him into the world if he afterwards entirely neglects his culture and educaand suffers him to grow up like a mere beast, to lead a life useless to others and shameful to himself. Finally, a natural impulse and instinct moves parents to educate their children, and for this purpose they have a natural fitness, at least to select competent masters or schools, when they themselves are not competent to discharge this duty.

If it be asked why we insist on the rights and special fitness of parents to educate their children and, as a consequence, on their freedom to schools or masters for them, let it be remembered that education means not merely to convey or impart a certain amount of information, or, as it has been erroneously described, "to communicate what we know to one who does not know;" it is not simply instruction, even when by instruction we mean the training a young mind needs before it can receive and master some truth of science ; for instruction is only a part of education, which has to do, not with one or the other of the bodily or spiritual faculties, but with all of them, or rather with the entire nature of the child, which it seeks to bring out, cultivate, develop and perfect physically, intellectually and morally, moulding every part of the body, and one of its senses to serve, and act harmoniously with the soul and its higher spiritual faculties, making imagination subordinate to reason, and subjecting all to the em-pire of the will. For the Christian education means even more parent than this: it means not merely perfect natural development of the child, but the supernatural also; the progress of the child in the ways of Christ, growth in sanctifying grace, in the habit of virtue, in the wisdom which turns every earthly experience to heavenly account. It is no then, that, parents worthy of the name are jealous of their right to choose for the r children masters who can perfect them in such ways.

When, therefore, we plead for free

dom of education we do not ask that

freedom of education we do not ask

that any power on earth should grant this freedom, which belongs to parents by natural right, but we protest that no earthly power should seek to limit or repress it and demand that the civil r should protect or promote it as something of great benefit to the welfare of the state, and while we base this pro estation and demand on the natural law, we appeal to the acknowledgment of this law by the great mor alists of every age, and to the experi ency of statesmen who have tried and found wanting every other principle on which they thought or tried to build up a system of national education. With states, justice must be the founda tion and aim of every law, and under ne pretext whatever, whether of neces sity, or of economy, or of the hope of ome fancied civic advantage, can they dara abandon it without bringing about their own destruction. It will not do to claim that parents as a rule are not competent to attend to the education of their children, and that if left to themselves, they would either neglect it entirely, or fulfil this duty very imperiectly. Parents, by the very imperiectly. Parents, by the very nature of things, are much more competent to educate their children, or at least to select their schools and mas ters, than the ordinary teachers of the State school system, and if there be any rule in this matter, it is that the parents who are brought up under such systems are usually incompetent to cation in France, shows us what forces give their children the moral training they need. Hence, in assuming racy, to undermine religion and the charge of the education of children moral order itself. We have been accus under this pretext, the state is vainly attempting to remedy an evil which is largely its own creation, and which its remedy, far from curing, is sure to perpetuate. The State should help parents to perform the duty of educating their children by providing them with the necessary means, and by punishing those who neglect this duty ; it has the right to provide schools for children whose parents cannot afford to educate them, and for orphans, whose guardians will not assume this task ; it may require all its citizens to know the very little that is strictly required to live as law-abiding and in dustrious members of society, and it may provide special courses of technical instruction for such as have already received a full primary education, and who may wish to offer themselves as candidates for special military or offi cial service, but its rights and func tions stop here. Even the pretext of economy cannot justify its attempt to assume as its own the rights of parents which seeks to save money at the ex pense of all that is most precious and effective as a means of developing and

perfecting the character of its citizens. Finally, the State has no right either to assume entire charge of the education of children, or to limit, or make difficult for parents, the exercise of this prerogative, under the pretext that common schools for all create "a fellow feeling," as we have seen it ex pressed but lately, though the thousands of students who go to our colleges and universities never learn what this feeling is; that the State should see "that the same moral principles sway the minds of all," as if this were possible, except in a State in which all would agree on the right moral principles; by those which repress or limit them.

