

to the sick, and many others underwent severe trials of illness. In fact, so conspicuous was their devotion that some of them were decorated by the emperor for fidelity during the war."

Father Schneeman, in closing, compares the patriotism of the Jesuits with that of their foes and calumniators, much to the disadvantage of the latter.

The religious communities of both sexes in Germany have not ceased to do their work of charity and devotedness to the afflicted. In the Institute of St. Joseph, at St. Maurice, near Munster, more than 400 sick were nursed last year. Of these 78 were Catholics, 361 Protestants, and 1 Jew. Besides, the Sisters of Charity who have in charge this fine institution visited and cared for 475 sick persons, of whom 396 were Protestants, 83 Catholics, and 2 Jews.

Such deeds of charity speak more eloquently than words, and must, in good time, produce the richest fruits.

VERY SUGGESTIVE.

We were, perchance, in a very pensive mood when our eye fell on the commentary of the Dublin Evening Mail, a leading Orange organ of Ireland, on the Cornwall infamy; but whether specially pensive or not, that commentary led us to a series of reflections of a very serious character. The Mail said—and we desire our readers to note its observations carefully:

"Mr. Cornwall, we regret, has failed to clear his character from the imputations brought against him by Mr. O'Brien, M. P., and will, we presume, be dismissed from the public service. The Judge's charge lasted three hours, and the final deliberation of the jury about half that time. The verdict was for the defendant on all the counts, even on that count on which the Judge declared that the defence broke down. We have no intention to comment on this truly repulsive case. If there be a ring of depraved persons, young or old, in this city of the type to which attention has been lately directed, it is to be hoped this trial will break it up and hunt its members out of the country. If there is a 'great and momentous issue' lying *perdu* behind the recent exposures, it is one of a very different character from that imagined by our contemporary (*The Freeman*). It is a question of the discipline and training of English public schools. Ugly rumors have been afloat on this subject for many years. Attention was first forcibly directed to them by the late Dr. Arnold. He fought the evil manfully, and throughout his too short life successfully. Are the schoolmasters of our own day equally energetic, equally alive to the duty incumbent on them? We should like to know at what schools most of the persons who figured in the late trial were educated, and regret that the question was not put to them."

Here is, indeed, raised an issue of the gravest consequence. How far, asks the Evening Mail, are the English public schools responsible for the hideous criminality disclosed by the Cornwall libel suit, and which will be further opened to the light of day by the trial of that infamous man himself? If such terrible violations of the laws of God and of nature have their origin in the public schools of England, is it not time that attention were directed to the management and control of these institutions. It is revolting to think that the resources of the country should be wasted in training generations of criminals whose outrages cry to heaven for vengeance. The schools of every country need the most careful supervision. If the school-room be a nursery of vice the country must be the sufferer and its prison walls require extension to afford room for delinquents. If, in the school, the laws of decency and morality be set aside, the youth of the land will grow up libertines and . . . If indeed the school-room be not made a temple of virtue, and it cannot be so made without religious training and instruction, the danger to public morals, to the very life, endurance, and security of the nation is incalculable. Long before we had seen the paragraph above cited from the Dublin Evening Mail we had perused with interest and solicitude a letter which appeared in the Cleveland Leader of the 4th of May last. The writer, a parent anxious for the welfare of a daughter about to enter one of the high schools of that city, writes in a tone of deepest earnestness on the subject of one phase of public school training.

He begins by stating that he has followed with interest the discussion in the columns of the Leader on the subject of dancing in the public schools. The fact of his daughter being about to enter the high school gives him an additional and easily understood interest in the subject. From all he had read in favor of the practice he felt convinced that while its defenders are sincere and many of them Christian people, they must be ignorant of the terrible evils that follow in the train of the dance, if not necessarily, at all events, certainly. Nearly all children, at the age at which they enter high schools, become infatuated with the dance to the extent that it occupies their thoughts, producing an excited state of feeling inimical to true study. The physical injury resulting from dancing in a warm and dusty room is the least of the evils following in the train of the dance. "We are told," he adds, "that dancing is unmixing and therefore harm-

less. All admit that if it were mixed it would be harmful. But then," he asks, "is it not a fact that goes without saying that the real object aimed at by both sexes is such proficiency as will enable them to dance together. And is it not equally true," he pursues, "that while they dance separately at school, they form neighborhood parties and dance together on Saturday evenings, and at times form large parties and even masquerades at which they dance to their very hearts' content? Is it not likewise true," he continues, "that some of the high school girls have so far progressed as to attend the public dance, mingling on familiar terms with vulgar and profane young men, not a few of them adept libertines, who frequent such places."

