

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MAY 9, 1896.

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VOLUME XVIII.

Some Graceful Poems.

Boston Pilot.
"Eddies" is the modest title of a neat little volume of poems by T. H. Wright, which comes to us from Wexford, Ire. They are marked throughout by elevation of feeling, tenderness and delicacy, and almost faultless expression. Here is an exquisite sonnet, worthy to be ranked among the most touching of the laments for unhappy Erin's hope deferred:—

CONSECRATION.
What shall I do, my country, for thy sake?
That emerald gem on Europe's outstretched hand
That sends to far Columbia's sister-land
A wave of recognition. Shall I break
A sword in thy defence, Tom! lightly wake
The broken altar-lamps at thy command
With music soft as moonlight on a lake?
Thy sword sleeps in the scabbard's close embrace
Thy harp hangs mute. Thy sons, like erst-
strangers, are blown abroad. Thy very virtues rust.
God yet will wipe the tears from off thy face.
—And here is something which Our Lady's claims will like to read during her own month:—

A MAY CANON.
The Spring has come though the world be old
(The month of May is the month of Mary)
And earth is like Heaven's street of gold.
For the farze is out and the cowslip bold,
Sing high in praise of Mary.

Where are ye going decked so fine?
(The month of May is the month of Mary)
The month of May is the month of Mary
Where broods the milk-white Dove divine.
Sing high in praise of Mary.

Yes come with us, and as we go,
(The month of May is the month of Mary)
We'll pick the lily flowers that blow
Less pure than her, the milk-white Dove.
Sing high in praise of Mary.

And we will pray, O Mother mild!
(The month of May is the month of Mary)
Since in thy arms the world is held,
Grant that we may be reconciled.
Sing high in praise of Mary.

THE POPE'S SUPREMACY.

Father Sydney Smith's Reply to an Anglican Canon.

At the Plymouth Cathedral the Rev. Sydney Smith, S. J., lately made reference to an attack on the Papal supremacy by Canon Hammond, an Anglican clergyman of St. Andrew's, during a course of controversial lectures.

I recognize, said the preacher, that Canon Hammond's sermon alludes to a tract of which I am myself the author—a tract entitled "Papal Supremacy and Infallibility," published by the Catholic Truth Society. In this tract I have said: "There are three texts in the Bible which Anglicans dislike, viz., Matthew xvi., 13-20, Luke xxii., 31-32, John xxi., 15-17. Anglican preachers give them a wide berth, unless compelled by a challenge from adversaries to discuss them, and then the discussion is of the most summary kind. I partake more of the character of explaining away than explaining." On this passage Canon Hammond remarks: "He regretted that a recent Roman controversialist should have allowed himself to speak of these as texts which Anglicans dislike, and to which they give a wide berth. He regretted such language because it was untrue, and he feared the writer knew it was untrue."

For my part I regret that Canon Hammond should have found it necessary to impute to me so evil a frame of mind. But I will respond only by saying that however much of what is untrue I find in his sermon I feel quite sure that he would not say anything which he knew to be untrue. But then I must also reiterate my own previous statement, and even claim his sermon as an apt illustration of what I meant. It deals with the three texts referred to; but it deals with them with the object of showing if possible that they do not help us, not of showing that they help us; although, seeing how they stand out in the Gospel history, they ought to occupy an important place in any system that claims to be the truth. In dealing, too, with the Catholic exposition of these three texts, it is noticeable how slightly Canon Hammond ventures to touch the arguments which we use.

