A Valuable Book on Aervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the med-dress. Poor patients also get the med-tris reined; has been prepared by the Rev. Father Roenig, of Fort Wayne, Ind., since 1876, and Is now under his direction by the

49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. Gfor \$5 Large Size, \$1.75. 6 Bottles for \$9

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

Washington, D. C., April 29.-Pere Marquette's statue has been accepted by the United States Senate with appropriate speeches and by a unani-Since the flurry created by the American Protective Association, the statue has been the principal figure of interest in the old Hall of Representatives, where it is protected from bigoted vandals by the immediate presence of the statue of Abraham Lincoln, which must suffer from any 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 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 Senate in accepting it for a permanent place in the National collection, and it s believed that the fanatics who would have excluded it on sectarian grounds have found their opposition so unpopu-lar that they easily desisted from their

consequences of arousing the American 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

first purpose of making its acceptance

or rejection a burning political issue. The speakers to day addressed themselves to their work in a broad and

liberal tone, yet without fear of the

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

Senator Vilas told how Wisconsin proposed to Congress that she be permitted - at once and together - to recognize and honor the man who daringly planted the first abode of civilization, to distinguish and illustrate the noblest character in the vanguard of noblest character in the vanguard of all the faithful is readily traced to the father of the state 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 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.

The State of Wisconsin in raising this stone in the Nation's hall of statu ary does not, he continued, merely celebrate a name illustrious for historic renown. It means still more : that i shall stand there as a testimony and monument to a principle of our social order of the utmost value to mankind—the principle of religous liberty. Human intelligence and reason, all the history of the world, teach no more use ful and important lesson than is em bodied in that fundamental rule which draws an absolute and impassable line between the affairs of State and the affairs of religion and denies to social law all right or jurisdiction to tran-

He is wrongfully despoiled, said the Senator, his right invaded, a grievous injury done, when to any man is denied any part or share of his social rights or privileges by reason of his religious The statue to Marquette was raised to him in no token of his religion and no honor to his creed, and in vites no special countenance from the adherents of any Church or faith. Regardless of all these, neither with favor nor disfavor to any, the statue stands to the honor of the discoverer and the

Senator Kyle said Marquette's mission was to carry the gospel to a heathen people, yet he rendered a great service to our country as a pioneer of civilization.

To such men our nation rightfully 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 the vanguard of control of the the vanguard of explorers into which the conservatism of the Church the unknown parts of the earth. Time would not permit to enu-merate the missionaries of the who have laid the world under obligations for their valuable discoveries. Thus the Church has added greatly to the geography and scientific

Catholic Record.

Marquette. He was saintly in charac-

ter, unselfish in his purposes, and un-tiring in his efforts to bring the mes-

sage 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

self-sacrifice. His discovery ranks

among the foremost and most important

on the continent, and it is to Marquette

the explorer that we do honor at this

Mr. Palmer (Dem., Ill.,) was the next speaker. No State, he said, had

chosen better than Wisconsin in select-

ing for Statuary hall, Pere Marquette,

as the representative of courage, resolution and devotion to the elevation of

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.

The Act does not Imply Servillty to the Scholar who traces its Origin.

Catholics have often been taunted

with the fact that no one can approach the Pope of Rome without kissing his

toe, implying that the sacrifice of one's

self-respect and a mark of servility are

expected by the Catholic High-Priest from all believers. How many are

there, even among the well informed,

who have explained this act to the sat

Perhaps, writes the Right Rev. Camillus P. Maes, Bishop of Covington, in the Catholic World magazine, they have said that it is the cross on

the shoe or slipper on the Pontiff which

is only mitigated, not removed. The

Pope which is kissed, independently of

the golden cross usually embroidered

Why is it done? There is a good

reason for every ceremony in Catholic usage and worship. The most casual rite of the Church's functions and of

the ceremonial connected with the

official acts of her ministers has a rai-

son d'etre, a historical or symbolical

reason worthy of the attention and re

spect of the learned and of the edu-

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 authority, but it does not imply the least

degree of servility to the scholar who

traces its origin from the days of public acknowledgment of authority,

who held their fiefs under the crown

gathered once a year at court, to do homage for their holdings; and the

was the customary form in which that

recognition of the rights of the genera

government represented by king, emperor or Pope was originally ex-

Nor must we forget that only the

noblemen of the nation were admitted to the ceremony of kissing the shoe of the sovereign enthroned with all the

official paraphernalia of legitimate

authority; for that service of vassal-

age was the service of prowess and

valor, which only those who had dis

tinguished themselves, or who were heirs to titles of distinction, were

Thus this act of reverence was given

originality by dukes, counts and other officials who were beholden to the Pope

for their territorial authority, just as

it was given by men of the same rank

The undying spirit of democracy

which is ever alive in the Church, soon levelled all distinction of rank between

the faithful in their spiritual Father's

house, and all were eventually admit

ed to what was originally the privilege

of the few. So that in reality the act of kissing the shoe of the Pope is the

survival of one of the most prized

privileges of feudsl times to which only

the better class were admitted. Hence

it argues more eloquently for the dig-

nity of the Catholic laymen and for

the equality of all in Christ's kingdom

on earth than for their obsequiousness.

origin of that ceremony of kissing the

So much for the respectability of the

But how came that ceremony to

whom they were the vassals.

allowed to render.

kissing of the shoe of their liege

cated.

undue respect.

on the upper of his official foot-gear.

isfaction of the fault-finders?

tion to the acceptance of the statue.

Church would hide from my view the

" I do not assent to the Roman Cath-

time

within.

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

VOLUME XVIII.

I Often Wonder Why 'Tis So.

FATHER RYAN.

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

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 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.

LONDON, ONTARIO, SATURDAY, MAY 16, 1896.

knowledge of the world. To this great says: "Into Edem will I stretch out 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 priest has uncovered the crucifix and made subject." (Psalm lix., 10.) Sol-carried it reverently to the cushion

omon, describing the many surpassing whereon it is to receive the veneration 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 rank: "How beautiful are thy steps three times before he kisses the five 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. ian king used to send miniature shoes When Isaias was inspired by God to When Isaias was inspired by God to prophesy the captivity of Israel he was 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 recognition of their subordination to the sovereign.

Christ, being the Sovereign King of heaven and of earth, always appears ragged and starving keeper of swine.

heaven and of earth, always appears ragged and starving keeper of swine. He returns to his father, and a ring is It is only when the traditions of Chrisput on his hand and shoes on his feet,

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 triumphs, that the figure of Christ appeared stripped of His footgear. The Pope being the representative of Christ, always came forth for the celebration of the holy mysteries with shoes on his feet, Later, the Bishops, being the put on his hand and shoes on his feet, to signify that he has been restored to signify that he signify that he has been restored to signify that he has bee 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-ments of Christ and the duties called in Israel the House of the Unof their office, a pair of shoes shod," that all the people might know richly ornamented, expressive of their authority and of their duty of the inheritance of his brother (Deuter. going forth to evangelize the world, agreeably to the text of Scripture: The book of

The book of Ruth (iv. 7,) tells us how "How beautiful upon the mountains are the feet of him that bringeth good kinswoman and to secure her inherittidings, and that preacheth peace (Isa., lii., 7; Nahi., 15; Rom., x., 15). And the manner in Israel between kinsthe manner in Israel between kinstothis day, when they celebrate, pontifically, 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."

This was a testimony of cession of right in Israel. "

In the New Law the men who give

"To win one's shoes" was said of up all their rights of possession, author ity and personal liberty, by making vows of poverty and obedience, such as Franciscans, Dominicans, Capuchins, Augustinian sand Passionists, give up the wearing of shoes. In their mon more modern expression of the same thought, and applies to all who pass asteries, and even on the street in Catholic countries, where they never from dependency into the liberty of doff their religious habit, they walk barefooted, or at least in sandals, mere soles attached to their bare feet with one as a strange paradox that the leathern thougs.

To carry the

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, was the most obsequious service that these days everybody wears shoes.

Whence the old saying: "I wish I was the most obsequious service that the shoe is the symbol of possession of mastership. It means: I wish I had the stression. It was I had the stression of the provential of the symbol of possession of mastership. It means: I wish I had the stression of the symbol of possession of mastership. It means: I wish I had the stression of the symbol of possession of mastership. It means: I wish I had the symbol of possession of mastership. It means: I wish I had the symbol of possession of mastership. It means: I wish I had the symbol of possession of mastership. It means: I wish I had the symbol of possession of mastership. It means: I wish I had the symbol of possession of mastership of the symbol of possession of mastership. It means: I wish I had the symbol of possession of mastership of the symbol of possession of mastership. It means: I wish I had the symbol of possession of mastership of the symbol of possession of mastership. It means: I wish I had the symbol of possession of mastership of the symbol of possession of t slave prove that he is his master's property?" the Talmud answers: loosens and ties his master's shoes, and he carries them after him when he goes to the bath." And in another place that Book of Scribes teaches "that all manner of service which a slave ren ders to his master a pupil also owes to a teacher, except the latching of shoes. he impatient beneficiaries who look

Hence we understand the wonderful humility of St. John the Baptist, who

wedding festivities among the ancient declared himself "not worthy to carry the shoes of Jesus Christ." (Matt. iii., 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 oody which it confers to each over the service of children to the representative of Jesus Christ, His Vicar, by a filial kiss planted upon the foot gear, symbol of his spiritual authority. married pair when they first set out together after the marriage ceremony, How different this affectionate token of reverential regard from the abject ervility of the slave of olden times. who put his head under the foot of his 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,

Our Lady's Month.

aturer beauty of full foliage and

changeful, capricious

with as much guilty complacency as old Herod who rewarded Salome's las-Nor do we now wonder at the super ivious dancing with the head of the stitious practice of their ancestors, who, convinced that wherever dead-lights Baptist! 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-ully 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 cold? Ah, no! Nor June with its to the sovereign of the kingdom of treasure-trove.

From what has been said it is easy to

understand that the fact of "taking off

'How beautiful upon the mountains

the nobleman who conquered in com-bat and thus came into legitimate

ossession of his title of knighthood,

ending his tutelage under another

knight. "To win one's spurs" is the

more modern expression of the same

from dependency into the liberty of self-relying men in mechanical or pro-

fessional avocations. It would strike

authority, the power, the possessions

hat are his: that I had his good for

une. Many find out by sad experience

the truth of old Fletcher's saying :

"Tis tedious waiting for dead men's shoes," which typifies the position or

possessions which a man is to leave to

One of the striking features of the

married state and the power over the

other's. The modern custom of throw-

ing a slipper or an old shoe after the

is a remainder of the same import. The same idea of possession may be

traced in the custom of German child

which is not a wide departure from the

original idea, is their own.

ren placing their shoes in the chimney

for his death.

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, acknowledging mastery, or giving up one's rights. When Moses drew nigh unto the burning bush he was told: hearts. Not lazy, languorous July and August when in the still heat of noontide 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 whereon thou standest is holy ground" (Exod. iii. 5); and under like circum-stances Josue "took off his shoes, fell bears home with drowsy, contented murmur its store of sweets rifled from on his face to the ground and worshipped God" (Josue v. 15-16). To the blazing poppy or the pure, cool this day Arabs and Turks take off their shoes 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.

The chill majesty of the winter

of all ages never allows entirely to they enter the home of an official, or

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 clients 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. —

A Scoffer Floored.

Catholic Union and Times.

A young French priest, so the story goes, appointed to a cure in a romantic district, set out to walk to his destina-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 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

The Burial Place of the Blessed Virgin.

a borrower than a lender.

"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 few of our modern American Baptists mightier than himself that he said on the her husband. That interesting cree mony betokened the union of the helatchet of his shoe." (Mark. i., 7) Meanwhile we render the honored Juvenal, who was afterwards Bishop of

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 on the same side stand the sepulchres of St Josehim 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 long and twenty feet broad. Its eastern side is built against the rock and receives no light save from the roof and from the stairway. All the other windows have been walled up. The sepulchre of the Blessed Virgin

is placed in the middle of the nave about two thirds of the way down. It | Christian cause, on the terrible wastehas two entrances, one to the west and the other one to the north. The offices of the millions of honest souls that have are celebrated on a marble table which covers the sepulchre.

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, present condition.

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 even of a friend. That ancient custom of the Eastern lands, which Jesus Christ sanctified by His corporal pres- wildly waving mights.

THE CAREER OF THE SALVA-TION ARMY.

NO. 917.

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 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. 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 character 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 whose avowed programme is to carry on their work in more "quiet" 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.

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 "redancing and shouting bands of men and women who were the forerunners of their sects. All these sects practically 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 respect for authority and a systematic doctrine in religion, and just in that proportion there is a tendency to return to the Catholic truth and unity 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 because the decay of religion among great masses of the people together uninstructed in religion is more rapid than of old, and hence the essential spirit of Protestantism, which is mere self-will, acts with less restraint.

The course of these Salvationists is

It seems as if the short history of the Salvationists should be a good lesson. to thinking non Catholics who love the fulness of the sectarian spirit. Think 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 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 and what has been the history of the sects. - Philadelphia Standard and Times.

He does much that does well what he does \bullet The Imitation. We would willingly have others perfect, and yet we mend not our defects.—The Imitation.

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.

A Minister's Experience. CINCINNATI, OHIO, Jan. 1894.

It is about six years since I felt that some his years since I felt that some his year was out of order, although I didn't show it is expected that I looked pale and thin; a sort of umbness affected me so that I couldn't speal toperly, my eyesight was also impaired by parks apparently moving in the eyes so that ouldn't read, but after I took Pastor Koenig terve Tonic all these symptoms disappeared.