In all we have said we have not adthe instruction that everyone needs to prevent him from becoming a source dren, since these are identical with the of injury to human society," as if rights of the parents; nor for the depent parents could not give this and rights, or rather, the mission of the State as well as an individual education from their parents, and, we might in this mission, and it has invariably

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derging Church. It was on theories identical or similar with these that Sparta of old once based its system of education, with what disastrous results the whole world is witness! for the physical courage of its citizens soon worthless without the virtue and moral heroism which had no abiding home in that had been torn from home before they could feel its influence and inspiration. France made this same experiment as a result of her revolution in the name of liberty, with the result that after fifty yeart of disorder and petty revolutions, even the Voltairian M. Thiers advocated true freedom o

education by permitting those who could educate young men, and who could train them to religious habits as well as in science, to take part in their education. "The State university," he wrote in a public letter, "has fallen into the hand of phalansterians, and evidently wants to teach our children, together with some mathematics and natural sciences, a great deal of demagogism; I do not see any way of saving the country, except by granting The education given by the clergy freedom of teaching.

seems to me far better than that our State professors prepare for us. . . . . . My antagonism is now sors prepare for us. lurned against the social enemy which is the mania of the demagogue I do not intend to surrender to it. wish to save from destruction the last heps of social order, which is evident attached to Catholic institutions. For fifty years France has been enjoy ing the fruits of the conversion of M. Thiers and his fellow statesmen, and now that Catholics are about to celebrate this event, the socialist members of its government are conspiring together with a view to making attend ance at State schools compulsory. For the past eight years they have been taxing the religious men and women in charge of Catholic schools and convents with a view to impoverishing them, but they have not succeeded in robbing them of their pupils. Now, at length, they are to introduce a law, by which no one can become eligible to any State office or employment without any power on earth should grant this attendance the last three years of his college or secondary school course at a

State school or university. This is to entice away the pupils from schools in which religion is taught as well as science. To cut off the supply of professors, it is proposed to delare unlawful the vows by which they bind themselves together in orders for teaching, because, forsooth, it is un lawful to renounce one's natural rights In his noble letter to M. Waldock Rous seau, the Compte de Mun boldly attacks the motives which have inspired this law, and pertinently asks why government is so fearful of religious education, and why it insinuates that pupils who have received it are faithess or false to the State, when it has not a single instance in proof of its as sertions, though it had lately, in the Dreyfus affair, several instances of what it considered faithlessness on the part of those who had been educated in its own lycees

It is a strange sight, indeed, that of a country striving to destroy what is best in the life of its citizens, and denying the most sacred rights of men whom she may need, but too soon, to defend her very existence. It seems impossible that the socialist efforts against religious education in France should succeed any more than the Kulturkampf has succeeded in doing the injury it sought to inflict upon the Church in Germany. Still the open attempt of the socialists to control eduare at work, under the guise of democtomed to boast that such S ate despotism woold be impossible in our own coun try, but there are signs by which one can predict that will soon be our misfortune. Many of our citizens idolize our free or common school system, though the more intelligent look to the system of denominational or Separate schools which obtains in England and in Canada as approaching the ideal system for a country like ours; but while the prospect of getting the masses to take the more intelligent view grows daily more hopeless, the common school, the idol of our people, is daily becoming for the politician a source of political theorist a lucre, and for the pulpit from which the same moral prin-ciples, or what is the same to him, the same partisan political principles may be made to sway the minds of all With our strong aversion to socialism we have fought hard against state monopolies of our great public enterprises and industries, but by a strange inconsistency we seem to be on the eve to educate their children; for, besides in many places of creating a state the injustice done, it is false economy monopoly in the very function, which monopoly in the very function, which, when administered by the state, must necessarily generate a spirit of social ism among our citizens. Perhaps no laws made by our state legislatures are less closely watched than the laws which regulate the education given in our schools. Parents who should be so jealous of their sacred right to educate their own children seem to take no concern about the euroachments that may be made on their exercise of this right. For this reason we are asked to pray that they should take this interest, and that our legislators may be moved to recognize that the interests of the state and of all its citizens are better served by laws which protect and promote the rights of parents than vanced a plea for the rights of chil-

iniquitous governments that have tried the decree of Pope Gregory XIII. It is to suppress its rights; but like Christ, the Church, His spouse, has always tried to insist on the right sand duties of parents in the great work of edu cating their children, and instead of interfering with them, has always helped them by providing schools and masters in whom the parents could trust, being in this as in all things, a model to the state, which can only help its citizens in such an exalted work as that of education, by imitating the Church which Christ commissioned to teach all nations.

