MAY 9. 1896.



CINCINNATI, OHIO, Jan, 1894. It is about six years since I felt that some hing was out of order, although I didn't show i xeept that I looked pale and thin: a sort o unnoness affected me so that I couldn't speal toperly, my evesight was also impaired by parks apparently moving in the eyes so that ouldn't read, but after I took Pastor Koenig' erve Tonic all these symptoms disappeared. Nerve Tonic all these symptoms disappeared. feel fresh and well again. May God bless Rev Koenig. E. HAUN, Pastor.

### Thanks to the Almighty.

TORONTO, Iowa, Feb. 1894, My wife had headache sixteen years, and P alling sickness seven years and could not sleep, astor Koenig's Nerve Tonic helped at once; my ife has had no more headache since and tonce; my ad no more headache since; and 1 ar rely. Thanks to the Almighty God fo JOHN WELCH.

A Valuabie Book on Aervous Dis-cases and a sample bottle to any ad dress. Poor patients also get the med-trins reiners has been prepared by the Rev. Father Roging, of Fort Warne, ind., since 1876, and is now mider his direction by the

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SEALED TENDERS addressed to the under-signed and endorsed "Tenders for Works" CEALED TENDERS addressed to the under-signed and endorse addressed to the under-will be received at this Department until noom of Tuesday, May 16, for the following works: Rebuilding of Chemical Lebrosal Works at the construction of Sawage Disposal Works at the Agricultural College. Guelphosal Works is the Agricultural College. Guelphosal Works is Building, Asylum for the Insane. London: Ad-dition to East Wing of the Asylum for the In-same. Kingston; Reside for the Medical Superintendent, Asylum for the Reside for a Caretaker's Lodge on the grounds of Osgoode Hall. Toronto. Mission and Specifications may be seen at this Department and at the above named Institu-tions. (Sd.) WM HADEN

(Sd.) WM. HARTY sioner. Department of Public Works, Ontario

I Often Wonder Why 'I's So. FATHER RYAN. Some find work where some find rest, And so the weary world goes on ; I sometimes wonder which is best— The answer comes when life is gone.

VOLUME XVIII.

Some eyes sleep when some eyes wake, And so the dreary night hours go ; Some hearts beat where some hearts break. I often wonder why 'tis so.

Some wills faint where some wills fight ; Some love the tent, some love the field ; I often wonder who are right— Those ones who strive or those who yield on the continent, and it is to Marquette the explorer that we do honor at this time

Some hands fold where other hands Are lifted bravely in the strife : And so through ages and through land Move on the two extremes of life.

Some feet halt where some feet tread, In tireless march a thorny way : Some struggle on where some have fled. Some seek when others shun the fray.

Some swords rust where others clash, Some fall back where some move on Some flags furl where others flash, Until the battle has been won.

Some sleep on while others keep The vigils of the true and brave : They will not rest till roses creep Around the name above the grave.

# SENATORS PRAISE HIM.

Marquette Eulogized in the Upper House of Congress.

The Act does not Imply Servility to the Scholar who traces its Origin. Washington, D. C., April 29.-Pere Marquette's statue has been accepted by the United States Senate with appropriate speeches and by a unani-Catholics have often been taunted with the fact that no one can approach the Pope of Rome without kissing his Since the flurry created toe, implying that the sacrifice of one's mous vote. by the American Protective Associaself-respect and a mark of servility are expected by the Catholic High-Priest from all believers. How many are tion, the statue has been the principal figure of interest in the old Hall of there, even among the well informed, Representatives, where it is protected from bigoted vandals by the immediate who have explained this act to the sat presence of the statue of Abraham Lincoln, which must suffer from any isfaction of the fault-finders? Perhaps, writes the Right Rev. Camillus P. Maes, Bishop of Coving-ton, in the *Catholic World* magazine, they have said that it is the cross on act of considerable violence visited upon the benign figure robed in the cassock of the priest wearing the crucifix thrust into his belt. The beauty of the shoe or slipper on the Pontiff which the statue has had something to do is the object of the osculatory rever-with preparing the country for the ence; but the unreasonable prejudice calm and dignified action of the Senis only mitigated, not removed. The ate in accepting it for a permanent place in the National collection, and it fact is that it is actually the shoe of the Pope which is kissed, independently of the golden cross usually embroidered s believed that the fanatics who would have excluded it on sectarian grounds on the upper of his official foot-gear. Why is it done? There is a good have found their opposition so unpopu-lar that they easily desisted from their reason for every ceremony in Catholic usage and worship. The most casual rite of the Church's functions and of first purpose of making its acceptance The speakers to day addressed them-selves to their work in a broad and the ceremonial connected with the official acts of her ministers has a railiberal tone, yet without fear of the son d'etre, a historical or symbolical reason worthy of the attention and re consequences of arousing the American spect of the learned and of the edu