Thanks to the Almighty. My wife had headache sixteen years, and halfing sickness seven years and could not sleep, astor Koeng's Nerve Tonic helped at one; my meet existent was the since and the sixteen was the sixteen with the sixteen was a sixte

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undersigned oblige him to appeal to those who
were in arrears for the Freemen to pay part,
at least, of what they owe. The financial circumstances
at least, of what they owe. The financial circumstances
debtedness of all is long since out the financial
circumstances of time, the undersigned ventures to
hope that a large number of his old friends and
supporters—or their children—will be see by
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Superintendent, Asylum for the Insane,
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The contract for Roots is to cover a period of three Contract for Roots is to cover a period of three Contract for Roots is to cover a period of three Contract for Roots is to cover a period of three Contract for Roots is to cover a period of three Contract for Roots is to cover a period of three Contract of Roots is to cover a period of three Contract of Roots is to cover a period of three Contract of Camp Equipment and for one year from its July, 1896.

Printed forms of tender containing full particulars and the obtained from the Department at Ottawa. It the offices of the District Paymasters at the offices of the Deputy Adjutant Forces, and William Polistrict No.9, Halifax.

Every article of Necessaries, Barrack Stores, etc., to be furnised, as well as the material fuerein, 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 seated patterns, nor samples, will be sent to parties de siring to tender.

material for saddlery. National material for saddlery. Note the same to parties deterns, nor samples, will be sent to parties deterns, nor samples, will be sent to parties destining 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 whatever.

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 lendered for, which will be forfeited if the party making the tender declared so sin a contract when called upon to do so. If the tender be not accepted, the cheque will be returned. The Department does not bind itself to accept he lowest or any tender.

A. BENOIT, Capt.

Secretary.

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

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two inches across formed and in walking became worse; I could not put my boot at every step. I could not get any relief and had to stop work. I read of a cure of a similar case by Hood's Sarsaparilla and all of two bottles the sore had healed and

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CHAPTER XVII. A HAPPY MOMENT.

Geoffrey felt the task which lay before him was not an easy one. communicate bad tidings is a hard matter; but there are cases, and this was one, in which it is almost as hard to know how to communicate good ones. To tell Sir Michael that his son was living, that son whose name for years had never crossed his lips; to announce to Aurelia that the cloud

had been lifted, which since her childish days had rested upon her houseall this poor Geoffrey thought within himself seemed to need a graceful, eloquent, sympathetic tongue; whereas he had no gift to say more than that "the thing is so, and I thank God for it." So the old feeling of bashful awkwardness came back upon him very strongly as he presented himself at the castle, and begged for an inter view with Miss Pendragon. He was shown into the room already known to our readers, that very room where some eight months previously he had stood on the occasion of Julian's first visit to Merylin, and had watched the courteous bearing of his friend, at the same time catching a glimpse of his own reflection in the mirror. All the shame and misery of that most miser-able moment rushed back upon his heart, and to his own consciousness down to his very finger ends he was

the same stupid, awkward simpleton that mortified self-love and a sharp

touch of jealousy had depicted him on

that memorable morning.

Meanwhile Aurelia had not been without her anxieties. In the retired ife she led rumors were long in reach ing her, and false rumors equally in receiving their correction. She had heard a confused account of the fray with the smugglers, and of Mr. Hough ton's presence on the occasion; and the messenger who had summonded Father Segrave to the scene of action had left behind a general, but not very distinct, impression of bloodshed and danger. So that the an-nouncement that Geoffrey was waiting below and wished to speak to her con to Aurelia the first certain assurance of his safety, and in her joy she entered his presence with a warme cordiality than was her wont. o glad," she exclaimed, holding out both her hands. "I have been fearing and fancying all kinds of things There were rumors of killed and wounded.

"The rumors were true," said Geof-frey; "some of the fellows got a scratch or two, but nothing serious, with one exception. Poor Clara's father was badly hurt, and died this morning.

"Poor unhappy man," said Aurelia he was a bad fellow, I am afraid. clara always seemed in terror of him ou must let me see after her now, Mr. Houghton, you must indeed."

"You shall see after her as much as you please," replied Geoffrey, "pro-vided you will listen to what I have to tell you about that man, for it conerns you nearly. You knew him as Bill Fagan, but that was only an alias, of which he had plenty. His real name was Joseph Martin, and he was the son of one of your father's former tenants.'

'Martin!" said Aurelia, putting her hand to her forehead, as if trying to remember. "Joseph Martin; I seem surely to have heard that name.'

"Yes," said Geoffrey, "it was the name of a trooper in your poor brother's regiment. At the time of the trial there was a suspicion on the part of some that he might really have been the guilty party; for he was not un-like your brother, and in the dark

SMALLER THAN USUAL



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reliable, the little "Pellet" is a laxative, two are ly cathartic. As a "dinner pill," to tote digestion, take one each day after er. To relieve distress from overg, they are unequaled.

cating, they are unequaled.

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Accept no substitute that may be recommended to be "just as good." It may be better for the dealer, because of paying him a better profit, but he is not the one who needs help.

they might have been mistaken for one URIEL:

another."
"I remember," said Aurelia; "and did that suspicion hang over him and

injure him? If so, it is a double reason for being kind now to the poor daughter." No, Aurelia," replied Geoffrey,

"That was not my meaning. You must try and bear it, for it will come like a shock, as it were ; but Joe Martin was the real criminal, and your poor brother was innocent."
"Innocent! Uriel innocent!" ex-

claimed Aurelia. For a moment she covered her face with her hands, but the next instant she looked up quickly. But if it is only suspicion, that is almost worse, and the poor man dead, "It is not suspicion," said Geoffrey,

"it is certainty. See here," and he drew a paper from his breast. "Last night. when he knew that he was dying, he confessed all to me, in the presence of witnesses. Here are their signatures, and his own cross to the name I wrote for him. After he had done that, he saw Father Adrian. I believe, poor fellow, that he died penitent.

Aurelia took the precious paper in her hands, and tried to read, but her tears blinded her. "How did it come about?" she said; "how could you have guessed? And, oh! my poor father!

It was about six months back, said Geoffrey, "that I first heard the suspicion started, and it took me that time to track him out. You see, he was a big fellow, and so easier to fol-low. But, now, that's not all, there's more to hear. You remember the car-Julian's cartoon? toon, Julian's cartoon? well, you were right; it was really Uriel. He is living, and Julian has found him."

For a minute or two it really seemed as if Geoffrey's fears were justified, and the shock of the great joy more than Aurelia could bear. She sat motionless with her head buried in her hands; then rising suddenly, she exclaimed : "Oh, how cruel we are to keep him waiting! Come, Geoffrey, come to my father -come and help me to tell him all-we must not delay a minute."

Geoffrey hesitated. "Father Adrian, perhaps—"he said.
"Yes, by and by," said Aurelia,
"but not now; it is your doing, and
you yourself must tell him."

She did not wait for answer or remonstrance, but led the way to her father's apartment. She opened the door gently, and as Geoffrey's eyes fell on the figure of the white-haired old man, with his look of suffering and his

attenuated form and features, his heart sank within him lest the great joy he had to communicate might be too much for the feeble brain. Aurelia approached her father, and,

kneeling beside his chair, she took his hand. "Geoffrey has come to see you, dear papa," she said, "and he has good news to tell, good and joyful news; will you listen?"

A weak hollow voice answered her almost in the words of Tobias; "Joy-ful news, Aurelia?" it said. "What manner of joy is there any more for me, who sit in darkness and in the shadow of death? God's holy will be done. I submit ; but do not speak to me of joy." Then turning to Geoffrey, whom Aurelia had motioned to take a seat near him. "I have heard, Geoffrey Houghton," he continued, in the same unearthly tones, as one who spoke seldom and with difficulty, "I have heard of the fight yonder, and that you did your duty as a brave gentleman. This is as it should be."

"I did little enough," said Geoffrey, it the men who have been so long a terror to this neighborhood are taken, and one was killed in the struggle-the son, Sir Michael, of a former tenant of yours, Joseph Mar-

"Ay, was it Martin?" said Sir Michael, with something more of animation in his tone; they told me some other name.'

"Yes," replied Geoffrey, "he had borne a dozen, but he was really Martin, Joe Martin, once a trooper in the -the dragoons, as you may perhaps remember.

The old man sat more upright in his chair, and grasping its arms in both his hands fixed his gleaming eyes on Geoffrey ; but he did not speak.

"Martin was in your son's regi-ment," continued Geoffrey, "and last night, before he died, he owned the truth. Have courage, Sir Michael, and hear what he bade me tell you; it was he who committed the crime with which your son is charged; Uriel Pendragon was innocent.'

There was a faint cry, and the old man fell back on his pillows, convulsed with an emotion that seemed to stop with an emotion that seemed to stop his breath. Geoffrey sprang to his side, and supported his head on his arm, while Aurelia still held his hand and tried to soothe his agitation by a few gentle words. Gradually Sir as to the issue. But, before I set to Michael regained his power of speach. few gentle words. Gradually Sir Michael regained his power of speech, but his mind seemed confused and wandering. "Was any one speaking of my son?" he said, "Was I dream-

ng, or did I hear his name?"
"No, no dream," said Geoffrey; he is living and innocent. mourned him as dead, but he is living as a brave and noble man."

thanksgiving and blessing. Geoffrey stood beside him, still supporting him, ment of the affair to me." stood beside him, still supporting him, and from time to time repeating the same tidings, or joining in his words of murmured thanks. A gentle and loving mother could not have been more patient or more tender with a suffering child. Aurelia felt it. "It has been all Geoffrey's doing, papa,"

ment of the affair to me."

Geoffrey gladly assented to so generous a proposal, and having been speedily transferred from his hotel to the residence of his illustrious friend, the latter set about in good earnest to secure the legal acknowledgment of uriel's innocence.

Indicating, said Ladder, s

she said; "we owe everything to Geoffrey."
"And Julian," added Geoffrey, even

in that moment mindful of his fidelity to his friend.

"God bless them both," said Sir Michael. "God bless you, Geoffrey Houghton; in the hour of my anguish you did a son's part to me, and I shall never forget it.

"You did, indeed," said Aurelia, turning her eyes toward Geoffrey, as he stood there, with her father's white head resting trustfully on his arm, looking like the strong, brave, honest friend he truly was.

Geoffrey gazed down on the grateful countenance that beamed on him through its tears. It was, perhaps, the very happiest moment of his life. Gradually all was told, and Julian's letter read, which conveyed the happy, almost incredible tidings, that the dead was living, and the lost was found. Then Aurelia proposed that Father Adrian should be summoned, and that ner father should be left with him awhile.

"I will fetch him," said Geoffrey "he knows about Martin's confession, of course; but not this other matter which Julian had to tell.

So leaving Sir Michael to his daugh ter's care, he hastened to seek the chaplain, and making known to him the contents of Julian's letter, begged him at once to go to the old man, on whom the effects of so much agitation could not fail to be serious. joyful wonder, Father Adrian hastened to comply with this request ; and Geof frey was preparing to leave the castle. when a quick step behind him made him look back.

It was Aurelia, who, leaving her father on the chaplain's entrance, had hastened to find Geoffrey, and bid him farewell. "You must not go without a word," she said; "if I only knew how to thank you!'

There is no need," said Geoffrey 'my thanks will be to see you happy But there is plenty yet to do."
"How so?" asked Aurelia.

"Why, we must get this con-fession of Martin's acknowledged by the proper authorities," replied Geofand the sentence reversed something formal and regular, you Nothing else will satisfy Uriel, or put him straight in the eyes of the

"I see," said Aurelia; "and how is that to be done?"

"Oh, I must see about it," said Geoff-ey. "I have been thinking of Paxrey. He knows everybody, and has a world of power, I understand, with all the bigwigs. I think he'd help us in the proper quarters."
"Of course, he would," said Aurelia;

and how you do think of everything, Geoffrey! You will write to him at

once, will you not?"
"Why, no," said Geoffrey; "I'm no great hand at letters. I must write to Julian to night, and tell him what has turned up, and get him to make Uriel turned up, and get him to make order reasonable, you see. And then, to morrow morning, I think I'll just go up to London. There I can see Paxton and find out what has to be done. It will save time, and a lot of letters, which always bother me. The right words never seem to come.

"O Geoffrey!" said Aurelia, "how little you know! And just now, with papa, I kept wondering all the time now you seemed to be always finding the right thing to say, and how you could soothe him, and keep his thoughts clear and steady. I could not have done it

"Well, but I wasn't writing, you,"

"Then I have only to say good bye, and God speed you," said Aurelia, as she held out her hand, "and thanks—but that I can never say. O Geoffrey, how right Mary was in choosing St. Raphael for your angel! Truly, you have been like him, and brought us

Geoffrey took the offered hand, and tried to speak, but something choked his utterance, and he turned away. Joy, indeed! his heart was full of it yet mingled with it was something that found expression in a sigh.

CHAPTER XVIII.

GEOFFREY'S LONDON SEASON.

No welcome could possibly have been warmer than that which Geoffrey received from Mr. Paxton, when, senting himself at that gentleman's elegant little house, in the most aristo cratic quarter of the great metropolis, he told his tale and stated the purpose of his coming.
Paxton entered heart and soul into

the business, and promised that no time should be lost in putting it into the proper hands. "Make yourself quite

as to the issue. But, before I set to work, I must state my conditions."
"By all means," said Geoffrey; "I am in your hands altogether."
"Very good," said Paxton.
"Then, to begin with, you take up your engaters have. I have not for

your quarters here. I have not for gotten my delightful three days a abourned him as dead, but he is living a brave and noble man."

Then at last the full heart found elief, and from the white lips of the phase of the respective to the respect unhappy father came broken words of in my hands altogether, and if I am to

"Now, that is good as far as it goes," said Paxton, as they sat together, after the labors of the day were over; "but one half of the business remains yet to

"And what is that?" said Geoffrey 'if seems to me things are in a fair way of being settled, and that far quicker than I had hoped."

"Well, now," said Paxton, "if we let the matter rest here, what, think you, would come of it? You'd get your papers and your legal documents. reversal of sentence and what not sure enough ; and there might chance to appear a paragraph in the corner of a paper certifying as much. But, the public would never hear of it, and out of twenty men who have known of the disgrace of the Pendragons, not nineteen would learn of the restoration of their good name. No, my dear sir, this is a matter which has to do with the world and its ways, and we must must advertise you a little.'

