

person has sought to deprive it of its unenviable prominence as a disturber of the public peace. It possesses a distinctive policy, and prides itself thereon. As well might Cologne plume itself on the fact that it is the only city in the world that has sought to take advantage of the ignorance, prejudice and timidity of the community. For a paper with such a record to not assume to charge the political party with being the cause of the rise of the Protestant Protective Association is certainly to display a unique quality of nerve."

BIGOTRY REBUKED.

It is a great pleasure to notice the manly and Christian-like stand taken by a portion of the press of the country in regard to the wave of bigotry, *la grippe* like, which is now passing over us. The Brockville *Recorder* is to be particularly commended in this respect. Some time since it entered the lists against Mrs. Shepherd, and she brought suit against it for having injured "her character." The suit was, however, withdrawn at the last moment, but she caused the publishers of the paper a great deal of expense in preparing their case. The labors of the *Recorder* in the cause of truth bore abundant fruit, for in that part of the country this woman's business has become unprofitable.

The *Recorder* has now turned its attention to the P. P. A., and we find in its issue of the 16th inst. the following reference to it as well as to the theological showman, Dr. Wild:

Considerable adverse comment is being made on the utterances of Dr. Wild, of Toronto, who said in addressing a meeting at Stratford that "the fact seemed to be that when a man became a Roman Catholic, his religion made him ugly against the Queen." Of course it was a very silly statement to make, and one wholly unworthy of a man of Dr. Wild's intellectual calibre. But then it is just on a piece with the platform of the Protestant Protective Association, which is being worked for all it is worth in Western Ontario. The people who join this society not only affirm their belief that all Roman Catholics are bad, but they pronounce them very bad, so bad indeed that a solemn obligation is taken by every member joining that he will not vote for a Roman Catholic for any office, nor will he give employment to any member of that Church. In short, eternal hostility is declared by the P. P. A. Association to everything with a Roman Catholic connection, and the test of membership is that he who aspires to enter its sublime precincts must be prepared to thump a Papist head wherever he sees it. That is one kind of warfare, but it is not political warfare; neither is it fair, honest or patriotic.

The sentiments of the Protestant gentleman who edits the *Recorder* are to be commended, and Catholics the country over will thank him in this their hour of persecution, for having the courage to publish his convictions. Many more, no doubt, think as he does, but are too timid, or too faltering in the pursuit of a manly path. Speak out, gentlemen: you have nothing to fear from exhibitions of stupidity, ignorance, falsehood and bigotry.

CATHOLICS IN GOVERNMENT EMPLOY.

The chief characteristic of the P. P. A. orator is falsehood, and the principal organizer, H. W. Steward, of Toronto, is a man eminently fitted for the position he occupies. In his speech at Forest, the other day, he said:

"The bestowal of a registry office on Mr. Peter Ryan, of Toronto, was another illustration he gave of the way in which Catholics got more than they were entitled to."

The following official statement made in the *Globe* on Saturday shows that 45 Protestants and 9 Catholics hold the position of registrar of deeds, a fact which proves that Mr. Steward's programme is not equal rights for all, and that he is not honest in saying so. Another orator, a Mr. Geo. Thompson, we are told in the report,

"Then went on to give the reason for asserting that they got the office by pointing to the appointment of Mr. Brady as Sheriff of Oxford."

As there are in the Province of Ontario forty-one Protestants and three Catholics holding the position of sheriff, we will merely say that Mr. Thompson either did not know what he was talking about or made a deliberate misstatement—probably the latter, as the society of which he is a member is built on a foundation of falsehood.

We give the *Globe* report in full, and it will prove very interesting reading matter for those who have been all along misled by the conspirators:

In order to correct misstatements freely made in the public prints and elsewhere as to the number of Catholics appointed by the Ontario Government to office, the following statement has been prepared for each department, giving the numbers, respectively, of Protestants and Catholics employed, with the salaries paid, where payment is by salary. The statements are duly certified by each department.

Executive Council and Attorney-General's Department.
Officers and clerks in the Executive Council and Attorney-General's Department:—
11 Protestants, with salaries aggregating \$12,856
2 Catholics, with salaries aggregating 2,250
J. R. Cartwright, Deputy Attorney-General.
Administration of Justice.
Officers and clerks at Osgoode Hall:—
53 Protestants, with salaries aggregating \$68,683
7 Catholics, with salaries aggregating 6,500
J. R. Cartwright, Deputy Attorney-General.
Department of Education.
Officers, clerks and employees in the Department of Education and Normal and Model Schools, examinations, School of Practical Science, library, etc., connected with the Department of Education:—

84 Protestants, with salaries aggregating \$87,530
16 Catholics, with salaries aggregating 13,870
John M. Carr, Deputy Minister.
Crown Lands Department.
Officers and clerks in the Crown Lands Department:—
28 Protestants, with salaries aggregating \$37,300
5 Catholics, with salaries aggregating 5,450
Aubrey White, Assistant Commissioner.

