

THE MOST REV. DR. IRELAND.

SERMON ON TEMPERANCE.

London University, April 30.

The Most Rev. Dr. Ireland, Bishop of St. Paul, Minnesota, arrived in Dublin on Saturday evening from England, and on Sunday night he delivered a discourse in the Church of St. Mary of the Angels, Church Street, on temperance.

The announcement that Bishop Ireland would preach attracted a vast congregation, and the beautiful church was crowded in every part. The Bishop has visited Europe for the purpose of examining into the University education systems which prevail, as he, in conjunction with two other American prelates, has charge of the preliminary arrangements in connection with the establishment of a GREAT NATIONAL CATHOLIC University in the United States.

THE LOVE OF NATIVE COUNTRY which is well known to burn within the breast of Bishop Ireland manifested itself for me a solemn and impressive occasion. It is the first time that it has been my happiness to address an audience in Ireland, and for one who deeply loves his country this is an event of high importance, and it is a delight for me that on the occasion of my first public address in Ireland I am allowed to speak on a subject most dear to my own heart and most intimately connected, I believe, with the interests and glory of the Irish people.

Ireland has produced many and glorious heroes whose names are held deep in memory by her children throughout the entire globe, but let me assure you that there are few names so loved and respected among Irishmen in their distant homes in America and Australia as the name of Father Mathew. His name has caused total abstinence societies beyond number to spring up through the length and breadth of the American continent, so that the American people to-day—Catholics and non-Catholics—honour him as one of the great heroes of humanity because of the work that his memory is causing to be done.

THE SACREDNESS OF THE FAMILY CIRCLE, destroying therein all peace and hope. It is a vice that has filled prisons with inmates, that has filled reformatories and asylums with miserable victims; it is a vice that people should detest; it is a vice that is the source of a thousand other vices. The Bishop was most impressive in his remarks at this point, and in a voice of great pathos he proceeded: Oh, that we could see it in all its blackness; oh, that we could hate it as it should be hated; oh, that we should labour to exterminate it, labour to blot it out from our families, our homes, and our country.

DEBTS ARE ALL EARTHLY PROSPECTS, it exhausts all temporal means, and condemns the victim to misery, and degradation, and poverty. It is strange that men who have to labor to earn a few shillings or a few pounds by the sweat of their brow, and who should know the value of money, would spend their earnings to purchase the what is to them a source of death for their soul and body. And yet such is the infatuation produced by the appetite for liquor that it is the great cause of poverty amidst our population. It is simply alarming to think of the vast sums of money spent annually in any one country, England, Ireland, or America, in the purchase of alcoholic drinks.

LEAGUES WERE SPRINGING UP ON ALL SIDES. The only stumbling-block against which the Irishmen had to contend in America was the liquor shop. Ninety-five per cent. of the misfortunes among Irishmen in America were derived from drink. However, owing to a very heavy rate of license duty the number of public houses were being very much reduced, and in a great many of the States very few Irishmen indeed would keep a public house. In concluding, His Lordship said all eyes were upon Ireland to-day, and the people of Ireland should give an example of every virtue, and especially of self-control. In this era of hope, in this dawn of liberty for the Irish people, the virtues above all others which they must practice is temperance.

St. Anne's, Spicer Street.

On Thursday night Bishop Ireland, accompanied by the Rev. Jos. Nugent, paid a visit to St. Anne's, Spicerfields, where in the church and subsequently in the temperance hall His Lordship addressed his hearers on total abstinence. Speaking in the church, he said he fervently prayed that the day would soon be at hand when it would be said that no Catholic was ever seen intoxicated, and that no Catholic was ever seen in the damaging business of selling liquor, ruining souls and bodies.