Proscriptive Association. At the outset Mr. Palmer (Dem., Ill.,) presented a resolution expressing the thanks of Congress to Wisconsin for this statue of the "renowned explorer and discoverer of the Mississippi River," and formally accepting the gift.

Mr. Mitchell (Dem., Wis.,) made a speech recounting the services of Marquette among the Indians of the North Wart North West.

ity, but it does not imply the least Senator Vilas told how Wisconsin degree of servility to the scholar who traces its origin from the days of public acknowledgment of authority, proposed to Congress that she be permitted - at once and together - to recognize and honor the man who dar-ingly planted the first abode of civiliz-ation, to distinguish and illustrate the noblest character in the vanguard of it may be the mission of Christian and the faithful is weaking traced to the its march, the missionary of Christ, and act of vassalage which the nobles of a to celebrate also a famous triumph of kingdom rendered to the king of the

cated.

undue respect.

We venture to say that there is bet

ter reason for kissing the Pope's shoe than for the gallant token of kissing a lady's hand, to which few of our critics

would seriously object on the ground of

The act of kissing the shoe of the

Pope is without doubt an act of respect

and submission to his supreme author-

kissing of the shoe of their liege

knowledge of the world. To this great says: "Into Edem will I stretch out When on Good Friday the officiating leaf and fragile blossom, May is the class of discoverers belongs James my shoe; to me the foreigners are priest has uncovered the crucifix and month of Our Lady. my shoe; to me the foreigners are made subject." (Psalm lix., 10.) Sol-carried it reverently to the cushion qualities of his bride, praises not only of the faithful, he takes off his shoes, her beauty but emphasizes her royal and, in his stocking feet, he prostrates in shoes, O Prince's daughter !" bloody wounds of the crucified (Cant. vii. 1.) In olden times a suzer Saviour's hands, feet, and side.

When Isaias was inspired by God to to the kings and princes who paid him tribute or held their power under him, with the injunction to carry them on their shoulders in the presence of their court retinue. This they did, walking barefooted, on the day appointed for the score and the fact that their barefooted, on the day appointed for the sovereign. Christ, being the Sovereign King of heaven and of earth, always appears ragged and starving keeper of swine.

Christianus mihl nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, MAY 16, 1896.

Catholic Record.

heaven and of earth, always appears shod in the early Christian paintings. It is only when the traditions of Chris-put on his hand and shoes on his feet,

It is only when the traditions of Chris-tian art began to be disregarded, under the influence of a revival of pagan methods, and art cut loose from all symbolism to seek mere artistic tri-umphs, that the figure of Christ ap peared stripped of His footgear. The Pope being the representative of Christ, always came forth for the cele-bration of the holy mysteries with shoes on his feet, table bis one bis hand and shoes on his feet, to signify that he has been restored to to signify that he has been restored to under the Old Law a man had a right to his sister in-law when she was left a childless widow. He has to "take his deceased brother's wife, who by law belongeth to him." But if he will not take her and "refuseth to raise on his feet. Later, the Bishops, being up his brother's name in Israel, the the shepherds of the flock, assumed, woman shall come to him before the with the other sacred vestments, ancients and shall take off his shoe which symbolize the various gar-from his foot, and his name shall be ments of Christ and the duties called in Israel the House of the Unrichly ornamented, expressive of that he had relinquished his claim to their authority and of their duty of the inheritance of his brother (Deuter. going forth to evangelize the world,  $\mathbf{x}\mathbf{x}$ , 7.9-10) agreeably to the text of Scripture: The back of The book of Ruth (iv. 7,) tells us how 'How beautiful upon the mountains "How beautiful upon the mountains are the feet of him that bringeth good kinswoman and to secure her inherit-