Let me suggest one point as an illustration. Canon Hammond argues that the text, "Thou art Peter, and upon this Rock I will build my Church," etc. (Matt. xvi., 16), cannot have seemed to the Fathers to have any very important meaning, or else they would have all interpreted in the same way; whereas, according to the computation of a certain writer, seventeen Fathers understood that the Rock on which the Church was built was Peter, forty-four that it was faith, sixteen that it was Our Lord Himself. In urging this Canon Hammond was following a course usual with Protestant divines. But in the tract he had been reading I had shown that these three interpretations are all in substance the same, and were meant to be the same by the Fathers who gave them. When our soldiers return from a victorious expedition, some may say that the battles were won by the men themselves, others may say that they were won by the men's valor. But no one would suppose that, underlying this difference in the mode of expression, there was a difference of opinion in assigning the cause of the victories. So it comes to the same, whether we say

the Rock on which the Church was built is Peter or faith, seeing that the faith meant is in that case Peter's faith, not faith in the abstract.

In the same manner those Fathers who say that Christ is the principal Rock, and that the purport of the text was to communicate to St. Peter those Rock-like qualities which are in Our Lord primarily. Christ is the rock, according to them, but Peter the Rock-man, and on this account distinguished by the name of Peter. This, I pointed out, as other Catholic writers are wont to point out. But it is a matter on which Canon Hammond has not ventured to dwell, in this again following the practice usual with Protestant writers. This is but one illustration of what I meant when I said that Anglican writers feel instinctively that it is better to rest content with a very summary treatment of texts which from their point of view cannot safely be scrutinized with minuteness. Other illustrations I have not time to give, but readers of my tract will see how the Canon has left out of account the argument by which we prove that St. Peter was Bishop of Rome, and those by which we prove that the three texts rationally interpreted grant a supremacy to the successors of the Apostles as well as to the Apostle himself. These arguments, whether conclusive or not, are, at least, forcible, and doubtless Canon Hammond would have dealt with them had not an instinctive prudence suggested that it was better to give them a wide berth.

Another matter in Canon Hammond's sermon I really cannot leave without a word of comment, for it recalls a personal experience of my own. He says there is no historical proof of Papal supremacy, the proof tendered by Catholics being "gargled by fraud." My own experience is that anti-Catholic readings of Church history are gargled by fraud, and I know of many candid inquirers who have been brought into the Catholic Church by discovering that this is how the case really stands. The sermons preached by Canon Hammond again afford a striking illustration. He says: "If Bellarmine, one of the greatest of Roman controversialists, were to be trusted, he must hold that vices were good and virtues evil if a vicious Pope and those were many such, were pleased to say so." Now, when I was a young man a venerable Protestant clergyman, who had invited me into his library, pointed out to me a row of volumes on his shelves, and, referring to this very passage that Canon Hammond has quoted, said, "There is Bellarmine. I never quote without verifying my reference, and I assure you that he does teach that abominable doctrine. I thought I would go quietly to the British Museum Library and read the passage, with its context, in Bellarmine's works for myself. I did, and then I wrote back to that venerable man indignantly. 'How did you dare, with your white hairs and your reputation for piety, to palm off upon me such a fraud as that?'"

Anyone reading the quotations as Canon Hammond gives it and as it is persistently given in Protestant books of controversy, would understand that according to Bellarmine it was possible and likely for a Pope to say that vices are good and virtues are bad, and no doubt this is what Canon Hammond meant his hearers to understand. As a matter of fact, the very object of Bellarmine's chapter (Controversy III, chapter v.) is to prove that the Pope cannot say to the whole Church that a vice is good and a virtue evil. His proof of this—at least one of his proofs—is by what is called a *reductio ad absurdum*, a kind of argument perfectly familiar to Canon Hammond, by which a proposition is proved to be false because if true it would lead to an absurd conclusion. Bellarmine's argument is that the Pope cannot say that a vice is good and a virtue evil, because, if he could, the absurd conclusion would follow, that the Church, which is bound to obey the Pope, would be forced to believe that vice is good and virtue evil. Bellarmine, to prevent misconception, he it added, is speaking of Papal decrees addressed to the whole Church on matters necessary to salvation, such as being baptized or going to Communion. In cases short of this it is conceivable that a bad Pope might give a wicked order to individuals, and the individuals, if the badness of the order were manifest, would then be bound to disregard it. This qualification Bellarmine expressly indicates in his chapter.

