

course is pursued for years, instead of the short term during which teachers attend the Departmental Model and Normal schools, so that they pass through a very complete course of preparation, besides their long experience in the art of teaching acquired by years of practice; for it must be remembered that the members of these communities devote their lives to the profession, whereas the great majority of lay teachers of the Province do not devote more than three or four years to teaching. Also, the Superiors of the Religious Orders and the Bishops take care that those members of the religious communities who are appointed to teach shall be fully qualified for their office.

The decision of the Judges is that the word persons used in the law applies properly to those individuals who were members of the orders indicated when the Act was passed, and not to future members, so that only those persons who were exempt from examination in 1867 may teach now without a legal certificate obtained in the same way as Public school certificates are obtained.

There must be very few, if any, who would come within this privileged class, if the law is to be thus interpreted; but we cannot say whether or not this interpretation will be accepted without further appeal.

Some months ago Mr. Justice Mc Mahon gave a decision in a school case which came before him in regard to the Christian Brothers teaching in Ottawa; and it was his decision which the Judges of the Court of Appeal have sustained.

A temporary arrangement was then arrived at with the Education Department so that the schools in which the Religious orders taught should not be closed through a lack of teachers possessing the necessary qualifications; but now it will be necessary to arrive at some definite conclusion on the subject.

We are not prepared to say what course will be pursued by the religious orders, but if they decide to accept the present situation, we have no doubt the Education Department will afford them every facility to pass the necessary examinations with the least possible inconvenience, and sufficient time will be given them for the purpose.

There are probably over 300 members of religious orders actually engaged in teaching in Ontario. We cannot say accurately what percentage of these hold Normal School certificates, but it is undoubtedly high. Many who do not hold these certificates could certainly obtain them at once, and many others would obtain them after a short delay. There would still probably be a large enough number to justify the Government in establishing one or more special Normal schools for their convenience, if necessary, and during the interim temporary certificates could be granted till the transition period is passed.

It has always been our conviction that the 36th section of the law as passed by the Parliament of Canada in 1863 granted exemption to the Religious Orders indicated, and we are inclined to believe that if the case were appealed to the Privy Council, this view of the case would be upheld. But as the judges of the Court of Appeal are of the contrary opinion, it remains to be considered whether or not it is worth while to push the appeal any further than it has already gone.

We may here point out that the Hon. R. W. Scott, Secretary of State of the Dominion, who was the father of the School Act of 1863, expressed his conviction in August 1904, that the meaning we have attributed to the Act is correct. As he states the case: "Christian Brothers undoubtedly belong to a class of persons who at the time of the union (that is of the Confederation of the Provinces of Canada) had the privilege of teaching in Catholic Separate (denominational) schools without previous examination. The trustees of Catholic Separate schools at the time of the union had certainly the privilege of engaging Christian Brothers as teachers."

The British North America Act limited even the power of the Provincial Legislatures so that "nothing in any such (Provincial) law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the union."

The inference seems to us unavoidable that the Christian Brothers and other religious orders still possess unimpaired the privileges they possessed in 1867.

The opinion of the opponents of the School Act on this provision may be judged from what the Hon. J. H. Cameron said in Parliament in regard to it, viz:

"Gentlemen in Holy Orders, and ladies under vows are qualified teachers in Lower Canada, but not in Upper Canada, without examination. Under this proviso they could teach without examination."

The Toronto Globe of 14th March, 1863, also said while opposing the Act: "The aim of the hierarchy is brought out very clearly by this amendment. They evidently mean to use our money for the purpose of planting their semi-clerical teachers, trained in Lower Canada, throughout every section of the Upper Province."

Sir John Macdonald said he saw "no reason to deprive the Catholics of Upper Canada of teachers such as they desired."

To us it appears that the judges have given an interpretation to the Act which is much more stringent than was evidently intended by the Legislature, which threw out by a vote of 66 against 44 an amendment of J. H. Cameron, the object of which was to subject the Religious Orders to the usual examinations.

THE COLLAPSE OF A GIGANTIC FRAUD.

The great imposture of John Alexander Dowie appears to have received its death-blow through the financial failure of the enterprises which had been undertaken in connection with his religious fraud. The announcement of his failure was made publicly in the Tabernacle of Zion City by the president Elder of the Zionist church, who is also Dowie's deputy in the management of his business.

