

sending their children to the school and the teachers were complying with the school laws in every respect, a knot of bigots, imbued with the spirit of "the dog in the manger," made complaint to the Board of Education against the teachers on account of the dress they wore, and against leasing the Catholic school property.

The Board paid no attention to the complaint, holding that it was reasonable to meet the wishes of the Catholics of the city, who were paying taxes equally with the complainants, and who desired that the Sisters should be retained.

The complainants were in no way injured by the arrangement, yet they appealed to the State Superintendent of Public Instruction, who has decided that "the wearing of a distinctive garb by the Sisters constitutes a sectarian influence which cannot be permitted under the School laws," and that this has always been held. In this he is certainly wrong, as the situation has existed for many years in Corning, with at least, the tacit, if not the actual approval of the State school authorities. We, therefore, cannot attribute the present condition of affairs to anything but an anti-Catholic animus, and a desire to throw every possible obstacle in the way of Catholics to prevent them from educating their children in accordance with their conscientious convictions. If this decision of the State Superintendent be carried into effect it will cost the city about \$25,000 to build a school house to accommodate the four hundred Catholic children who are now under the tuition of the Sisters.

There are several points of resemblance between this case and the situation of the Catholic minority in Manitoba. In both instances the Catholics are being deprived of their natural right to educate their children as conscience dictates, and the outrage was perpetrated through the machinery of the law, as the result of the intolerance of a few firebrands, animated by a spirit of hostility to Catholics. In the case of Manitoba, however, the highest court in the British Empire has decided that the wrong can be remedied by the Government and Parliament of the Dominion, and it is the right and duty of every Catholic to look for redress in the manner indicated by the law.

We have been advised by the non-Catholic press to cease from agitating this question, but rather to await the action of the Manitoba Legislature or Government, which, we are told, will sooner or later, in their generosity, grant the redress demanded. Appeals to that generosity have been made without success, and it is to be feared that such appeals will continue to be as fruitless as they have been in the past. Where there exists an undoubted right there is no reason why we should beg cap in hand to hand to obtain justice from those who have inflicted the wrong. The Catholics of Manitoba ought not, and we believe will not be satisfied with the present condition of affairs, but will still look to the Dominion Government for redress, unless the Manitoba Government show more willingness than it has yet manifested to repair the blunder and injury it has perpetrated; and we fully expect that in the justice of our cause, redress will surely be obtained.

From time to time there have been rumors to the effect that certain concessions have been, or are about to be made to the Catholics of Manitoba, whereby their rights will be restored in practice, though not by legislative action. As it is the substance and not the shadow which Catholics look for, such a solution of the problem could be accepted, provided we had the assurance that it will be permanent, and otherwise satisfactory. But what has happened in Corning shows that, without legislative enactment, any arrangement would be precarious. We have, under the constitution of the Dominion, the right to a stable condition of affairs which cannot be overturned at the whim of every fanatic. Under such an arrangement as that which has been rumored to have been made the Catholic minority in Manitoba would enjoy by mere tolerance what they are entitled to under the Constitution, and they might be deprived of their privileges at any moment, whenever a new wave of bigotry may pass over the Province. Nevertheless, if it be really true that the present Government of Manitoba has made the concessions referred to, we believe that it will be expedient for the Catholics of the Province to act upon them as long as the Government may endeavor to carry them out honestly. Such concessions will not

invalidate the right of the Catholics to appeal to the Dominion Government at any time that an attempt may be made to infringe upon them. On the contrary, they may afford new ground on which the Catholic claim for complete justice may be maintained, for the Manitoba Act provides that even if the minority obtain rights by practice, they become as inalienable as if they were established by law.

From a despatch from Winnipeg, dated the 12th ult., we judge that there is some foundation for the rumor that the Manitoba Government has become more conciliatory. His Grace Mgr. Langevin is reported to have said in an interview that he is not aware that any of the Catholic schools of the Province have come under the Public Schools Act, but he added that he would not be surprised if some of them would this year comply with the provincial educational law and secure the Government grant, as "there is now a better feeling prevailing between the Roman Catholic authorities and the Provincial Government." Should the hopes thus raised be realized, it is within the range of possibility that Dominion legislation may not be needed in order to re-establish the rights of the Catholic minority.

