

these are omitted only in the short synopsis which young children are required to commit to memory; but in our English catechisms, and in all other catechisms intended for more extensive study, the commandment is to be found in full. (See our English "Butler's Catechism," page 91.)

FRENCH-CANADIAN EVANGELIZATION.

In another column will be found the principal features of the Dominion religious census for 1891, which will particularly interest our readers. These facts throw much light on a matter to which we have several times had occasion to refer, namely, the Protestant attempts to "evangelize" the Province of Quebec.

In almost every issue of several of the Protestant religious journals, such as the *Montreal Witness*, the *Presbyterian Review*, the *Christian Guardian*, we find such glowing accounts of how the work of converting the French-Canadians to Protestantism is succeeding, that we might be led to think that the missions of the sects which these journals represent are convincing the French-Canadians by wholesale of the errors of Popery, and leading them into their respective folds. All these statements are mere pretences for the purpose of wheedling subscriptions out of credulous dupes—and the census proves this to demonstration.

The general increase of population in Quebec was 952 per 10,000 during the decade ending with 1891. The Lutheran increase exceeded this figure, but as Lutherans are merely a small body, numbering 1,384, all told, their increase having been 381, it may be said truly that the only denomination which exceeded solidly the general increase of population are the Catholics. The Catholic increase was 121,251, being 1035 on every 10,000. The Methodists, Presbyterians and Church of England increased by 517; 2,314; 6,118, respectively; that is to say, on every 10,000, the Methodists increased by 132, Presbyterians by 452, and the Church of England by 883. The other Protestant, or rather Non-Catholic bodies, decreased by 1,073 in the aggregate. The entire increase of Protestants of all sorts was 433 on every 10,000.

With these figures in our mind, may we not lawfully ask where are the Baptist, Methodist and Presbyterian converts of whom we have heard so much? We know that there has been a large exodus, especially of the Catholic French-Canadians, of whom there are said to be half a million now in the New England States. But the Church has progressed notwithstanding this. Have the converts to the three boasting sects died off faster than they were born? It would seem so; for these sects are distanced in the race by the Church of England, to which we must give due credit that its clergy have not imitated the McVickers, the Chiniquys and the Douglasses, by dealing in such false pretences.

The Dominion census for 1891 effectually settles this question, and we presume we shall hear but little further from the boasters till the public shall have had time to forget some of the hard facts which refute them. They will then begin again.

EDITORIAL NOTES.

ANOTHER convent will soon be added to the Diocese of London. His Lordship the Bishop having laid the corner-stone of a new building for the Sisters of St. Joseph at Belle River on the 15th inst., a report of which appears in another part of this issue. This progress is most satisfactory indeed, calculated as it is to make the hearts of Catholics rejoice. Each new convent means that a blessed influence will be cast about the parish in which it is situated. The children will be taught not only every useful branch of secular knowledge, but will likewise be impressed with the great importance of growing up in the fear and love of God—useful members of society, and an honor to their country.

We are pleased to be able to announce that Mr. Thomas McDonald, of Marmora, an Irish Catholic, has been appointed to the position of Registrar of the County of Dundas. Mr. McDonald is a gentleman who brings to the office every qualification for the performance of its duties in the most satisfactory manner, and the Ontario Government is to be commended for the excellent choice it has made.

The latest report is to the effect that Rev. Dr. James F. Spaulding is still a Catholic. It is said, upon very good authority, that while there might have been some slight occasion for suspecting a second change in Dr. Spaulding's

faith, he has finally concluded to remain with the Catholic Church, and will shortly be confirmed in the faith. The authority is Fred P. Ware, of Boston, who passed through New York on his way to Chicago a few days ago. Mr. Ware is an intimate friend of Dr. Spaulding's. He said that Dr. Spaulding was in Boston, Thursday, April 8, and had exhibited a cast-down appearance. His reception by old friends was not cordial, and more than one begged him to return to the Episcopal faith. He visited Cambridge on that day and met many members of his former congregation, to whom he had preached so successfully for twelve years. Before some of them he burst into tears and said: "My heart is with you yet, and if sentiment ever conquers reason and thought, I shall reappear as one of you." Dr. Spaulding is now a resident of New York, but he is keeping in retirement. It is said he is preparing to accept the sacrament of confirmation in the Catholic Church.

