under direction of the Holy Ghost, reduced all the disorders of society in the beginning of Christianity, saying, "All that is in the world, is concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life," are prevalent, unhappily, to day, all over the globe, though not so universally among Christians as among Pagans.

The Sisters of Charity, whom I now deliver over to the kind care of the pastor and the Catholic people of Perth, are a visible protest against that three-fold principle of personal and social ruin and a proclamation in the sight of all men, that happiness in this life and for the eternal future is found in the practice of Christian virtue, which they have pledged themselves before high Heaven to observe all the days of their lives in a superior and more perfect degree than is demanded of the faithful generally. To the concupiscence of the flesh they oppose their vow of chastity, of body and spirit, of mind and heart; to the concupiscence of the eyes, that is the greed of gold, they oppose their vow of poverty, by which they have renounced all they possessed and moreover the power to acquire hereafter any earthly property of any kind; to the pride of life, or the love of self will and self-exaltation, they oppose their vow of obedience by which they gave up forever their natural right to follow their own will and act as they please, surrendering themselves entirely and absolutely to the authority and will of their religious superior, which alone is thenceforth and evermore their rule of guidance. Thus prepared by the Church for their glorious mission of forming the minds and hearts of Christian youth in the likeness of the Child Jesus of Nazareth, they come to you to-day. I bless them and you and your children; and I invoke God's best blessing on you all. At the conclusion of the Archbishop's address, Benediction was given with the Most Holy Sacrament.

The Perth Harmonic band came to the presbytery after tea to serenade His Grace and the clergy. They played several beautiful airs, Canadian and Irish; and, the night being very cold, they subsequently were invited by Father Duffus to come inside and continue their entertainment. The Archbishop and clergy were greatly pleased at the kindness of the Harmonic band, most of whom are Protestants, and some of them honest Orangemen; and about 10:30 o'clock His Grace went into the room where they played, and spoke to them very kindly and instructively, and, judging by their applause, very gratifyingly, for a quarter of an hour, after which they proceeded to Father Duffus's dining room and enjoyed some good things. Altogether it was a most pleasant evening all round, such as seldom has heretofore been enjoyed in the good old town of Perth.

DIOCESE OF HAMILTON.

WALKERTON SEPARATE SCHOOL.

The closing exercises in connection with the Separate school were held on Thursday last. There were a few of the parents and other visitors present, but the day being rough the number of visitors was smaller than would otherwise have been the case. The programme was begun promptly at 10 a. m., and consisted of singing, recitations and dialogues by the children of the school. Nearly all of the children took part in one way or other, and all of them did their parts splendidly.

The order was most excellent, and the general deportment of the pupils showed signs of the most careful training. The room in which the exercises were held is a large one, and is furnished with a piano. This is an adjunct to a school entertainment that most schools do not enjoy, and when well played, as it was on this occasion, adds much to the pleasure and success of the proceedings. In one corner of the room stood a Christmas tree, laden with gifts for the children, and the distribution of these created no little amusement. There was a great commotion among the little folks when Santa Claus appeared, and the impersonation of this mythical old gentleman, though carried out by a woman, was very cleverly done. There was a large attendance of pupils and they all seemed bright and happy.—*Walkerton Telescope*, Dec. 29.

THE LIEUT-GOVERNORSHIP OF NEW BRUNSWICK.

Editor Catholic Record:

So far no successor has been appointed to Sir Leonard Tilley in the governorship of the Province of New Brunswick. A short time ago there was quite a *furor* for a little while, and after tiring themselves out in the promoters of the little storm rested, I suppose for breath. First it was one prominent man who was to get the seat, then it was another, and again a third, and later on a dark horse was trotted out to do service only to be re-stabled, groomed and blanketed for another occasion. During the prevailing lull I would like to be heard through the columns of the *Record*, and I am certain I voice the feelings of thousands upon thousands in New Brunswick when I state that Kennedy F. Burns, M. P. for Gloucester county, has the first claim to the Lieut-Governorship of that Province, in succession to Sir S. L. Tilley.

No man in or out of Parliament has stood more loyally to his party in good report and evil report than Mr. Burns. By this I do not want it to be understood that the member for Gloucester

has been a slave to party. He is too manly a man for that, but he has at all times given his party a loyal and firm support free from all semblance of slavishness. Another point to be considered in this connection is this: since the Province was organized as such no one of the Catholic faith has occupied the Governor's seat. The Imperial Government never sent a Catholic to that Province to administer its affairs, nor has it been done since Confederation. The appointment of Mr. Burns might hurt the susceptibilities of a few, but it takes very little to wound the susceptibilities of that few at any time.

It is high time that the Catholics of the Province of New Brunswick should receive due consideration, and in appointing Mr. Burns to the Lieut-Governorship a pledge of a brighter dawn for the Catholics of New Brunswick would be one of the landmarks of this era. A. B. C.

UGANDA.

Rev. James McDonnell Dawson, V.G., L.L.D., etc., in Ottawa, Ont.