THE FEAST OF THE ASCENSION OF OUR LORD.

On the feast of the Ascension, which will occur this year on Thursday, the 19th inst., the Church celebrates the mystery of the Ascension of our Lord Jesus Christ into heaven.

After rising glorious and triumphant from the tomb in which He had been placed after death, our Blessed Saviour considered it fitting to remain forty days on earth, that His Apostles and disciples might be certain of the truth of His resurrection from death, and that He might impart to them instructions for the fulfillment of his designs and the performance of the important work they were destined to do.

When Jesus came into the world it was not His intention to remain permanently on earth in human form. The Apostles tell us in the New Testament His purpose in coming to this world of sin and sorrow. It was to elevate the human race and regain for mankind the everlasting inheritance we had forfeited by sin. We are assured in Holy Scripture that God created man upright, that is to say, in a state of innocence, but He gave "commandments and precepts" which man, being "left in the hands of his own counsel," disobeyed. Therefore we cannot say: "It is through God that the wisdom is not with me." (Ecclus. x. v.) But "by one man sin entered into this world, and by sin death, and so death passed upon all men in whom all have sinned. Rom. v. 12.

Christ's resurrection, and His glorious return to Heaven on Ascension day, completed the work of our redemption. The resurrection is the great mystery whereby chiefly He established the truth of His divine mission, and it was necessary it should be beyond doubt. Then by His remaining forty days on earth His disciples could see that He was truly risen from the dead, and His Apostles could go forth teaching this mystery with confidence, and refuting the cavillings of unbelievers.

When the period of His life on earth was accomplished He went to Mount Olivet, and, while speaking with His apostles, the moment of His departure came, and He was taken up into heaven, where He sitteth on the right hand of God." (St. Mark xvi. 19.)

The Ascension of Christ was foretold by the prophets. The 67th Psalm says: "The chariot of God is attended by ten thousands, thousands of them that rejoice: the Lord is among them in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts in men."

The 23rd psalm says: "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates and the King of glory shall enter in. . . Who is this King of glory? The Lord of hosts, He is the King of glory." Psalm 46th adds: "God is as ascended with jubilee: and the Lord with the sound of trumpet. Sing praises to our God, sing ye: sing praises to our King, sing ye. For God is the King of all the earth: sing ye wisely. God shall reign over the nations: God sitteth on His holy throne." From this mystery of the Ascension we may learn to raise our thoughts to heaven. Until Christ ascended into heaven, this abode of bliss was closed against all mankind, but when He thus entered into His glory, the souls of the millions of true believers who from the time of Adam had died, and were awaiting the day of redemption, ascended with Him.

Before ascending into heaven, Christ promised His Apostles that He would soon send the Holy Ghost, the Spirit of truth, to comfort them and dwell with them forever, teaching them the truths which they should make known to mankind, while fulfilling His command to preach the gospel to all nations. This promise was fulfilled on Pentecost Sunday, ten days after the Ascension.

The feast of the Ascension of Jesus was kept from a very early date, as the very early code of instructions and laws to Christians known as the Apostolic Constitutions, says: "From the first day (Easter) number ye forty days to the fifth day (Thursday) and celebrate the feast of the taking away of the Lord, when He rose upward." Other later mention of this feast is made by the Fathers of the Church of the fourth century, and in this century St. Augustine tells us that its observance was universal in the Church. It was in the early part of this century that the Empress Helena, mother of Constantine the Great, erected the Church of the Ascension on the spot on Mount of Olives where this mystery was accomplished, and according to Bede the celebration of the feast of the Ascension was almost as solemn in this Church as that of Easter. It began at midnight, and with the multitude of tapers and torches the whole mountain and the landscape around were in a blaze of light.