REV. ALEXANDER GRANT, Baptist, of Winnipeg, are informed by a press despatch bearing date 16th of May, lately discussed on "the Lord's second coming," but, judging from the uncharitable and untruthful manner in which he refers to the Catholic Church, he is indeed not making suitable preparation for this great event. He said:

"The Pope had arrogated to himself the attributes and powers of God, and was, in his opinion, anti-Christ. He boasted his summation of the apostacy had now commenced. The High Church party in the Anglican Church would soon join Rome, and the Low Church would drift the other way."

The celebrated Rev. Heber Newton, of New York, preached a sermon in that city in March, 1890, in which occurs the following reference to the Catholic Church:

"The Roman Catholic Church is to be recognized by us as truly Christian. She holds the two great sacraments which all Christians hold, though she adds thereto other sacraments unrecognized by Protestants. Here are the great Catholic creeds which are shrines in our prayer-book and which stand back of all Protestant confessions of faith. Protestantism has separated from the mother Church only on secondary matters."

This suspense is really very distressing, gentlemen. While Mr. Newton is willing to allow us in at the golden gate, the Baptist preacher insists that we must take the opposite route. It would be much more pleasant if they would come to some unanimous decision in regard to what we believe and what we do not believe and where we are likely to be placed in the great hereafter.

Nor do the preachers reserve all their fire for the old Church. Occasionally they fall foul of each other in the most warlike fashion. Recently we had occasion to criticize a sermon delivered by a Rev. Mr. Baxter at an Old Fellows' anniversary in Collingwood. The editor of the *Bulletin*, of that town, in which a report of the sermon appeared, sent a copy of his paper to another preacher of the place, and a few days afterwards received the following criticism of Rev. Mr. Baxter's great effort:

"Returned with thanks. Not by any means a model Old Fellows' sermon. Too rhapsodic! Too grand! All the thoughts are common, but they are highly decorated. The man who can sit down and compose a sermon in this turgid and bombastic fashion is filled with that self-conceit and love of praise which shuts out the truth, and renders the soul an organ merely unfit for the service of God. We have no personal acquaintance with the preacher, and only judge of the sermon made. What was the impression this sermon made? All felt that the preacher was a man of rare ability. Those of the lower and grosser type of mind considered the discourse as the grandest that they had ever heard, and were loud in their praise. None felt he had received any instruction or had been divinely affected. Some returned home with sorrow, and not a few with disgust."

The editor thinks the opinion of preacher No. 2 concerning the sermon of preacher No. 1, was dictated by jealousy. Perhaps so. His conscience must settle that matter. But, at all events, preacher No. 2 made a bull's eye.

The London *Sunday Sun*, referring to the recent Tory menaces of civil war in Ulster in case of a Liberal victory at the general elections, says that there are 70,000 Catholics in Belfast among a population of 230,000, yet politics have been so gerrymandered that the Catholics have been unable to return a single member to the Town Council, consisting of forty members. The whining outcry of the Conservatives means only, according to the *Sun*, a fear that Protestants will lose this unfair ascendancy. This explains the whole situation in Ulster, where the majority is actually autonomic. The statement of the *Sun* is fully borne out by statistics some time since published in the *Glasgow Observer* giving a tabulated account of the condition of affairs on the Public Boards in Belfast. Here are the ugly facts:

Harbor Commissioners: Total number, 21; number of Catholics, 0; secretary, engineer, treasurer, harbor-master, deputy harbor-masters, etc.—Catholics, 0; Town Council-