"Advertise me!" said Geoffrey "why, God bless my soul, what have I to do with the matter?—and how will you set about it?" You will see," replied Paxton.

'In the first place, the singular narra tive, put in a telling sort of way, in two of the most popular papers, including the discovery of the real criminal, and wonderful sagacity and presence of mind displayed throughout difficult business by Geoffrey Houghton, Esq., of Laventor, a country gentleman of the good old English stamp. Then, a leader or two, with a good shake of pepper and spice ; and, perhaps, an article in the forthcoming number of The Present Century, on 'Our Modern Causes Celebres,' in which the fortunes of the Pendragons shall be handled picturesquely, and the blood of King Arthur made the most of. Stop a bit, I haven't half finished," he continued, seeing an insurrectionary movement threatening in Geoffrey's countenance and gestures; "we must run you through a drawing-room or Let me see, there's Lady Annael Abbott's reception to-morrow eveninff; you're a friend of the family, I know; we'll begin with her.

"Thank heaven," cried Geoffrey, that is impossible; I didn't bring a fit out of that sort with me; and, I presume, you wouldn't have me attend her ladyship's reception precisely in the costume in which I walk over my fields at Laventor?"

"Didn't bring anything with you!" said Paxton; "why, so much the better." I'll take you to Tiglath, Pileser & Co., first-rate artists, or what in the vulgate would be called tailors and one magic word from me will secure you their best cut, and a suit fit for an empress' drawing room, delivered at your door by half-past seven to-morrow evening.

Geoffrey gasped and attempted remonstrance; but he was in the grasp of a more powerful will than his own. Paxton kept his word, and so did Tiglath, Pileser & Co.; and at a suitable hour the master of Laventor, arrayed as he, at least, had been arrayed before, found himself ascending the brilliantly-lighted staircase of Holmes Abbott's London man sion, in which the magnificent state apartments were that evening thrown pen to an illustrious assemblage.

Under some circumstances to have found himself in such a position would have proved to our hero nothing short of acute mental, one might almost say physical, suffering. The pangs of mauvais honte would have seized him see," said Geoffrey; "that is the bother. So I'll be off to-morrow—there shuffled himself away in a corner, and awaited in slow anguish the moment out to rescue the crew of a foundering of deliverance. But guarded and led on by his distinguished friend the case was different.

Wherever Paxton appeared he secured a deferential notice; whatever Paxton said was listened to; those whom Paxton delighted to honor were at once credited by the indiscriminating world as being somehow or other "remarkable persons;" and so the un-known individual introduced that evening to the Duke of Windermere and the Marchioness of Brighton, and a dozen lesser stars of fashion, by an other star of indisputably the first magnitude, was received with respect, consideration, and no small curiosity. The whole thing suited Paxton's whim, and pleased his sense of humor. He had taken good care that the morning papers should that very day have contained a powerful resume of the "Remarkable Case "in process of investi gation, and a word from him, dropped here and there, was enough to send by Paxton's side, was no other than

Lady Annabel was charmed and delighted at the favorable reception given to "my old Cornish friend, Mr. Houghton," as she called him. "I am so grateful to you for bringing him," he said to Paxton ; "there is some thing piquant about him; he is hav ng quite a success."
"Yes," replied Paxton; "he is

the Mr. Houghton, therein spoken of

so favorably.

the good cause, Lady Annabel; no one

"What is the last cause you have taken up, Mr. Paxton?" said Lady Annabel: -" is it the Poles, or the Albanians, or the Bulgarians? And how is it you want me to help ?"

"Nothing of the sort, my dear madam," said Paxton: "it is simply this affair of Pendragon's. We must set him on his feet again. We've got

body talking of it ; and Mr. Houghton is an advertisement in himself

is an advertisement in himself.
"Yes," said Paxton, "I think he'll
do it. I intend to get him presented before he leaves London, and then, if he makes his appearance in some halfdozen places, judiciously chosen, the intellect of the metropolis will gradually take in the bearings of the great

Pendragon case." "And you want me to aid and abet you in your designs?" said Lady Annabel; "there will fortunately be no difficulty in that. Any one who makes his first appearance under Mr. Pax ton's introduction—"

"Ah!—ah!—I understand," said that gentleman, "that is the voice of the syren, which forces a man to close his ears with wax. But you see what I want ; just give him a first-rate fortnight.

So a first-rate fortnight Geoffrey had. and if he did not greatly enjoy it his hospitable entertainer did. To a man who, all the year through, was thrown among the rounded pebbles of conven-tional society, all pretty much the same shape and color, and differing only in their size, this bit of original rock, struck sharp and fresh from its

Cornish quarry, was a delicious study. Cornish quarry, was a deficious study.

Geoffrey's appreciation of all he saw and heard, his simplicity and shrewdoness, and, above all, the clear ringing note of truth, which ran through all he said and did, were to his companions sources of genuine delight. When the fortnight was happily over, Geoffrey found himself provided with all he wanted, and rejoiced with exceeding great joy that his London season had come to an end, and the day of deliver-

ance had dawned. Yes, " said Paxton, "I believe I must let you go now; and I think I may say we've done your business pretty fairly. Perhaps I may find my way down to Swinburne again in the course of winter, and if so prepare for an invasion: I should like to see the heir of the Pendragons, and inspect that wonderful cartoon of which you speak. And your sisters, too, and Julian, I should like hugely to see them all again. But what is it I hear about Julian? is there any truth in the report of his approaching marriage with

the young French countess?"
"None that I know of, "said Geoffrey; "Lady Annabel quoted you as her authority.

"Pshaw, man, " said Paxton, "he only dropped a sentimental word or two about 'looking forward to the fulfilment of his fordest hopes'; but that, you know, is a cap that might fit any head. I confess I thought his fancy had elsewhere alighted.

"I believe you are right," said Geoffrey; "but men puzzle one, and women, too, for the matter of that. I suppose, however, time will show.

Meanwhile, he had waited day by day, with no small impatience, for a reply from Julian. It came at last, having been delayed by its transmission through Laventor. But it contained, together with Julian's expressions of congratulations and delight one drop of disappointment. As soon as he had received the letter which announced the tidings that the truth was known at last, and that Uriel's fair fame was entirely vindicated, he had rushed off to St. Florian, to communicate the glad intelligence, and in sist on the young man's instant preparation to return with him to his

"Alas!" wrote Julian, "I found him stretched on a bed of sickness, nursed by a saur grise, and suffering much. There had been a storm and out to rescue the crew of a foundering vessel. They succeeded in doing so, but with great difficulty; and some of the brave fellows were sadly knocked about. Among the rest Uriel, who, as usual, distinguished himself by his daring courage, received a blow on the chest from a falling spar, which they fear has hurt one of the lungs. It would be a serious matter to some men; but he serious matter to some men; out ne has the strength of a giant, and, in a week or so, will battle through it, and be on his feet again. Meantime, I stay here, till he is fit to move, and then we steer straight for Falmouth.

This was the news which Geoffrey brought to the little home circle, on his return to Laventor. For a moment Aurelia debated whether she would not hasten to her brother's bedside, but at Geoffrey's earnest entreaty she abandoned the notion. The extreme feebleness of her father, whose shattered strength had been severely weeks, seemed to render it impossible for her to leave him. There was nother ing for it but to wait in patience, and leave the care of the sick man in Julian's hands; and meanwhile, to prepare at Merylin to give a joyful reception to the long-lost heir, and in-stal him with loving welcome in the home that had been left for years so sad and desolate.

In the meantime, Geoffrey had to stand a severe cross examination from the home authorities, as to all particulars of his "London Season." Mary wanted to know what he had eaten at the great dinners; Gertrude was curious to know if he had danced, and was answered by a decided negative. Mrs. Houghton wondered how the late hours had agreed with him; one and all were lost in admiration at his having been presented at Court. Poor Geoffrey felt very much ashamed of all his distinctions, especially the last, and returned with renewed vigor to the old habit of putting his hands in his pockets, and talking in his own domestic language. "Oh, it's all domestic language. "Oh, it's all fiddlesticks," he said, in reply to some very urgent questions regarding his said Lady Annabel. "I hear every- appearance at St. James's.

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"Ah!—ah!—I understand," said that gentleman, "that is the voice of the syren, which forces a man to close his ears with wax. But you see what want; just give him a first-rate fortnight.

So a first-rate fortnight Geoffrey had. and if he did not greatly enjoy it his hospitable entertainer did. To a man a man who, all the year through, was thrown among the rounded pebbles of conventional society, all pretty much the same shape and color, and differing only in their size, this bit of original rock, struck sharp and fresh from its Cornish quarry, was a delicious study.

Geoffrey's appreciation of all he saw and heard, his simplicity and shrewd ness, and, above all, the clear ringing note of truth, which ran through all he said and did, were to his companions sources of genuine delight. When the fortnight was happily over, Geoffrey found himself provided with all he wanted, and rejoiced with exceeding great joy that his London season had come to an end, and the day of deliver ance had dawned.

Yes, " said Paxton, "I believe I must let you go now; and I think I may say we've done your business pretty fairly. Perhaps I may find my way down to Swinburne again in the course of winter, and if so prepare for an invasion: I should like to see the heir of the Pendragons, and inspect that wonderful cartoon of which you speak. And your sisters, too, and Julian, I should like hugely to see them all again. But what is it I hear about Julian? is there any truth in the report of his approaching marriage with

the young French countess?"
"None that I know of, "said Geoffrey; "Lady Annabel quoted you as her authority.

"Pshaw, man, " said Paxton, "he only dropped a sentimental word or two about 'looking forward to the fulfilment of his fordest hopes '; but that. you know, is a cap that might fit any head. I confess I thought his fancy had elsewhere alighted.

"I believe you are right," said Geoffrey; "but men puzzle one, and women, too, for the matter of that. suppose, however, time will show.

Meanwhile, he had waited day by day, with no small impatience, for a reply from Julian. It came at last, having been delayed by its transmission through Laventor. But it contained, together with Julian's expressions of congratulations and delight, one drop of disappointment. As soon as he had received the letter which announced the tidings that the truth was known at last, and that Uriel's fair fame was entirely vindicated, he had rushed off to St. Florian, to communicate the glad intelligence, and in sist on the young man's instant preparation to return with him to his

"Alas!" wrote Julian, "I found him stretched on a bed of sickness, nursed by a saur grise, and suffering much. There had been a storm and many wrecks off the coast, and one fearful night the life boat was ordered out to rescue the crew of a foundering vessel. They succeeded in doing so, but with great difficulty; and some of the brave fellows were sadly knocked about. Among the rest Uriel, who, as usual, distinguished himself by his daring courage, received a blow on the chest from a falling spar, which they fear has hurt one of the lungs. It would be a serious matter to some men; but he has the strength of a giant, and, in a week or so, will battle through it, and be on his feet again. Meantime, I stay here, till he is fit to move, and then we steer straight for Falmouth

ed

This was the news which Geoffrey brought to the little home circle, on his return to Laventor. For a moment Aurelia debated whether she would not hasten to her brother's bedside, but at Geoffrey's earnest en-treaty she abandoned the notion. The extreme feebleness of her father, whose shattered strength had been severely tried by the excitement of the last few reeks, seemed to render it impossible for her to leave him. There was nothing for it but to wait in patience, and leave the care of the sick man in Julian's hands: and meanwhile, to prepare at Merylin to give a joyful reception to the long-lost heir, and instal him with loving welcome in the nome that had been left for years so sad and desolate.

In the meantime, Geoffrey had to stand a severe cross examination from the home authorities, as to all particulars of his "London Season." Mary wanted to know what he had eaten at the great dinners; Gertrude was curious to know if he had danced, and was answered by a decided negative. Mrs. Houghton wondered how the late hours had agreed with him; one and all were lost in admiration at his having been presented at Court. Reoffrey felt very much ashamed of all his distinctions, especially the last, and returned with renewed vigor to the old habit of putting his hands in his pockets, and talking in his own domestic language. "Oh, it's all domestic language. "Oh, it's all fiddlesticks," he said, in reply to some very urgent questions regarding his appearance at St. James's. "Don't

see the meaning of it myself, I don't. There's just a half-moon, as you may call it, and your name's called out, and before you know where you are you are out again, and the thing is folly would have put a new roof upon mill; 'pon my life, I believe it

"It's my belief," said Gertrude. "that when Geoffrey dies the mill will be found written on his heart. Ro-dolph once said that he believed Geoffrey's affections were equally divided between the mill and the Pendragons." To this sally Geoffrey only answered

by a growl, but it was one expressive supreme content, and seemed to say that he, the growler, was at home once more, and that for Rodolph and all the world beside he cared not a single

TO BE CONTINUED.

MASTERLY ORATION.

Archbishop Ireland's Sermon at the O'Gorman, America's Newest Bishop -Cardinal Satolli Officiates.

Washington was the scene of grand religious pageant on Sunday, 19th ult., the occasion being the consecration of Rev. Thomas O'Gorman, professor in the Catholic University of America, to the See of Sioux Falls,

South Dakota.

Cardinal Satolli was the consecrating prelate. The church was thronged by a great multitude, many of whom had come from long distances to witness the imposing ceremony. In the church were representatives of foreign nations, United States Senators, Congressmen and distinguished members the American bench and bar, and the flower of Washington official and

Three Archbishops-Williams, Ire land and Kain-sixteen Bishops and some three hundred priests graced the occasion with their presence. The procession was such as has seldom, if ever before, been witnessed in this

Cardinal Satolli was consecrator and said Mass, the Bishop-elect saying Mass at another altar at the same time. ARCHBISHOP IRELAND'S SERMON.

After the priests had chanted the Veni Creator," Archbishop Ireland, of St. Paul, entered the pulpit. He read the epistle and gospel of the day, and then began his sermon, which we give in full as follows:

We have witnessed a solemn and meaningful ceremony. It is the creation of an apostle of the Church of

We are brought to bear testimony to the continuous youth of the Church. We listen to the ceaseless vibration through time and space of the Voice that spoke on Mount Olivet : 'As the Father sent Me, so also

Teach all nations. Behold, I am with you all days, even to the consummation of the world.