The feast of the Ascension is a day of great thanksgiving to God, as it is the day on which heaven was opened to mankind. We must, therefore, celebrate it in a thankful spirit, our gratitude being given to the three divine Persons, and especially to God the Son, the second Person of the adorable Trinity, for the blessings and graces conferred upon mankind on this day.

THE PATRONAGE OF MARY.

It is not to be doubted that in becoming man for the redemption of the world Christ was free to make choice of a mother; and it was meet that the sublime honor of the divine maternity should be bestowed upon the highest, holiest, purest and best of women. That favored being was the Blessed Virgin Mary, venerated, invoked and loved by every generation of Christians as the Mother of the world's Redeemer. "Behold from henceforth all generations shall call me blessed."

The Gospel relates that the Magi, our forefathers in the faith, were led from the distant East by the light of a miraculous star, which stood over the midnight cave in Bethlehem of Judaea. "And they found the Child, with Mary His Mother; and, falling down, they adored Him." Through her gifts were offered. She was their helper in glorifying God and rendering homage to the infant Messiah. And when His work on earth was accomplished and Christ ascended into heaven, He left His Mother behind to guide and guard the little company of His Church, destined, after her exile was ended, to spread to the uttermost confines of the earth. While the disciples were waiting in Jerusalem for the coming of the Spirit of Promise, the Blessed Virgin was present, that faith might not fall again nor charity grow cold. As we read in the Acts of the Apostles, "They were all persevering in prayer with Mary, the Mother of Jesus."

That patronage has never ceased. From her throne in heaven the Queen of all Saints continues to make intercession for us. And how powerful her prayers must be! If Christ's first miracle at Cana of Galilee was wrought out of time, as He declared, at the petition of Mary, what can she not effect now that His time has come and He reigns in everlasting glory? At the prayer of Moses the waters of the Red Sea were divided that the children of Israel might pass over; the captives of Babylon prayed, and escaped death in the fiery furnace; God heard the prayer of Daniel and delivered him from the lions' den. Will not that same God, who for love of us became man and was born of the Virgin Mary—will He not hear her prayer? Was she not holier, dearer to Him than Joshua or Moses or Daniel?

Every age has invoked the intercession of Mary, and every age has experienced its power. When the faithful hordes of the Ottoman Empire stood before the gates of Vienna, threatening to devastate Europe, the Christian leaders invoked the patronage of her, who is "terrible as an army in battle array," with what confidence and with what results all the world knows. The Crescent went down before the Cross in the waters of Lepanto, and Europe was saved from a deluge of barbarism.

There have been Sobieskis in all ages of the Church—servants of Mary who never feared to dishonor God by honoring one whom He Himself favored so highly. This land of our birth and our love was discovered by one who loved the Virgin Mother, and we know from history that many of his conquests were made in her name. "This is indeed the Blessed Mother's land."

"Honor thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee." The Mother of Christ is our Mother, too—the Mother of all Christ-

ians; and if length of days here below is the recompense for honoring an earthly parent, surely heaven may be hoped for by those who truly honor the Mother of the Redeemer. "If you love Me," He has told us, "keep My commandments"; and we can honor His Mother by imitating her purity,—by keeping ourselves, as the Apostle says, "unspotted from the world."

When night approaches, just as the last rays of the setting sun are gilding the summits of the Alps, the shepherd who inhabits the highest peak takes his horn and cries in a loud voice: "Praised be the Lord!" The neighboring shepherds take up the cry, which rings from peak to peak; while the echoes of the rocks repeat the salutation, "Praised be the Lord!"

"When life's exile is ended for us, and on the wings of impatience and desire, our souls take flight into the land of the unknown, may we be able to ascend even to the mountain of God, from whose heights is heard the ceaseless cry of many voices: 'Glory to the Lord our God!'"—Ave Maria.

A LESSON FOR ONTARIO.