Aldermen, 10; councillors, 30; assessors, 2; Catholics, 0; treasurer, city clerk, chief clerk, assistant clerk, city surveyors, sanitary officer, medical superintendent, superintendent fire brigade, city coroner, etc.—Catholics, 0. Water Commissioners—Total number, 15; number of Catholics, 1; secretary, cashier, inspector, and principal officers—Catholics, 0. Belfast Board of Guardians—Elected guardians, 22; medical officers, 6; dispensary doctors and apothecaries, 13; relieving officers, 4; clerks, 3; master and matron, 2—Catholics, 0. Doctors in County Asylum and County Jail—Total number 3; number of Catholics 0. Coroners in County Down, 2; do. in County Antrim, 2; Catholics, 0. Dispensary doctors in County Down and County Antrim—Catholics 1 (in Cushendall).

This is a very pleasant state of affairs for the Orangemen—people who would fain have us believe they are the apostles and guardians of all manner of liberties. If matters come to a crisis in Ireland it will be found that they are as cowardly as they are unfair.

A WRITER in the *North-American Review* for May, who is probably Mr. Goldwin Smith, maintains that party Government is a great evil, inasmuch as it leads to the regarding of the interests of party as if they were of more importance than those of the country. It cannot be doubted that this is frequently the case; and when we notice that day after day the votes on the Parliamentary division lists are arranged almost without exception according to party lines, we are compelled to acknowledge the power of party bias, in accordance with which the votes of all supporters of the Government are almost uniformly cast in favor of Government measures, while those of the Opposition are as uniformly given against them. On the other hand, a measure introduced by a member of the Opposition is sure to be voted down by the stronger party which supports the Government, except on very rare occasions. It certainly cannot be maintained that Government measures are always good, and Opposition measures always bad; or vice versa, that the Opposition are always in the right and the Government always in the wrong. Nevertheless the *Review* writer is wrong in asserting that Mr. Gladstone's measure for the disestablishment of the Irish Church was passed by his Government only for the sake of securing a party victory, and not at all for the sake of doing justice to the Catholics of Ireland. He attributes to the same party motives Mr. Gladstone's advocacy of Home Rule at the present time. But if it were not for Mr. Gladstone's advocacy of this measure he would have been sustained in the elections in 1886. This fact alone is enough to prove that he is actuated by a strong sense of justice in his present policy, and that he sustains it from honest motives, and from the conviction that it is a just measure.

WE ARE not surprised that Mr. Smith in the same article maintains that Home Rule would be unjust to the Irish Protestant minority, for he has constantly opposed the claims of the Irish majority. He is a consistent opponent of any justice towards Ireland. He states that a Home Rule measure for Ireland would be the handing over of Ireland to the priests. This is a re-echoing of the sentiments of the Irish Orange Lodges; but though Mr. Smith and the lodges think the Irish majority should be ruled by the faction which constitutes little more than one-half of the population of Ulster, the sense of justice which now prevails throughout Great Britain will undoubtedly correct this monstrous anomaly. There is not the least fear that when Ireland will govern herself, the religious liberties of the Protestant minority will be interfered with. The only part of Ireland where religion is a bar to liberty is in Protestant Ulster. In Belfast, at this moment, not an office in the gift of the people is given to a Catholic.

The delight of the anti-Catholic press when they discover that any nun has left her convent is well known, and to such a one they are always ready to extend their sympathy if they can make out from the case a sensational story like that of Edith O'Gorman, Maria Monk or Miss Cusack, "the Nun of Kenmare." Such a chance was afforded recently, and a sensational story was published how Sister Callista, a Hartford nun, had escaped from her prison and turned Protestant. Sister Callista has herself published a letter in which she shows that the story is a mere fabrication, except the fact that she has left the convent for reasons of her own, on account of which she expects to be regularly dispensed from her vows. There are no bars and bolts to prevent the nuns of any convent from leaving if they see fit, and all the sensational stories told about hairbreadth escapes from nunnery prisons are just as unfounded as the story told about Miss Wilcox, whose letter we published in issue of 7th inst. If a nun has not a religious

vocation, she will not be allowed to remain in a convent; and in no case is any nun detained against her will. If after proper probation they are found suited for a religious life, they are admitted to it, but only when they ask admission themselves for the sake of leading a more perfect religious life, devoted entirely to God's service.