Now I am far from supposing that Canon Hammond has himself consulted Bellarmine, so as to have consciously hid his meaning. But I do say that he is bound in honor to consult Bellarmine now, and if he finds that what I state is correct—and that is what he will find—he is bound in honor to make a public retraction of so gross a charge against the Catholic Church.

One more observation I will permit myself. Canon Hammond, as we know, is earnestly desirous to work for the removal of religious divisions among Christians. He goes to Grindelwald of a summer to debate on the means of bringing it to pass. In his aspiration he has our sympathy. But of one thing he may be assured. As long as Protestants continue to reject the venerable Catholic interpretation of the

three Petrine texts and to refuse obedience to the Roman Pontiff, they may give up all hope of his aspiration being realized. The only kind of agreement which Protestants can look to have is agreement to differ, and the longer Protestantism lasts the wider the difference will be which they must agree to tolerate. If you deny Papal supremacy, you must accept what Canon Hammond calls "Polytheism," that is, the doctrine that Our Lord intended that Christians should be disunited and broken up into warring sects. I hope I shall not seem desirous to hurt anyone's feelings if I avail myself of a forcible comparison. You may go to a menagerie and sit together by their tails all the animals that you may find there, but you will not by that means succeed in making their intercourse more harmonious. They will only succeed in making them tear one another to pieces. Wild animals can never be brought to agree with another until you have first extracted the wildness out of them; and warring sects can never be united together in one communion until you have extracted out of their hearts that reliance on private judgment, and have taught them to submit to a divinely constituted authority.

Would we not like to know much more than we do about those great forty days that our risen Lord spent on earth? We can never expect to completely grasp the meaning of the few statements written down concerning our Redeemer's earthly history; but how they make us long for more light and knowledge! "There are also many other things which Jesus did," St. John declares to us, "which if they were written every one, the world itself, I think, would not be able to contain the books that should be written." Wonderful saying! "Was he speaking of the thirty-three years?" asked Father Faber, "or was he ending his gospel, as he had begun it, with the eternal doings of the Word?"

In our reading of Holy Scripture, we can pursue many methods. We can approach it as a history among other histories, but of prior and unparalleled importance; we can link it in our minds with the world's records, and trace its bearing upon them and its connection with them. We can read it for its holy biographies, its marvelous intellectual delights, its unique and so fascinating because so full of spiritual and unearthly loveliness. We can bring its code of divine commands and its lessons of holiness into the vicinity of all the codes of nations or philosophers of the world ever saw, and mark how triumphantly it surpasses them, and what impulses and enactments of wise morality and austere pagan virtue they have caught from it. But one thing we must never forget in our reverent study of Holy Scripture—the written Word of God—while it is a true history, is, nevertheless, and always, a mystery; and it is positively a real type and pattern of Jesus Christ, that Divine Word who was made flesh and dwelt among us.

This is the devout and truly Catholic temper of mind in which we should approach our reading of the Holy Bible, perceiving that it is made up of two things, a body and a spirit. Beautifully true, and what we have their own and literal meaning as they are, and their apparent to our senses as Jesus Christ was truly Man in the eyes of mortal men; these words have also, their inner meaning or interpretation, known and fathomed in its completeness by the God alone—His meaning—and this meaning corresponds to the divine nature which mortal men most often failed to see, when the Incarnate Word dwelt among them, true Man and yet true God.

If men would only keep this axiom, the foundation-stone of Scripture study, always and reverently before them, many difficulties would be smoothed away, and many doubts removed. It is the common experience in literary studies that a seemingly simple thought will give out very much more meaning or delight or information to one man's mind than to others. So likewise one musician will reader or interpret a theme from Gounod or Mozart far more beautifully than another and very differently. One artist will catch something in a sunset or a face that his fellow artist does not get the slightest hint of. We all acknowledge this. In the same way a Scripture student must accustom himself to think what God, the All-Wise, means and sees in His written and sacred Word. It is something deeper and more real and more true than finite mind can possibly grasp.