It is a far cry from Ohio to Wales, but two episodes have recently shown that honesty and manliness have much the same features in both countries. In certain parts of Ohio a hue and cry was raised against a candidate for the majority on the ground that he was a Catholic. The candidate not only ignored the cry, but faithfully attended a mission that was in progress in his parish, while his opponent was making stump-speeches. The town was not only overwhelmingly Protestant, but was strongly opposed to the Catholic candidate on party principles. To his credit be it set down that bigotry was publicly rebuked at the polls and the Catholic elected. In Aberdare, Wales, where Father James O'Reilly was about the same time a candidate for the office of Guardian, this card, replete with patriotism and bad grammar, was widely circulated: "Protestants arise! Have we forgotten the sufferings of our Catholic forefathers? Don't let it be said any more that Protestant No. 3 Ward is being represented by a Catholic! Let us show our opposition to the 'aroused' with a vengeance, and this was the result: in a town where there are only eighteen Catholic voters, Father O'Reilly secured over seven hundred votes, and was elected by a large majority. We gladly record these two cases, so far apart yet so similar. They lead a valuable lesson both for Catholics and Protestants and for bigots.—Ave Maria.

REVIVING A GOOD OLD LAW.

The nineteenth century is not alone learning wisdom in its old age from its predecessors. One of the lessons which it has apparently taken to heart is the wisdom of the revival in many places of the curfew law, which it is stated, has already been enacted by over four hundred American towns and cities, principally in the western part of the country.

It does not require any keen observation to convince the ordinary observer that one of the greatest evils of our modern civilization is the liberty, so called, which allows children at a time when their characters are being formed to roam the streets after nightfall exposed to all the evil influences and temptations which there abound. To that evil custom which obtains in town and country alike thousands upon thousands of wrecked lives are directly traceable; and yet every child is born with the idea that in this land of liberty even children should be permitted to have their own way, coupled with the arrogant notion that the evil influences and temptations which there abound, taking care of themselves, no steps have been taken until of late years to abolish it and to keep our youth after dark in the safety of their homes.

Of course, where parents are sensible and faithful to their obligations and duties there is no need of a curfew law, for the children in these cases are suitably guarded from the danger of the streets after dark. But any one who dwells in our big cities and towns, in all of which children unattended by any older persons may be found roaming the streets at night, their parents evidently caring nothing what places they frequent or what company they keep, will uphold and applaud the efforts that are being made for the revival of the curfew law as a remedy for an evil that has been long tolerated.—Catholic Columbian.

ANOTHER MARE'S NEST OF JESUITS.

Under the heading "Suspect Spanish Jesuits" we have in recent press despatches from Washington, D. C., the following in regard to the powder mill explosions in California:

The first occurred in the California powder mill near Santa Cruz. Near this place is an immense monastery full of Spanish Jesuits. In looking into the cause of the sudden destruction of the mills, the war department got the strongest circumstantial evidence that the explosion was the work of two of the inmates. The closest watch is now being kept upon the monks, and it is not improbable that California will be taken to send them all out of the country."

There are no Jesuits in or near Santa Cruz, Cal., and no monastery of any order. The parish church in that place is served by two diocesan priests with the exception of a Spanish names of Hugh McNamee and Peter O'Reilly; and the Franciscan Orphanage for boys in Santa Cruz County is governed by two Franciscan priests named Lampson and Wirtz—both Spanish.

These facts might have been ascertained by a glance at the statistics of the diocese of Monterey, Cal., in the Catholic Directory. Papers which look to general patronage, and have no desire to make the present conflict between the United States and Spain the occasion of religious discord in this country should revise their despatches. The above, which evidently emanated from A. P. A. sources, is of a piece with the discredited Rev. Fulton's suggestion, that Father Clavick, the chaplain, blew up the Maine.

A BRAND FROM THE BURNING.

Last week we chronicled in our news columns the conversion to Catholicity of Miss Ada Johnston, daughter of William Johnston of Ballykilbeg, county Antrim. Mr. Johnston is a member of Parliament for the South division of Belfast. Whatever notoriety he has won in the national legislature he has won through the constant and unremitting display of his hostility to Catholic interests. Representing a constituency made up largely of Orangemen, and being himself a leader of the Orange forces of Ulster, he has wielded more than ordinary power and influence at Westminster, where he spoke and lobbied against a measure designed to ameliorate the condition of the Catholic population of Ireland.