CONFESSION OF SIN.

It Supplies a Need of Humanity and gives Comfort to the Soul.

Catholic Columbian.
When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

How humanity, in all its needs, hopes, fears, in all its weakness and strength, remains the same through recorded centuries, the brief story of Christ's life and teachings tell us. With all our progress in material prosperity we are to-day the same feeble creatures that gathered about our Saviour and followed Him as the flock follows the shepherd into desert places, that they might get comfort and wisdom from His beautiful words.

And why should it be otherwise? Let us build to ourselves grand houses, give to each a palace of stout walls and double-plated windows and strong doors; let us make to ourselves summer in the dead of winter, and cool retreats from the heat of summer, and wasting disease and ghastly death will enter and abide with us. We may build against the wild elements, shut out the morning sun, the biting winter wind; but we cannot build against the ills of life, that are part of our nature. Where are the walls that can shield us from ingratitude, chilled affections, selfishness, avarice, meanness and the thousand ills that flesh is heir to?

Said a friend: "I went to the palace of the rich man with the petition of a poor widow dying of a cancer, who asked relief for her hungry and helpless children. I waited in rooms where art had exhausted its last resource in all that was beautiful. Huge mirrors, extending from floor to ceiling, seemed to double the wealth of palatial decorations. The ceilings were gems of frescoed excellence; the walls had fortunes in the form of pictures on every panel; all that has been done in bronze and marble to revive the almost lost science of Greek beauty appeared in every recess; the carpet beneath my feet, woven by hand, had probably a poor laborer's life in every square foot. And while I waited for the servant to carry in my card I heard a man from the sick-room within, so sad, deep and agonizing that it seemed to come from the very grave. I thought I had left with the poor, dying widow all the misery of which life is capable. That man taught me my error. Death, the great democrat, knows no distinction." This is so well recognized that its utterance is a platitude. It is commonplace, worn so threadbare that while the preacher speaks it from his pulpit his congregation sleeps. We all continue struggling fiercely for these things, as if their possession lifted us above all suffering and made disease and death our friends, in the way we want them. And if it is not worldly possessions that own us it is some fevered ambition worse than bodily sickness.

And yet all the real estate a king may possess, with forests and brown Rembrandt's depths of lighted gloom, and sunny fields and lofty mountains, does not hold as much of the human heart as one little grave. The cemeteries of the earth are after all the kingdoms of earth, and hold in their narrow limits all that we possess. And how we do feed our little vanity over our material progress, and claim that humanity is wiser, better, happier from what we have gained! The iron rails with which we so laboriously network our land fetch wide points closer together, while the telegraph seems to annihilate space. And how are we better? We are carried a mile a minute—let progress be made until we are carried a mile a second—are we carried from ourselves? Have we left behind us ourselves, our heart-aches, our many ills? Alas! no. The telegraph sets shores world-wide apart with whispering to each other. Has that telegraph reached that other life, and can it fetch to us a loving word from the dead in whose graves we buried our earthly happiness?

Poor creatures are we, after all. The coral reefs of the South seas come up from unknown depths to the present great sea-walls against the ever stormy, relentless ocean, and so solid and enduring that man cannot imitate them. And the builder is a worm.

The Church of Christ is founded on the wants of humanity, and in its relief a concession is given that that found in confession. A sin once committed seems to burn into our being until we find relief in telling of it to another. This is a trait in human nature, even when influenced by religious feeling. "To make a clean breast of it" is a popular saying that every one recognizes. To tell of the dark transaction, even when confided in confidence to another, seems to give that other a share of the burden. What parent is there who has not remarked the sense of relief the little one seems to experience after telling through tears and with trembling lips of some transgression that has lain like lead upon the little heart? Who of those learned in the law, with practice among criminals, has not noted in his client the same result? This is not remorse—it is the reverse of that. Remorse means simply the fear of detection. The murderer, for example, lives in the

constant dread that his horrible secret, which he has sought to bury with his victim, may be brought to light; and in his effort to hide he oftentimes betrays his crime. No, the fact remains that we feel instinctively that there is a process through which the sin-laden soul can be relieved, to gain which the self-convinced is willing to brave discovery and accept punishment.