WHY SHOULD THEY TOUCH IT? It did no good. He was the strongest man who never touched intoxicating drink; the man whose health was always the best was he through whose veins there never coursed the poison of alcohol. Let them think of the terrible evil it did. Oh, if they could only glance over the great city that evening and count if possible the thousands of gin-houses scattered through it and listen to the curses and blasphemies that issued from them; if they could but see the poor miserable victims of alcohol, degraded, broken down in health, deprived of reason and deprived of God's grace, oh, how they would shudder. They had only to count, if they could, the tens of thousands of children to whom existence was a misery because of their father's drink, to count the tens of thousands of poor

WOMEN WHOSE TEARS WERE NEVER DRIED, on whose lips there never played a smile because their husbands or sons drank, to see the terrible evil intoxicating liquors was producing amongst them. They had only to look into the poorhouses and jails, the asylums and reformatories, to see the result of drunkenness. Might God grant that the spectacle might soon cease to present itself to their gaze. He had been working for the last eighteen years against intemperance, and he was happy to say with some effect. In the city where he dwelt there were one hundred and fifty thousand souls and some five hundred grog shops, but there were only three or four of these grog shops that bore names which would put him to shame. Out of the large Catholic population only three or four dared encounter public opinion by becoming grog-sellers. He had walked among Irish Catholic families who were not cursed by a taste for drink; they were examples to the whole parish or district where they lived. Protestants as well as Catholics had only one thing to say of them—Oh,

HOW GOOD THESE IRISH CATHOLICS ARE! It was like going through paradise to walk among them. If they could only strangle that one vice, they would be the wonder of the world for their virtues. His Lordship earnestly urged his hearers to become total abstainers, and to adhere firmly to their pledges. Benediction was then given. Subsequently a great meeting was held in the temperance hall, the spacious room being crowded to overflowing. The chair was taken by Father Nugent, who was supported on the platform by Fathers Kearney, Police, Buckley, McCampbell and Kieran, "Major" Pierce, "Captain" Kelley, Mr. Donovan, and others. Father Nugent having opened the proceedings, Bishop Ireland delivered a speech marked by eloquence, force and humor.

Parnell as a Leader.

Races have an evolution more appreciable than that of species. The struggle for existence finds in the Irish Church a palpable example. Moral purity and physical strength have carried it through ages of resistance under which an immoral or feeble people would have disappeared. The race development shows its highest type in the character of Parnell. The intellectual traits which control him are those made inevitable by a persistent race struggle against superior physical odds. Composure, patience, and wariness have succeeded impetuosity, vain daring, and wasted valor. At the same time there is not a noble trait of the past of his people which is not preserved in him. Whoever saw his bare head accepting aims for his suffering country, saw a man who would seize the sword with joy were the sword the weapon to conquer his country's freedom. Nor has her long martyrdom failed to affect his blood. The famines, the massacres, the coercions, the exile of millions burning with a sense of wrong which can expire only with life, has made it impossible that an Irishman should possess his calmness. He will not depart a hair's breadth from the constitutional methods to which he is pledged. But as sublimely as ever martyr stood at the stake he has remained silent when England has demanded that he shall denounce her victims, whose extreme views are the natural result of her centuries of brutal oppression.

That man is greatest who most sagaciously applies available means to desired ends. Parnell may not be a Napoleon, but he will never lead an army to Moscow in midwinter. He stands to-day the representative of a people resolved to recover national independence. He has nearly succeeded. The sympathy and admiration of all generous men and the love of his race surround and sustain him—Alexander Sullivan, in North American Review.

Horsford's Acid Phosphate IN PROSTITUTION. Dr. F. C. HAWLEY, Canandaigua, N. Y., says: "I used it in a case of congestion of the lungs, where there was great prostration, with marked benefit."

Miraculous. My MIRACULOUS CURE was that I had suffered from kidney disease for about two years, was off work all that time. A friend told me of B. B. E. I tried it, and am happy to say that I was cured by two bottles." Wm. Tier, St. Marys, Ont.

AS SWEET AS HONEY is Dr. Low's Pleasant Worm Syrup, yet sure to destroy and expel worms. IT CAN DO NO HARM to try Freeman's Worm Powders when your child is ailing, feverish or fretful.

AN INDIAN'S SHRINE.