As a rule, it could scarcely be expected that a religion which ought to consist in the worship of God in spirit and truth should be so bound up with worldly enterprises and business projects as to depend upon the success of these projects. This union of God and Mammon seems inconceivable, and it is especially so when Mammon operates by his usual methods of deceit and chicanery, as was the case with John Alexander's worldly deity. His business, carried on openly in the Zion City of his own creation, was based upon frauds of most gigantic character, as has been already proved in the law courts. But in spite of all this it has suddenly collapsed, and it has been announced that he has retired from participation in the great business operations in which he has been engaged, as well as from the headship of his church.

The fact is that Dowie was a man of considerable business tact. Personally also, he had a magnetism in his manner which readily overcame persons of less strong will than his own, hypnotizing them as it were, and subduing them to his will. Thus he managed to secure the fortune of his own brother-in-law, as well as large sums of money from other persons, with which to carry on his huge business schemes which were represented as essential to his success as a prophet of God. In fact so tied up were his business schemes with his religion that it appears almost certain that the latter will collapse with the former, and it will be no great loss as it is a huge fraud, though in a different sphere.

In the fall of 1903 Dowie attempted a missionary enterprise of no small magnitude, which was wonderfully well advertised, and was nothing less than the conversion of New York City to his faith. He then invaded that city with over three thousand of his followers, who went from house to house inviting the public to attend his lectures, and great crowds actually gathered on the occasion, hundreds of whom were converted, if their own declarations to this effect are to be believed.

But though thousands of dollars were spent on this mad scheme, the New York mission was a failure, and even very few of those who proclaimed themselves to be Dowie's converts went with him to Zion City to become his actual dupes.

The campaign in New York was well organized. The assistant missionaries had learned well what they had to do, and did it, and his spectacular processions of mimic soldiers under command of gorgeously dressed officers attracted crowds to his lectures, though few became real converts. The mission was both a failure and a farce. Dowie himself was a disappointment. His hearers expected eloquence from him, at least, but they heard only shrill, vulgar, and ill-natured vituperation against the clergy, the medical profession, and the press, and the hearers were disgusted at instead of being converted by this pretended prophet Elijah.

Overweening egotism and vanity were visible in all his words and acts, and he did not conceal even his disappointments.

Dr. Charles Parkhurst attended one of these lectures, which were delivered in Madison Square Garden, and, after hearing it, wrote an open letter to Dowie in which he thus described his impression of the prophet and his prophecies:

"I never heard from a public speaker such a discharge of effervescent wrath and coarse invective. I went to hear you preach the Gospel, and you

preached Dowie, Zion City, 'stink pot.' I was ashamed of you, and almost ashamed to be in your audience. It was a long way below the standard even of the circus that I have attended in the same Garden. The only consolation I could derive was that it was so abominable and so far beyond the bounds of the respectable that even those in your congregation who did not know what Christianity is would have no idea that it had anything to do with what you were saying. Of course, the ridiculousness of the performance was only enhanced by the immensity of your pretensions. If you claimed to be only an ordinary man, there might be some hope for you, even with what you call 'the rabble,' but the rabble is discerning, and can discriminate as keenly as the keenest between a prophet and a juggler, between an Elijah and a mountebank."

It is said that the Zion City business will be continued by a purchaser of Dowie's rights, but the prophetic status of the retiring owner can hardly be purchased with it, so we may look upon the Dowieite religion as practically dead.

Christian Science or Eddyism is not dead yet, but even that is mortal. It is based upon the same principle as Dowieism, faith healing and the rejection of all medicine which God has made for man's benefit. Both systems are built on the preposterous pretensions of an individual, and both should perish by one fate. There are a few absurd and exploded doctrines added to each system to give it the appearance of a mode of worship or a religion. Will Eddyism be the next to disappear? Perhaps not immediately, for there are more persons financially interested in it than in Dowieism, and these will keep the faith alive as long as they can, but to our mind it has the elements of dissolution within it which must operate upon it at last till it meet with the fate of its twin sister of Zion City.

A JEWISH MOVEMENT TOWARD UNION.

A movement has been begun by the Jewish congregation of Temple Emmanuel of Montreal, in conjunction with its pastor, Rabbi Carnfeldt, having for its object the reunion of all the Jewish congregations of Canada. These are at present divided into Reformed and Orthodox sections which differ from each other very radically, as not only do they differ in polity, but while the Orthodox section clings tenaciously to the Mosai Laws the Reformed Jews base their proposed reformation on the non-observance of many of those laws which the Orthodox look upon as most essential to the very existence of Judaism.

The Reformers generally are disposed to assimilate themselves to Christians, at least in many outward observances, such as the keeping of the Sabbath day which has been kept with very great pertinacity by the Orthodox Jews, notwithstanding their dispersion in different countries.