This creation, in the present instance, is attended with exceptional circumstances, which lend to the great act unusual dignity and unusual sig-I note the minister in the ceremony

The minister in the mysterious Sacra-ment is the delegate of Leo of Rome, Peter's successor. You see in the minister the personification of the divine unity of the apostolate of the Church of Christ, as you see in the Bishops and priests who surround the minister the personification of its Catholicity.

I note the place of the ceremony. is the city of Washington, the seat of supreme Government of the United States. Fullest manifestations press around you of the new and modern sion to day, as it once had mission to a world over the grave of which nearly two thousand years are numbered.

I must note, too, the presence of the Catholic University of America, the labors and aims of which are proofs of its intelligence of the modern world, and the triumphs of which in feats of thought and of virtue will in so large a part open the way to the future tria part open the way to the future tri amph of the apostolate.

Rich indeed the ideas and sublim the inspirations which spring from this morning's ceremony. Would, O Lord, that the favor were mine to give to them fitting expression! THE INSTITUTION OF THE APOSTOLATE

This morning the scene of Olivet is The Incarnate Teacher and Saviour of Humanity was not to be one of earth's transien His tabernacling among men was designed to be permanent. For the purpose of the Incarnation is that God, the invisible, reach men through human and visible means, the invisible having of itself small effective power upon them. The Word first wrought upon men through a visible of flesh; since the Ascension He works upon them through a social body, or a church, the economy of the divine influencing souls through sense remaining unaltered.
Shortly before He withdrew His Shortly before He withdrew His body of flesh from the earth, Christ ad-

dressed the chosen followers He had called "apostles," and He said to them: "All power is given to them in heaven and in earth; going, therefore, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the con-summation of the world." Through those words the Church was formed and vivified : Christ's social body was born in the plentitude of His divine life. The apostles, and the disciples who follow the apostles, are the human part of this mystical society; Christ, abiding with them, is the Divine.

elevation. Yet it is Christ's own plain thoughts expressed by Him in plain words: "All power is given to Me in and before you know where you are you are out again, and the thing is over, and the rig-out for that piece of folly would have put a new roof upon the mill; 'pon my life, I believe it the mill; 'pon my life, I believe it the had on other occasions spoken words of similar import, showing that the life of the apostolate and His own are the self same: "As the Father sent me, so also I send you." "He that receiveth you, receiveth Me." Christ remains always the active ele ment; the appearance of the instru ment alone changes. The Church is truly Christ's life and energy continued upon earth for the salvation of

men. THE PERPETUATION OF THE APOSTOLATE. A living organism, physical or social, ceaselessly renews its perishable parts, meanwhile never losing its life or its moral identity. So it is with the apostolate of Christ. The nation of the United States, as once built up by its founders, does not die, although presidents, judges, legislators die. Apostles pass away; the apostolate re-mains. It was bidden to remain by Him whose words never lose their potency: "I am with you all days, to the consummation of the world.

Every organism has its own laws of assimilation and growth. The condition of aggregation to the apostolate is the laying on of hands by one who is possessed of its plenary life. Thus, in earliest days hands were laid upon Saul and Barnabas upon Timothy and Titus, and they were made apostles, even as the eleven whom Christ had addressed on Olivet.

A few moments ago, in yonder sanc tuary, there was an imposition of apos tolic hands. Your eyes saw the human at work, your faith read out to you the divine. Christ's institutional promises were once again in history out to the test, and within the hearing of your own souls the words of Olivet were spoken: "As the Father sent Me, so also I send thee.'

The story of the continuous life of the apostolate in the Catholic Church is plainly written on the roll of time. No careful reader of the past may doubt it. Two thousand years nearly separate us from the visible Christ The apostolate bridges over the year and brings to our souls His truths and graces as directly and as richly as if they came to us immediately from His lips and hands of flesh. Truly is the Church and economy worthy to have been begotten of eternal love and eternal wisdom.

THE EPISCOPATE IS THE FULNESS OF THE

There has been the creation of an apostle of Christ's Church. Another and a no less correct version of this morning's ceremony is—a priest has been raised to the office and dignity of a Bishop. The question presents it self: Are not both priest and Bishor partakers and representatives of the apostolate, and why is the consecration of a Bishop spoken of, in an em phatic manner, as the creation of ar Apostle?

The episcopate is the fullness of the apostolate, the priesthood is a partial though most noble, communication of

Christ gave to the eleven upor Mount Olivet the plenary apostolate He did not make to others a lesser communication of its attributes and powers. But in the eleven the aposto late came forth from the hands of the visibleChrist a living organism, having from its Builder a virtue of self-per petuation, of which I have already spoken, and, also, the virtue of differentiation of functions and of structure. This differentiation, which seems a general primary law of organis animal or social, was made by Christ the law of apostolate. For a brief time after Pentecost the apostolate retained its original oneness. But soon there of the ministry came into existence Deacons were appointed to the charge of distributing the alms of the faithful, and even (as we learn from the deed of the deacon Philip) of administering baptism. The Apostles continued, re taining to themselves the full aposto-late, that much of it which they had communicated to the deacons, as well as that of which there was an exclusve reserve to themselves. Although the diaconate was a direct creation of the Apostles, yet the Church has always held it to be of divine institution, be cause it had been intended by Christ, and the virtue of differentiation in the apostolate was a part of the divine life breathed into it by Christ.

THE PRIESTHOOD AS A SEPARATE ORDER. There was a second differentiation of the apostolate when the priesthood was brought into an existence as a separate order. The term "priest" marks one whose chief office is to offer sacrifice. The sacrifice of the new law is the unbloody oblation of Christ's body and blood, as made in the Last Supper. The Apostles were ordained priests when at this supper the Lord said to them: "Do this in commemor-ation of Me." Other offices and power of the apostolate were conferred upon them on Mount Olivet. The holiest of the offices of the apostolate is always the priesthood, which gives the right to offer sacrifice; with it in the Apostles went the right to baptize, to remit sins to the penitent, to incardinate disciples into the apostolate to rule the Church. In the second differentiation of the

Church surprises by its supernatural apostolic powers, save and except these powers which in their exercise denote government, the Apostles remaining the sole rulers. The official government of the Church in her external life and the admission of the apostolate did not go to the priesthood; those are the exclusive privileges of plenary apostolate.

PRIESTS AND BISHOPS IN EARLY HIS

TORY. When the priesthood began as a eparate order, it is not easy to say. Very probably for some time none was ordained above the diaconate of the apostles who did not receive from their hands the plenitude of dignity and power which they themselves had reeived from the Master. The Book of Acts speaks, indeed, of episcopoi and presbyteroi—the former word meaning rulers or Bishops, and the latter pres byters or priests. But there is no certainty that those different words indi cated different orders and were not at first applied together to the one order, that of the full apostolate. It was not long, however, before those words implied a distinction in functions and rights, that of episcopoi marking those in whom resided the fullness of the apostolic office, and that of presbyteroi marking ministers of a lower order, rom which there was no passage to the nigher except by a new laying on of hands and a new communication of power, and the members of which, whatever otherwise their attributes, did not rule the church, and did not communicate to others the apostolate. even in the smallest degree.

Nothing can be more explicit than the words of St. Ignatius Martyr, at the close of the first century, as to the distinction of order between Bishops and presbyters, and the superiority of the former over the latter. to the Smyrneans, he says: "Ye all follow the Bishop, as Jesus Christ does the Father, and the presbytery as the apostles, and reverence the deacons as being the institutions of God." And an independent general; do you exto the Thrallians: "It is necessary pect that victory will perch on their to the Thrallians: that, as ye indeed do, so without the Bishop ye should do nothing, but should also be subject to the presbytery as to the apostles of Jesus Christ. the mind of Ignatius, presbyters as well as Bishops partake of the aposto-late; but, however elevated the presbyter or priest, the sole one to rule is

the episcopois, or Bishops. THE DIGNITY OF THE EPISCOPATE. We now have some comprehension of the transformation which takes place when a priest is lifted up to be a Bishop. A learned theologian, Thomassinas, writes of the dignity of the episcopate in these terms: "When a priest is called up into the episcopal order it is not that his former dignity is extended, but the whole plenitude of over him. the priesthood is poured with the dew of which only he was be fore annointed. Before he had matured as a branch in the tree; now he himself grows into a tree of divine creation. As a priest he could generate sons of God by baptism, but not priests by ordination. episcopal consecration the proper office and plenitude of the priesthood is con feared, to be exercised together with the supreme government. Wherefore, even then, when as Bishop he adminis-

ers the same sacraments which he administered before as a priest, he is putting forth a far more splendid, ffective and august power. The episcopate is defined : "The Supreme order of Christ's ministry, in which the priest receives the power to ordain into the ministry and to rule the Church." The episcopate is the divinely ordained agency of govern-ment in the Church. To the Bishops, ment in the Church. the heirs of the plenary apostolateand not to deacons or priests-are the words of The Holy Ghost hath placed you Bishops to rule the Church of God.' Beyond the Sacramental Consecration, there is the need of a hierarchical act of the Head of the episcopate, the Suc cessor of Peter, to assign to each Bishop the territory and the spiritual sheep over which he will rule. But in the act of consecration itself there is given to each Bishop the supernatural fitness, the grace of state, to be a ruler, and there is implanted in his

stances, he be made to rule in fact.
"The Holy Ghost placed you Bishops
to rule the Church of God." The office of government goes to Bishops as a native right to their episcopate. OVERNMENT BY PRIESTS ABNORMAL

transformed condition of soul a certain

exigency that, in normal circum

AND INSUFFICIENT. The institution of a Bishop within a diocese is the institution within it of Christ's apostolate in the fullness of its graces and powers. No other provison, which ecclesiastical authority may make, supplies its place, or serves, as it does, the interests of religion. The episcopate is the divine provision for

the government of the Church. Extraordinary conditions of time and place occurring, priests may beas they have been—placed as rulers by ecclesiastical authority. Government priests is abnormal and should be of brief sway. Whenever the work of the Church was sought to be done for any noted length of time without the immediate direction of the episcopate, religion suffered. Had the successors of St. Francis Xavier in Japan not relied so much on their zeal, and had they quickly petitioned Rome to appoint Bishops over the neophytes and prepare the way diocesan clergy, it is most probable apostolate there was a more generous obliterating the Church from that the priesthood itself.

The apostles, and the disciples who follow the apostles, are the human art of this mystical society; Christ, and priests received, over the country. Cardinal Manning, who is supported in this view by distining the Church in the first, and priests received, over the country. Cardinal Manning, who is supported in this view by distining the Church from that the priesthood itself.

The most hopeful sign of a prosper-tous found the country. Cardinal Manning, who is supported in this view by distining the Church from that the priesthood itself.

The most hopeful sign of a prosper-tous function of the country. Cardinal Manning, who is supported in this view by distining the Church from that the priesthood itself.

The most hopeful sign of a prosper-tous function of the country. Cardinal Manning, who is supported in this view by distining the Church in the first, and priests received, over guished historians, asserts that, had deacons, the priesthood itself and other supported in this view by distinguished historians, asserts that, had deacons, the priesthood itself.

The most hopeful sign of a prosper-tous function of the country. Cardinal Manning, who is supported in this view by distinguished historians, asserts that, had deacons, the priesthood itself.

no opposition to the appointment of Bishops in England during the early aims be higher. "Paulo Major, period of the penal laws, a large pro- Canamus," is the universal motto portion of English people would most likely have retained the Catholic faith. One of the prime influences in the efforts and they are resolved to stop preservation of the faith in Ireland was short of nothing which determined the uninterrupted succession of its will and persevering courage, united Bishops. It was a serious misfortune with divine grace, can accomplish. for the Church in America that the Maryland missionaries so long opposed the appointment of a Bishop. should have been a Bishop in Baltimore fifty years or more before Carroll was consecrated. The letters of Bishop Challoner of England to the Holy See, elling of the need of a Bishop in America, bear me out in this statement. The lesson of history is that the divine orderings of the life of the Church must ary emergencies, to do special work. be maintained under peril to the work of the Church.

THE UNITY OF THE EPISCOPATE. The words of the divine charge were "Teach all nations." Its mission makes the Church Catholic, in marking out the universe as its field. This is well-built social organisms - the oneness so clearly implied in Christ's own pend upon the Bishop ; upon the expression of "One sheepfold," and in counts. His prayer that "all be one as the diocese Father and I are one "-the oneness which alone secures to the apostolate oncentration and vigor of action?

The oneness of the Apostolate! behold it this morning in its reflected | The rough and ready work fell largely rays in the person of our consecrating prelate—Cardinal Satolli, the Apostolic Delegate to the Church in the United We salute Leo in his illustrious representative, and in Leo we salute Peter, whom Christ constituted the centre of unity for the whole

olate. How necessary oneness is to the apos tolate! Put a hundred brigades on the field of battle, each brigade obeying pect that victory will perch on their banners? There must be above all brigades and their generals one Supreme Commander. There are fortysix States between the Atlantic and the Pacific, each one autonomous in its territorial sphere; have we left them without a bond of unity? If we had, should there be the nation of the United States, compelling in her majesty and force the respect of the nations of the earth? What did we do? We put In this city of Washington a general government, which makes one nation of our forty-six States, and unfurls one flag, rich in all the glory and strong in all the strength of all the common-

wealths of the Union. The bond of oneness in the Church must need be structural and divine of origin. A voluntary compact among Bishops could not suffice; it were as uncertain in as like compact among States; it were impossible among the Bishops of a universe. Any bond of human formation presupposes that an unfinished Church came forth from the hands of her Builder, and it is not to be considered by us.