tidings, and that preacheth peace (Isa., lii., 7; Nahi., 15; Rom., x., 15). And the manner in Israel between kins-In., 7: Nahi, 15; Rom, x., 15). And to this day, when they celebrate, pon-tifically, the divine mysteries, the bishops put shoes, leggings, or slippers on their feet, praying: "Shoe, O Lord, my feet in preparation of the gospel of peace, and protect me with the cover of Thy wings." In the New Law the men who give

"To win one's shoes" was said of up all their rights of possession, author the nobleman who conquered in com-bat and thus came into legitimate ity and personal liberty, by making vows of poverty and obedience, such as ossession of his title of knighthood, Franciscans, Dominicans, Capuchins, ending his tutelage under another

Augustinian sand Passionists, give up knight. "To win one's spurs" is the the wearing of shoes. In their mon more modern expression of the same more modern expression of the same thought, and applies to all who pass from demendancy into the liberty of Catholic countries, where they never from dependency into the liberty of self-relying men in mechanical or prodoff their religious habit, they walk. barefooted, or at least in sandals, mere fessional avocations. It would strike soles attached to their bare feet with modern expression is the more knight between the soles attached to leathern thongs.

To carry the shoes of another, to y of the two did we not reflect that in take them off and put them on again. take them off and put them on again, these days everybody wears shoes. Whence the old saying: "I wish I were in his shoes." Here again the shoe is the symbol of possession of mas-tership. It means: I wish I had the wether it the possession of mas-tership. It means: I wish I had the wether it the possession of mas-tership. It means is to possession of mas-tership. It means is the possession of mas-tership. It means is to possession of mas-tership slave prove that he is his master's proauthority, the power, the possessions perty?" the Talmud answers : hat are his : that I had his good for loosens and ties his master's shoes, and une. Many find out by sad experience he carries them after him when he goes

the truth of old Fletcher's saying : to the bath." And in another place that Book of Scribes teaches "that all "'Tis tedious waiting for dead men's shoes," which typifies the position or manner of service which a slave ren possessions which a man is to leave to ders to his master a pupil also owes to a teacher, except the latching of shoes." he impatient beneficiaries who look for his death.

Hence we understand the wonderful humility of St. John the Baptist, who One of the striking features of the wedding festivities among the ancient Saxons consisted in the bridegroom putting his foot in the shoe of the bride, 2), and who declared him so much and the latter stepping into the shoe of mightier than himself that he said " he her husband. That interesting cere beckened the union of the the latchet of his shoe." (Mark. i., 7) and that she had spoken of it to the selves to "fellowship" with the Meanwhile we render the honored Juvenal, who was afterwards Bishop of married state and the power over the who held their fiefs under the crown oody which it confers to each over the gathered once a year at court, to do homage for their holdings; and the service of children to the representative of Jesus Christ, His Vicar, by a other's. The modern custom of throwing a slipper or an old shoe after the filial kiss planted upon the foot gear, symbol of his spiritual authority. married pair when they first set out was the customary form in which that together after the marriage ceremony, How different this affectionate token is a remainder of the same import. The same idea of possession may be of reverential regard from the abject ervility of the slave of olden times. traced in the custom of German child who put his head under the foot of his ren placing their shoes in the chimney rant master and then laced his shoes ; corner on the eve of St. Nicholas or of Christmas day. Whatever is deposited y, and of the base slavery of the dern fop who puts decency under foot and kisses the slipper of a dancer in their shoe or in their stocking, with as much guilty complacency as old Herod who rewarded Salome's laswhich is not a wide departure from the original idea, is their own.