The committee which has undertaken to re-unite the nation in religious observances has for its chairman Mr. Mark Workman. It has addressed a circular letter to Jewish congregations throughout Canada in the hope of succeeding in its attempt to re-unite all the Jews in one religious organization.

1. That all Jews may have concerted action on matters affecting the general welfare.

2. To establish congregations of Jews and religious institutions wherever they are deemed to be necessary.

3. To encourage instruction in the Scriptures and the tenets and history of the Jewish people.

4. To preserve the rising generation in the faith of their forefathers.

5. To promote the intellectual progress of the Jews, and to relieve them from all attempts at their oppression.

Considering the nature of the divergence between the two sections of Judaism, it would seem that the Montreal synagogue has set for itself a task of no small difficulty.

PRIVATE INTERPRETATION.

The Living Church (Episcopal) speaks as follows:

"There would be no necessity for a church, a Christianity, an ordination, if every priest were left to his own intellectual whims. There might, indeed, be teachers of individualistic philosophies, but there could be no Christianity. There could be no social unity in the person of Christ. There could be no certainty of anything; no remission of sins; no resurrection of the body; no life beyond the grave. Without the teaching authority of the Church, nothing beyond agnosticism would be logical. Tear down the cross and raise an interrogation point in its place. Bring the foot and put a volume of John Stuart Mill upon its broken pedestal. In place of the laying on of apostolic hands, dissect a sea urchin. Thrust aside the body and blood of Christ, and administer some patent-dissipated brain food. Thus do you dethrone Christ and crown the Mind, when your priest is no longer bound to teach what the church guarantees to be true."

The extract, perhaps, is orthodox enough. But what in the sequel becomes of private interpretation?—Providence Visitor.

THE WAY OF THE RIGHTEOUS.

The noted Dr. Parkhurst objects to banana peels when strewn on his church steps. An Italian vendor of fruit was recently arrested and prosecuted by a policeman for flinging the envelopes of his luscious wares thereon, and the magistrate who heard the charge remarked, that "the way of the righteous is slippery enough under ordinary conditions." The little bit of sarcasm had a wider and deeper application than the legal satirist intended it to convey. We select a pregnant illustration. It is from a paper published in a recent issue of the Christian Standard, over the signature of George B. Evans. The writer says:

Dr. William Hague, who is my father's uncle, was, in his day, one of the most celebrated clergymen in the Baptist Church, and Dr. Hague's cousin, James Bayley, became Archbishop of Baltimore in the Roman Catholic Church. The two meeting in Newark one day the following conversation ensued: The Archbishop asked Dr. Hague: "Pray, tell me how it happened that you ever became a Baptist; as all your relatives around Pelham and New York are Episcopalians, that change has been to me a puzzle."

To this Dr. Hague replied: "Bishop, for a like reason it has been to me a puzzle how you became a Roman Catholic; for, knowing of you at the beginning of your career, as rector of the Episcopal Church in Harlem, it was a real surprise to learn that you had become a Roman Catholic Bishop."

"Well," he quickly answered, "tell me your story, and I will tell mine." Dr. Hague began his story by narrating the different views of Christian responsibility he had been led to take by listening to the arguments, first, of a Presbyterian preacher and afterwards of Sunday school teachers. The Presbyterian had convinced him for the time that he was in the right path, a member of the spiritual Church:

Thus assured, as I was, both of my being a member of the spiritual church which is, in reality, 'the only Catholic church (the word 'church,' you know, meaning originally 'the Lord's own'), that ruling idea engaged my thought, irrespective of any outward or visible organism to represent it.

Afterward he made a special study of the Greek Testament, and found he had to enlarge this conception. Christ he became convinced, had instituted a visible organism as the exponent of His spiritual church. As the argument goes on:

This re-reading, with a definite aim, showed clearly that such a representative organism had been constituted by Christ, not at Rome, but at Jerusalem, and had been extended thence by the Apostles throughout the Roman world, made up, not of nations like your Roman Catholic Church, nor of States, nor of municipalities, nor of families, as such, but of individuals—responsible souls, professing their own faith, and asking for their own baptism as the appointed symbolic testimony, the set sacrament or oath of loyalty.

As soon as this unification of the New Testament's teaching disclosed itself, I discerned at once the distinguishing primitive idea as to the outward organism pertaining to Christ's Church (or ecclesia), which the Baptists really actualize. Thence, at the opening of my last junior vacation, on my return to New York, I presented myself for baptism. This is the whole story of the change.