Then he proceeds: "From reliable information the writer is convinced that all this is true, and further, I believe it can be demonstrated that the recruits to the brothel come largely from the dance-house. If these things are so, then, are not our Board of Education, and at least one of our clergymen, assuming greater responsibility than warranted in doing, when they defend and sustain that which is doing more to undermine the virtue and destroy the hope of the girlhood of the city than all other influences combined? But, say the apologists of the dance, we don't believe it is as bad as represented. Of course, they never saw, and because they haven't seen don't believe, but they might see and might secure such testimony as would compel belief if they would investigate before rushing to the defence of that about which they know nothing. At that of trespassing upon your space, I will give them an 'eye-opener.' A few years ago I secured the confidence of a young man—a devotee of the dance—from whom I learned many startling facts, all of which corroborate the statements made in J. D. Jones' article, published in the Leader, April 28, quoted from the Catholic Mission Book. This young man gave me the names of a large number of young girls of respectable, and some of them of influential families, who were known to a certain set of young fellows as girls of easy virtue, made so through the corrupting influence of the dance. From him I learned the following startling occurrence: A young man, in the absence of his parents from the city, invited a company of young persons to his home, where the whole night was spent in dancing and debauchery, the bedroom being accessible and actually used by all present. This home was located on one of our best streets. To my surprise and horror I found that one of the numbers had been under my instruction in the Sabbath-school several years previous. She was a beautiful girl and of a good family. The extensive-ness of this terrible corruption was to me shocking beyond expression. I asked this young man for an explanation. 'What is it,' said I, 'that has led and is leading so many of our most promising young girls astray?' Note his answer: 'It is dancing. I tell you,' said he, 'the kind of dancing that is practiced now will corrupt any young girl, and I am free to say that if ever I have a daughter I shall see to it that she skips dancing.' Such is the testimony of one young man, and to it might be added that of hundreds of others. Let the subject be fully ventilated."

We have given so much space to this letter to show how much depends on school training, and how careful parents should be in their supervision of the schools to which they commit their children. When the school door closes on his child the parent to a very great extent loses control and relinquishes the management of his child. The writer in the Cleveland Leader shows the evil consequences of that craze for modernizing school training that of late has taken possession of so many educationists, and produces facts of appalling significance to justify his statements. We invite the attention of Catholic parents to the consideration which perusal of the citations we have made, on the one hand from the Dublin Evening Mail, and on the other from the Cleveland Leader, should give rise to. In this country Catholic parents have every opportunity of making a selection of sound Christian and Catholic schools for their children. If they make not such a selection, on their heads be the fault and its consequences.

THE GERRYMANDER.

The Ottawa Free Press of the 26th says: "The Catholic Record in the current issue devotes nearly five columns to an editorial review of the municipal history of Ottawa, in support of its opposition to the proposed sub-division of the city into seven wards. It protests against the sub-division as a proposed act of injustice towards the Catholic majority of Ottawa; and assails personally Protestant members of the council whom it supposes were party to procuring the sub-division. We think that no such sectarian feelings or prejudices should be appealed to in this connection; but the matter be considered and discussed on purely municipal grounds."

Of course, whenever Catholics protest against injustice, they are accused of sectarianism. We may, however, remind the Free Press that it is not we but those who propose this infamous gerrymander that raised the religious cry. We desire, moreover, to assure our contemporary that we intend to oppose and resist to the utmost of our power the gross act of injustice proposed to be done the Catholics of Ottawa by the gerrymander. Our contemporary may hold his soul in peace. The gerrymander will never come into effect. If

we did Aid. Cunningham any injustice by our statements in last week's issue of the Record, we will be only too glad to make amends. Our columns are ever open to those in whose views we may not concur.

THE FALL OF BELGIAN LIBERALISM.