The contest for home rule Mr. Johnston was a conspicuous figure. He it was who procured the famous Orange remonstrance with its threat of rebellion in the north should the Parliament grant autonomy to Ireland. He was equally energetic in his opposition to all measures of land reform, or, indeed, to any bill or act which promised the slightest justice to Catholics. Throughout his public career he has exhibited the same brutal hatred for Catholics and Catholic interests which characterizes the conduct of Patrick Brady in this city, this unclean

Fulton, Mad. Peters of New York and other insular fanatics. But, indeed, must the religious convictions which rose superior to such example and environment as were set before Miss Johnston in the formative period of her life. Whether she read her father's speeches, she read only the bitterest denunciations of the Catholic religion and the most horrible charges against its ministers and its hierarchy. Her home was the rendezvous for the most extreme sections of the Orange and anti-Catholic agitators of Ulster. The atmosphere which surrounded it was saturated with bigotry and intolerance, and yet, such is the providence of God, in spite of all these influences, she marched steadily and boldly into the Catholic fold and enrolled herself among those who excite the most intense opposition and hatred of her father. We regard her conversion as the most notable among the long and brilliant list of eminent divines and scholars and society leaders who have recently joined the true church of Christ in the British Isles.—Boston Republic.

The World lately got an interview with Signor Crispi, and the report of it is the only thing that lightens our dreary days. There is something very like our old friend Wilkins Micawber in this unconvicted swindler, and something at the same time in his statesmanship, that so reminds us of an ancient but not less respected philosopher of the world's destinies, citizen George Francis Train, that we are irresistibly attracted. If a murderer were to be electrocuted to remove and despatch to give his views on the general political situation, we have no doubt a certain section of humanity would like to be put in possession of them; and it is in this spirit, we suppose, that the World gives by public vote in his own country, on the quarrel between Spain and ourselves. This man of unlimited energy does it shrink in sight of a man who is in political power, does not think it unbecoming to warn the world against the annexing tendencies of the United States. Hear Crispi:

"What will become of Cuba after the war? Spain will be a great republic of which there are too many over there—constantly in revolution or bankruptcy. But that is the least important side of the case. It is to be feared that the Americans, intoxicated by the easy victory, will throw, haphazard, all their energy against the European colonies left in their neighborhood. Canada assuredly will be one of their first victims unless an Anglo-American alliance is established between London and Washington—and that would offer, to my mind, many dangers for the peace of the world. In short, if the United States declare war on Spain, as is probable, they will be obliged, in order to maintain their position, to have recourse to costly armaments; and Europe, which is looking forward to the time of general disarmament, will not be plunged into an endless expense. After armies for lands the navies must now be increased."

Regarding the cause of Spain's decline the Signor says: "Spain has lost her vitality, her gratifying splendor against the power which has proved itself invulnerable to its malice. The Church is the enemy—of course, the Catholic religion, he says, is indeed a beautiful religion. Christianity has done much good. But—and here he comes to the point—through an error retrograde spirit this clergy has done irreparable damage to the Latin race. What this fine generalization has got to do with the subject in hand was not explained. The only reason we can find for its appearance is the fact that the World wanted an "interview" and Signor Crispi wanted the money which no doubt the World was willing to pay—and the "interview" must be given. Crispi, we think, is a very good body will be quite satisfied with the results. They are of a very mixed character. Their effect is something akin to that of the jokes which some despots utter when they are sick, and going to the gallows. They are horribly cheerful—something like one of Ibsen's plays. Hear the World:

"Senior Crispi was asked if he thought Europe ought to have intervened in Alsace-Lorraine. He replied: 'Europe resembles Spain from a certain point of view. Anarchy is dominant everywhere. To speak frankly, there is no Europe. The European continent is a chaotic mass. Nothing can be expected from the concert of the powers.' It was observed to Senior Crispi that we are then marching direct to ruin and decadence. 'No,' he said, 'that is not the danger. What I fear is that tomorrow has in store for us? We must have confidence in the future.' After having declared what the future had in store for the world, he concluded his remarks by a general assurance of coming events casting shadows. But it is the privilege of great statesmen to be inconsistent.—Standard and Times.