Then comes the crack in the reservoir. When the Archbishop had followed the "Ochello's apology" through he quickly drove in his wedge, according to the narrator. He said:

Well, well, that is sufficiently simple and also logical. If I had ever accepted your premise as a basis or starting point of reasoning, namely, "the Bible alone the rule of faith and practice, a gift of God to the individual soul, thus made responsible for its own interpretation of it," I would have reached the same conclusion and would have become a Baptist myself.

But the Archbishop easily perceived the fallacy in his relative's position. There is really no clash between the Scriptures and church authority. The Scriptures are instinct with the principle that authority must rule, and the authority they point to is Divine in its origin. This principle cannot be rejected and the Bible remain, any more than you can possess a river after cutting away its source of supply.

Here are some spiritual banana peels for the victims of human pride and self-sufficiency. It is so easy to live according to your own interpretation of the Bible and independent of Church authority, despite Christ's admonition to "hear the Church," under penalty of being classed as heathens.—Philadelphia Catholic Standard and Times.

THE POWER OF SILENCE.

IT IS DIVINE AND WONDERFUL. By Rev. James H. Otter.

No words equal the profound sense of silence. Nature herself has mysteries because she is tongueless; she works wonders and remains silent. We fear the silent man; the silent woman is a puzzle. This said, how oppressive is the silent majesty of God!

God has given a trinity of silences divine—silence of the Creator before creation, silence of Christ before Pilate, silence of the Sacrament in presence of the people. The first bequeaths unqualified glory, the second indignant majesty, the third constancy in love most condescending. The profound silence of the Sacrament is overwhelming; it subdues our tongues to quietness, our hearts to peace, our minds to reflection. And why is "The Presence" silent? Because He, God, the Author of language as He is the Creator of man, could not with all His supreme knowledge of the sovereign power of words, express Himself better than with silence.

So is it, when we are silent, dumb in adoration which finds no words intense enough for expression, that we best feel and know the wealth of remaining in silence. Silence alone understands the sacramental silence. As the silent

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night best pronounces the wonders of God's creative hand and reveals the Creator in His works more than the day, when a babel of voices are riotous in human endeavor, so the wordless Sacrament best tells of God enduring love.

How wonderful then is silence! Silence is kind while words are often scandalous. Silence makes no blunders, while speech errs. Silence is patient, while speech never. Silence is prudent, while words betimes are rash. Silence is ever a steady force when words trip their own poor purposes. Silence is another name for wisdom. In art it is the disposition of silence that makes oratory forceful; it is the pause that gives music its enchantment.

Oh glorious silence that "was in the beginning with God!" Oh wise silence more expressive in Christ than even the mighty words of His Gospel! Oh silence, most powerful in shaping the destinies of men, for he indeed is a master who follows, as he has gained mastery of self, who has learned when to be silent as well as when to speak!

THE CHURCH'S REVERENCE FOR THE BIBLE. The Catholic church is careful that her children should entertain the highest veneration for the Bible. She inculcates this lesson at home as well as abroad, and in many most practical ways. Thus, to take a few instances, her chief liturgical offices are largely made up of extracts from the Bible. The solemn Vespers and Compline services, the chief and grandest of her services, are most closely associated with the Bible. The Missal, containing the Gospels and Epistles, occupies a place of honor on the altar; the officiating priest is ordered not only to read the Gospel out aloud so that all can hear it, every time he offers up the Adorable Sacrifice, but he is also instructed to bow his head and to kiss it after it is read, as a public sign of his respect. In solemn Masses even still greater care is taken to impress the faithful with the dignity and exceptional excellence of the written word of God. It is first solemnly carried by the Master of Ceremonies and given to the Deacon. The Deacon then proceeds with it to the center of the predella, where, after genuflecting, he places the Holy Book on the middle of the altar. Even then he does not proceed to the singing of the Gospel, but, first of all, kneels on the edge of the predella, and, being "profoundly incensed," as the rubric directs, begs God to make him worthy to pronounce the hallowed words. "Munda cor meum," he prays, "Cleanse my heart and my lips," etc. After this prayer he takes the Missal, and, kneeling in front of the Celebrant, beseeches him for his blessing, saying: "Jube, Domine benedicere." He then presents the Book to the Sub-Deacon to hold; opens it, and makes the Sign of the Cross on the extended page, which he is about to read, and also on his own forehead, mouth and breast, as though before daring to utter the dread words of inspiration. Still he pauses. There is yet something more prescribed before he is allowed to begin. He must take the thurible and incense the Book with three double swings. Then, at last, with the sacred ministers and the entire congregation standing, as a profession of their faith in the Gospel and of their reverence for the word of God, the Deacon solemnly sings the particular passage of Holy Scripture appointed for the day. After this the Missal is taken up to the Celebrant, and he publicly, and as the representative of the assembled multitude, kisses it devoutly. In these and in similar ways, which may be witnessed in any public Catholic church where High Mass is being sung, the church inculcates a reverence for the inspired word of God in the minds and hearts of her children. —Right Rev. Mgr. Canon John S. Vaughan.