#### TWO WOMEN.

She crept into the vacant church Through empty aisles and bare; A faint perfume hung o'er the gloom, Vague as an unprayed prayer; In robe and crown each saint looked down And frowned to see her there.

Each gazed upon her from his place—
Peter and John and Paul;
She found nor peace nor pain's surcease,
So coldly looked they all,
As she faltered lone to the altar stone,
Where shone the candles tall.

And there enthroned, immaculate, And there enthroned, immachate,
Tender and pure and wise,
She saw the grace of a woman's face,
The love of a woman's eyes;
And Mary's smile bent down the while
Above her mute surprise.

Not hers to know the might that lies In throned majosty;
She could but guess the tenderness,
The sister sympathy;
She made her prayer to Mary there
With lowly heart and knee.

The tall saints watched her as she went, Each in his gold and blue:
Aloof from her, a trespasser,
Stern men they stood, and true;
But Mary smiled, and the clasped Child,

He understood and knew.

#### Theodosia Pickering Garrison in the New Lippincott. THE GREATEST SOCIETY IN THE

WORLD.

The Apostleship of Prayer League of the Sacred Heart is the largest religious association in the It now has over twenty five million members and thirty two magazines in all the principal languages of the world are published to advance its

Every Catholic should during this Jubilee year become a member, as its duties are very easy, and the blessings obtained through the united ravers very great.

The League of the Sacred Heart is the most powerful organization in the Catholic Church ; and wherever it has been started it has worked a revolution, making good Catholies more fer vent, and bringing indifferent Catholies back to their duties, and has been he direct means of a great many conversions.

Its united prayers for the general and special intentions of the members ach mouth, are bound to be heard and answered for the prayers of a few are powerful; how much more must be the prayers of the twenty five million members of the League; to which are added the prayers and Communions of the members of all the religious orders of the Church, who are all affiliated with the League.

The duties and obligations are very simple, and do not require over one minutes time. They are so easy that the most indifferent Catholic can fulfil them; all that is required to become a member and to share in all the graces and blessings is to be enrolled by a promoter, to receive a badge and each morning make an offering of your prayers, works and sufferings during the day to God in union with the Sacred Heart of Jesus—only this. It can be made vocally or mentally, or can be made in the form which is the one nost generally used. The following is the general form of the morning offering for members of the first

"O my God. I offer Thee my prayers, works and sufferings this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in Holy Mass, in thanks giving for Thy favors, in reparation month for Christian Progress."

GRACE OF THE JUBILEE YEAR. Every Catholic, it makes no differnce how cold and indifferent he is, or how lax he has been in the practice of his religion, intends, after a while, to do something for the salvation of his If he only could be certain of the length of time he has to live, he could put it off for a number of years,

for the inevitable. This Jubilee Year will be the only one the most of us will ever see, and for that reason we should take advantginning in the work would be for each one to be enrolled in the League of the Sacred Heart. - Catholic Columbian.

# WANTS HIGHER AUTHORITY.

Rav. Samuel Show of Boston, declined to have service on Christmas, assigning as a reason that the day was fixed upon by the Roman Catholic Church, and he wants higher authority. Then why does he keep New Year's Day, Decoration Day, Fourth of July and Washington's birthday on the is set up for the ruin and resurrection Gregory XIII. issued in 1982, ne— Shaw—would not now keep those days at the time he does? To be consistent be must reject the calender of the civil-te must reject the calender of the civilhe must reject the calender of the civilized world—that of Pope Gregory—and go back to that of Julius Casar decent parents could not give this and rights, or rather, the mission of the keep Naw Year's Day on Jan. 13th more, or a national education from the Church in this work of educating the and Fourth of July on July 16th; and n this work of educating the The Church has never failed all the other holidays twelve days later. Rev. Shaw cannot date a letter so that add a religious education from the triumphed in some measure over the

pretty hard on Rev. Shaw and those of his way of thinking, but it is true. They must use the Pope's time. he takes snuff in the Vatican they must sneeze in Boston.-N. Y. Freeman's Journal.