month of Our Lady. There is a beautiful appropriateness n the dedication to the Blessed Lady, the type and essence of virginal purity, of this month of vernal beauty and promise. All over the land her loving lients recognize this, and delight in laying on her shine the pure, flowers of spring mingling with their perfumed breath the accents of love

and praise for their Queen. And petter than these flowers, which, at pest, soon fade, they lay at their liege ady's feet, the deathless, unfading offering of good deeds performed, and virtues practised in her honor, who bequeathed to all generations the price less example of immaculate purity. -Catholic Union and Times.

# A Scoffer Floored.

frail

A young French priest, so the story goes, appointed to a cure in a romantic district, set out to walk to his destination. On the way he fell in with a party of conscripts, who were marching to join their depot in the same part of the country. All young and fresh, the pain of parting over-they frater nized pleasantly together, the only discordant note being due to a conscript, who, having been selected for the cavalary, thought himself entitled to give himself airs. Especially he set himself to disconcert the young priest, whose garb he ridiculed, and whose sense of propriety he tried to outrage by noisy oaths and ribald songs. But the young" vicairi" did not seem to mind : he in his turn told good stories which set everybody laughing-everybody, that is, except the embryo horse-man. He, to disgust the priest, and raise his character with his comrades, began to boast of his own incredible wickedness. "You cannot mention a sin that I have not committed," he cried. "Oh!" said the priest, "you are too hard upon your self. I venture to say there are two or three." "No, not one," reiterated the conscript, fortifying his assertion with a wager of a breakfast all round at the tavern. "Done," said the young divine, modestly. "Come now; did you ever lend out money at usury? for that is one of the sins enumerated in the calendar." A roar of laughter from the valiant trooper's comrades was followed by a general acclamation that the priest had fairly won the wager ; for the luckless conscript was well known for being rather a borrower than a lender.

## The Burial Place of the Blessed Virgin.

"In the Valley of Jehoshaphat, at the foot of the Mount of Olives, is the sepulchre wherein was laid the pure body of Mary for the brief space that elapsed between her happy death and her glorious assumption. This sepul-chre, which, in accordance with the custom of Oriental cities, is a monument cut in the rock, has, since the early centuries of Christanity been con-verted into a church. The foundation of this church has been attributed, by some writers, to the pious care of the Empress Helena, but, however this Empress Helena, but, however this may be, it is a fact beyond dispute that it is a fact beyond dispute that few of our modern American Baptists

### NO. 917.

THE CAREER OF THE SALVA-TION ARMY.

The course through which the history of the Salvation Army has already run is very much like that of most popular Protestant movements, only that this course has been much more rapid. A little more than twenty years ago a Methodist "exhorter." named Booth, dissatisfied with the conservative tendency of his co-religion ists, and their inability to reach the great masses of the irreligious poor, struck on a new path, organizing groups of associates into what he called "Hallelujah Bands" that went down among the slums of the English cities endeavoring to stir up in those foul spots the spirit of religion, according to his ideas of religion. The The novelty of Booth's methods attracted curiosity, and made a sufficient sensation to gain the financial support and the sympathy of many well to do Protestants. Then Booth struck upon the plan of giving a sort of military discipline with a military uniform to his followers, and thus began the Sal-