THE UBIQUITOUS RACE. Two American priests recently visited Shanghai, China, when returning from the Philippines.

Passing from the European into the Chinese quarter, their attention was suddenly drawn to a cross glittering on the top of a building. They entered the courtyard which led to the office, and found a Chinese Brother at operation with a Chinese Brother as teacher. The priests, upon whom many pairs of almond eyes were focused, blessed themselves, and the little fellows responded immediately by a similar sign of Christian unity.

As the priests turned to go, another teacher approached them, dressed in Chinese apparel, from the quaint shoes

to the shaven head with its long hanging queue. He spoke a few words in English and one of the American priests making further inquiries, was quite overcome when this good Chinese Catholic answered, "My name is Kenally and I come from Cork." He was an Irish Jesuit.

HOME RULE FEARS. Speaking at Belfast recently, the leader of the Irish party referred to the fears which Ulster Protestants profess to entertain that under a Home-Rule administration they will be persecuted or at least treated unfairly. Mr. Redmond reminded them of a resolution passed unanimously at the great Home Rule Conference of 1873, which ran as follows:

"While we believe that in an Irish Parliament the rights and liberties of all classes of our countrymen would find their best and surest protection, we are willing that there should be incorporated in the Federal Constitution articles supplying the amplest guarantees that no legislation shall be adopted to establish any religious ascendancy in Ireland, or to subject any person to disabilities on account of his religious persuasion."

That this resolution is ratified by the Irish Party to-day Mr. Redmond emphatically declared: "I desire to use the opportunity given to me tonight to respectfully appeal to this platform to our Protestant fellow-countrymen to dismiss from their minds that unworthy suspicion, and I say to them in the name of Ireland that there is no safeguard which they may demand on this point which we would not be willing to accept, even though we know in our hearts that such safeguards are unnecessary, and even though we feel with some bitterness that such safeguards are unjust and humiliating to us."

In this connection the following letter, sent by Mr. Henry A. Hinkson to the Pall Mall Gazette is interesting reading.

"I am an Irish Protestant, I have associated for many years with Roman Catholics, Irish and other, and I have found them much more tolerant, as a rule, than my co-religionists, both in religious and in other controversial matters. When unpleasantness does arise, it is usually due to the peculiar methods of conversation adopted by Protestants, wherein the susceptibilities of Roman Catholics regarding things which they hold sacred, are too little regarded."—Casket.

THE LATIN RACE. Bishop McCabe says it is the duty of the Anglo-Saxon race to evangelize the Latin race. This Bishop is a Methodist, and the fact that he bears an Irish patronymic does not weaken, but rather strengthens, his claim to be an Anglo-Saxon and a type of the highest Christianity, according to the Anglo-Saxon ideal. It is the habit of the Anglo-Saxons to appropriate the possessions of other peoples, even their names occasionally. A Chichester took the name and possessions of the great O'Neil, and his descendants keep them to this day. The Latin race ought to be grateful to Bishop McCabe for his kind and disinterested attention to their interests. But they might very properly remind him that in Philadelphia and New York, as disclosed by the newspaper census takers, there are people of his own race—that is, if he be really Anglo-Saxon, as he claims—who are much more in need of his pious ministrations, and will bear a great deal of evangelization before they become of any service either to God or country.—Philadelphia Catholic Standard and Times.

A CHILD'S BEAUTIFUL DEATH. The following little account will be read with interest by those who have daily dealings with children, and who appreciate the efforts of Catholic training both at home and in the Catholic school:

Archib Rowley, aged six years, attending St. John's Infants' School, Perth (Scotland), was removed to the infirmary on Friday, Dec. 23rd, to be operated upon for blood poisoning. While still under the influence of the chloroform, he joined his hands on his breast and sang very distinctly two verses of the hymn "Sweet Heart of Jesus." Then he continued repeating the "Hail Mary" until he died at 2 p.m. on Saturday, 30th. His mother (a widow) was allowed to remain with the little sufferer, and so had the consolation of witnessing this beautiful death. The funeral took place Jan. 2nd. The Sisters, teachers and a great number assembled in the cemetery to meet the hearse at the gate, following the body to the grave, where they sang all the verses of "Sweet Heart of Jesus."