This makes the study of Holy Scripture unlike any other study, although it also makes all other studies more earnest and fascinating, because we begin to consider God's part in them also. He being our Creator and the Author of all wisdom. But the fascinating beauty and delight of the study of Holy Writ, considered under this aspect, can not be adequately expressed, nor its exceeding helpfulness recognized, till reverently tried. Take the doctrine of the Real Presence of the Body and Blood upon our altars through the great mys-

tery of Transubstantiation. The words: "This is my Body, This is my Blood," are literally true. But what Body—what Blood? Of the Incarnate God. If we can put no bounds to the possible powers of the Almighty, what can not be predicted of the things possible to God made man? This method of study and thought gives an elasticity and buoyancy to faith, resembling the angelic intelligences, and makes it fix its eyes like the eagle with unflinching delight upon the sun.

Let us meditate, lovingly and humbly, this Easter season, on this devout and Catholic method of the study of the Scriptures. And then shall we realize as never before, that the Word was made flesh and dwelt among us; and that truly, if all the things He did that were written every one, the world itself would not be able to contain the books that should be written.—Sacred Heart Review.

Our Lady's Month.
BY LIONEL BYRRA.

Not for thy grace alone, fair Month, of old
Behold in each blithe-singer's lay;
Not for the sound buds that "neath thy
They petals stir, then swift unfold
Their wealth of beauty to bedeck the mold
And woo the wanton winds that round them play;
Not for thy sunny mead and carols gay,
We bid thee hail and welcome manifold.

But ebbeth that thou art Our Lady's time,
Her gala month of homage, praise, and prayer,
When myriad souls harp sing in every clime
Fond hymns of love to Heaven's Queen all
Thy May-Day rites of yore are buried deep,
Three decades now of Mary's days we keep.

FOR CHRISTIAN UNITY.
Great Meeting of Catholics and Protestants in Pittsburgh, Pa.

Arrangements for the most remarkable religious conference ever held in the United States have been practically made, says the Pittsburgh Post. Fifteen priests and laymen of the Catholic Church and the same number of Protestant ministers and laymen will shortly meet in Pittsburgh for a friendly conference in regard to the obstacles which lie in the way of Christian union and will formulate plans, if possible, for their removal.

The project originated with several prominent clergymen and laymen of the city who are pronounced friends of Christian unity and who have for years deprecated the divisions in the Church which so powerfully militate against the progress of Christianity in the world. The fact forced itself upon them that there was a constant fire of one religious body upon another at long range, and the effect was not to promote Christian unity, but rather to retard it by engendering bitter feeling and widening the gap between the churches. It was thought that a conference such as the one proposed would bring the opposing forces close together, and enable them to exchange opinions in an informal way some hope of a better understanding in regard to the existing differences.

The Rt. Rev. Richard Phelan, D. D., Bishop of Pittsburgh, has been consulted in regard to the matter recently, and gave the project his indorsement. He said he would be present at the conference unless prevented by his official duties. Among those of the Protestant faith who have agreed to take part are the Rev. D. McAllister, D. D., of the Reformed Presbyterian Church; the Rev. J. T. McCrory of the United Presbyterian Church; J. Thresher and W. H. Hanna of Allegheny; the Rev. M. M. Sheedy of Altoona and the Rev. George Hodges of Cambridge, Mass., will be the only clergymen from outside the city who will be invited to attend.

The attention of the promoters of the movement has been attracted to these clergymen by their recent publications on the subject, which will form the basis of the conference. Father Sheedy has recently published a book on "Christian Unity" and Dr. Hodges has been using his pen freely in the same line recently. Both gentlemen are well and favorably known in Pittsburgh and have been absent from the city so short a time that they are almost ranked as local clergymen yet.