What a power, then, this gives to Confession as a part of our religion? Who among us, when troubled with some vexatious worldly affair, has not found comfort in transferring the case to the keeping of a lawyer? Who, when watching by the bedside of some loved sufferer, has not felt relieved when the long expected physician comes to share the responsibility? In the same way, but far more effectual, we go humbly to the good minister of God, our advocate before the bar of the Almighty, our physician of the soul, to relieve our inner being of its heavy burden. It is prayer reduced to practice; it is making a reality of an emotional desire to be cured. Trouble not your soul, O Christian, as to what may be between your priest and his Master. Judge not, lest ye be judged, when God alone is the arbiter. Remember that of the twelve ordained by the sacred hands of Christ Himself none were perfect, from Peter who denied Him, to Judas who betrayed Him. Let us look in deep humility to our own transgressions, leaving the ordained to answer for themselves at that awful tribunal where in the end we must all appear.—*Donn Platt.*

DEVELOPMENT OF CHRISTIANITY.

An Answer by His Eminence the Cardinal to the Historian Gibbon.

Cardinal Gibbons preached Sunday morning at the Cathedral for the first time this Lenten season. The audience was very large. The Cardinal spoke particularly upon the reasons given by the historian, Gibbon, for the growth and development of Christianity. He said, in part:

Gibbon, the distinguished author of "The Decline and Fall of the Roman Empire," unwilling to concede to the Church any claim to special supernatural protection, endeavors to account for the success of the Christian Church by natural causes. He ascribes her wonderful growth to the five following causes:

The zeal of the primitive Christians. The miraculous powers ascribed to them.

The doctrine of the immortality of the soul.

The sublime virtues of the primitive Christians.

The admirable organization of the Church.

The influence of these causes cannot, indeed, be easily overestimated. They were powerful factors in the propagation of the faith, but they were all secondary causes, subordinate to one great controlling cause. If you come suddenly in view of a beautiful lake, whose bright surface reflects the glory of the heavens, your curiosity may prompt you to ascertain the hidden springs that feed it, and your efforts are rewarded by discovering five streams which are constantly flowing into it. But if you pursue your investigation still further and inquire whence come these streams, you will find their source in the snow-capped mountains in the distance. In like manner, if you inquire into the source of the causes mentioned by Gibbon, if you enquire into the cause of the causes, you will trace it to the Mountain of God, to Jesus Christ Himself, the perennial fountain of supernatural life. He it was that enabled the primitive Christians to practice the sublime virtues for which they were conspicuous. He gave them a clear knowledge of the immortality of the soul and a unanimous insight into a future life. He inspired them with a burning zeal. He imparted to them miraculous powers. He was the controlling spirit that gave shape and organism to the infant Church and that gave wisdom to the teaching body.

As the organization of the Church is the principle cause mentioned by Gibbon, and as it is brought forward also by Macauley and other distinguished writers as an adequate explanation of the Church's vitality and continuity, I will dwell upon it for a few moments. According to these writers the Church is indebted for her marvelous strength and vitality to the wisdom and foresight and sagacity of her Pontiffs and prelates, to her compact organization and to the admirable discipline maintained among her clergy and people.

AS TO SAGACITY AND BRAINS. Now, first, as to the wisdom and sagacity of her Pontiffs: These are natural gifts, bestowed by our Creator on His intelligent creatures without regard to their religious belief. I do not see why churchmen should lay claim to more sagacity than is possessed by civil rulers and statesmen.

Secondly, as for organization, it is the fruit of brains, and the most enthusiastic admirer of the Church never claimed for churchmen a monopoly of brains.