Public Works Department.
Officers and clerks in, and connected with, the Public Works Department:—
20 Protestants, with salaries aggregating \$16,157
8 Catholics, with salaries aggregating 6,700
Wm. Edwards, Secretary.
Treasury Department.
Officers and clerks in the Treasury Department, including audit, licenses and administration of justice accounts, and Registrar-General's branches and Provincial Board of Health:—
28 Protestants, with salaries aggregating \$1,554
6 Catholics, with salaries aggregating 3,810
D. E. Cameron, Assistant Treasurer.

Secretary and Registrar's Department.
Officers and clerks in the Secretary and Registrar's Department, including asylums and prisons, insurance, Division Court, Registry Office Inspector and game law enforcement branches:—
31 Protestants, with salaries aggregating \$5,708
6 Catholics, with salaries aggregating 5,225
G. E. Lumsden, Assistant Provincial Secretary.

Department of Agriculture.
Officers and clerks of the Department of Agriculture, and of the Ontario Agricultural College and Experimental Farm:—
32 Protestants, with salaries aggregating \$34,550
8 Catholics, with salaries aggregating 5,900
(In addition to these there are 31 Protestant and 6 Catholic employees and servants in connection with the Agricultural College.)
C. C. James, Deputy Minister of Agriculture.

Public Institutions.
Officers and clerks of the public institutions, not including attendants and servants, they being appointed by the Superintendents, without reference to the Government:—
Toronto Asylum for the Insane:—
17 Protestants, with salaries aggregating \$10,756
4 Catholics, with salaries aggregating 3,625
Hamilton Asylum for the Insane:—
18 Protestants, with salaries aggregating \$12,140
3 Catholics, with salaries aggregating 2,100
London Asylum for the Insane:—
25 Protestants, with salaries aggregating \$15,170
1 Catholic, with salary aggregating 740
Kingston Asylum for the Insane:—
15 Protestants, with salaries aggregating \$10,680
2 Catholics, with salaries aggregating 1,150
Orillia Asylum for the Insane:—
15 Protestants, with salaries aggregating \$8,150
3 Catholics, with salaries aggregating 1,300
Central Prison (including guards):—
41 Protestants, with salaries aggregating \$28,175
7 Catholics, with salaries aggregating \$4,600
Andrew Mercer Ontario Reformatory for Females and Refuge for Girls:—
6 Protestants, with salaries aggregating \$3,850
4 Catholics, with salaries aggregating \$2,250
4 Catholics, with salaries aggregating 2,250
Ontario Reformatory for Boys, Penitentiary:—
12 Protestants, with salaries aggregating \$7,700
5 Catholics, with salaries aggregating 3,950
Ontario Institution for the Education of the Deaf and Dumb, Belleville:—
23 Protestants, with salaries aggregating \$14,775
4 Catholics, with salaries aggregating 2,250
Ontario Institution for the Education of the Blind, Brantford:—
21 Protestants, with salaries aggregating \$12,000
3 Catholics, with salaries aggregating 975
Mimico Insane Asylum:—
13 Protestants, with salaries aggregating \$5,282
3 Catholics, with salaries aggregating 2,850
T. M. Mann, Secretary Public Institutions Branch, Legislative Assembly.

Officers and clerks connected with the Legislative Assembly:—
22 Protestants, with salaries aggregating \$18,410
8 Catholics, with salaries aggregating 4,450
Charles Clarke, Clerk of House.

Sheriffs—41 Protestants, 3 Catholics.
Clerks of Peace and County Attorneys—45 Protestants, 4 Catholics.
Local Masters in Chancery—38 Protestants, 1 Catholic.
Clerks of Court—41 Protestants, 3 Catholics.
Registrars Surrogate Court—39 Protestants, 3 Catholics.
Registrars of Deeds—54 Protestants, 9 Catholics.
Salaries, Stipendiary and Police Magistrates—32 Protestants, 3 Catholics.
J. R. Cartwright, Deputy Attorney-General.