There are those who see in the project the beginning of one of the most important movements in the ecclesiastical history of the country. However, as this is the first conference of the kind to take place in America, it is to some extent an experiment, and the outcome will be watched with great interest by all Christian churches.

THE MONTH OF MARY.
The month of May, or, as the Church so beautifully styles it, the Month of Mary, is with us once more. There is so much at this season—the music of birds, the perfume of flowers, the babbling of brooks released from icy fetters, refreshing showers and sunshine—to lift our hearts to the Author of nature and grace; and how can we praise Him better, how render our homage more acceptable, than to present it through her whom of all His creatures He has honored most highly? To honor the Blessed Virgin is not only a delight to every Christian heart, but a duty. We are commanded to honor our parents, and Christ's Mother is the Mother of each one of us. The Fathers of the Church declare that when on Calvary the Redeemer of the world confided St. John to the Blessed Virgin, He constituted her the Mother of all the faithful.

How shall we honor the Blessed Virgin? What ought we to do in this month especially consecrated to her? A saint will be our teacher. When dying, St. John Berchmans was asked to give some counsel regarding devotion to Our Lady, to name some practice of piety in her honor. He replied, "Anything, only let it be constant." The worth of prayers depends not so much on their number as on the fidelity with which we offer them. Nor is it necessary during May to multiply our practices of devotion. Of course we will all wish to do something extra, but the best we can do would be to increase our fervor, to pray with more attention and recollection. Let us do what we have done in former months of May—only let us do it very much better. A few prayers said regularly and fervently will be sure to be pleasing to our Heavenly Queen, and bring blessings many and great.

May this month teach us true devotion to Mary—imitation of her virtues—and we will not only deserve to be ranked amongst her favored children, but when death comes it will find us prepared, and through Mary's intercession with her Divine Son, we will be the possessors of a home in that land of never-ending bliss, where with millions of angels and saints we shall sing the praises of Mary for an endless eternity.

THE TRUE RELIGION HINDERED VULGARITY.
Boston Pilot.

A distinguished Englishwoman of letters, the Hon. Mrs. Theobald, in "A Dialogue on Vulgarity" in the *Nineteenth Century*, pays consciously or unconsciously, a high tribute to the refining power of Catholicity, and the vulgarizing of common life which has followed on the breach of religious unity in England.

"She makes 'Civis,' one of speakers, say: 'No doubt there is much less downright cruelty, and much less open oppression of the weak by the strong, in modern than in mediaeval society. And there is less roughness and rudeness on the whole. But we have this special product of vulgarity which they had not; a product whose essential characteristic is self-assertion—self-obstrusion in social life. In those ages when our modern enlightenment often looks back with a supercilious eye, every man, however poor, could feel that he was part and parcel of a great whole of society. It was an unconscious feeling, no doubt, for the most part, but it was none the less powerful. He had his proper place in this society, he had his betters and his fellows in things temporal; and the great Church Catholic, the most imposing power in the mediaeval world, ceaselessly proclaimed to him that in things eternal he had his own indefinable heritage in her, equal to that of any prince in the land—in visible evidence of which he had as good a right in her great cathedrals, at her splendid services, as the rich and great. What a contrast now! It is every man for himself, or every class for itself, and probably no God for any of us. The man of the vulgar, the common people, no longer feels that he has his part in the commonwealth, in the general order of temporal society, while sharing in a priceless heritage in a vast spiritual society. In temporal affairs he is one of a class, to fight other classes who happen to be struggling, each against each, on the soil of England; but it doesn't matter to society at large how he behaves or how he fares. If he is 'religious,' he probably has his little sectarian ideal for saving his own soul, but even in religion his ideal is poor, selfish, petty. Such a condition of mind is the fertile nidus of vulgarity in social behavior, and the stifling of all true courtesy between man and man, of all sense of the

fitness of things in daily life, of all 'good taste,' in short, in the highest sense."