The recent double triumph of the Catholics of Belgium has justly given rise to the warmest feelings of congratulation in the Christian world. On the 10th of June the Belgian people effaced the radical majority in the chamber of Deputies. On the 8th of July they annihilated radical ascendancy in the Senate. There has been, indeed, a veritable revival among the Catholics of Belgium. For many years that Catholic land was made unhappy by masonic oppression, which held under its sway every official of the state, from the humblest to the highest. The radical majority in the legislature was large, compact and resolute. By the influence of the masonic administration, laws of the most detestable character were enacted, amongst others forcing students of ecclesiastical seminaries to military service, and another, well known to our readers, secularizing and christianizing the schools, that the rising and future generations might be atheists from the very cradle. But the Belgians were at length aroused, and the fruits of the uprising are a Catholic chamber of deputies, a Catholic senate, and a Catholic administration. Diplomatic relations will at once be reopened with the Holy See, the school law and other irreligious enactments will be repealed, and the moral and material ruins caused by masonic influence repaired. The nations which suffer from the evils that so long afflicted Belgium, especially France, must find in the Belgian victory an example and an instruction. An example in that the Catholics must never despair, but placing all confidence in God, fight with tenacity for the triumph of truth and justice; an instruction, in that the best means of combating adversaries so united and so resolute as the Masonic order, is to affirm boldly their faith and carry aloft with unity and organization the sacred banner of religion. We were very much struck by the report of an interview published by the Buffalo Commercial Advertiser, had between one of its representatives and the Hon. James D. Putnam, ex-United States minister to Belgium. Mr. Putnam knew whereof he spoke when he answered the interviewer in terms so clear and unmistakable as to the real character of Belgian radicalism. The concluding portion of the interview is thus reported:

"What are the religious sympathies of the liberal party?" "Well, I'm sorry to say that for the most part they are without religious sympathies. Belgian liberalism, like French liberalism, is at deadly hostility to the church, and is largely atheistic. This has been illustrated in the recent action of the masonic lodges. They have struck the word 'God' out of their constitution and thrown out the Bible. In this they follow the example of their French masonic brethren. This shows a radical difference from American masonry, which is religious in tone and respectful of things divine."

"What is the condition of Protestantism in Belgium?" "There are but about 15,000 Protestants, and intensely Calvinistic, but making little advance. Between the powerful Catholic Church and unbelieving liberalism it has little promise of growth."

"Will the success of the Catholic party lead to a modification of the Liberal constitution?" "I do not think it will. Outside the priesthood, I think the Catholic leaders are as devoted to the Liberal features of the Belgian constitution as the Liberals. They are a unit in the one matter of having the youth of the country religiously educated; but in all that pertains to freedom of worship, freedom of the press, and freedom of opinion, I found Catholic lay leaders as broad and liberal as their political rivals. Suffrage, I have no doubt, will soon be much extended. Both parties will favor it, as a measure of defence against their adversary."

Mr. Putnam might well have, we think, gone so far as to class the priesthood as friendly to any reform required for the preservation of Belgian liberty and conducive to the solid growth of the nation. Some idea may be formed of the extent of the Catholic victory in Belgium, when we inform our readers that out of the 138 members of the Chamber of Deputies, 74 had, on the 10th of June, to be re-elected. Of these 54 were Liberals, but the people actually effaced them, returning only two of this whole number. In the last Chamber there were 79 Radicals and 59 Catholics, in the present one there are 85 Catholics and 53 Liberal members. Hence one of the radical journals termed the late elections a veritable disaster for the party. The real issue in the contest was the school question—that infamous scheme of legislation devised by Freemasonry to pervert souls, from their very entrance into the world. The Belgian people have pronounced the condemnation of that iniquitous law, they have declared themselves in favor of the inauguration of a thoroughly Catholic policy. It is to be hoped that the new administration, headed by M. Malou, will be equal to the task before it, and that under his regime Belgium will be restored to its pristine glory as a thoroughly Catholic state. The new ministers have the country with them. That the victory of the

10th of June was not one of those ephemeral popular pronouncements in favor of change of any kind is fully shown by the elections for the Senate of the 8th of July, of which the London Tablet gives us interesting particulars:

"But it may be desirable to pass from the consideration of this undecided election, important though it be, and to give some statistics with regard to the other contests, which are not without significance. In the first place, some thirty-two Catholics were returned unopposed. This is a very considerable proportion, seeing that the total number of senators is only sixty-nine. And the constituencies in which the Catholic candidates 'walked over the course,' comprised Antwerp, Malines, Louvain, Bruges, Combray, Namur and Alost. Only six Liberals were returned unopposed; three of these representing Mons, while one of the others, M. De Labbeville at Philippeville, was accepted by the Catholics in consideration of his attitude on the education question, on which he has voted; and will probably be found voting on the side of the Right. Thirty-eight seats were thus disposed of. Of the remainder, eight seats were contested at Brussels, as we have described; leaving twenty-three seats to be accounted for. Most of these were in the provinces of Liege and East Flanders, where liberalism has been for some time triumphant. In the important town of Liege, they have held their own, retaining their four seats, owing in great measure to the personal influence of the ex-Premier, M. Frere-Orban. In Verviers, however, the Catholics have gained two seats; and this is a victory of some consequence, for Verviers is the manufacturing district *par excellence* of Belgium. The success of the Catholics at Soignies, where two seats have been gained, more than compensate for the disappointment felt at Tournai, where the Comte de Robiano, a most desirable candidate belonging to one of the chief Belgian families, has suffered defeat, and, as on the 10th of June, a Liberal has been elected for the joint constituency of Arlon-Verviers. These, and one or two other partial successes will, however, in no way console the Freemasons and their allies for having lost their hold on Ghent. The capital of East Flanders, the fourth city of importance in Belgium, has spoken with no uncertain voice, and has returned the four Catholic candidates by a majority of 350 votes. Not only this, but the successful candidates have pledged themselves to support the policy of reparation, which has been dealt with in these columns on a previous occasion. Freemasonry in East Flanders has thus received a blow, from which it may be hoped, it will not recover. To sum up, the Senate consists at present of forty-two Catholics and seventeen Liberals. And if the Liberals gain the eight seats at Brussels, and also the seats at Tournai and Nivelles, for which also fresh elections have to be held, the Catholics will still have a majority of 15 votes—a majority sufficient for all practical purposes."

With large working majorities in both houses, majorities more likely to be increased than diminished, the Malou Government enters on a grand career. What is now wanted is firmness and energy combined with moderation. Nothing is to be gained on the one hand by seeking to conciliate the masonic party, nothing on the other by going out of the way to denounce, in season and out of season, opinions which, if not in accord with those of many of the Conservative leaders, are by no means condemned by the Church. Let all the methods of constitutional government be invoked to bring about the reign of religious order and justice, and all will be well in Belgium.

THE CHURCH OF CARTHAGE.

On the 11th of May last, Mgr. Robert, bishop of Marseilles, on the invitation of His Eminence the Cardinal Archbishop of Algiers, blessed the corner-stone of the new national church of St. Louis of Carthage. The clergy of Tunis and neighborhood, the students of the seminary, and those of the Catholic College of Tunis, together with a large number of French, Italians and Maltese, assisted at the ceremony. Before blessing the stone Mgr. Robert pronounced a very remarkable discourse. He first showed the church of Africa as it was when delivered from Arrianism by the conquest of Justinian, then desolated by the Arab invasion. Then he spoke of the coming of St. Louis and the crusaders. God, said the Bishop of Marseilles, who had wished to revive this beautiful church, placed in the very soil of Africa the germs of revivification. He sent thither to die a glorious death, fitting token of a noble life, that great king of France, the illustrious Saint Louis. This Christian hero, who looked on himself as a soldier of Christ just on the point of dying, exclaimed, "Would that the Christian faith were preached in Tunis." This prayer it was in the design of God to hear and grant. Centuries afterwards another child of France, Vincent of Paul, visited these shores. After sanctifying this land by his captivity, he despatched his missionaries, who, in conjunction with the religious of the Redemption and the sons of St. Francis, never failed to keep the light of faith burning till a worthy son of St. Louis began to reduce Northern Africa by the power of his arms to Christian sway. Then the ancient church of Africa rose, as it were, from the tomb, and now its resurrection is complete. Cardinal Laviege, completing the work of his predecessors in the see of Algiers, has secured for it the completion of hierarchical life in making of it an ecclesiastical province. The church of Africa has, like the most ancient, become fruitful, consecrating

bishops chosen from amongst its own clergy and inspiring many religious vocations. This church has produced a new religious society, many of whose members have won the golden crown of martyrdom. The church of Africa could not, however, claim the fullness of life without the see of Carthage at its head. But now the chief of this church has received from the Holy See the mission of governing the church of Carthage, and thus is realized the prophetic wish of St. Leo IX., in the eleventh century, who, in offering the privilege of the primacy to the bishop of Carthage, saw it in thought one day rise in glory.

Great things have been done, but the future shall see them increase and develop. This corner stone is the symbol. *Lapis iste vocabitur domus Dei.*

THE SALVATION ARMY.