The apostolate on Mount Olivet, to whom the charge was spoken, had among its members Simon Peter, of whom Christ had previously said: "On this rock I will build my Church," to whom special personal charge had been spoken. "Confirm thy brethren," "Feed my lambs, feed my sheep." Peter was the divinely instituted centre of unity in the apostolate. Leo is the successor of Peter. The visible factor in the making up the mighty, moral and religious influence of the Catholic Church to day, from the rising of the sun to the going down thereof, is the oneness of her episcopate through

Amid the increasing complexity of labors and interests which a wondrous as when she issued forth from the Cata-and rapid growth has brought to the combs to survey the crumbling arches Church in the United States, the need became apparent of close union among Bishops and priests; and, in fulfillment of his divine mission, Leo's hand was reached out to them in nearer approach. The apostolic delegation of Washington was established. Through ts influence the episcopate of America moves to-day with wiser and more

rigorous step. Cardinal Satolli, soon, we are told, you are to leave us. Speak to Leo of the loyalty of Catholics in America to his apostolic See, of their warmest love for himself personally. Bear with you sweet memories of our America. Your mission has been in an eminent degree successful. Your wisdom, your quick understanding of our civil and political institutions, and of the temper of the American people, Catholic and nonatholic, contributed to your peaceful victories. Our gratitude is pledged to May your successor be not unlike ou. ourself!

THE BISHOP AND HIS PRIESTS.

I shall be permitted to say a word on

the first and chief duty of a Bishop. The priests of his diocese are an inegral part of his episcopal efficiency. He should see in them a very large part of himself, of his own life and his own power. Their work is his work, and without them he is reduced almost to practical inefficiency of ministrations. Hence, the duty above all other duties of a Bishop is to build up in his diocese a good and well equipped priesthood. The diocese enriched with a priesthood worthy of the Church, the Bishop's ministry is filled out to a high measure. The diocese

deprived of this blessing, the Bishop has failed in his chief task, whatever that political persecutions would not have been so ferocious and would not have been so ferocious and would not have been so ferocious and would not at any rate have succeeded in might have been left to the hands of burden your tired digestion the priesthood itself.

The most hopeful sign of a prosper-

copate and its priesthood. Let our "Paulo Majora All seem to realize that Church and country demand from them their best THE DIOCESE AND CLERGY.

The priesthood which I commend with all my earnestness to the care of the episcopate is the diocesan priest-There is room and work Church for the religious orders of priests. I yield to none in my recognition of their labors. But their to obey directly the behests of the Supreme Pontiff, takes them to a large degree from the Bishop's jurisdiction so that when we talk of the Bishop' priests in his diocese, they fall outside this enumeration. He cannot depend upon them for the work of his diocese a gseat attribute of the apostolate—its
Catholicity. But where, you will ask,
in this Catholicity of the apostolate is
its oneness—the oneness so vital in all

The orders attend to their own growth
and choose their own work. The and choose their own work. The members of the diocesan clergy de-They are the sons of the diocese; they have sworn to it for weal or woe enduring fealty.

I think it may be said with some truth that the diocesan clergy have been under-estimated and neglected. to their lot, and leisure for study was not afforded them. The notion, too, most false and pernicious, was spread that less growth of mind and soul was expected from them than from order clergy, that perfection attached rather to vows and ecclesiastical ordin ances than to the intrinsic sacredness of the priesthood and the dignity of

the ministry of saving souls. The Church will not have a wide spread regular, and well-sustained growth unless the diocesan priests are fully conscious of the dignity of their state and ministry, and are full equipped by all the qualities of mind and heart for their great work. must never be forgotten that the normal clergy for a diocese are its own incardinated priests; as they grow and work, so will the diocese expand and prosper.

THE CHURCH IN AMERICA. And now I advert to the place of this morning's episcopal consecration. It is the city of Washington, which, as the capital of this Republic, symbolizes, as no other city does, modern in stitutions, modern ideas, and modern progress.

The Catholic Church and America The past and the present, irreconcilable opposites, some have said ; friends and allies, I say. America is the present, the Church is the past, and she is the present, too. Take not the social and political sur-

roundings of the Church in any epoch of her long career as the native con ditions of the Church or the necessary results of her own life. The Church i God's supernatural kingdom. She is above human elements and human con ditions : she fits herself to all human conditions where the laws of natural morals are observed, spreading through them her divine life, purifying and elevating them, but never identifying herself with them. lived in Jerusalem and in Rome without being Jewish or Roman. She sat upon the throne of Constantine without being imperialist; she roamed with the wild barbarians without be ing barbarian. She passed down through the middle ages without being mediaevalist. With her two thousand years weighing upon her shoul-New World a buoyant of foot and as graceful of form combs to survey the crumbling arche and tottering columns of the temples of Grecian and Roman paganism. She has graced the courts of emperors and kings, but she has no regrets of their favors, and she bears no marks of servitude to them. She is free to day of the freedom of republics and of democracies, and she is at home beneath their banners, aye, more at home there than under other forms of society and of government, where man is lower in dignity and God's favors are

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EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

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London, Saturday, May 16, 1896 THE ASCENSION OF OUR LORD.

Like the other important festivals the feast of the Ascension of our Lord and Saviour Jesus Christ into heaven is celebrated with an octave, that is to say, the Church commemorates the Ascension during the entire eight days from the Thursday on which the feast falls to the following Thursday inclusively, and further importance is given to this mystery from the fact that even on the two succeeding days the office of the Ascension is recited and the Mass in honor of the same mystery is celebrated, so that the whole ten days between the feast of the Ascension and that of Pentecost are devoted to the re-

darkness and evil. The Ascension of Christ to heaven is mentioned briefly in the gospels of Sts. Mark and Luke, and with further details by the latter evangelist in his "Acts of the Apostles," chapter 1.

membrance of our Blessed Lord's tri-

umphant return to His Heavenly

Father, after completing his victory

over sin and death and the powers of

After His resurrection from the tomb, our Lord remained forty days on earth, "speaking of the kingdom of heaven " to His Apostles, thus preparing them for the mission they were to accomplish by preaching the Gospel throughout the world.

The Evangelist tells us that on the day of His Ascension He warned His Apostles not to separate or leave Jerus alem until the accomplishment of His promise to them that the Holy Ghost should descend upon them, which, He said, would take place "a few days hence." After this, while they were looking on He was raised up, and a cloud received Him out of their sight. Then while the Apostles were looking upward in astonishment, two angels, them in white garments and said to stand you looking up to heaven? This Jesus who is taken up from you into heaven shall so come as you have seen Him going into heaven."

The place from which the Ascension took place was Mount Olivet, close to of the city are distinctly to be seen.

The Ascension of Christ into heaven the Assumption of the Blessed Virgin into heaven, and the entry of the just into the kingdom of God, as these events are the effects of God's power and mercy, and not of any power of their own.

After the Ascension the Apostles returned to Jerusalem, remaining there "until the days of Pentecost were accomplished."

Heaven is the proper abode of Christ, hence though He might have remained many years on earth, His purpose, the redemption of mankind, was now accomplished, and as soon as this end was attained it was proper He should return to His Heavenly Father, to gladden the angels who earnestly expected Him, and to open the gates of heaven to the souls who had been detained in Limbo during the four thousand years which preceded redemption, as none could enter heaven until Christ prepared the way. St. Cyprian says of the joy with which God the Father greeted His beloved Son, after His thirty-three years on earth : "All the powers of the angels, and of human talent, cannot describe the joy of the Father on His Son's return, if it can be properly said that the infinite and immutable happiness of God is capable of being augmented," and St. Chrysostom says of the effect of the heavenly host: "To-day the angels and archangels beheld human nature shining with immortal glory on the throne of the Lord." The glorious ascension of our Lord, who is both God and man, was therefore the triumph of humanity, which is now for the first time admitted to the immediate presence of God and the company of the angels.

The principal end for which Christ

for us on the cross, but His Resurrection and Ascension into heaven constitute part of the plan of salvation, and the work of redemption was not complete until this final act of the enthronement of human nature when Christ took again His place in heaven, where He sits at the right hand of the Father.

That the feast of the Ascension was kept by the Church at a very early date is evident from the early Christian Fathers who mention it. Tertullian and Origen, of the third century, do not name this feast as being one of the holy days observed in their time, but it is mentioned in the Apostolic Constitutions, which are believed to have been composed at about that period. In the fourth century the feast is frequently mentioned, there being sermons by Sts. Epiphanius and Chrysostom, preached on the feast of the Ascension, and one which is attributed to Eusebius, the Church historian who lived during the reign of Constantine the Great; and St. Augustine, of the same century, declares that the feast was in his time universally observed. This illustrious Doctor of the Church says that "Our Lord Jesus Christ, by bearing our human nature to heaven, showed that heaven is now open to believers, and while He raised Himself to heaven as the conqueror of death, He opened heaven to the other conquerors who were to follow Him. The Ascension of our Lord is therefore the confirmation of Catholic faith, so that all the faithful may place confidence in the promises of God, and preserve in grateful memory His past and present

We are reminded also by the occurrence of the Feast of the Ascension, that the period during which the Easter Communion is to be fulfilled is rapidly drawing to a close. Those who have not as yet fulfilled this obligation should be careful to do so within the time appointed, which extends to Trinity Sunday, May 31.

AN ANGLICAN PAPACY.

The question has been mooted for a few years past to unite all the Anglican Churches of Great Britain and the colonies into one by making the See of Canterbury a Patriarchate having jurisdiction over all. The purpose of this proposal is to preserve unity of faith, as many Anglicans are beginning to see clearly that the inevitable result of the present division will be a gradual under the appearance of men, stood by divergence from whatever imperfect unity exists at present. As a matter them: "Ye men of Galilee, why of fact there is not a semblance of unity of doctrine among Anglicans at present, for the Church includes every variety of belief from the High Churchism to which the late Dr. Pusey gave such an impetus, to the extreme laxity of the writers of the "Essays and Re-Jerusalem, and from which the streets views" which created so much scandal among the more orthodox Anglicans some years ago, and which practically secular matters these correspondents was accomplished by His own power, denies the historical truth, and, as a are frequently, if not generally, welland in this it differs in character from matter of course, the inspiration of informed, their horoscope of ecclesias-Scripture.

But there is a semblance of union arising from the fact that all Anglicans preserve the Prayer Book, and profess belief in the thirty-nine Articles of faith therein set forth.

The result of having independent national churches has already been seen in the departure of the American Protestant Episcopal Church from the old landmarks, the Prayer Book itself having been tampered with in its case, and made to conform more with the views of Low Churchmen or the socalled Evangelical party. But all this occurred at a time when High Churchism was comparatively young, and. therefore, weak. Yet the changes made then have not prevented High-Churchism from making rapid progress among American Episcopalians, and there is in the United States now a strong High Church element, though not so powerful as in England and some of the Canadian dioceses.

The Archbishop of Canterbury is anxious for this elevation of his See into a Patriarchate; but it does not appear likely to be established, as the Colonial Churches, having already declared their independence of the Mother Church, are not likely to submit themselves anew to the Church in England. pendence, and they are not much disposed now to the bitter bolus of obedience and submission to a higher auth-

the Patriarchate shall be brought up mopolitan than it has ever been prebefore the decennial council of the Church, which is to be held next year at Lambeth, but it has already elicited Governments had anything to do with much opposition, and as it would not the election of Leo XIII., who has shown ants have no scruple on this score, be easy to establish it if the Colonial himself superior to all the machinal and are content to have their children

tion may fall through even before the meeting of the Council, so that it may independently conducted as the last. not be deemed prudent to bring it up for discussion at all.

Dr. Nevill, the Protestant Bishop of Dunedin, New Zealand, has sent a pretty sharp answer to a letter of the Bishop of Salisbury written to the New Zealand Bishops urging them to consider the matter favorably.

Dr. Nevill says the proposal would be more likely to cause a breach than to ensure harmonious action." He says the proposed Patriarchate would be essentially a papacy, and in a few generations would become absolutely a papacy. He declares that the Colonial churches prefer their own forms of worship and disciplinary canons to those which would be issued from Lambeth, and he reminds the Bishop of Lambeth that the English Bishops can do nothing without permission of the Crown, a servitude from which the Colonial Churches are exempt, and to which they are not inclined to subject themselves. Besides, he says, "there is more danger of aberration from the faith in the Mother Church than there is in the daughter Churches," all of which may be quite true, though it is a disagreeable matter for the Church in England to reflect

The proposed Patriarchate is not intended to have any authority over the Episcopal Church of the United States, unless perhaps there might be some English congregations who would accept it. The proposed papacy would therefore be a very local one, as its operations would be limited to the dominions of England and to a few foreign missions, for a time. It would be a very different thing from the Primacy of the Apostolic See, which, by divine institution, has authority throughout the world. But the English Bishops could scarcely hope to have their Patriarchate accepted in America, in the face of the fact that they themselves take oath that no foreign prelate " hath, or ought to have, any jurisdiction, spiritual or temporal, within this realm." If this is a truth which can be sworn to, the rule must also work the other way to preclude any English prelate from exercising spiritual jurisdiction in the United States. The case is made stronger from the fact that the English Church is so completely subservient to the Crown - and submission to the Archbishop of Canterbury would mean submission to the Crown of England, a thing to which Americans could not

THE NEXT PAPAL ELECTION.

consent under any consideration.

The Roman correspondents of the press constantly busy themselves very much in prognosticating the future of the Church, and the policy of the Pope and the College of Cardinals. But it is remarkable that though regarding tical matters is nearly always wide of the truth.

A recent despatch from Rome via Berlin relates that the European powers composing the Dreibund are busying themselves now to secure the election of a successor to Leo XIII. who will be favorable to the triple alliance, and not so democratic in his views as

the present Supreme Pontiff. The correspondents divide the probable successors of Pope Leo XIII. into two classes or groups, one, headed by Cardinal Svampa, being in favor of Pope Leo's policy, and the other, under the leadership of Cardinal Galimberto, being favorable to the continuance of the Dreibund; and it is said that the powers are working, each in its own way, to have a Pope elected whose general policy will be in accord with their own, and that diplomatic life is very much stirred by the matter.