vation Army. This queer religious organization has now become tolerably familiar to most of the larger cities of Englishspeaking lands, and of some lands where English is not spoken, except by foreigners or scholars. And just about the time when it has attained so much of success, the great schism has begun that in the natural order of things will finally either destroy it altogether, or else so change its char-acter as to make it practically something quite different from what it is now. The portion of it here in the United States was rapidly tending to become "respectable," that is, to seek the approbation and support of persons who have no fancy for "slumming" or for the ways of the so-called slums. Then came the split, in the formation of what are called the "Volunteers," whose avowed programme is to carry on their work in more "quiet" ways, leaving the much talked of slums to look out for themselves, and to draw to them, if possible, some proportion of the "unattached" Protestants of the towns. In other words, the Salvation Army, in the form of the Volunteers, has fully developed into a Protestant sect, and is now entering on its second stage, that of becoming more and more conservative, until, finally, like all the other sects, its chief concern will be to look out for its own "members," leaving the outside world to take care of itself. The one step necessary to be taken by the "Volunteers" in order to begin this part of their career is to establish an ordained ministry of their own, and that step will probably be taken soon. The course of these Salvationists is thus interesting and instructive, for it shows how the essential spirit of Protestantism has worked from the begin ning. All the more popular Protest-ant sects, such as the Baptists and Methodists, among English-speaking people, and many other sects among the Germans, and others, have started on their career like the "Hallelujah Bands," but in time have become rigidly formalized and intensely "re-

dancing and shouting bands of men

and women who were the forerunners of their sects. All these sects practi-

cally travel over the same path, and

all of them that survive settle down at

last into a more sober frame of mind and into an attitude of re-

spect for authority and a systematic

doctrine in religion, and just in that

proportion there is a tendency to re-

turn to the Catholic truth and unity

It

Marquette. He was saintly in character, unselfish in his purposes, and un-tiring in his efforts to bring the message of gladness to darkest civilization. As many of his predecessors had done Marquette gave his life for those he loved. Marquette's life is beautiful in ian king used to send miniature shoes When Isaias was inspired by God to self-sacrifice. His discovery ranks among the foremost and most important

humanity. He closed with this sent-

olic theories, but I would despise my-

self if the garb of a priest of that

noble, resolute, devout Christian hero

There was no expression of opposi-

KISSING THE POPE'S FOOT.

tion to the acceptance of the statue.

Church would hide from my view the

" I do not assent to the Roman Cath-

ence :

within.

Mr. Palmer (Dem., Ill.,) was the next speaker. No State, he said, had chosen better than Wisconsin in selecting for Statuary hall, Pere Marquette, as the representative of courage, reso-lution and devotion to the elevation of



SEALED TENDERS for the supply for the Permanent Force and Active Militia. of Necessaries, Barrack Stores and Camp Equip-ment, consisting of Boots, Socks, Under Cioth-ing, Shirts, Razors, Brushes, etc.; Rugs, Sheets, Corn Brooms, etc., Blankets, Water-proof Sheets, Marquees; Baddlery and Num-naha, will be received up to noon, Friday, sth May, Nes, The Tenders are to be marked on to May, Nes, The Tenders are to be marked on to May, Nes, The Tenders are to be marked on to May, Nes, The Tenders are to be marked on to May, Nes, The Tenders are to be marked on to May, Nes, The Tenders are to be marked on to May, Nes, The Tenders are to be marked on to May, Nes, The Tenders are to be marked on to May, Nes, The Tenders are to be marked on to May, Nes, The Tenders are to be marked on to May, Nes, The Tenders are to be marked on the System and Stores and Camp Equip-ment are form year from 1st July, 180°. Teolars may be obtained from the Department at Ottaway the offices of the District Pay-masters at the offices of the District Pay-masters at the offices of the District Pay-teal, Quebe, Stofohn, N. B., and Winniber, Man. and Hitmar District No. 9, Halfias. Every article of Necessaries, Barrack Stores, etc. to be furnisker, Stoffar, Steffar, Stoffar, etc. and Military District No. 9, Halfias. Every article of Stoffar, This does not apply to material for saddlery. Tisther sealed pattern thereof, which may be sear to partice at *similar* in every register with be sear to partice at *similar* in every merker and the office of the undersigned at Otraway be sear at the office of part torms, nor samples, with be sear to partice at *similar* in the sear fully be sear to partice at our torms, nor samples, with be sear to partice at our sing to charder. No tender with har preceived nulless made on a