In the Far West Consecrated to the Sacred Heart.

COUR D'ALENE AND ITS PRIMITIVE HOUSE OF WORSHIP—A REMARKABLE PIECE OF RUSTIC ARCHITECTURE, ALL THE MORE AN OBJECT OF WONDER BECAUSE BUILT BY CHILDREN OF THE WILDERNESS. The Catholic Indians of the far West are still too young in the faith to have revered writer in the Messenger of the Sacred Heart of Jesus, the periodical of the Jesuits at Woodstock. But, since age is relative, a church built in 1864 and dedicated to the Sacred Heart by an almost savage tribe might claim interest as an early pioneer sanctuary. Such is the old Mission Church of the Cour d'Alene. From time immemorial this tribe possessed the lands they still occupy and many an acre besides now in possession of pale-faced settlers. The name they themselves admit, and by which they are called by other Indians, is "Soh-zue." Its meaning seems to be "foundling," although it is not easy to get an explanation of names from savages, as they usually answer "kwah-tee"—it is, "our name," but they will be known in history as the Cour d'Alene, or the awl-headed, a nickname given them by Canadian voyagers for their cruelty in war and their thievery in trading. And this name attaches to their mountains, rich in ore, to their picturesque lake and their noble river. They were savages in the fullest sense of the word when Father Nicholas Point, S. J., undertook their conversion to Christianity and civilization in 1843. The difficulty of the task did not appall nor discourage the good missionaries. As the greatest obstacle to civilizing these Indians was their inborn laziness, the fathers determined to teach them habits of industry by laying out an extensive farm for cultivation. The site chosen

ON THE ST. JOSEPH'S RIVER proved unfavorable owing to the Spring floods. Consequently, in 1846, Father De Smet ordered the removal to the spot now as the old Cour d'Alene Mission. Here a temporary church of cedar bark was at once put up; and then the laying out of the farm engaged attention. The old men looked upon manual labor as menial and beneath their dignity, but the young men and boys began by degrees to take an interest in farming, and were taught to consider it a privilege to follow the plough. They soon became so skillful in its use that old farmers passing through the reservation pronounced that no white man could plough better. A grist mill was found desirable, and Brother V. Magri exercised his ingenuity in planning one, which was successfully made by the Indians. That old mill has furnished flour to the mission for nearly thirty years. In the meantime the spiritual and religious training had been progressing apace. The old chapel of cedar bark was unworthy, under the circumstances, of Him who dwelt there, and the old mill built Him a suitable tabernacle, and consecrate it to the Sacred Heart. Providence had sent them an architect in Father Ravalli—then in charge of the mission—a man of versatile talent and not unskilled in architecture; for, besides being proficient in philosophy and theology, he had prepared himself while in Rome for his missionary life by studying the arts of the painter and sculptor. To these he added medicine and a practical knowledge of the use of the tools and implements of

ALMOST EVERY TRADE. Here was an opportunity to make use of his accomplishments. Accordingly he drew the plan of a church 90 feet by 40, with an elevation of 25 feet from floor to ceiling. In that wild country there is a bold undertaking, but its success proved it to be a wise one. The site selected was the summit of an isolated hill, rising in a valley surrounded by mountains, not far from the banks of the Cour d'Alene river, and some ten miles above the lake of that name. The country on both sides of the river and lake is rolling and beautiful. To those accustomed to all the appliances and conveniences for building in a civilized part of the world, the erection of a wooden church may not seem fraught with great difficulties. But imagine a country covered with dense and interminable forests, a savage tribe only ten years under the humanizing influence of the missionary, the entire lack of machinery and the necessity of relying on their own resources for everything—and you will form some idea of the undertaking with the means at their command. The tribe at this time numbered only about 320. Smallpox and war had left this remnant out of the two thousand estimated by Lewis and Clark in 1805. Though few in number they showed the direction of Brother Vincent Magri, a Maltese pier, and the only white assistant of Father Ravalli. Over three thousand cubic feet of stone had to be quarried in the mountains and hauled half a mile to the top of the hill. A large quantity of heavy timber had to be hewn and drawn a whole mile. Often, for want of efficient teams, the Indians themselves had to drag the rude trucks with block wheels. It must be remembered, too, that there was neither saw mill nor planing mill. All cutting and dressing of lumber, the shaping of posts, of rafters and joists—