It is undoubtedly true that the powers have from time to time endeavored to control the conclave, but never in the Church's history has the Sacred College been more independent of Court control than at the present time, and it is safe to say that no combination of Governments will have or can have a controlling voice in the next election of a Pope. On the contrary, They have tasted the sweets of inde- it is sure that an attempt from any quarter to control than election would be resented by the Cardinals, and the more surely so because during the present Pontificate, and that of Pius It is intended that the question of IX, the Papacy has become more cosviously.

It certainly cannot be said that the

and the next election will be quite as

There were prognostications before the election of Pope Leo to the effect that the Pope to be elected would be one who would reverse the attitude of the Papacy toward the Italian Government in regard to the spoliation of the Church, but these prognostications have proved to be totally unfounded, and the present forecasts will be seen to be equally without any foundation in fact. It will be time enough, however, to make prognostications on this subject when Pope Leo will show some signs that his end is approaching, which is not by any means the case at present. Notwithstanding his great age, he is still remarkably healthy and vigorous.

A PROPHET OF EVIL.

The length to which some men are carried, by mistaken zeal, in traducing and slandering their neighbors, under the pretence of serving the cause of religion, or civil and religious liberty. or equal rights, or any other pet fad that may answer their purpose for defamation, is as remarkable as it is deplorable. It is bad enough for laymen, in the heat of political warfare and when party reeling runs high, to scatter around the brands of religious strife and discord and to create bad feeling and heartburnings in the community. But when this wicked work is done by a minister of the gospel, by one whose mission should be the inculcation of peace and good-will among men, the least that can be said is, such a man's moral sense is greatly perverted, and in undertaking to preach the word of God he has missed his vocation.

These thoughts have been suggested by the following item of news, from Kingston, published in the Montreal

Star of the 4th inst. : "Last night, Dr. Ryckman, ex-Presi dent of the Montreal Methodist Conference, in his sermon, stated that the Roman Catholic Church in Canada was being used as a great political power, and that if the people did not rise to the emergency the country would the the emergency the hierarchy. That be at the feet of the hierarchy. That Church was now interfering with the autonomy of a province. When the Anglican Church interferred with the State a rebellion was the result.

This most grave and mischief-work ing charge against the hierarchy is not supported by a shred of proof. It is the mere ipse dixit of Dr. Ryckman, and it is utterly groundless. Does the ex-President of the Montreal Methodist Conference base his assertion upon the protest made by the Canadian hierarchy against the cruel and unjust deprivation of their rights which the Manitoba minority have suffered? Is

it "interfering with the autonomy of a the Conference in a very disagreeable province" for the Church to ask for the removal of an injustice, and that parental rights of conscience be respected? The hierarchy have done no more ; they could not do less. Does not Dr. Ryckman know that,

next to a dogma of faith, the religious education of his children is the mo necessary and important duty devolving upon the Catholic parent? This is most forcibly enjoined by the teachings of the Church. The neglect of this obligation, where it can be carried out, entails the severest ecclesiastical penalties. And rightly and logically should this be the case, because education without moral and religious training is more than a doubtful boon. It were not going too far to say it is a positive evil. Who is there that observes the results that follow from purely secular education can avoid coming to any other conclusion Cast a glance at those countries where godless schools are maintained by the State and what do we find? No doubt Dr. Ryckman could answer this question from his own experience.

Since, therefore, the education of his shildren, in accordance with the teach ing and rules of the Church, is for the Catholic father or mother a matter of conscience, binding under pain of mortal sin, where practicable, is it right or just or Christian, on the part of Dr. Ryckman, or any other well disposed Protestant, to interfere with or throw any obstacle in the way of ful filling this parental obligation? If so what becomes of our much boasted civil and religious liberty and our insistance upon the doctrine of equal rights? Is it not, rather, the invasion of the rights of conscience, and the trampling under foot of religious liberty?

The Catholic asks no more than he is ready and willing to accord to his Protestant neighbor of every denomination, namely, the freedom to educate his children according to his conscientious convictions. If certain Protest-

their own affair; but they should not act as " the dog in the manger."

When the Separate school question was being discussed, in Ontario, the religious ferment and strife, excited mainly, 'tis painful to say, by clergymen of Dr. Ryckman's stamp, far surpassed what has been caused by the Manitoba difficulty. The antagonism to the Scott Act, west of Brockville, culminated to an alarming extent almost to the verge of civil commotion. The reign of Popery, the subversion of the Protestant religion and of civil and religious liberty, the destruction of the Public school system and all manner of dire calamities were predicted as the consequence of the passage of the Bill. Well, in 1863, it passed, and how many of those predictions have been realized, let Dr. Ryckman tell.

For the intolerant and narrowminded, a visit to Austria would be advantageous. In that most Catholic country of the world, to day, they would find that education is a matter of most anxious solicitude to the gov ernment, which provides gratisinstruction for all who cannot afford to pay for it, and extends. State aid to the schools of every religious denomination, including Jews and Mahomedans. To secure an ample supply of teachers for non-Catholic schools, numerous normal schools have been established in various parts of the country, partic ularly in Vienna, which furnishes hundreds of teachers annually. But it will not be necessary for Dr. Ryckman and his ilk to travel to Austria to learn the lesson of toleration and see the working of civil and religious liberty in the true and full sense of the terms. In the Province of Quebec the man who is not blinded by bigotry and fanaticism can see all this in full operation, among the Protestant minority, with the consent and approval of that hierarchy, "at the feet" of whom Dr. Ryckman predicts the country will soon be prostrate "if the people did not rise to the emergency. " "Tribulation "Cumming was a great prophet in his day. His prophecies have died with him. Perhaps his mantle has fallen on Dr. Ryckman, endowed with

DISCUSSION ON A VITAL QUES-TION

The Methodist Episcopal General Conference was in session last week in Cleveland, Ohio, and the question of the representation of women in Conference, which was thought to have been disposed of by the general vote of the Methodist body, forced itself on

From an account of how this question stands, given in another column of this issue of the CATHOLIC RECORD, it will be seen that it has been settled by general vote of the local Conferences that for the present, at least, women shall not be recognized as having a right to sit on the General Conference. The proposition was negatived by a very small majority; or to speak more explicitly, while it was sustained by a very decisive majority, it did not receive the three fourths' majority which the rules of the Church require in order to make a constitutional change.

But it appears that in view of the belief which was entertained very generally that the women had gained the right of sitting as delegates, many were elected to the offices, and presented themselves at the Conference, resolved to make a bold fight for recognition, in spite of the adverse vote given by the Conferences.

One of the delegates, Mr. Sharp, of Ohio, noticing the presence of women. presented a resolution for their exclusion as delegates, but providing for the payment of their expenses to the date of their withdrawal. The resolution was not considered acceptable by other members of the Conference, and a substitute was offered by Dr. Neeley, of Philadelphia, inviting the women to remain as honored guests, with their expenses paid, though they were not to be regarded as actual delegates.

Bishop Hurst favored Dr. Neeley's resolution, but the excitement became so intense that it was impossible to preserve order between the contending factions, and the Bishop broke his gavel by the energetic pounding of the desk by means of which he desired to bring the two parties to terms.

At the end both parties were allowed to withdraw their motions, and thus the Conference was enabled to pass the matter over without coming to any conclusion. The session is described came on earth was that He should die! Churches are unwilling, the propositions of diplomatists and politicians, brought up devoid of religious train- as having been "most uproarious."

ing in school, well and good, that is THE PROGRESS OF THE CAM. PAIGN

The Dominion election campaign is going on briskly, and both parties are as busy as possible selecting candidates whom they suppose to have a good chance of success in the respective constituencies.

A notable incident of the campaign is the formal entry of Sir Oliver Mowat into the arena of Dominion politics. Sir Oliver states that he was requested by Mr. Laurier "to give up the Premiership of Ontario with a view to accept. ing a position in the Dominion Reform Government which is confidently expected to follow the general elections." He has replied by a letter which has been published, and in which he says that when the offer was first made he felt that he could not entertain it, as there is an abundance of able men in Parliament already from among whom a selection may be made to fill all the Cabinet positions. Besides, the acceptance of the offer would necessitate the severance of his connection with North Oxford, in which constituency he has so many personal friendships formed during the many years he has been its representative in the Ontario Legislature.

Sir Oliver says also that to his advanced age of seventy six years, the assumption of new duties in a new field would increase his work and worry, the more especially as the sessions of Parliament last twice as long as those of the Ontario Legislature, and the hours of work are much later, and on the other hand his position as Premier of Canada's greatest Province is quite as highly esteemed by the public and by himself as would be any position in the Dominion Government. Nevertheless further consideration induced him to accept conditionally Mr. Laurier's offer, and in case of the success of the Reform party at the elections, he suggests that he may be relieved of the necessity of contesting a seat in the House of Commons, by being appointed to the Senate, if it be determined to retain the second chamber for the Dominion. Sir Oliver has thus determined to enter into Dominion politics for the sake of ensuring the success of the Reform party during the coming contest, because, as he says, he has confidence that the trade policy of the party will benefit the country more than that of the Conservatives.

On the Manitoba school quesion, Sir Oliver makes the statement that he believes it can be settled in such a way as to be satisfactory both to the major. ity and the minority in that Province. He says that Ontario has settled satisfactorily questions as difficult as this, and he believes that it can be settled

We have frequently pointed out in our columns that it is the undoubted duty of the Government, to whatever party it may belong, to see to it that justice be done in this matter. Even there had been no promise given by the Dominion to the original settlers of Manitoba that they would be secured in the enjoyment of all their rights on entering into Confederation, it is a right inherent to humanity that parents should be at liberty to give their children such religious instruction as they see fit; and to employ teachers who will fulfill this duty for them. A school law which interferes with this right is an injustice and a tyranny, but the tyranny is all the more odious when it is perpetrated in violation of a solemn compact, as is the case in Manitoba.

The Dominion Government admits that this compact was entered into, and recognizes its obligation to carry it out, hence Sir Charles Tupper in his appeal to the electorate calls upon all fair-minded electors to sustain the Government in the fulfillment of its pledges to the people of Manitoba, and he promises that in the next session of Parliament the Remedial Bill will be again brought up and passed, unless in the meantime the Manitoba Government settle the difficulty itself by passing satisfactory legislation to the same

It is admitted on all hands that it is more desirable that this troublesome question should be settled by Manitoba itself, which Province created the difficulty. Sir Oliver Mowat and Mr. Laurier declare that they believe that Manitoba can be induced to deal with the question in a satisfactory manner. Perhaps so.

So far, however, Mr. Greenway has, with the obstinacy of the mule, rejected every effort to arrive at a satisfactory conclusion by conciliatory methods.

In case Mr. Greenway still insists upon doing injustice to Catholics-still

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insists upon refusing to Catholics a complete and satisfactory Separate school system-what, we ask, will, in such case, be the course of Messrs. Laurier and Mowat, provided the Liberal party be given the reins of power? In a nutshell, the matter stands in this way : Sir Charles Tupper says to Mr. Greenway, "If you won't come down from your high horse we pledge ourselves to pass such laws as will compel you to do so." Mr. Laurier and Mr. Mowat promise to do all they can to settle the difficulty in an amicable manner. But let us again ask: If Greenway will not do what is right, by amicable means, what then ?

MAY 16, 1896.

For our part we have such confidence in the justice of the case, and in the fairness of the people of the Dominion generally, Protestants as well as Catholics, that we are convinced that no Government could retain its position if it were to refuse the remedial legislation on which we have the right to insist in accordance with the constitution of Canada.

Sir Charles Tupper in a speech in Winnipeg on the 8th inst. after assuring his audience that he is not one of those who use language to conceal their thoughts, added:

"If the present Government consisted of men, every one of whom were the bitterest enemy of Separate schools, they are bound to adopt and enforce the policy they have already an-nounced. They are charged to carry out the constitution. The Manitoba Act is clear and unmistakable. It says the Province shall have the exclusive right of legislation in regard to schools, provided she does not take away by egislation the rights and privilege that were enjoyed when she came into the union, or were conferred by legislation afterwards. Now we have the inestimable privilege that when a difficulty arises between a province and the general Government, we have a court so exalted as to command the admiration of the world, the judicial Committee of the Queen's Privy Council of England . . . and when the decision of the Privy Council has been given it has been at once accepted by the Government of Canada and the Government of every prov

He also stated that the provision in the law constituting the Parliament of Canada to be the final Court of Appeal when the minority of any Province is unjustly treated, was placed there specially at the desire of the Protestants of Quebec, and that there would have been no Confederation if that provision had not been made.

EDITORIAL NOTES.

As will be seen by a report in another column, Mr. and Mrs. Matthew Teefy, of Richmond Hill, celebrated, on May 5, the golden jubilee of their marriage. We beg to offer them our very heartiest congratulations. This honored couple are amongst the most worthy pioneers of Ontario. They have ever been model Catholics, reflecting credit upon the Church, and are deservedly honored and respected likely to be acted upon. It was a matance are always prompt and generous.

— Catholic Columbian. by their neighbors of every class. and may happiness still continue to it had been presented by a State, and encircle their home.

THE Orange Lodge of True Blues of Winnepeg have passed a set of resolutions in which they describe the Hon. N. Clark Wallace as their Moses who would rather suffer affliction with his principle has been asserted and mainbrethren than enjoy the pleasure of sin for a moment. They add:

"We believe that as God honoured and placed Moses at the head of a mighty army, in a like manner will his (Mr. Wallace's) efforts be acknowledged by the God of right and truth, and he become the leader of a great party who will deal justly and act

The True Blues forget to mention that Mr Wallace kept to the flesh pots of Egypt as long as he possibly could, and only gave them up when he was compelled to do so if there were any shame in him, or any desire to appear before the public as having the least atom of consistency in his composition. The flippant use of God's name, and of Holy Scripture for the purpose of making a point in politics is becoming so common that we might suppose that there exists a complete forgetfulness that there is a precept of the decalogue forbidding this profanity.