We gave in our last issue a summary of the views of certain of the Protestant clergymen of London anent the Salvation Army and the civic legislation bearing on their religious manifestations. We also said that the insubordination shown by the Salvationists did not surprise us, as that insubordination is the natural outcome of Protestant principles, which consist mainly in the rejection of all authority. For, does not the very essence of private judgment imply the rejection of all authority outside the mind of him exercising that right. But, before discussing this point at any length, we desire to allude to the signal victory obtained in the courts of law by the Salvation Army. Judge Rose, on the 24th inst., gave judgment in Osgoode Hall on a motion for the discharge of Bella Nunn, sentenced to 20 days' imprisonment for infringement of a London city by-law. Dr. McMichael, Q. C., W. R. Meredith and Mr. Ogden appeared for the motion, and B. R. Osler, Q. C., and T. S. Meredith for the by-law.

The learned Judge, after deciding on various technical difficulties, proceeded to affirm that in his opinion the beating of drums was not, under the statute, an unusual noise. The statute mentioned and specially designated as unusual noises the ringing of bells, blowing of horns and shouting, but was silent on the subject of the beating of drums.

"As beating of drums is not mentioned in the statute," said the judge, "the question is, whether it is to be considered as an unusual noise, and if so, whether it is being prevented by the by-law. Mr. Osler admitted, and with much ingenuity argued that the usual noises in streets were the rolling of traffic, the patter of feet, the hum of conversation, the noise of trade and commerce; that when the voice was raised to a shout it became an unusual noise; that the beating of drums, the ringing of bells, and the blowing of horns could not be said to be common or usual; that one's knowledge of the world and its ways must be applied, and that it was for the Court to say that the beating of drums was an unusual noise and hence an offence under the by-law; that the by-law was warranted by the statutes. No authority was cited for the proposition. I have looked and found none; I cannot accede to it. In my opinion, if the beating of a drum is an unusual noise or calculated to disturb, it may be prevented, otherwise not. It follows, if I am correct, that evidence must be given, and given for the Crown must be received for the prisoner."

In this case evidence was refused on behalf of the prisoner. Although this was taken as a ground for discharge, no authority was cited in its support. I am therefore of this opinion, that the conviction and commitment disclose no offence; that the by-law, so far as it seeks to prohibit the beating of drums simply, without evidence of the noise being unusual and calculated to disturb, is *ultra vires* and invalid, and that as evidence must be given it must also be received on the prisoner's behalf. The evidence does not, so far as it goes, show that the noise is unusual. It is the other way. The only witness says:—Such processions are common on the streets of London, and have been for years." This would have prevented my saying the noises were unusual even had I the power, as the processions referred to as such processions, are described processions with beating of drums. The evidence does not state that there was beating of drums. It is "playing a drum." Am I judiciously to know that beating a drum and playing a drum are the same? The order must go for the prisoner's discharge."

So the Salvation Army hath triumphed and its people are free. The city by-law is no more and the freedom of conscience understood and advocated by the army vindicated. What will our Protestant friends in London, who have taken such strong ground against the army, say to all this. While they are considering the matter let us present other considerations that will in good time provide them food for what will be, we trust, most profitable reflection.

Insubordination, rebellion and sedition were at the inception of the so called Reformation, preached by Luther. In that excellent little work, Luther's own statements concerning his teaching and its results, we find the great reformer depicted by himself in his true colors as an anarch rebel, an abettor and a counsellor of tumult, insurrection and carnage:

The few quotations which follow are taken from Luther's work: "About worldly authority, how far we are obliged to obey it." The most critical German edition of Luther's Works, the Erlangen edition says: "This in some places rather violent publication was occasioned by the refusal to admit Luther's translation of the N. T. in some German coun-

tries, and by orders given that the subjects who were in possession of it, should hand it over to the authorities."

In the second part of this work Luther answers the question: "How far does worldly authority extend?" says: "But do you want to know why God has ordained that the temporal princes should make such shameful mistakes? I will tell you. God has handed them over to their wicked heart, and will make an end of them."

"You must know that from the beginning of the world a wise prince is a rare avis, and still more so a pious prince; they are generally the greatest fools, or the worst rascals on earth, therefore, as regards them we may always look out for the worst and expect little good from them."

"There are very few princes who are not looked upon as fools or rascals. Addressing the princes, Luther says, 'People cannot, people will not, put up with your tyranny and caprice for any length of time.'"