### ST. BLASE.

Holy Church honors on the 3rd of February one of her noble champions in the person of St. Blase, who suffered death for the faith of Christ, thus be-coming a martyr. He was Bishop of Sebaste, in Armenia. In his time the Christians suffered many persecutions, from which the holy Bishop did not escape. That his life might be saved terv to his flock the saint withdrew to a grotto in Mount Aseus. Here he spent his time in penance and prayer and preparing his soul for the great crown Whilst there the aniof martyrdom. nals of the forest became his friends. They allowed him to caress them and followed him about wherever he went. One day a hunter accidentally came upon the saint in the midst of these animals. The hunter reported him to the governor, who sent officers to apprehend the man of God. The saint cordially met them at the door of his cave and said: "You are welcome, for now I see that God has not forgotten me." When the soldiers took away the animals followed. The The soldiers became terrified, but St. Blase re-assured them and said: "Be not afraid, they will do you no harm," and then he ordered them to go back. They obeyed him and looked sadly after him until he was out of sight. While on his way to prison many of the people came to the roadside to bid him farewell and ask his last blessing. Among them was a poor woman who carried a child in her arms. A fish bone had stuck in the child's throat, and the poor mother was inconsolable, fearing that the child would choke to death. She begged the saint to have pity on her and cure her child. The saint knelt down, prayed, blessed the child with the sign of the cross, and it was immediately cured. When brought before the governor the saint was ordered to sacrifice to Refusing to do so, he was the gods. beaten with clubs, thrown into and finally beheaded. The Church venerates this saint as having special power over diseases of the throat. On rows the highest spiritual joys can be his feast day—the 3rd of February—it is a custom in many places for the priests to bless the throats of the people, and to ask God to cure them if have any throat trouble, or to beseech God to protect them from any evils The ceremony is per formed by the priest holding cross two burning candles, touching the neck of the faithful and saying the following prayer: Through the interces-sion of the holy Bishop and martyr, St. Blase, may the Lord preserve you from every disease of the throat, in the name Father, and of the Son, and of the Holy Ghost. Amen."-The Sodal-

## THE PURIFICATION.

Rev. Father Ryan in " A Crown for Our Queen.

"Now dost thou dismiss thy servant, O Lord, according to thy word, in peace. Because mine eyes have seen thy salvation. Which thou hast prepared before the face of all people. A light to the revelation of the Gen tiles, and the glory of thy people Israel." (Luke, ii.)

Forty days after the birth of Jesus, His blessed Mother, accompanied by Joseph, went up to the Tempie for her purification and His presentation

Sinless as Mary was there was no real need for her compliance with the ceremony of purification, as there had been no need of our Lord's subjecting Himself to the rite of circumcision. They complied with the requirements of the law in order to leave us an example of obedience. And besides the mystery of her Motherhood and the divinity of the Child were in this way for our effences, and for the potitions of all our Associates: especially this month for Christian Progress."

divinity of the Christian Arty, the Child of the temple, re-enters its gates a Virgin Mother Christian Progress. arms the everlasting God. Joseph carried the turtle doves as humble offerings. Never had God received

but as life is uncertain, the best thing of the Holy Spirit, came the aged he can do is to act at once and prepare Simeon, a just man and devout, "who had been waiting for the consolation of Israel." For it had been revealed to him that before death he would see with his own eyes the Lord's Christ. Mary he had known in the days of her age of the graces and opportunities Mary he had known in the days of her that are offered us. Now a good be childhood. He had been present at the Christian unity. He seems to conher presentation. A great joy filled his aged heart. He took the child. And trembling arms and biest God. And He took the child in his then his voice rose in song : thou dost dismiss thy servant, O Lord, according to thy word in peace. Bscause my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: A light to the revelation of the gentiles, and the glory

of thy people Israel."
Simeon blessed them, and said to Mary the Mother: "Behold this child days he does? Does he not know that of many in Israel and for a sign that were it not for the decree of Pope shall be contradicted; and thy own Gregory XIII. issued in 1582, he- soul a sword shall pierce that out of Child and he tells it to the Mother; for of the term.

Child and he tells it to the Mother; for of the term.