IT was generally believed that the result of the voting of the local Conference would be the admission of women as delegates to the General Conference of the Methodist Episcopal tion of their liberty except dissension Church of the United States, but the in the ranks. This truth is very full returns have shown that for the presentthis is not the case. A three-fourths majority is requisite to make this change in the fundamental law, vanity to the common good, creates a and the returns in down to the last Pilot. couple of weeks showed that the women had received 84 votes above the requisite number from the places the requisite number from the requisite number from the places the requisite number from the requisite number from the places the requisite number from the requisite number from

Conferences still to be heard from House, Westminster, furnishes evidwould increase this majority, but the reverse happened, and, with all the returns in, the women lack 66 votes of having the required three-fourths majority. The vote stood 7,553 for. and 2,606 against admission, to carry which 7,619 votes would have been necessary. There is little doubt that four years hence the admission will be carried, as another vote on the subject will then be taken, and the next thing will be their admission to the ministry. There are already hundreds in the ministry of some sects, and there is no reason why this should not be the case, for St. Paul had not these sects in view when he forbade women to be preachers of the gospel.

THE Rev. Dr. Parker Morgan, rector of the Church of the Heavenly Rest, New York City, has been receiving a most unmerciful castigation from the press, both secular and religious, because he delivered on Easter Sunday a sermon of another preacher as his own. He made acknowledgment that one sentence was quoted, as, he said, from "a quaint old writer." This quaint old writer was a Unitarian minister, Dr. George Putnam, of Boston, who died less than twenty years ago, so that Mr. Morgan is accused of absolute falsehood as well as plagiarism and deception. In fact the whole sermon was Dr. Putnam's, almost word for word. After all, we do not see that it would be a very serious crime for a preacher to use the sermons of another if he could thereby do more good than with his own compositions; but the most serious part of the matter is the deliberate attempt to pass off the sermon as his own, so that he might appear to his congregation as a clever man, knowing that it is brilliancy they want rather than gospel truth. At all events if the desire had been to preach the truth of the gospel he would scarcely have looked for it in a Unitarian Easter Sunday deliverance, which we may reasonably presume to have been of a character 'calculated to upset belief in the Resurrection, the most important and fundamental of the truths of Christianity.

IT HAS been currently stated the Wisconsin Legislature has been seriously contemplating to send the statue of the Franciscan explorer, Rev. Father Hennepin, as the contribution of that State to the statuary hall in the capitol at Washington. Father Hennepin is certainly worthy of the honor, but Catholics in Washington do not desire to arouse again the demon of bigotry, as was the case when the statue of Father Marquette was placed in the capitol, and high ecclesiastical authorities have declared that the proposal ought not to be urged, however much Father Hennepin merits the honor. Hence the proposition is not ter of principle to place Father Mar-May their remaining years be many, quette's statue in its position, whereas accepted by Congress, and bigotry should not be allowed to prevail in its insensate opposition, but for the sake of peace it is not deemed advisable to re-open such a controversy as has already arisen once too often. The tained that the religion and ecclesiastical position of one whom a State Legislature considers worthy of high honor, shall not be an obstacle to the recognition to which he is entitled, and it suffices that this recognition be

CATHOLIC PRESS.

made once.

A leading feature of the Chatauqua Assembly this year will be the rendition of the Stabat Mater by a chorus of five hundred voices. Think of Methodists singing:

When in death my limbs are failing,
Let Thy Mother's prayer prevailing
Lift me, Jesus, to Thy throne:
To my parting soul be given
Entrance through the gate of heaven;
Then confess me for Thine own.

Gate of Heaven, may they enter in to thee! Help of Christians, re-store them to the bosom of that fold outside which are dangers many and great !- Ave Maria.

John Dillon, M. P., chairman of the Irish Parliamentary party, expressed his conviction in a notable speech delivered before the Nationalists of London, on the 22nd ult., that there is no obstacle of any kind standing between the people of Ireland and the realizagenerally realized among the friends of Ireland in America, who have nothing but disgust and contempt for him who, unable to subordinate his petty new "ite" in the Irish party. - Boston

heard from. It was supposed that the held two weeks ago at the Archbishop's ence of the vast amount of good to the and to try to make you happy. cause of Catholicity that can be accom plished by means of such an organiza Its splendid and timely publications have brought home to English back? said one sad-eyed girl. They Protestants the beauties of Catholic told us that you were coming, but we doctrine. Where the productions of would not believe it,' said a poor leper, so called historians had prejudiced non-Catholics against the Church, the simple truth as put forth by the society enightened men and women who in a fair way to become life-long bigots and made them admirers of our faith, and very often converts Catholicity .-Catholic News.

> A curious condition of affairs in the Anglican Church is revealed by an article in a recent issue of the London Spectator, namely, an avoidance of disruption by a conspiracy of silence on what it believes about the Real Presence. A Catholic writer having asked that the Established Church clearly define its position on this point, the writer in the newspaper remarked: "It is quite certain that if this advice is followed, the English Church will be rent fragments never more to ioined." What a Church it must be that leaves room for the widest disagreement on so vitally essential a doctrine of Christianity. - Catholic Standard and Times, Philadelphia.

A zealous Protestant clergyman, the Rev. Sullivan Blagden, of Boston, writes at the end of a letter to the proprietor of the Telegraph: "Praying the Lord Jesus to bless, keep and prosper you and the Catholic Telegraph with His richest spiritual and temporal benedictions and gifts, and as to Him seemeth best, for His great and dear Name's Sake. Amen. I am yours faithfully, Silliman Blagden." We reciprocate the Rev. Mr. Blagden's good wishes and prayers. God, who sees our hearts, knows that Catholics entertain for sincere and pious Protestants none but sentiments of goodwelfare. We solicit for them every welfare. We solicit for the grace. —Western Watchman.

The feast which the Church celebrated on Thursday, when it commem orates the Redeemer's triumphal return to the celestial throne which He quitted voluntarily for the sake of mankind. may be said to mark the termination of His mission upon earth, the price less benefits of which were to endure for all ages. For although the great work of human redemption was accomplished when Christ offered Himself up as a Victim for the world on Calvary's Cross, there remained certain things in His beneficent plan to be accomplished after that Sacrifice had been made. During the forty days that He remained on earth after His Resurrection, the risen Saviour perfected His plan, which provided for the salvation of all future generations, until nothing remained but for Him to send the Holy Ghost upon the Apostles to teach them all truth, and to abide forever with the Church which they were to organize. This is the great mystery which is honored in this day's observance, but there are many other thoughts suggested by the Ascension. For instance, who, that meditates upon the Saviour's return to Heaven does not rejoice that humanity has at the throne of grace an Advocate all-potent who once wore its semblance compassionates with its sufferings and whose answers to its appeals for assist

LEPERS WELCOME BRAVE SIS TERS.

Story of the Arrival at Indian Camp Louisiana.

The story of the departure of four Sisters of Charity from New Orleans for the leper settlement at Indian Camp, near White Castle, La., was told in the Catholic Standard and Times of last week. It was a touching narrative. Now comes the descrip tion of the arrival of the nuns at thei destination.

The Sisters were accompanied to the leper camp by Sister Mary Agnes, of the Charity Hospital of New Orleans, and Sister Mary Jane, of the Louisiana Retreat, who went to see them installed | their first party. in their new home. Sisters Agnes and Mary Jane returned to New Orleans on the following Monday, and in conversation with the former a few inter-esting facts were gleaned in regard to the arrival of the nuns in th settlement and the manner of their re-

ception by this sad, forsaken people. The trip to the camp was made on the Paul Tulane, the steamer arriving at the landing of the settlement at 11 a. m. Friday. Captain Campbell and the ladies and gentlemen on board extended every courtesy to the Sisters, and one noble hearted gentleman, who grew deeply interested in the work which these brave young hands have taken up, offered, before parting, to send a donation of cows to the settle-ment, so that, in addition to the condensed milk provided by the Board of Directors, the lepers might have the benefit of pure fresh milk. The offer was made by Mr. Hanlon and was gratefully accepted.

A TOUCHING SPECTACLE.

The Sisters were met at the landing by Dr. Wailes, the physician of the camp, and their first act was to go im-

mediately into the lepers' quarters.
"It was touching," said Sister Agnes, "to see the happiness of these poor people when they caught sight of the Sisters. They almost wept for joy. They had gathered in front of their

me to nurse you, to take care of you,

" Have you really, really come to stay with us?' they keep on repeating. You are sure that you are not going his voice trembling with emotion. 'You are sure that you are not going back? You will stay with us poor

lepers.'
"'Yes, yes,' said Sister Beatrice, we have come to stay with you always You need not be afraid; we will not go back. We have pledged ourselves to God for life. We are here to stay, and, dear friends, we do not intend t ever have the word leper mentioned in our home again. We are going to call you our friends-our patients. We are all God's children.'

FROM CABIN TO CABIN.

"It was a scene that I can never forget," said Sister Agnes, "and it was hard to tell whose joy was greater, that of the poor lepers or that of the Sisters, who had volunteered for this work and taken it up as a holy duty. There are thirty one lepers in the camp. We found one female cook and nurse when we reached there. The Sisters immediately assumed the work of nursing and caring for their charge Oh, I can tell you it was pathetic going from cabin to cabin, for the camp is built somewhat on the order of a plantation settlement. In one of the quarters we found four girls who were sisters and all suffering from this ter rible disease; the youngest of the girls is only sixteen years old, and yet, young as she is, she is there till death, for science has as yet discovered no cure for leprosy.

by the present able Board of Directors of the hospital all the lepers are doing as well as can be expected from the nature of their disease. Every provision has been made for their con as far as the means at the disposal of the board allows. They have plenty of food and kind medical attention. Still their is much that the kindhearted people of the State might do towards assisting the board in the way of sending clothing, delicacies and other articles to the lepers. them are sick and would appreciate a dainty little chicken now and then, and other small delicacies that the Sisters will prepare and serve to the poor people. Then people might send books for them to read, for the Sisters Then people might send intend to build up a library there. There is work for the Sisters, and they

are equal to it.
"All Friday, Saturday and Sunday our Sisters were busily engaged in arranging the lepers' rooms more comfortably. The grounds also will be greatly improved, and when the grass is cut and a pretty lawn and garden laid out, it will b more home-like and attractive at the camp. The camp has about ten acres of ground, and the trees are large and beautiful. In time it can be made one of the prettiest spots in the State.

THE COLONY AT MASS. "Sunday morning for the first time there was religious service at the camp. Father Colton volunteered his services to Archbishop Janssens for work among the lepers, for, of course, the Sisters had to have the benefit of religious services. The lepers were simply invited to attend if they chose Every one went to the early Mass Many, though not of our faith, wept for joy at the opportunity of hearing again the Word of God. Father Col ton addressed them in simple, touch ing words, telling the come to labor among them, to bring some of the early happiness of home and mother back into their sad, deprived lives, to make them happier and better; and when he bade them lift up their hearts, for, though isolated and condemned to pass their lives far from all that had once been dear, God was very near them, the sobs could be heard throughout the little chapel. After Mass Father Colton paid each of them a visit, and Sister Beatrice announced that they would have a little party or family reunion in the even-ing. The family reunion was a very nice dinner, winding up with lemonade and cakes, the Sisters serving. You may imagine how the lepers enjoyed

"Mouday morning bright and early the Sisters were at work trying to make the place more and more home-like. left them as happy as they could be among their afflicted, isolated friends. As I said before, the board provides well for the lepers' wants, but there are many things that the women of the State could do for them in the way of making their home bright, pretty and attractive — in sending them del icacies, and so on — a work es sentially feminine and graceful

of which men are too busy to think. I am glad that the Sisters have taken charge of the home - glad indeed, as our four Sisters whom I left there, that to them is given a work so fitting the mission of the Sisters of

"But will they not grow weary among that sad, afflicted people? Will they not sometimes long for the companionship of their Sisters and friends?" queried the reporter.

"Oh, no," said Sister Agnes.
'They are with God's friends, the poor afflicted. They will never grow lonesome, for they have given their lives to the poor, and it is their happiness to serve them. They will do

And so ended the first chapter of the history of the lepers' camp under the management of the Sisters of Charity.

and said : 'My dear friends, we have in the lives of this unhappy people If aught of happiness - real happi ness — can ever come to them again — aught of joy or gladness, surely it will be under the gentle ministrations of these heroic nuns! In that far away, isolated mission, which they have taken up with the heroism of the martyrs of old, says the Picayune, they deserve the aid and moral support of every man and woman in the State.

AN IDEAL JESUIT MISSION-ARY."

Reprinted from The Advance of Chicago (Con

gregationalist). Jean De Brebœuf was one of the three followers of Loyola who first set foot on the soil of Canada. This was in 1625. As early as 1611 two Jesuit priests, Biard and Masse, had found their way to Acadia : but not until the time just named did the members of this order enetrate as far as Quebec. By generalcon sent Brebouf is a fine

specimen of the Jesuit missionary. He came of excellent Normandy stock. He was an extraordinarily large man ; but he was built symmetrically, and he had the strength and endurance of a trained athlete. His mind, like his body, was far above the average. But he belonged to the practical rather than the speculative order of intellects; and with something of the quick and unerring instincts of genius he was able to see just what could be done and not done in any given combination of circumstances. His faculties were splendidly disciplined. His most marked characteristic, however, was the capacity he possessed for heroic and enthusiastic devotion to a cause. He had more than the courage of the ion, for nothing could daunt him. what he conceived to be duty he was Nevertheless, under the humane methods and treatment inaugurated He had dreams and visions, or strange, brooding fancies as Socrates and Lin coln appeared to have had; but these extravagancies of the zealous brain never clouded his judgment, nor un duly exalted his spirit, nor diverted him from his sacred purpose. the hour of his consecration to work for the salvation of the Indians in America, to the hour of his coveted martyrdom, he never faltered, but held straight to his task till the last sacrifice he had to offer was laid on the altar.