Catholic Example from England.
Whatever may be said of the progress of the Church in America, it must be conceded that English Catholicism seems to surpass us both in zeal and devotedness, says the *Age Maria*. There is, alas! little solace in our day of newspapers and noisy speeches; and religious truths must be thrust upon public attention, since they have so many clamorous, even though inconsequent, rivals. In England there is a powerful Catholic Truth Society which promptly quashes libels on the Church and scatters Catholic leaflets and pamphlets everywhere. Moreover, English Catholics promptly resent misrepresentation by the press. Reporters and especially editorial writers over the sea must be acquainted with the doctrines and ceremonies of the Church, or they come to grief; for no misstatement, unless obviously unimportant, is allowed to pass unchallenged.

There is no great Catholic Truth Society in the United States as yet, but at least we might have a powerful league for the defence of the Church. In every small city there are laymen as well as priests able and willing to combat misrepresentation in the pulpit and in the press, if only they felt that the responsibility rested on them. The pulpit would not be so violent if it knew that promptly on Monday evening the press would be set right; and the press would not be so reckless if it knew that recklessness meant the humiliation of correction in its own pages or those of a rival, and a falling off of subscriptions and advertising patronage. Such an organization would result in an increase of interest in the Church, which is just what we desire. Truth gains everything from close scrutiny; she loses only by lack of insistence and the inactivity of men.

Validity of Anglican Orders.
The subject of the validity of Anglican Orders is receiving every attention in Rome at present, writes a well-informed correspondent. The three Commissioners, Canon Moyes, D. D., Don Aidan Gasquet, and Father David, O. S. F., sent over from England by Cardinal Vaughan to present a report, are not only in daily consultation with the various consultants appointed by the Holy See to investigate the whole subject, but they have already had more than one interview with the Holy Father himself. It is needless to say that every stage of the proceedings is watched with the keenest interest by Leo XIII., whose anxiety concerning all that affects the spiritual welfare of England continues unabated. In all probability some weeks will yet elapse before any definite pronouncement will be made, nor is it yet known in what precise manner the Holy Father will make public the decision of the Church on this really momentous question. It is certain, however, that both the historical and the theological aspects of the case will be fully gone into, special stress being laid upon the practice and intention of the Anglican Bishops during the most Calvinistic period of English Church history stretching from the days of Cranmer to those of Laud, a period concerning which Anglican High Churchmen usually prefer to be silent. However much Anglicans may dissent from the verdict of the Holy See, when once it is pronounced they will at least have no cause to complain of having had their case treated otherwise than with the fullest and most courteous consideration. Nor should it be forgotten that it is the Anglicans themselves who have opened the question, and who have practically compelled the Holy See to pronounce a definite judgment upon a subject which the Popes have hitherto preferred to leave in abeyance.

The Catholic Church.
A recent writer has proven that during the present century the Catholic Church has shown more vitality than in any other epoch of her history. She has held her own in all Catholic countries, while in heretical schismatic and pagan lands the five millions Catholics of 1850 have become thirty millions in 1895.

In the *National Review* and the *London Spectator*, two Protestants have been treating of the "magnanimity" by which the Catholic Church draws so many of the best minds in Anglicanism to her own fold. Curiously enough, however, though both writers are sympathetic and large-minded, it has not occurred to them to give the natural and obvious explanation of this attractive force. A glorious history, and stately ritual and the other reasons advanced do not account for it; but the fact that the Holy Roman Church, being the one Holy Catholic and Apostolic Church, has all the marks of the true Church of Christ is ample explanation of the phenomenon.

It is good that we sometimes suffer contradictions, and that men have an evil or imperfect opinion of us, even when we do and intend well. These things are often helps to humility, and defend us from vain glory.—The Imitation.

MAY 2, 1896.

41 to 50; sheep are nominally 20 per pound, and spring lambs are in rather better demand, at from 25 to 30 each.
Some calves of good quality are wanted, at from 25 to 30 each.
Hogs are steady and unchanged, at from 85.75 to 25.75 for choice of cars, with an occasional best at 25 per 100 pounds; thick fat fetch 85.00 per 100 pounds. Sows, 30 and 25, 2 per pound.