Division Court Clerks and Bailiffs.
According to the returns obtained in June, 1893 (the last returns obtained), the Division Court Clerks appointed by the Government were 166; of these 154 were Protestants and 12 were Catholics. Old Division Court Clerks appointed by Judges under the Old Law were 151; of these 144 were Protestants and 7 Catholics. The proportion remains about the same.

Of bailiffs, 191 were appointed by the Government, viz., 164 Protestants and 27 Catholics, and 140 were appointed by Judges under the new law, viz., 139 Protestants and 1 Catholic. The proportion also remains about the same.
J. B. Macdonald, For Inspector.

License Inspectors—89 Protestants, 16 Catholics.
Chief Clerk License Branch.
In the Quebec Legislature, with 73 members, there are 10 Protestants, or, in other words, one Protestant representative to each 19,000 of the Protestant population.

In the Ontario Legislature, with 91 members, there are 10 Catholics, or one Catholic representative to each 35,000 of the Catholic population.
According to the census of 1891, there is in Ontario 1 Catholic to every 5.96 of the Protestant population in Quebec, 1 Protestant to every 7.96 of the Catholic population.

EDITORIAL NOTES.

O'CONNELL once said: "Bigotry has no head, and cannot think; no heart, and cannot feel. When she moves, it is in wrath; when she pauses, it is amidst ruin." It seems as if the great tribune was looking forward to the present day, and drew a picture of the Ontario Know-nothings.

On Tuesday of last week a P. P. A. rally was held in Forest, county of Lambton. It was intended thereat to endorse the candidature of P. D. McCallum, a gentleman who became suddenly impressed with the sinfulness of remaining attached to any one political party as soon as he discovered that he had no chance of obtaining the nomination at the Liberal convention.

A study of the speeches made on this occasion confirms us in the opinion we have often expressed as to the P. P. A.—that it is composed of men who have no regard for either honesty, decency or truth. Mr. McCallum said that "If the objects of the P. P. A. were better understood there would be different reports regarding it;" while immediately afterwards Dr. Owens "denied that there was a society called the P. P. A." The doctor is evidently a worthy member of the order, otherwise he would have had the honesty to explain that the title "P. P. A." was dropped and that of "C. P. A." adopted quite recently, probably as soon as it was discovered that Protestantism spurned the conspiracy.

STRANGE to say, the speaker who had the least regard for truth and decency was a preacher named Rev. Mr. Hayhurst. We do not know to what denomination he belongs, but certain it is that it has abundant reason to be ashamed of him. His speech would lead one to suppose that he had made his course of theology under Margaret L. Shepherd. He took very good care, however (as is usual with his kind), not to mention names and other particulars, lest he should make himself amenable to the law.

To show the utter dishonesty of the speakers on this occasion we might mention that much capital was sought to be made out of the appointment of Mr. Peter Ryan as registrar in Toronto and Mr. James Brady as sheriff of Oxford. These gentlemen are Catholics; and the Government was roundly denounced for having given them the positions named. While professing to be upholders of equal rights, these conspirators do not wish Catholics to receive any recognition whatever at the hands of the Government. The public returns show that, while Catholics form one-seventh of the population, they hold only one-tenth of the offices under the Ontario Government; and yet we are told that the Church controls the government, and that the Catholics are capturing all the good things at their disposal!

MAYOR ESSERY, of London, was also present at the meeting, and made his accustomed Titus Oates' speech. Mr. Essery will travel any distance for the privilege of making a speech, and glories in drawing down the house by references to the Pope, delivered in Bowers boy fashion. Altogether, the P. P. A. seems at present to be a happy family, as there is prospects of spoils ahead. But if that body ever get into power in Toronto we will have the scenes of *Yokohama* once more enacted.

A few weeks ago we read in the Toronto papers an account of a raid made on a gang of tramps which had created much uneasiness in the minds of the farmers a few miles from that city. They had become so daring in their exploits that it was considered dangerous to refuse their demands for food, and at times they helped themselves to the fat of the land without even saying "By your leave." At last the detectives were put to work on the case and the knights of the road were captured in a barn, having been found hidden away under piles of straw in different parts of the building.