Last, however, we should be judged she is to be involved in it-to be part and portion of it. Anna, the prophet ess, also entered the Temple and gave magisterial and unylelding if we thanks to the Lord. There were lispointed out, in our own way, the inteners in the Temple-but they did not

phecy and Anna's blessing. The wondrous beauty of the young mother, the resemblance between her face and that of the Child a-nestling in her arms, the gentleness of Joseph: all this at tracted their attention but though they were almost touching the Mystery of Mysteries they knew it not. How often we are face to face with the supernatural and it passes us by unheeded! Are we not surrounded by mysteries, sacraments, facts above nature filling all hours, and somehow we seem blind to their presence ! Are we not dwelling in the awful every-whereness of God from first to last of life half the while heedless of the mys-

So they in the Temple-the lookers on in the day of Mary's purification and Christ's presentation stood in the shadow of the supernatural; but they went their ways merely passing wondering remarks upon Mary and Joseph

And Mary went her way—the sharp point of the sword of sorrow entering her heart; but as day follows day, it will sink in deeper until her soul shall be transfixed with sorrow.

The Mother of the Victim must also be a victim. "The Man of Sorrow" must have a mother of serrow. the joys of their lives-but countless belief that the day of their desires is and intense the pangs. She saw, in spirit, every footstep of

Christ until the nailing of the feet on Calvary. No wonder that the sorrowful hasten

to the Mother of Sorrows! She can compassionate sorrows every pang because she suffered them all. And where the Mother of Sorrow is

with her will be found the Man of Sorrows-Mother and Child together. Seven great mysteries of sorrow divide the days of her life.

The world worships joy-goes forth to meet it. welcomes it - walks in its light-but flies, or tries to fly, from grief. And yet after all that, earth by is vain, fleeting and unsatisfying. A ghost of grief haunts the footsteps of every joy.

Only spiritual joys can satisfy the oul-joys that spring graces, sacraments, obediences to God's laws. And these fill the heart with that holy peace which this world can neither give ner take away. souls beside the greatest earthly sor found interclasping one another. Sorrow was to be one of the most power ful elements in the holiness of Blessed Virgin. Remember that from the moment of her Immaculate Conception on up until the moment of her death her life was ascensional. Every moment she rose higher in sanctity Her graces and merits were constantly multiplying; until she reached heights to no other creature accessible, and though finite, manifested, more than all other beings combined, the awful sanctity of God Himself. As towards all other creatures her

holiness was and is incommunicable no being ever bore the image and likeness of God as Mary did and does now in heaven. We are His images, now in heaven. We are His images, but imperfect. But in Mary the divine image is perfectly mirrored. Omnipotence cannot create a more perfect spiritual work And the sign of that spiritual work is sorrow. Her life before Calvary was a martyrdom of suspense and fear and expectation. Her martyrdom on Calvary is only surpass ed by that of her Saviour-Son. after Calvary she suffered the martyr-dom of waiting. And always in perfect conformity to the will of God !

## THE ONLY TERMS.

Although the closing year of the century is still very young, it has elicited an abnormally large amount of twentieth century predictions from indivi-duals who appear to be desirous of ranking as prophets in their various countries. Here, for example, is a justice of our supreme court, the high est tribunal in the land, whom one would hardly expect to see essaying the role of a seer, predicting that the next century will be noted for greater Christian unity. Speaking the other day before a Congregational gather-ing at Washington, D. C., Justice Brewer said :

offerings. Never had God received such homage in Heaven or on earth as when Mary presented her Child in the Temple. It was an infinite offering and the little Christ gave to His Father in that hour infinite homage.

Into the Temple, by the inspiration of the Holy Spirit, came the aged

Nobody would rejoice more than the Raview if Justice Brewer's prediction that the twentieth century will see Christianity realized should prove true. We fear, however, that the Justice, excellent jurist though he may be, has ing Christian unity. He seems to consider that as a sort of a religious trust And or combine, to be effected in much the same way as commercial consolidations are effected. "I look," says he, "in the coming century to see a clearer conception of the fundamental truths -a putting behind us as of little significance the minor differences of creed and doctrines;" and, again, he tells us that " we must learn to do business as the business man does. He eliminates every unnecessary expense." aggerated statement regarding the affiliation of Catholics with Protestants, in various forms of works, is also, to our thinking, another evidence that the worthy Justice has no adequate of what constitutes real Coristian unity in the religious sense

> by our non Catholic readers as too correctness of Justice Brewer's prem-

reasoning, we will let the New York San reply to him.

reasoning, we will let the New York San reply to him.