KOENIG'S NERVE TONIC

A Minister's Experience.
CINCINNATI, Ohio, Jan. 1894.
It is about six years since I felt that something was out of order, although I did not know it. I looked pale and thin, a sort of numbness affected me so that I couldn't speak properly, my eyesight was also impaired, and I was apparently moving in the eyes so that I felt as if I were in a boat. I consulted a doctor, but he gave me nothing but medicine, and I felt fresh and well again. My God bless Dr. Koenig's Nerve Tonic.

Thanks to the Almighty.
TORONTO, Iowa, Feb. 1894.
My wife had headache sixteen weeks, and falling sickness seven years and could not sleep. I was in bed for three weeks, and my wife had no more headache since, and I was cured. I am very grateful to the Almighty God for His Nerve Tonic. JOHN W. WELCH.

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NOTICE.
TO ALL WHOM IT MAY CONCERN.
When the publication of the *Canadian Freeman* ceased, a large amount of money was due to the publishers. To this time, the publishers did not trouble them with accounts or ask for payment. It is now a quarter of a century that the undersigned obliges him to appeal to those who are in arrears for the *Freeman* to pay part, at least, of the amount due. The undersigned is indebted to all his long since outlived by the undersigned ventures to hope that a large number of his old friends and supporters—or their children—will be led by a reasonable sense of justice and a recognition of the *Freeman's* usefulness, in trying to come to his aid and respond to a call so patiently delayed for a quarter of a century. The books of the *Freeman* having been lost, the undersigned is unable to identify the distribution and honesty of the subscribers.
Please address
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STENOGRAPHER WANTED.
HOW OFTEN you see such an advertisement—and how few see one who are qualified for it all such persons may be obtained from the undersigned office positions by my individual plans.
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Suitable for market, garden, milk business or any other purpose. For further particulars, address
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in care of the Bank Bros.,
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London, Ont.

MILITIA.
NEELED TENDERS for the supply for the Militia, Barracks Stores and Active Militia, of the following articles:—Clothing, Camp Equipment, Necessaries, Barracks Stores, Underclothing, Shirts, Razors, Brushes, etc.; Rugs, Blankets, Crockery, Brooms, etc.; Blankets, Waterproof Sheets, Marquee, Saddlery and Saddlery, and other articles. The tenders are to be marked on the envelope "Militia Supplies," and are to be addressed to the undersigned.
The contract for three years to cover a period of three years from the 1st July, 1895; those for one year from the 1st July, 1896; and those for one year from the 1st July, 1897.
Printed forms of tender containing full particulars may be obtained from the Department at Ottawa, at the offices of the District Paymaster at London, Toronto, Kingston, Montreal, Quebec, and the offices of the Deputy Adjutant General of Militia District No. 1, Halifax.
Every article of Necessaries for Barracks Stores, etc., to be furnished, as well as the material therefor, must be manufactured in Canada, and similar in every respect to the sealed pattern thereof, which may be seen at the office of the undersigned at Ottawa. This does not apply to material for saddlery. Neither sealed patterns nor samples will be sent to parties desiring to tender.
No tender will be received unless made on a printed form furnished by the Department, nor will a tender be considered if the printed form is altered in any manner whatsoever.
Each tender must be accompanied by an accepted Chartered Canadian Bank cheque payable to the order of the Honorable the Minister of Militia and Defence, for an amount equal to ten per cent. of the total value of the article tendered for, which will be forfeited if the party making the tender declines to sign a contract when called upon to do so. If the tender is not accepted, the cheque will be returned to the tenderer. The Department does not bind itself to accept the lowest or any tender.
A. BENNETT, Capt.
Secretary,
Department of Militia and Defence,
Ottawa, 15th April, 1896.

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