We cannot help instituting a comparison between these undesirable citizens and the members of the P. P. A. These conspirators have succeeded in creating uneasiness in the minds of our law-abiding citizens, and if they have not been guilty of theft in the ordinary meaning of the term, they have stolen, or, at least, have attempted to steal the good name of a large number of their fellow citizens. In one sense they are worse than the ordinary tramp, because, no matter how sin-stained and degraded the latter may be, we do not believe he

would take an oath to deprive a fellow-being of his means of earning a livelihood. While the tramp does most of his work in the dark the P. P. A. man does it all in that fashion. The former steals into and out of his hiding-place afraid of the light and afraid of a glance from the eye of a fellow-being, and so does the P. P. A. conspirator. In one section of the country the name they are now known by is "The Creepers," as they have been seen on all-fours stealing into their lodge room.

We have yet to hear that even one of them has had the manliness to declare his purpose in the broad light of day. For the public they have one set of principles and for the lodge room another. On the platform and in the press they declare their purpose to be to procure "Equal Rights for all;" while in their ritual they are sworn to deprive Catholics of every right and every privilege. Good citizens hold them in abhorrence, and many who have joined their ranks have done so through ignorance. The day will come when the prime movers in this villainous business will be shunned by all respectable men.

OUR American cousins, detesting, at least on paper, the effete monarchies of the old world and everything that pertains thereto, have, if we may judge by some of their actions, a reverence for titles and nobility. True, there are many thorough, whole-souled Americans who are not ashamed of their upbringing; who are proud, and justly so, of their country, and who frown down all attempts to place foreigners who have no distinction but that they are noble, on a pedestal for public honor and fulsome adulation.

Ward McAllister, who believes in the gullibility of the public, has given various lectures on etiquette to be observed when meeting with notables. Lately, however, he has assumed a new role. Not content with controlling the 400, he desires to enlighten the poor young man on the ways and methods of entering society. First, he must not drink too much champagne and he must maintain a discreet silence. Secondly, he must go to all the balls and thus mispend his time and disturb his mental equilibrium by trying to remember how to bow and scrape, etc. These instructions, followed carefully, will give him *carte blanche* to that most useless world called Society. When he is in the swim he will have very little to do save the wearing of fine apparel and the eating of devilled kidneys every day. The poor young Catholic has a nobler aim for his life-time than any afforded by Society. Purity of heart and conduct, unremitting attention to work, will lift him into another sphere, where he may hear the voice of the spirits, commend him for duty done and urging him to mount even higher.

THE Apapists have met with the fate they richly merited. Across the country is coming the wave of honest indignation that will take them far out in the river of disgrace and oblivion. That it is opposed to every idea and principle which a God-fearing citizen, irrespective of creed, should hold is evident from its utterly selfish and despicable methods. Not long since a Protestant minister, speaking to his congregation, advised them, "for the honor of Protestant Christianity, to come out of the midst of it and to cleanse themselves from its defilement." It is a good sign, these expressions of hostility, towards a nameless thing, a hybrid distilling from its bigoted lips the poison of falsehood. It teaches those who are unwise enough to attack the Catholic Church that the time has gone for the weapon of misrepresentation to be of any service. We, however, crave no quarter. All the Catholic Church desires is a fair field and no favor.

MR. MARION CRAWFORD is a novelist of repute. His literary work is unquestionably well done, and a glance at his stirring, truthful pictures of Italian life proves how justly he has won the title of being one of the most distinguished of the world's *littérati*. Still, as a Catholic, Mr. Crawford should be more precise in his statements concerning Catholic affairs. When he says that American Catholics feel constrained to vote as their ecclesiastical superiors direct, he gives utterance to an opinion that is false and misleading. No doubt he has been duped by some plausible friend. This may extenuate his falsehood, but it scarcely exempts him from the duty he owes Catholics—that of making an apology

as public as his misguided and untruthful statement.

AN investigation is to be held regarding the methods adopted in electing Representative Winston in the Eighth Congressional District of Michigan. Mr. Winston was elected through the influence of the A. P. A., and it is asserted that the means employed were so corrupt that he cannot hold his seat. If the methods of that secret organization are brought to light during the scrutiny there will be much interesting information for the public during the trial on A. P. A. methods of conducting elections which will not be at all creditable to the organization. But this will not render it odious to the class of bigots from which the society is wont to get its recruits. They are accustomed to ways that are dark and tricks that are vain.

A RECENT number of the Chicago *Inter-Ocean* contained a letter from its Milwaukee correspondent, Mr. William J. Anderson, stating that the members of the A. P. A. in that city claim a membership of fifteen thousand, and that next spring they will take an active part in the city elections. Mr. Anderson believes that the boasted membership is a fable; still he admits that it may be the case, as the society is a secret one and but little can be learned of it outside its ranks. He adds that "Probably no city in the country presents a less hospitable field for the work of a secret religious order than Milwaukee, and the A. P. A. will not receive a cordial welcome in the political arena."