The case of Uganda, East Africa, is still a good deal discussed in England. From an article which appeared lately in the *Owl* the readers of this periodical may have an idea of recent proceedings in that African kingdom. It may not now be inappropriate to give an idea of the country about which there has been so much writing and discussion. Uganda has a very extensive territory and a population of at least three millions. These millions consist of three rival tribes, which, notwithstanding their rivalry, acknowledge the same king, who dwells in a large palace and keeps up considerable state. He is the head of a regular organized government, and something like the feudal system prevails. There are leading chiefs, secondary chiefs, and peasants. The chief officer of the kingdom is called the *Kaikiro*, whose office is analogous to that of our Lord Chancellor. He is appointed by the king and taken from any class of people. There is a grand council, mainly composed of the leading chiefs, three of whom hold their places by hereditary right. Each chief is, to a certain extent, a monarch in his own district. He decides on civil and criminal cases. But more serious causes are referred to the king, or the *Kaikiro*, or one of the three hereditary chiefs. There is no written law, but everything is settled by strict and fixed rules. The council is generally summoned by the king, but the chiefs may insist upon convening it. This is certainly a very advanced state of affairs for Africa, and we are at a loss to see by what right this independent kingdom was by a treaty with some European powers handed over to Great Britain. A trading association called the East African Company was then established in the land. This Company, it is a sad thing to tell, through its agent, Captain Lugard, forced on the king, at the point of the bayonet, a treaty which in reality gave up the government of the country to the company. Their rule was such as was to be expected. The British officer and servant of the company, Captain Lugard, attacked the king, drove him from his throne, massacred many of his people and completely destroyed a Catholic mission which enjoyed the king's favor, and had been for some time in a flourishing condition. To this outrage was added, as we learn from the best sources of information, the murder of some of the missionaries. There was in the country also a Protestant mission. The Protestants, however, were the minority. But this mattered not. They were the English party, and so considered by the officials of the company. A law was passed in their favor, declaring that any Protestant who fell into the "errors of Rome," that is, went over to the Catholic or opposition party—should forfeit all his property. Feuds, disorder, fighting and bloodshed have generally prevailed under the unnatural rule of a few English traders over a free, and, until their advent, independent African nation.

It certainly is not matter for astonishment that the company is under orders to withdraw from Uganda. The question now is, will that country be left to itself or will a British Protectorate be established? Such a protectorate as would not interfere with the internal rule of the native king and chiefs, it may be supposed, is desirable. It would, however, be attended with considerable cost. The presence of a numerous military force would be necessary in order to defend the country, maintain peace within its borders and suppress the detestable slave trade. A railway might also be required for establishing communication between the interior of the country and the sea coast. Whether thus protected or left to itself, Uganda would be an open field for Catholic missionaries. In the latter case the good will of the inhabitants would guard them; in the event of a British protectorate the spirit of the age would save them even from the shadow of persecution. An English writer says that if Uganda were left to its inhabitants, "the Catholic missionaries would remain there, as they do not believe in propagating the Faith by means of an armed force; and they are quite ready to risk—if risk there be—their lives."

THE SEPARATE SCHOOL CODE. Separate school section No. 2, R. 1, Ch. 104, holding a second or third class certificate. Duties to begin 10th day of January, 1893. State age and recommendation, and salary, etc. JOSEPH BEAUDREAU, Fletcher P. O., Ont. 712-2.

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RELIGIOUS RECEPTION.

In St. Joseph's Convent this morning the impressive ceremony of religious reception took place. Six young ladies received the veil—Miss Shields, in religion Sister Mary Justina; Miss O'Hara, in religion Sister M. Elvira; Miss Smith, in religion Sister M. Marguerite; Miss Clancy, in religion Sister M. Basil; Miss Sherry, in religion Sister M. Dolores; Miss Cleary, in religion Sister M. Dominica.

His Lordship Bishop Dowling officiated, and with him were present Rev. Fathers McEvay, Hinchey and Keough, of the cathedral. The spacious convent chapel, handsomely adorned for the occasion, was occupied by the members of the community and the friends of the young ladies received. At the conclusion of the Mass, which was celebrated by Rev. Father McEvay, the aspirants, elegantly attired in costumes of white silk, tulle veils and wreaths of orange blossoms, came forward to relinquish all that the world holds dear—fortune, friends and all earthly ties—to give themselves unreservedly to God. After an appropriate address by His Lordship, the happy young ladies retired, and were clothed with the holy garb of religion, that emblem of death, yet assuring eternal life, with the hundred-fold promised by the Divine Master to whose service they have consecrated their lives and all that those lives cherish.

The choir gave excellent music during the ceremony, and at the close, sang the "Te Deum," after which the friends of the new Sisters and a number of other invited guests assembled in the large dining hall to partake of the hospitality of the good Sisters, who left nothing undone to have all things in accordance with this festive season.—*Hamilton Times*, Dec. 29, 1892.

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