

parish paid off \$12,983 debt during the year. In the congregation there are 1700 families, with 7500 persons. Easter communions amounted to 4550; baptisms, 468; marriages, 822; deaths, 289; school children, 750; teachers, 13. In connection with the parish a building and loan association is operated, chartered for \$1,000,000. That they are generous givers to the church is shown by the fact that on the entire indebtedness of \$86,000, not one cent. of interest is paid. The people of this parish are nearly all Polish Catholics.

An Adventuress.

The Catholics of Columbus, O., caused the arrest and expulsion of the infamous Margaret Shepherd, the bogus 'ex-nun.' She was arrested on the double charge of inciting to riot and of distributing immoral books. The prosecuting attorney agreed to a dismissal on condition that the woman would leave the city and never return.

Paganini's Violin.

It is curious to note the persistent temptations which are placed before the Genoa people to induce them to part with the violin which Paganini bequeathed to them. Some ten years ago an offer of £2400 was made for the instrument, but was refused, and a report was more recently circulated that £10,000 had been tried in vain. Now we have a Chicago firm of music-sellers making an offer of £4000, which was, of course, at once declined. It is absurd to suppose that the municipality of Genoa would sell such a precious relic. As a matter of fact, they are keenly alive to its value. They keep the fiddle in a glass case in a recess in the wall, which is again encased in heavy French plate-glass, the whole being closed by a massive door. Every two months the seals are broken, and the violin is played upon for about half an hour in the presence of the city officials, and then replaced and again put under seal. This of course is done to keep the instrument in good condition. The violin, it may be added, is a Josef Guarnerius of 1743, and was presented to Paganini by a French amateur who had in the first instance lent it to the 'wizard' and then declared that he 'could never more profane the strings which your fingers have touched.' The fortunate Genoese also possess the Guarnerius which belonged to Sivori (Paganini's pupil).

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Education in the Middle Ages.

Speaking at the opening of the new Dominican Priory at Geraldton, W.A., Bishop Kelly took occasion to refer to the groundless charge, so frequently made that 'the Church dreaded the results of Popular Education, and preferred to keep her children in intellectual darkness' As his Lordship said:—

'The refutation of the charge is to be found in every page of the world's history, in the magnificent scholastic institutions which for centuries past have dispensed the blessings of education to the older nations, in the brand-new schools which already dot the face of brand-new countries like America and Australia. This charge, however, is never made by men who have any pretensions to learning. They know that the world owes to the Church its most precious literature, the inspired word of the Holy Bible, and all that it possesses of the ancient learning of Greece and Rome. "Consider," says Canon Farrar, "what the Church did for education. Her 10,000 monasteries kept alive and transmitted the torch of learning which otherwise would have been extinguished long before. The humanising machinery of schools and universities, the civilising propaganda, of missionary zeal, were they not due to her?"

Commenting on the Bishop's remarks our bright contemporary, the 'Monitor,' says:—We hardly need to be reminded that Oxford and Cambridge Universities bear testimony to the Anglican Canon's words. Still it is of interest to note to-day, as far as can be ascertained, 149 universities exist throughout the world. Of these 118 were founded by the Catholic Church or under her auspices. The educational advantages thus liberally offered were availed of in Catholic ages to an extent of which few of us have any conception. It is recorded that in the 13th century Bologna University had 10,000 students; Oxford, 15,000, and Paris, 40,000. The education of the poorer classes was no less generously provided for. In 1179 Pope Alexander III at the third Lateran Council, decreed:—Let a competent benefice be founded in every cathedral church and assigned to a teacher, whose duty it shall be to teach the clerks and poor scholars of the same church gratuitously, by which means the support of the teacher may be assured, and the way to instruction opened to learners. And his Holiness proceeded:—Let this practice be restored in other churches and monasteries, showing that even thus early free education was no new thing. As a result of this wise legislation historians tell us that there were in France, in the 14th century, 40,000 common schools, and that all the inhabitants could read and write. Neither the spirit nor the effort of the Church has changed. A Protestant writer, Lang, in his 'Notes of a Traveller,' says: 'The statistical fact that Rome has above 100 schools more than Berlin, for a population little more than half that of Berlin, puts to flight a world of humbug.'

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Searching for Light.

From a report in the 'Catholic Standard and Times' of Philadelphia, of a 'Parlor Conference,' at which converts told many incidents that led to their conversion, we take the following:—

Dr. Sundberg, ex-United States Consul at Bagdad, told briefly of his conversion. While dissecting a finger he was struck with its manifold evidence of design, and said, 'Here was a great Architect.' Other scientific investigations only strengthened this belief, and finally the existence of the Deity was established to his satisfaction. The next step was to find the religion of God. He looked for it among the Hindoos, the Mohammedans, and even among aboriginal tribes. Polytheism has not so much an existence as is imagined. The names given are rather to the One Supreme Being under different names, corresponding to the things needed, and asked for, as the God of the Harvest, the God of the Water, etc., etc. He was struck in his investigations with the devotion and self-denial of the Catholic Sisters in hospitals. Ministers at times buttonholed him, but the priests let him alone. He had made a life study of the diseases of society and judged the tree by its fruit, and he would assert that wherever Catholic doctrine has taken the strongest hold on the people, there he found the least amount of all these evils. In Catholic communities where these evils exist it is because the doctrine has not taken possession of the people.

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