"Justic Brewer," says our contemporary, "speaks of the 'drawing closer together of 'the ancient enemies, Cathelicism and Protestantism,' as an indication of this approaching unity of religious sentiment; but is there practically any evidence of such drawing together? Intolerance is less than it was a century ago. Religious discussions have lost their old acrimony; now even believers and infidels can argue together amicably, . . . but has the gulf of separation between Cathelicism and Protestantism been filled up, bridged over or even narrowed? Where are the two less radical in their conflict in 1900 than they were in 1800? The Church of Rome, surely, has neither abandoned nor in any degree lessened its claims; it still offers to Protestantism no possibility of unity with it, except on the condition of viciling to its authority and rendering allegiance to the papal supremacy. Within a very few years the Pope, by refusing to accept the validity of the Auglican orders, has practically pronounced the whole Church of England heretical, schismatic and destitude of an apostolic foundation for its ministry. The only terms Rome offers in the nineteenth century are the same as these it offered in the eighteenth century, and they will be the same in the twentieth century—unconditional surrender. The present Pope, Leo XIII., is not one step closer to Protestantism in 1900 than was Pas VII. in 1800."

This may seem harsh lacquage to the ears of those of our Protestant.

This may seem harsh language to the ears of those of our Protestant friends who sincerely long for Christian unity, and whose zeal in that mathave deluded them into the approaching. But it is the truth, nevertheless The only terms which Rome holds out to those who seek unity with her-and in no other way than by the recognition of Papal supremacy can real Christian unity ever be effected-are the same as those which General Grant offered the Southerners who asked to be allowed to return to our national union-unconditional surrender. - Sacred Heart Review.

#### JUBILEE YEAR.

A prominent and devout layman of our country thinks it is desirable that all the faithful should be induced to pay public honor to Christ during this Jubilee Year by wearing a heartshaped badge of some suitable material, with or without the Holy stamped thereon. We are asked to express our opinion on this subject. The idea is eminently pious ; but instead of a badge of any sort we would suggest a cross. What better symbol of Christian faith and practice could It is regrettable to notice there be? that the emblem of redemption is less used than formerly-possibly the ross is not so much gloried in now-Half a century ago it was adays Catholic onsidered a distinctively symbol; any one wearing a cross or rucifix was understood to be a memper of the old Church But now when non Catholics place crosses on the steeples of their churches, and are removing unsightly monuments in cemetries, replacing them by these beautiful Celtic crosses, the taste of many of the faithful is for badges and Fortunately, the crucifix is buttons. required to be placed above our altars, or we should fear to find an anatomically impossible or artistically insufferable statue in its place. the cross, say we .- Ave Maria.

## E. B. A.

Sarsfield Branch, No. 1, Hamilton. Sarsfield Branch, No. J. Hamilton.
The following offleers have been duly instailed for the year 1900: Caaplain Rev Dr.
Watter; President, John Flahavan; Yie-Presidient, C. Burden; Rec. Sec., P. Dowd; Fin.
Sec., N. J. Curran; Pressurer, J. F. Ball;
Marshal, M. Ball; Assistant Marshal, C.
Bishop; Steward, J. Keating; Inside Guard, P.
Laughney; Outer Guard, P. Curran. The
meeting was well attended, Applications for
membership were received, and others promised for the next meeting. W. Lane, S. T.

Sunday schools were established in every parish of the vest discuss of Milan by St. Charles Borromeo—Sunday-schools which we of the present age complacently imagine are an invention of our own, and which Protestants would fain believe to be an invention of



WAX CANDLES FOR SALE AT THE CATHOLIC

John Lewis Childs, Floral Park, N. Y.

RECORD OFFICE. We have on hand a large stock of Pure Bees Wax Candles, and also Argand Spearine Candles—both made with self fitting ends. Thos. Coffey, Lendon. Ont.

# TEACHERS WANTED.

PEACHER WANTED FOR A SEPARATE senooi in Dover South. To te ath French and English. One having a second class certificate, State salary. Apply to Rev. P. Andrieux, P. P., Dover South.

P., Dover South. 1112.

TEACHER WANTED AT ONCE. SALARY \$2.0, Apply to Rev. Father Artus, Wikwemikong, Ont.

TWO MALE TEACHERS WANTED FOR next summer in boarding industrial school. Salary \$25 and board with the missionaries. Send certificates to Rev. Father Artus, Wikwemikong, Ont.