induces for saddlery. Notice to parties de terns, nor samples, will be sent to parties de seinagto tender. No tender will ba received unless made on a printed form furnisèred by the Department, nor will a tender be considered it the printed form is altered in any manner whatever. Each tender must be accompanie dby an ac-cepted Chartered Canadian Bank cheque pay able to the order of the Honorable, the Minister of Militia and Defence, for an amount equal to endered for, which will be forfeited if the party making the tender declare to sign a con-ract when called upon to do 80. If the tender be not accepted, the cheque will be returned. The Department noes not bind itself to accept he lowest or any tender A. BENOIT, Capt. Secretary.

Department of Militia and Defence, Ottawa, 15th April, 1896. 914-3



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geographical exploration from within her borders by raising in Statuary Hall the marble effigy of that gentle high-souled, fearless priest and teach er, James Marquette, the discoverer of the Mississippi.

scend it.

recognition of the rights of the genera The State of Wisconsin in raising government represented by king, emperor or Pope was originally exthis stone in the Nation's hall of statu ary does not, he continued, merely pressed. celebrate a name illustrious for historic

Nor must we forget that only the renown. It means still more : that it to the ceremony of kissing the shoe of the sovereign enthroned with all the shall stand there as a testimony and monument to a principle of our social official paraphernalia of legitimate authority; for that service of vassal-Human intelligence and reason, all the age was the service of prowess and history of the world, teach no more use valor, which only those who had dis ful and important lesson than is em tinguished themselves, or who were heirs to titles of distinction, were bodied in that fundamental rule which draws an absolute and impassable line allowed to render. between the affairs of State and the Thus this act of reverence was given

affairs of religion and denies to social originality by dukes, counts and other officials who were beholden to the Pope law all right or jurisdiction to tranfor their territorial authority, just as He is wrongfully despoiled, said the

it was given by men of the same rank Senator, his right invaded, a grievous to the sovereign of the kingdom of treasure-trove. injury done, when to any man is denied whom they were the vassals. any part or share of his social rights or

The undying spirit of democracy privileges by reason of his religious which is ever alive in the Church, soon levelled all distinction of rank between The statue to Marquette was faith. raised to him in no token of his religthe faithful in their spiritual Father's ion and no honor to his creed, and in house, and all were eventually admit vites no special countenance from the ed to what was originally the privilege adherents of any Church or faith. Reof the few. So that in reality the act of kissing the shoe of the Pope is the gardless of all these, neither with favor nor disfavor to any, the statue stands survival of one of the most prized to the honor of the discoverer and the privileges of feudsl times to which only

the better class were admitted. Hence Senator Kyle said Marquette's misit argues more eloquently for the digsion was to carry the gospel to a nity of the Catholic laymen and for heathen people, yet he rendered a great service to our country as a the equality of all in Christ's kingdom on earth than for their obsequiousness. pioneer of civilization. So much for the respectability of the

To such men our nation rightfully origin of that ceremony of kissing the does honor," said the Senator. "Mar quette stands for a great class of quette stands for a great class of Christian missionaries who have led holds with that respect for olden times the vanguard of explorers into which the conservatism of the Church of all ages never allows entirely to they enter the home of an official, or the unknown parts of the earth.

Time would not permit to enu-merate the missionaries of the lapse. But how came that ceremony to

Nor do we now wonder at the super stitious practice of their ancestors, who, convinced that wherever dead-lights hovered over the ground by night gold was to be found, used to throw their

The fairest child of the year, sweet shoe on the spot where it appeared, lay, is with us, and who shall success-ally dispute with her that claim ! claiming the next morning the right to dig for it. That staking out of a "gold-burn" temporarily suspended the rights of the owner of the soil to the

aughing, changeful, capricious cattering lavishly the young year's old? Ah, no! Nor June with its From what has been said it is easy to aturer beauty of full foliage and

understand that the fact of "taking off ank, lush growth of roses blushing at one's shoes " became a sign of reverender secrets buried in their glowing ence to authority, resigning authority. hearts.