ALL HAD TO BE DONE BY HAND. The work, moreover, was a labor of love, for the Indians received no pay for their services; only a portion of food was given them once a day. The only grumbling to be heard was against the cook, because, while giving the portions, too much of his thick porridge stuck to his big spoon. At the beginning of the work the hill looked like an immense beehive. All were busy—men, women, children. Some at the saw pit, others making mortises and tenons, others shaping columns. Some carried water, some cement for the foundation walls. Everything was prepared on the spot, even to the ropes of twisted fibres. Good Brother Magri had an eye to all. One day an Indian came to the father, saying: "My heart is not good." "What is the matter?" "The Brother (Magri) won't allow my brother to work for the house of prayer." "Tell thy brother to behave himself, and my brother won't prevent him from working." A proof that these poor red

men actually prized the permission to give their services for God. The work progressed gradually, for the Indians, in account of their old habits of roving, could not be kept stationary all the time, as the restraint would have killed them. Besides, it was not possible to feed them all the year round with the produce of the mission farm. Hence, they had to support themselves by hunting, fishing and root digging.

THEY WORKED AT INTERVALS, whenever they gathered at the mission for religious instruction or to celebrate some of the greater feasts of the Church. At length all the materials had been made ready, and now came the serious difficulty—the raising of the ponderous frame. Think of savages putting up those massive posts thirty feet long and adjusting slight feet beams with the simple machinery of a pulley and rope! Yet all was accomplished without any serious accident. Then came the ceiling, the flooring, and the boarding inside and outside. But before this stage they were perplexed how to fill up the spaces between the side posts of the frame. Two ways were possible—either with hewn logs or adobe. Both required too much time and labor. A third, and rather novel, way was adopted. Two rows of poles were fastened between the posts like two wide ladders, then large ropes of straw well soaked in wet clay were woven on them, making them like a double wall. The nicer parts of the building—the doors, the sashes and most of the ornaments—were the work of the brothers. Father Ravalli himself carved the woodwork of the main altar and the capitals of the columns, and decorated the sanctuary. It was a proud day when the imposing porch and crowned by the cross, stood complete within and without a monument of their industry and of their zeal for the glory of God.

BISHOP GILMOUR

Of the Catholic Diocese of Cleveland.

HIS EARLY LIFE AND CONVERSION FROM Paganism and Infidelity.

From the Cleveland Plain Dealer, June 5. Richard Gilmour was the only child of John and Marion Gilmour. He was born in the city of Glasgow, Scotland, September 28, 1824. His parents were in comfortable circumstances and strict Scotch connoisseurs. In 1828, when Richard was in his fourth year, they emigrated to Nova Scotia, but a few years later moved to Pennsylvania and settled on a farm near Latrobe, where their son attended the district schools. Not satisfied with the training there received he made every effort to improve his mind by home reading. His love for books was fostered by his parents, who gave him every facility in this regard their means afforded. With his studious habits and retentive memory he soon acquired a knowledge of general literature, history and mathematics much beyond that of boys of his age. He also gained considerable proficiency in music, which in later years came him in good stead, and was indirectly the means that brought him into the Catholic Church. After completing the branches taught in the common schools his parents sent him to Philadelphia there to attend the more advanced schools. At this time he was in his eighteenth year and till then had never met with or spoken to a Catholic priest. The Rev. Patrick Rafferty was then stationed at Philadelphia as pastor of St. Francis' Church, (Fairmount,) located near the school which young Richard attended. In this church was a pipe organ on which Father Rafferty kindly allowed him to practice during the week. Father Rafferty's earnest and kindly ways won the heart of Richard so much that his infbred prejudice against the Catholic clergy yielded sufficiently to permit him to entertain a sincere esteem for this first priest he ever met. This esteem soon ripened into the closer relation of friendship. Occasionally he attended the Sunday services held by Father Rafferty whose sermons struck him as clear, pointed and instructive. Richard, naturally of an inquiring mind, began of his own accord to direct his attention to the study of Catholic doctrine, which for him had been thus far a sealed book. All his reading was now turned in that direction. Finally, convinced in his own mind he could no longer conscientiously profess and believe those doctrines which he had been taught, he went to Father Rafferty for further instructions. Two years after he made the acquaintance of this priest, and after calmly reflecting on the important step to be taken, he was received into the Church by his friend Father Rafferty. His parents were indeed much surprised at this, for what the son honestly believed in this important matter to be his duty. In fact, they followed his example; first his mother and, some years after her, his father.