He raises the objection, "There must be an authority even among Christians." And his answer is, "Among Christians there ought not to be, and there cannot be, any authority. But they are all at the same time subject one to another."

We shall now consider in what choice language Luther wrote, when only one year before the outbreak of the Reformation, he published a book, the title of which is: "Two Imperial, Inconsistent, and Degrading Orders concerning Luther."

"Here you see how the poor mortal sack of worms (Maden sack), the Emperor, who is not sure of his life for a moment, shamelessly boasts that he is the true, supreme protector of the Christian faith."

Nor are the last words of this work very complimentary to the German princes. Luther writes: "From the bottom of my heart I bewail such a state of things in the hearing of all pious Christians, that like me they may hear with pity such crazy, stupid, silly, furious, mad fools. May God deliver us from them, and out of mercy give us other rulers. Amen."

The citizens of London need not, as we have said, feel surprised at the outbreaks of the Salvation Army, at the disregard of that body for civic ordinances and legislation. All this is the logical result of the principles of the reformation. Luther revolted against all religious authority. He aided and abetted rebels against civil authority. Calvin did likewise, and so also did the Puritans in England. The Salvationists are verily as lambs when compared with the Orangemen of Ireland and the Know-nothings of the United States, both modern products of that insubordination of which Luther was the apostle.

ROYALLY RECEIVED.

HIS LORDSHIP BISHOP DUBAMEL'S PASTORAL VISIT TO GATINEAU POINT. Yesterday afternoon His Lordship Bishop Dubamel made a pastoral visit to the parish of St. Francois de Salle here, and was accorded a magnificent reception. At two o'clock a procession, composed of fifty young gentlemen mounted on horses, and attired in the uniform of the Ottawa College Cadets, was formed in front of the Presbytery and marched to a point three miles distant from the village to meet His Lordship, who was en route from Perkin's mills to the Point. The procession was under the command of Mr. C. Egan assisted by Mr. J. Nantel. Fully one hundred vehicles containing the leading members of the parish followed the cavalcade. When the procession reached the residence of Mr. George Gill, in East Templeton, they came to a halt to await His Lordship's arrival. After a delay of about ten minutes, His Lordship appeared and was greeted with enthusiastic applause, and was formally received by Mr. P. Charette, mayor, and the trustees of the parish, Messrs. J. Moreau, P. Murphy, and Lepine. His Lordship was escorted to a magnificent carriage belonging to Mr. G. Ricard, and driven to the village. The following clergymen were in the procession:—Rev. Messrs. Filatre, O. M. L., of the College of Ottawa; J. Champagne, parish priest; M. P. Brunet, of St. Therese College; Abbe Chretienneau, curate of L'Ange Gardien; Abbe Gauthier, of Bonaparte College; Ricard; Abbe Constantineau, Abbe J. C. Drolet and Abbe Constantineau. The decorations in the village, at the church and presbytery and along the route of the procession were beautiful. Three magnificent triumphal arches beautifully ornamented were erected. They bore appropriate inscriptions. Near the church twelve little girls, attired in their First Communion dresses, organized a raised platform and presented His Lordship with large bouquets of flowers. The names of the little girls were: Albina Desjardins, Catherine Villeneuve, Odile Gareau, Adelle Blais, Rosalie Seguin, Virginie Charette, Josephine Sabourin, Marie Vaive, Rosalima Lefevre, Josephine Gauthier, Malina Nardonne, Eugene Poirer, Jeanne Isidore Champagne and Jeanne Poirer organized the reception. His Lordship expressed his sincere thanks to the parishioners for the kind manner in which he had been received. He preached a very interesting sermon in the church, announcing the object of his pastoral visit. The choir, under the leadership of Mr. E. Sylvestre, sang a number of beautiful hymns. At half past seven o'clock this morning His Lordship administered the sacrament of confirmation to one hundred and fifty children. His Lordship will return to the Basilica to-morrow evening.—Ottawa Free Press, July 26.

A PROMISING ARTIST.—The Gloucester Street Convent can boast of what may be considered as perhaps the most promising artist in Ottawa with pencil and brush. The young lady, who is only twelve years of age and has had only one year's tuition in drawing, has turned out work that considerably astonished her instructors and who, if she goes on as she has begun, will before long be out of her teens, be a dangerous rival to far older competitors. Some of her crayons in color would reflect credit on one of far greater experience.—Ottawa Citizen, July 16.