WHEN Napoleon I. was first consul of France, after the Reign of Terror, he entered into an agreement called the Concordat with Pope Pius VII., for the restoration of religion, but it was made a condition that the number of Bishops should be reduced; whereupon the Pope asked several of them to resign their sees so that the Concordat might come into operation. Nearly all made the sacrifice asked of them, but a few Catholics refused to admit the right of the Pope to blot out the sees of Bishops still living, and a schismatical Church, called *La Petite Eglise*, or the Little Church, was kept up by the malcontents. Until a few months ago, there were still some adherents to this Little Church, but they have at length yielded and submitted to the Holy See, and the schism is now happily ended.

The *Canadian Magazine* for November contains a number of interesting articles. Mr. J. L. Payne has a thoughtful production on Problems of Home Training. Canadian in its tone, it deserves the support of Canadians, and so long as it maintains its present standing of excellence it is certain of attaining it. What pleases us most in it is that it avoids everything that may give rise to acrid discussions and devotes itself to the education and amusement of its readers. It is a magazine for the country and not for cliques and parties, and may it go on as it has begun.

Definition of Idolatry.

Rev. A. R. Gibson, a Protestant minister at Carnoustie, Scotland, thus expressed himself lately on the subject of images:

"With all respect to Mr. Primmer, idolatry means not merely bowing to images, but serving them and letting them stand between us and God. An image may be as a lens to a person examining the iridescence of the petals of a flower. The lens reveals its dazzling splendor as the naked eye cannot do. In like manner an image, a Christ of Tintoretto, may bring the Redeemer more vividly before the mind than words. To the idolater proper the image becomes the substitute of God. To him who uses it as a window opening into the infinite, a sermon in marble or stone. In fact all men are in one sense worshippers of images, for none of us can see God as He is, but only as our limited ideas represent Him. Even the Father of the New Testament is but an inadequate symbol of Him, inasmuch as it does not represent the whole, but only the paternal attribute of Him. We are only idolaters when we take the sign for the whole reality, or when our image worship ceases to represent our religious conviction; when, in fact, we have outgrown it, but not while it is the measure of our belief. Imagery is a necessity of worship, and if we are allowed to use verbal images we should be allowed to use images in paint or stone. Rightly used all are aids, not obstacles, to worship. I believe with Ruskin that the half of the poor and untutored Christians who worship crucifixes are more acceptable to God than many Protestants who idolize nothing but their own opinions and interests. A man in a naked Scotch barn may be a spiritual idolater, while

a peasant prostrate before a wayside shrine may be a pure worshipper."

The clearness and taste with which the subject is treated and the epigrammatic pith of the closing sentence need not be emphasized.

Apapism.

The A. P. A.'s seem to have a parlance of their own. Catholics are designated as No. 11's, A. P. A.'s are called No. 13's, and Protestants opposed to the A. P. A. are known as No. 15's. The popular name of the society is "The Ammoraans."

Their permanent password is "Omner," and the semi-annual password is now "Peace."

Thus saith Moran's Town Talk. An Irishman named Barrett, and for many years a bridge cleaner, has been discharged on account of his religion, by A. P. A. aldermen of the bridge committee. Free America, this! — Michigan Catholic.

DIOCESE OF LONDON.

LECTURE IN THE CATHEDRAL.
It was announced by His Lordship the Bishop of London, last Sunday morning, that a lecture would be delivered on Thursday evening of this week, in St. Peter's cathedral, by the distinguished preacher, Rev. Father Ryan of Toronto. The subject of the gentleman's discourse will be "Catholic Education." Particularly at this time, when the Church is assailed on all sides by those who know very little concerning its teaching and practices, and care not to acquire, the lecture will be of particular value. We hope to see a very large congregation present on the occasion. A collection will be taken up in aid of the school.