Richard was now in his twentieth year, and felt he must choose his role in the drama of life. After calm reflection, aided by the advice of his spiritual guide, Father Rafferty, he resolved to enter THE PRIESTHOOD. To fit himself for this important step he entered Mount St. Mary's college and seminary, Emmittsburg, Md., September, 1846, where by his ecclesiastical spirit, earnestness of purpose, and diligence in study he soon won the esteem of his superiors and respect of his fellow students. As an evidence of his progress he was appointed prefect of the collegians and professor of the higher mathematics within one year after entering Mount St. Mary's. These positions he held till the end of his seminary course. Owing to the fact that he was far advanced in his studies before entering college he completed the collegiate course in two years later (1848), when he received the degree of Bachelor of Arts. At the completion of the theological course he was received by Archbishop Purcell for the diocese of Cincinnati and was ordained priest by him in the cathedral of that city, August 30th, 1852. His first field of missionary labor, to which he was sent in September of the same year, embraced Portsmouth, as his place of residence, which city, Gallipolis, besides a number of missions and stations in the neighborhood and in northeastern Kentucky and west Virginia. In all these places he labored with zeal, but without encountering many hardships and difficulties of

the most trying kind. His was the lot of the pioneer missionary, borne with patience, but crowned with success. In April, 1857, he was appointed successor to Rev. James F. Wood, (the late Archbishop of Philadelphia) as pastor of St. Patrick's church, Cincinnati. Here his administrative qualities and pastoral zeal had full sway, and well did he come up to the expectations of Archbishop Purcell. Under his pastorate St. Patrick's grew and flourished. Under his direction a fine school building was erected, the parochial school system was brought to a high degree of perfection, and all else pertaining to the spiritual and temporal welfare of his charge was done, with most gratifying results.

Feeling the need of some respite from the incessant strain in connection with pastoral work done without cessation since his ordination and desirous of devoting some time to literary pursuits congenial to his taste, he asked for and obtained a professorship in Mt. St. Mary's seminary, Cincinnati. But his valuable services as a pastor were not long to be dispensed with, as he returned at the seminary only a little more than a year—April, 1868, to July, 1869. He was called to fill a vacancy in the important and at the same time disturbed parish of St. Joseph's, Dayton. His prudent management and business tact soon brought things to rights in this new field of labor, so that in 1872 when he was called to the high and responsible position he now holds, in St. Joseph's congregation, Dayton, was left by him in a most prosperous condition.

The diocese of Cleveland was without a bishop since August, 1870, and factions had meanwhile done disastrous work. "Nationalism" of the most pronounced and offensive type had made the diocese a byword throughout the country. To subvert these factions and put the diocese and diocesan affairs in order were no small task. Whom to appoint under these difficult circumstances as successor to good Bishop Rappe, who had been made the victim of faction and discord—a man loved by his people and universally respected by those not of his fold—was a question not easily to be decided. Finally, after much deliberation, Rome decided to appoint from the several candidates presented by the bishops of the province of Cincinnati the Rev. Richard Gilmour as the one best fitted for this most difficult position. Father Gilmour well knew what was asked of him when made acquainted with his appointment. But trusting in God and not shirking duty where and when duty called, he obeyed the call and accepted the burden. He was