Baptist !

Our Lady's Month.

changeful, capricious

acknowledging mastery, or giving up one's rights. When Moses drew nigh unto the burning bush he was told: Not lazy, languorous July and August when in the still heat of nooncovers the sepulchre. tide the waving fields of grain sway, 'Come not nigh hither ; put off the billowy gray green seas with hints of riches that the sun is kissing upon shoes from thy feet, for the place whereon thou standest is holy ground" (Exod. iii. 5); and under like circum-their nodding heads: when the bee stances Josue "took off his shoes, fell present condition.

murmur its store of sweets rifled from on his face to the ground and worshipped God" (Josue v. 15-16). To this day Arabs and Turks take off this rshoes whenever they enter a hazy, dream laden September uniting mosque or a temple, out of reverence with its autumn loveliness the charm of for the God whom they are about to the vanished summer; nor October, adore. And the same spirit of rever. golden, plentiful, telling of gathered ence enforces the still prevalent custom treasures of vine and tree, can rob

of leaving their shoes at the door when May of her supremity. They enter the home of an official, or The chill majesty of the winter

even of a friend. That ancient cus tom of the Eastern lands, which Jesus Christ sanctified by His corporal pres- wildly waying mighty arms in the the prosperity of the just, or unjust bow their heads in sorrow to the grave. who have laid the world under obligations for their valuable discover-ies. Thus the Church has added greatly to the geography and scientific

Jerusalem, in 429 A. D.

The church, at that time, bore the name of the Assumption, and occupied more extended space than that included within the sepulchre of the Blessed Virgin. The entrance to the church is towards the south. In front of it lies a broad plain, to which one decends by a flight of three steps. On this plane once stood a Benedictine abbey. From this esplanade one de scends by a marble stairway of forty seven steps. On the right is a door leading to the grotto where the Blessed Virgin died, and a little lower down ivious dancing with the head of the on the same side stand the sepulchres

from which all these have at some time separated, directly or indirectly. took the Methodists nearly a hundred years to run the course which the Salvations seem to have nearly completed in about twenty years. But that is because people live faster now than they did before and of St Joachim and St Ann. In front and on the left is the sepulchre of St. Joseph. The church is built in the form of a cross. It is ninety five feet because the decay of religion among great masses of the people together long and twenty feet broad. Its eastuninstructed in religion is more rapid ern side is built against the rock and than of old, and hence the essential receives no light save from the roof spirit of Protestantism, which is mere self-will, acts with less restraint.

and from the stairway. All the other windows have been walled up. The sepulchre of the Blessed Virgin It seems as if the short history of the Salvationists should be a good lesson. is placed in the middle of the nave to thinking non Catholics who love the about two thirds of the way down. It Christian cause, on the terrible wastehas two entrances, one to the west and fulness of the sectarian spirit. Think the other one to the north. The offices of the millions of honest souls that have are celebrated on a marble table which been led hither and thither in the past three centuries by sectar-ianism, only to be landed at last at the door of the Fold The church, which originally beonged to the Catholics, was taken from them by the Greeks, who put it in its from which they had been led astray,

some of them to enter gladly in, but the greater part to remain just outside. The development of the "Volunteers into a regular sect epitomizes very neatly the absolute futility of Protest ant sectarianism for all who understand what the Catholic Christian religion is and what has been the history of the sects. - Philadelphia Standard and Times.

He does much that does well what he does. -The Imitation.

We would willingly have others perfect, and yet we mend not our defects.—The Imi-tation.

If we strove like valiant men to stand up in the battle (with adversity), doubtless we should see our Lord help us from heaven,— The Imitation,

Never regret any man's prosperity, or rejoice at his downfall. In few households, as in those wicked cities of old, no saint of God is found. It may be the babe in its mother's arms, or the old grandmother, with the dimness of life's twilight in her eyes ; but who

ever it may be, the saint is there, and