THE MAINTENANCE OF DISCIPLINE. Thirdly, as to discipline: Civil rulers and statesmen have certainly more efficient means at their disposal for maintaining discipline than the Church possesses. They have magistrates and officers to enforce the laws, and they have standing armies to coerce refractory subjects into submission. They have jails and penitentiaries in which to confine offenders against the law. The Church, on the contrary, employs only moral sanctions. She has no prisons. She does not draw the material sword. The only weapon she wields

is the sword of the Spirit, which is the Word of God.

Again an Empire, or a Republic, like Germany and the United States, is confined to the compact territory, and comprises one homogeneous population, having the same laws and customs, and usually the same language, while the government of the Church extends over the whole globe and comprises people of different taste, customs, temperaments and languages. Surely, it is easier to maintain political unity in one territory than to maintain unity of faith and discipline throughout the world. And yet the Church has seen the rise of every government under the sun.

OBEEDIENCE TO THE DECREES OF GOD. To the philosophic mind, as well as to the Christian, there remains but one adequate cause to account for the growth and continuity of Christianity in the face of the obstacles which have confronted her. If the Church has survived, it is in obedience to the decrees of God, who has said "that the gates of hell shall not prevail against her." Gamaliel, therefore, was right when he said: "If this work (the Church of Christ) be of men it will come to naught; but if it be of God, you cannot overthrow it."

DIOCESE OF LONDON.

LAYING OF THE CORNER STONE OF A CONVENT OF ST. JOSEPH.

On Sunday, 15th inst., His Lordship the Bishop of London laid the corner-stone of a new convent for the use of the Sisters of St. Joseph at Belle River. The structure will be situated on the church property, will be built of brick, and will consist of two stories. The estimated cost is \$3,000. His Lordship celebrated Mass at 7:30 o'clock; and High Mass, at 10:30, was celebrated by the pastor, Rev. Father Meunier, His Lordship assisting in the sanctuary, attended by Rev. Father Gahan, of London. After Mass a large number of neighboring priests reached Belle River from the east and west, their purpose being to take part in the ceremony of laying the corner-stone. They were Rev. Fathers Wagner, Windsor, Lorton, Renscomb River; Beaudoin, Walkerville; Langlois, Tilbury Centre; Schneider, Stone Point; Villeneuve, St. Anne. Vespers were sung by Rev. Father Langlois at 4 o'clock. Rev. Father Beaudoin preaching a sermon in French. At the conclusion of Father Beaudoin's sermon His Lordship the Bishop preached two discourses to the congregation, one in French and one in English. The people were delighted to have in their midst their chief pastor, and his instructive and earnest words made a lasting impression on his hearers. The Bishop, accompanied by clergy and people, then proceeded to the site of the new convent, where the corner-stone was solemnly laid in the manner prescribed by the ritual. At the conclusion of the ceremony the Bishop returned to the church, again accompanied by the priests and people, where he gave Benediction of the Most Blessed Sacrament. The congregation then dispersed, all delighted with the interesting ceremonies of the day.

Archbishop Tache.

The feast of St. Alexander, which comes on the 3rd of May, is always a red letter day to the Catholics of St. Boniface and Winnipeg, because it is the patronal feast of their venerable and dearly loved Archbishop Tache.

The Sisters of the Holy Names of Jesus and Mary, with their pupils, numbering about two hundred, crossed over to St. Boniface to greet His Grace the Archbishop on that occasion. A cantata was rendered in a highly pleasing manner, not only in depth of feeling but also for the graceful simplicity manifested by the young ladies of St. Mary's Academy.

Archbishop Tache belongs to one of the oldest and most remarkable families of Canada; one that can refer with just and virtuous pride to its glorious ancestry, among whom are ranked Louis Joliette, the celebrated discoverer of the Mississippi, and Sieur Varennes de la Verandrye, the hardy explorer of the Red River, Upper Missouri and Saskatchewan country, while others are consigned in the annals of the land, for the eminent services rendered in their respective spheres.

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