CONSECRATED BISHOP

of Cleveland by Archbishop Purcell in the Cathedral at Cincinnati, April 14, 1872. A few days later he took possession of his Cathedral church at Cleveland. Care, difficulties and trials were again his lot, but in greater degree and of greater form than when first he became a priest. Within his sphere of office he had contentions to meet and opposition to encounter that taxed all his prudence and energy. From without he was considered with disfavor by the non-Catholic friends of the reverend Bishop Rappe. This disfavor was intensified when Bishop Gilmour published his first pastoral letter, March, 1874, in which he fearlessly discussed and defended the citizen rights of Catholics, who had till then been looked upon as "hewers of wood and drawers of water" and seemingly took that position, rather than that of equals of their non-Catholic fellow citizens. In the same letter he also explained and defended the parochial school system and insisted on public opinion if it ran counter to what he considered himself bound to do and say.

Meanwhile the strain of incessant work and care told on his constitution. June 24, 1874, while attending the commencement exercises at St. Mary's academy, at Notre Dame, Ind., he fell seriously ill of nervous prostration. For two years he was unable to attend to the affairs of his diocese and for months was at the brink of death. His physicians ordered him to take absolute rest, and directed he should go to southern France for his health, which he did. June 1, 1876, he returned to Cleveland, to the great joy of his people, who received him with an ovation of welcome. Though not fully restored to health he resumed his episcopal duties by degrees and gradually regained his former strength and vigor. In 1877 he began to systematize the business affairs of his diocese; had all the deeds of church property indexed and plats made of every parcel of church land. Blank forms and registers covering all the details of diocesan and parochial affairs were introduced. In this he succeeded so well that within a few years the diocese of Cleveland took front rank with the best regulated dioceses of the country for its thorough system and order.

HIS JURISDICTION

embraces the whole of northern Ohio, viz., all the territory north of the southern limits of the counties of Columbian, Stark, Wayne, Richland, Crawford, Wyandot, Allen and Van Wert, thirty-six counties in all. There are at present 224 Catholic churches in the diocese, 390 priests, secular and regular, 126 parochial schools, 7 orphan asylums, besides a number of other charitable and religious institutions, all requiring and receiving his careful supervision. His clergy is a most zealous, hard-working body of men, co-operating with the Bishop in all that pertains to the best interests of the diocese. His flock, numbering upwards of 800,000, is in harmony with Bishop and clergy, generously responding to every call made by faith or charity. All in all, Bishop Gilmour is at the head of a diocese second to none in the United States in point of organization and Catholic vigor and strength.

Above was remarked the disfavor in which Bishop Gilmour was held by the non-Catholic citizens of Cleveland for his public utterances. This has been thoroughly changed. Till 1881 he never had an opportunity offered him of addressing his fellow citizens as such. His first appearance in public as a citizen was on the

occasion of the Garfield meeting held in Monumental square, this city, July 4, 1881, when the citizens of Cleveland assembled to give expression of sympathy with the assassinated president, then at the point of death. To most of that vast audience the bishop was a stranger. After his speech, most eloquent and patriotic, Bishop Gilmour gained and ever since has held the esteem and respect of Cleveland's citizens. At the congress of churches, which held its sessions in this city in May, 1886, he was invited to speak. The subject assigned him, "Religion in the Public Schools" was treated in a thoughtful and masterly manner, and he held his immense and varied audience spellbound. The address was copied fully or in part by leading journals of the country. Since 1881 he has been called upon repeatedly to speak in public, always receiving a most respectful hearing, even on the part of those who dissent from his views.

In the Church he also holds a prominent position as a thoughtful and prudent prelate. In the late provincial council of Cincinnati and plenary council of Baltimore he was an important factor and took a prominent part in the deliberations. In the summer of 1885 he was delegated by the archbishops of this country to go to Rome in the interests of the decrees of the Baltimore council, sent there for review and approval. He had been three years previous on his official visit in connection with his administration of the diocese of Cleveland. He was therefore no stranger to the Roman authorities, who now, as then, received him most kindly. This mission, performed in connection with two other bishops who had preceded him to Rome, was most successful.