CATHOLICITY IN SECULAR MATTERS.

Many persons labor under the delusion that whatever is Catholic is necessarily religious; and that, whether Catholic be secular or speaking, whether Catholic non-Catholic. They suppose, therefore, that apart from the strictly religious field, there is no such thing as Catholic science, Catholic philosophy, Catholic social Catholic industry, etc., but only a general science, art, literature, philosophy, society, industry, etc., in which Catholics and non-Catholics participate on equal terms. Nothing can be further from the truth. To be Catholic implies to be in relation with the totality of truth. Because it is true, that the supernatural and natural, and these, though separable in thought, are not separable in fact. No human being exists, or ever has existed, on earth, in the purely natural order. Where supernatural truth is absent, natural truth is obscured, perverted, or lost. Philosophy which is constructed without the light of supernatural revelation is unworthy and destructive error. Art without that light is divorced from the source of beauty and inspiration; science without that light is a stranger to the realities of man and Nature; literature without that light is a garden of foul weeds and poisonous flowers; society without that light is a puppet show, or a herd of wild beasts; industry without that light is a slave pen or a pack of hungry dogs.

Fortunately, the supernatural light radiates in all directions from its source, the Church, in which the Holy Spirit of Truth perpetually dwells; so that those without her pale reflect it in various degrees according to their spiritual, moral and intellectual conformity with the principles of the sun. On the other hand, even within the Church there are many whose obstinate souls remain opaque and black in the midst her celestial splendor and form spurs on the spiritual sun.

But the aim of every faithful servant of God is to bring his whole life—his mind, his heart, his will, his household, his profession or trade and all the he has—into conformity with the will of His Creator and the truth as it is in Christ Jesus.

Real naturalists who are at the same time thoroughly intelligent Catholics are the most competent students of nature; true artists who are at the same time intelligent Catholics are the most competent of human thought and activity. Therefore the progress of the world will be directly in proportion to the degree in which Catholics who have the same spirituality, or same trade, or have in any respect the same secular interests, put themselves into relation with each other and cooperate to advance their common science or art, or promote their common interests, along the lines

required by the principles of the Gospel of Jesus Christ. As long as any land does not possess societies or guilds of Catholic scientists, Catholic artists, Catholic writers, Catholic sociologists, Catholic agriculturists, Catholic handcraftsmen, etc., so long that land remains outside the main current of real progress. Such bodies exist in Germany, in France, in Italy, in Belgium and in many other countries. As long as they do not exist here American Catholics have reason to hang their heads in shame, all the more that the Vicar of Christ has again and again urged the formation of such bodies throughout the Christian world.—Church Progress.

NEW BOOKS.

Benutzer Bros. New York, have just published a new work, entitled "Fabiola, a Tale of the Christian heroines martyred at Carthage in the commencement of the third century. It is a companion volume to Cardinal Wiseman's famous novel 'Fabiola or the Church of the Catacombs.' Adapted by A. C. Clarke, 12mo, cloth, \$1.25.

The first centuries of Christianity, the most critical and at the same time most triumphant period of the Church's existence, present more than one such touching drama as that which the author of 'Fabiola' has depicted so admirably.

This story of the martyrdom of Carthage will not, we venture to hope, lose its hold on the imagination even for the votaries of the world. Faith and courage in their highest, grandest forms; unshaken fortitude under torture; a serene and unflinching confidence in the triumph of the truth; a heroic sacrifice where weakness and cowardice would have shrunk; a never-ceasing effort to elicit the admiration and move the hearts of those who 'needs must love the light'—these are the qualities which the martyrdom of St. Perpetua is one of the most beautiful of the first three centuries. It is one whose characters the hand of time has not succeeded in blurring. Perpetua, Felicitas, and the other women of the early Church, but it is one whose characters the hand of time has not succeeded in blurring. Perpetua, Felicitas, and the other women of the early Church, but it is one whose characters the hand of time has not succeeded in blurring. Perpetua, Felicitas, and the other women of the early Church, but it is one whose characters the hand of time has not succeeded in blurring.