BLESSING OF THE BELL.
Sunday, Nov. 19, Right Rev. Bishop O'Connor, assisted by Rev. Fathers Torman, Quinn, Noonan and McCormack blessed the bell for the cathedral. This solemn and impressive ceremony took place at 4 p. m., and was followed by Vespers and Benediction of the Most Blessed Sacrament. At High Mass at 10:30, His Lordship clearly explained the ceremony of blessing the bell and why the Church in her wisdom blesses inanimate objects by way of devoting them to holy uses. It is in virtue of the prayers of the Church that we hope for benefit from these things, and experience shows our hopes are not vain. Immediately after the blessing of the bell Rev. Dr. Flannery of St. Thomas, ascended the pulpit and delivered a discourse appropriate to the occasion, taking for his text the words, "I am the voice of one crying in the wilderness. Make straight the way of the Lord," (St. John 1st, chap. 23rd verse). The Rev. Father spoke of the many uses to which the Cathedral bell is devoted: its joyous peals betokened the festivities of the marriage feast; its solemn and mournful tolling reminded all that one of our children had departed this life and entered the home of eternity. Its peals rang out a warning note to the sinner, reminding him that his soul was like that of the voice of John the Baptist calling on the sinner to repent and turn from their evil ways. Its tolling and ringing at early morn, at midnight and again at eve brought to the minds of the faithful the grand and sublime message that our Heavenly Father sent the Archangel Gabriel to deliver to the humble Virgin of Nazareth, viz., that she was "to conceive and bring forth a Son, and that His name should be called Jesus; that He was to be the Son of the Most High and that He would save the people from their sins." This tolling and ringing is called by Angelus, which has been explained by poet, painter and historian. The Rev. Father terminated his discourse, by exhorting his hearers to profit by the lessons that the tones of the most consecrated bell would bring to their minds.

THE FUNERAL OF MRS. ANN DOWLING.

The funeral of Mrs. Ann Dowling, mother of His Lordship Bishop Dowling, of Hamilton, Ont., whose death was announced in the CATHOLIC RECORD of last week, took place for the cathedral, Chicago, Ill., on Monday, Nov. 13, at 11 a. m. A solemn Requiem Mass was celebrated by Rev. J. S. Finn. The Rev. P. A. M. Loughlin acted as celebrant, the Rev. F. Barry subcelebrant. The Rev. J. S. Finn preached an eloquent and practical sermon, showing how consoling the death of the just is in comparison with the death of the wicked. He feelingly referred to the long and virtuous life of the deceased and earnestly urged the large congregation present to be prepared when the grand death shall come. During the ceremony His Lordship, the Bishop of Hamilton, occupied a chair in the sanctuary, accompanied by Mr. McEvoy, pastor of St. Mary's cathedral, Hamilton, and the Rev. Father Burke, parish priest of the church of St. Columbkille, a former pastor of the Dowling family.

The Rev. Father Fitzsimmons, rector of the cathedral of the Holy Name, Chicago, and the Rev. Father Muldoon, Chancellor of the diocese, were also present in the sanctuary. After the sermon the Bishop of Hamilton gave the last absolution, and then in a few words, full of emotion, thanked the people and people for the great kindness and sympathy shown to himself and the other members of the family on this sad occasion.

The remains were taken by train to Calvary cemetery, and the Bishop, assisted by Rev. Fathers Burke, Fitzsimmons, Muldoon and McEvoy, read the prayers over the grave, and the body of Mrs. Ann Dowling was laid to rest.

ST. JOSEPH'S CHURCH, OTTAWA.

The new St. Joseph Church, was dedicated on last Thursday. The ceremony of blessing the church was performed by Archbishop Duhamel, assisted by Rev. Fathers McGuckin and Pallier. At its conclusion Pontifical High Mass was celebrated by Archbishop Cleary of Kingston. His assistants were Rev. Fathers McGuckin, Patton and McRory. Archbishop Walsh of Toronto presided at the altar. The church was crowded to the doors. The new church, which is estimated will cost \$70,000 when completed, is an immense stone structure, designed from the Roman style of architecture. The front is surmounted by a lofty octagonal tower, covered by a cross, which can be seen from almost all over the city. The main entrance is on the side of the church, and is a most intricate and designs. St. Joseph's stands on the corner of Wilbroad and Cumberland streets, surrounded by several other Catholic institutions, and on the site of the old church in which the French and English-speaking parishioners worshipped for over thirty years; but now the parish has been divided into two sections, each having a new church.

THE EDUCATIONAL EXHIBIT.

It has been found that the decisions of the World's Fair judges on the Ontario Educational Exhibit are incomplete, and it is expected that a supplementary list of awards will be issued; if not, the Ontario Commissioner will appeal.

"The Illustrated Catholic Family Annual" for 1894, with calendars calculated for different parallels of latitude and adapted for use throughout the United States, has been issued by the Catholic Publication Society Company, 12 East 17th Street, New York City.