Bishop Gilmour has a national reputation as a defender and promoter of the Catholic parochial school system. Feeling the want of good readers for the schools under his jurisdiction he compiled a series himself, known as the Catholic National Readers, six in all. They are in use throughout the United States, as is also the Bible History published by him when yet a parish priest. He has made it incumbent on all parishes of his diocese to have parochial schools when at all possible. In April of this year he also published a code of rules and regulations governing these schools, one feature being the annual examination by a diocesan board of examiners of all teachers engaged therein and an annual examination by district school boards, composed of priests and laymen, of all pupils. It is his aim to make the parochial schools at least equal to the public schools.

In 1876 he tested before the courts what he considered the unjust taxation of the parochial schools of this city. Although the supreme court of Ohio had decided the question in the famous Purcell-Genke suit, that Catholic schools were not taxable, one of the Cuyahoga county auditors, regardless of this decision, placed the Catholic schools of this city on the tax duplicate. The bishop entered suit of restraint and gained the suit before the common pleas, circuit and supreme courts, Messrs. Burke and Sanders of this city acting as his attorneys.

Recognizing the power and influence of the press as desirous of giving the large and influential Catholic body of northern Ohio an organ and defender of Catholic thought and rights to meet the almost daily assaults and insults heaped upon it by an antagonistic press, notably the assaults of a local paper fittingly characterized by the Hon. B. F. Wade, the Bishop established the Catholic Union, July 4, 1874. Rev. T. P. Thorpe was its first editor, Mr. Manly Tello, the present editor, succeeded him in September, 1877, and both these gentlemen did and the latter is still doing excellent newspaper work in Catholic lines.

PERSONAL TRAITS.

Bishop Gilmour is a man of strong individuality, firm hold, fearless, a preacher and public speaker he impresses with his eloquence, calm thought and earnestness. As a writer he is pointed and wield a strong pen, even trenchant at times. His style is the simplest, terse in expression, clear as his speech. Tall, commanding in appearance, with remarkably intellectual countenance, he would be singled out in any assembly as a man of force and strength of character. Not quick to express his views, he seldom if ever recedes from them when once expressed. Strictly just and fairminded in his dealings, he resents keenly any injustice or deception. Kind and forbearing with weakness, he is just as ready to measure swords with insult or assault, within the lines of his official position. At first sight he impresses one as stern and reserved, but those who know him as he is know his kindness of heart and generous impulses. As a conversationalist he has few superiors. With a fund of anecdote and quiet humor and a retentive memory of his reading and travel, he is most entertaining in any circle. He is frugal in his habits, methodical and painstaking in his work. For men in like position spend more hours at "desk work" than Bishop Gilmour. He governs his diocese as much with his pen as with the crozier. Thoroughly American in sentiment, he has nevertheless an impartial respect and a kindly feeling for all nationalities composing his flock.

TAMARAC.

When so hoarse your voice seems unnatural, get thee to your druggist for a bottle of Tamarac. It cures hoarseness, coughs, colds, etc. Gilbert Laird, St. Margaret's Hope, Orkney, Scotland, writes: "I am requested by several friends to order another parcel of Dr. Thomas' Electric Oil. The last lot I got from you having been tested in several cases of rheumatism, has given relief when doctors' medicines have failed to have any effect. The excellent qualities of this medicine should be made known, that the millions of sufferers throughout the world may benefit by its providential discovery."

A Living Miracle.

"My infant daughter was taken ill with cholera infantum, the doctor said she could not live. The Reverend Wm. McWhorter would not allow her head to be lifted when he baptised her, she was so weak. Dr. Fowler's Wild Strawberry gave immediate relief. She is a living miracle, hale and hearty. Since that time (7 years) our house has never been without that remedy." * * * From statement of George Johnston, Harwood, Ont.