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"The Rose Bush," by Canon Schmidt, is a story that will interest the boys and girls, for whom it is especially written. Publishers, Benutzer Bros., 615 Broadway, New York.

"The Hop Blossoms and other Tales," also by Canon Schmidt, will prove attractive to the young folk. Publishers, Benutzer Bros., 615 Broadway, New York.

Mary McMahon has translated from the French "The Romance of a Playwright," by Victor Henri de Bonnier. Published by Benutzer Bros., 615 Broadway, New York.

"The World Will Wait" is the title of one of Messrs. Benutzer's latest stories. The author is Esler Rabenstein. Price, 25 cents.

For some time past we have been eagerly awaiting Ella Loraine Dorsey's new story "The World Will Wait." But we have not reached us from the publishers—Benutzer Bros.—we are only too glad to tell our young readers that it must be a very good one. It is a story of a girl named 'Fieckle and Pepper' who are sent to a boarding school. It is a story of a girl named 'Fieckle and Pepper' who are sent to a boarding school. It is a story of a girl named 'Fieckle and Pepper' who are sent to a boarding school.

"Accidental death" was the verdict of the jury returned by Dr. James at Melbourne on May 3, 1897.

WEDDING BELLS.

O'MEARA-DROUGHT.

On Monday morning, May 8, Mr. E. J. O'Meara, of the Postoffice, Postoffice, London, was united in the holy bonds of matrimony, to Miss Annie Drought, of the Postoffice, London. The bride and groom were accompanied by Mr. M. J. O'Meara, of the Postoffice, London. The bride and groom were accompanied by Mr. M. J. O'Meara, of the Postoffice, London. The bride and groom were accompanied by Mr. M. J. O'Meara, of the Postoffice, London.

The Catholic Record extends its warmest congratulations to Mr. and Mrs. O'Meara, and we are but voicing the wishes of our numerous friends when we express the sincere wish that their voyage through life will be fraught with every blessing and happiness.

LEAVEY-WAISH.

A very pretty spring wedding was celebrated at St. Stephen's R. C. church, Cayuga, Wednesday morning, May 7, 1908. The bride, Miss Annie Drought, of the Postoffice, London, was united in the holy bonds of matrimony, to Miss Annie Drought, of the Postoffice, London. The bride and groom were accompanied by Mr. M. J. O'Meara, of the Postoffice, London. The bride and groom were accompanied by Mr. M. J. O'Meara, of the Postoffice, London.

The man who assaults a battery of Maxim guns with a pistol or a popgun is not set down among the many and the brave. He is simply a fool. Not less of a fool is the one who daunts the O'Meara of a brave and valiant punishment.—W. J. Madden.

GRAND TRUNK RAILWAY SYSTEM.

MUSKOKA LAKES

In the Highlands of Ontario.

The Muskoka region, with its many hundreds of lakes and streams, is undoubtedly the best place on the continent for Fishing, Shooting, and Camping. The fishing, consisting of brook and salmon trout, is excellent. The shooting is equally good. The camping is of the highest quality. The Muskoka region is a paradise for the sportsman. The Muskoka region is a paradise for the sportsman. The Muskoka region is a paradise for the sportsman.

One of the most noteworthy characteristics of this region is the entire freedom from Hay Fever experienced even by the most acute sufferers from this malady. This is due to the fact that the area of elevation above the level of Lake Ontario, the balsamic odor of the surrounding forests of pine, cedar and balsam, and freedom from damp owing to the rocky nature of the country. Write for an illustrated copy of extract from "Outline" regarding this region, to M. C. Dickson, P. O. Box, Toronto.