Brebouf was the founder of the mis sion to the Hurons. It is a singular fact, however, that of his first labors among this people, which began in 1626 and ended on the occupation of Quebec by the English in 1629, there is no record. We only know these must have been years of valuable preliminary training in the language and customs of the Huron tribes. When, therefore, in 1634, at the head of a When, devoted little company of missionaries of minds and spirits akin to his own, he re entered the field, he was especially fitted for effective service.

On reaching his destination - from Quebec, nine hundred wearisome miles into the heart of a wild country -he met those who knew him, and the welcome received was spontaneous and hearty. "The richest and most nospitable of the Hurons" opened his house to Brebouf and his associates. Very soon the village built the missionaries a house they were to have for their own. In this way, at Ihonatiria, the Huron Mission was begun. The mission force consisted of three Jesuit priests, Brebœuf, Daniel and Davost, with four Frenchmen skilled to help and armed with arquebuses.

With a practical sagacity which characterized the movements of all these early missionaries, work begun with the children, or what Park-man calls "the small fry of heathendom." For the first year or two only infants and a few adults who were dying were baptized.

Before three years had passed mis fortunes befell the Hurons which gave the Jesuits their supreme opportunity.

A pestilence, something like the one perhaps which swept so many of the Indians of eastern Massachusetts out of existence a little before the landing of the Pilgrims, visited them. At the height of the pestilence smallpox broke out, and preyed on the people with the fury of a relentless scourage. In the winter of 1636-37, the sick and the dying were everywhere in the Huron country. Through all these long, dreadful months the Jesuits journeyed from village to village, and from home to home, with such relief as they could carry both to the bodies and souls of the victims of these awful maladies This devotion bore fruit, and gave the missionaries a new hold on the hearts

missionaries a new note of the fleates of the people.

At length, after three years of faithful efforts, "a Huron, in full health and manhood, respected and influential in his tribe," was won to the faith and "baptized with solemn ceremonial," in a chapel which had been "gorial," in a chapel which had been "gorial, and the adversed," for the occasion. In geously adorned " for the occasion. a couple of years more the converts rose to sixty—"a large, though evidently not a very solid, nucleus for the Huron church.

But for fifteen years the work went The missionary force was increased from time to time. Some re-tired from the field; but others and larger numbers came. In the early art of 1649, "there were in the Huron country and its neighborhood eighteen Jesuit priests, four lay brothers, twenty-three men serving without pay, seven hired men, four boys and vigor, and petitions for the removal of eight soldiers." Brebouf was stationed the disabilities under which the Cathoat St. Ignace; but Sainte Marie was lics suffer are entirely disregarded. the center of operations. The separate missions of which Sainte Marie was the basis were fourteen.

was slow in coming : but in the closing period of the mission the converts were many. What was far better, these converts showed signs of an intelligent and sincere apprehension of the truth. There were villages in which the Christians were more than the heathen and in nearly all they formed a strong party. In several towns there were churches with resident priests. church had its bell, which was some-times hung in a neighboring tree. Every morning it rang its summons to Mass, and issuing from their dwelling of bark, the converts gathered within the sacred precinct, where the bare, rude walls, fresh from the axe and saw, contrasted with the sheen of tinsel and gilding, and the hues of gay draperies and gaudy pictures. At evening they met again at prayers; and on Sunday, Masses, confession, catechism, sermons and repeating the rosary consumed the whole day.

This was not after the type of Eliot and Brainerd; but there was sincerity at the heart of it all, and the disciple ship of many of these untutored savages was genuine. In some instances it has seemed comparatively easy to lead rude men into the Christian faith : but it has never been otherwise than difficult to lead rude men forward and establish them in the thought and cus tom of a Christian civilization.

It is to the immortal credit of Brebouf that along moral lines he was uncompromising. Simply to receive bap-tism at the hand of a Father and go through certain forms of worship, in his estimation were not enough. When the pestilence was raging and Indians were dying on every hand, and feasts and dances and the preposterous ceremonies of the medicine-men seemed to do no good, appeal was made to Brebœuf to know what to do to secure God's pity and help. This is the answer he made: "Believe in Him; keep His commandments; abjure your faith in dreams take but one wife, and be true to her give up your superstitious feasts; re-nounce your assemblies for debauchery; eat no human flesh ; never give feasts to demons; and make a vow that, if God will deliver you from this pest, you will build a chapel to offer Him thanksgiving and praise. there is little here to which Eliot and Brainerd would not have said Amen as there is little beyond which they could have gone.

In the midst of the persecution aroused by the enemies of the Chris-tian faith, who saw that there craft was in danger if this faith should be generally accepted, and who with cunning malignity diffused the notion among this people that toleration of the presence of the missionaries had brought upon them their sicknesses and calamities, Brebouf wrote the following letter to his Superior at

"We are perhaps about to give our blood and our lives in the cause of our Master, Jesus Christ. It seems that His goodness will accept this sacrifice, as regards me, in expiation of my great and numberless sins, and that He will thus crown the past services and ardent desires of all our Fathers here. . . . Blessed be His name forever, that He has chosen us, among

so many better than we, to aid Him to bear His cross in this land! In all things His holy will be done!" In the tone of this communication do we not discover something akin to the

sublime resignation and confidence and hope and courage which breathe in the letters Barnum and Gates and Lee have been sending to their friends in America from the fiery furnaces of **Furkey**

But a swift and awful end came to the people and the mission alike. It was in 1649, when the most serious obstacles to progress had been removed, and brilliant triumph had already been achieved, and the promise was never before so bright, that the fatal disaster occurred. With the madness and energy of fiends incarnate the fierce Iroquois, who had long been thirsting for their blood and planning their de struction, crept stealthily them, and in an incredibly short space of time practically annihilated the Hurons.

Brebouf with Lalemant, his associate at the time in the mission of St. Ignace, was put to death. Only devils, one would suppose, fresh from the pit, could conceive such horrible tortures as those to which he was subjected. But he neither uttered cry of pain nor flinched. After four hours of unutterable torture he entered into rest. His skull, inclosed within a silver bust, is preserved as a sacred relic in the Hotel-Dieu at Quebec. - (Rev. F. A. Noble, Union Park Church, Chicago.

Bigotry of the Boers.

A letter from Mgr. Schoch, O. M. I., which has been received by the editor of the Missionary Record of the Oblates, states that none but Protestants are employed in the Government service. Catholics and Jews can not be elected members of Parliament nor hold any Government situation. fore, no Catholic in either of the Volksraad; and the rule that the Govern ment clerks, post and telegraph employes, officers of the police or artillery, and so on, should be Protestants, is now rigidly enforced. The worst provisions of the old Dutch penal laws are in full "We have lived," says Mgr. Schoch, "and hope to live all the same, but we

If every year we rooted out one vice we hould soon become perfect men.—The Imitation.

ever, Mr. Greenway

Greenway still insists

CHATS WITH YOUNG MEN

Difficulty of Saving Money. "Talking about saving money," said a veteran millionaire. "It is one hundred times harder now to keep cash in your pockets than it was when I was a young fellow and didn't spend a cent. Take the young man, for instance. I tell you it's hard for them to save in these times. Every young man wants a bicycle, and it's mighty hard to stand on the street and see your friends spinning by on wheels and not invest yourself. Again, it's a great privation for a young fellow not to be well dressed. The distinction between good clothes and poor is so sharp now-adays that it is galling to be conspicuous by cheap attire. Again, there is the theatre, the excursion boat, the races, and a score of other inducements to spend money which hardly existed in my day, and I'm glad they didn't, for if they had, I honestly think I

would have been a poor man now." Is Any One Dependent On You?

Be honest in your dealings with man and God, and as you would not forget to pay what you owe to the one, do not forget it to the other. Duty, unfortunately, has been made an un-pleasant word, and yet if you do your duty honestly, you will undoubtedly be a happy man.

yourself, "What is my responsibility? Is there my mother to care for? Have I a sister for whom I must provide, or is there some one bound to ne by ties of blood who isold and miser able and has nobody but me to look to

for help?"
Don't shirk these duties, and, my dear boy, when you give, give with a glad heart. If you do your duty smilingly it will seem very much less of a burden and very much more of a pleas Possibly you may have no such duty, but always there are some.

The Man With One Purpose. The great majority of men that fail don't fail for want of brains. Most people have more brains than they know what to do with. But the men who have won the grandest laurels are not usually the men of splendid natural ability. But they set their teeth and planted their feet and straighforward girded and uided by a great purpose.
man will achieve something if he has a single purpose, if in his breast some master passion sweeps all the rest. Men dissipate and waste their powers. There is scarcely any limit to the possibilities of men whose abilities are converged on the one local point.

All Honest Work is Honorable.

"When I first got out of work," writes an old young man, who is now prosperous, "I was unwilling to accept any position not as good as the one I had before. I was glad enough after a few weeks of idleness to accept any-thing honorable, even if I could not keep my hands and clothes clean all the time." We would do well always We would do well always to remember:

"Honor and shame from no condition rise; Act well thy part, there all the honor lies."

The Kingdom of Man is Within Him After all, the kind of world one carries about with one's self is the important thing, and the world outside takes all its grace, color and value from that. — Letters of Lowell.

Good, strong, courageous men may make the law a blessing, where weak or corrupt men would make it a curse But very few men are good and courageous in the face of a determined opposition. Men very well disposed are often unable to swim very much against the tide.

Skilful Workmen.

Almost without exception the quiet overseer does the most work, and com mands (without commanding) the mos obedience. Whenever you see a man fuming and shouting and bullying, be sure he makes up for proficiency in skill by proficiency in noise.

" It Is Well." BY G. W. DOANE. Beloved, it is well! God's ways are always right And perfect love is o'er them all, Though far above our sight.

Beloved, it is well!
Though deep and sore the smart;
The hand that wounds knows how to bind
And heal the broken heart,

Beloved, it is well!
Though sorrow clouds our way,
'Twill only make the joy more dear
That ushers in the day.

Beloved, it is well!
The path in faith that's trod.
Though rough, and straight, and dark it is,
Leads home to heaven and God.

Newman's Gentlemen.

It is almost a definition of a gentle man to say he is one who never imflicts pain. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements, rather than takes the initiative himself. The true gentleman in like manner carefully avoids what-ever may cause a jar or a bolt in the minds of those with whom he is cast; all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at his ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he

can recollect to whom he is speaking ;

he guards against unseasonable allu-

sions, or topics which may irritate; he

ferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupu-lous in imputing motives to those who interfere with him, and

INTERPRETS EVERTHING FOR THE BEST He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enamy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice.

He may be right or wrong in his opinion, but he is too clear-headed to be unjust. Nowhere shall we find greater candor, consideration, indulgence; he throws himself into the minds of his components he reconstruction. minds of his opponents, he accounts for their mistakes. If he be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or fanatic in his infidelity. He is a friend of religious toleration, and that not only because his philosophy has taught him to look on all forms of faith with an impartial eye, but also from the gentleness of effeminacy of feeling which is the attendant on civil Sec.

They are seen within the pale of the Church and without it; in holy men and in profligate; they form the beau-ideal of the world. Here is a story taken from an old diary kept by Dr. Richardson during his student days at

Nov. 13, 1845. I went to-day to a great house in Kicklebury square, to dine with my cousin Amy, and to meet her new husbanh, Prof. Lebeau. The three of us were alone at table, and, encouraged by the pleasantness of my learned host, I ventured some general remarks about French art and literature. led my cousin, who, since hermarriage, is quite enthusiastic about French, of which she already knows six words, to propose an idea which threatened to fill me with confusion. "Are you studying French, Harry?"

she began. "O, yes, it's part of the course," replied with a cough.

"And can you really speak it?" she

continued, beaming with delight.
"Well, perhaps a little—we're supposed to at least," I stammered.
"How lovely!" she cried, turning to her husband. "Pierre, you must speak some French to Harry right. speak some French to Harry, right now; and see if I'll understand it."

Here was a prospect to make one's heart sink into his boots. My French, I confess, resembles Willie Shake-speare's Greek: and what would be more natural than for a French professor to jump at such an opportunity of speaking his dear Parley voo, and perhaps of incidentally poking fun at our English universities and their students! But I did not know

my man.

The professor looked thoughtful for a moment, and I tried hard to look wise and undisturbed. Then he broke into a hearty laugh. "That reminds me," a hearty laugh. "That reminds me, he said, "when I was a boy in France an aunt of mine came home from America on a visit. None of us could speak English then, yet everyone that dropped in to see her, was sure to say, "Now you must say something in English for me." Well, I thought it English for me." Well, I thought it was the most absurd and embarrassing thing in the world, to have my poor aunt talking English there just to show how the thing was done.'

I joined in the laugh at the professnd said in my heart, new cousin is a true gentleman.

"Connemara Explored."

"Connemara Explored" is the title of a very interesting article in the Dub lin Freeman, from which we quote

this suggestive paragraph:
"When one observes the character of
the best tilled land around the houses of the peasantry, one cannot wonder that the youth of the country emigrate at the first opportunity. It is hard to imagine any practical solution for the problem of life in these parts other than to clear out and take any chance elsewhere. A member of the party related a dialogue between an English returned to her cabin with a can of water from the well. 'What means of livelihood have you here, my good woman?' 'Well, I have a cow, sir.' Oh, and you make butter; and what on, and you make butter; and what price do you get for your butter, my good woman?' 'We are getting a very good price, sir. Tenpence, sir.' 'Pah! tenpence! Why your butter, if it is good, would fetch two shillings in London. And what do you get for youreggs?' 'Sevenpence adozen, sir;' 'tis a good price, sir,' 'Sevenpence. 'tis a good price, sir.' 'Sevenpence! Why, my gracious goodness, my good woman, your eggs would fetch half-a-crown in London as fresh eggs.'
'Yes, sir; and if I had this can of water in hell I'd get half-a-crown a glass for it!' There was reason on bothsides

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is seldom prominent in conversation and never wearisome. He makes light of favors while he does them, and light of favors while he does them, and seems to be receiving when he is conhast the largest sale Of All Medicines.

CONTINUED FROM LAST WEEK.

AN HOUR WITH A SINCERE PRO-TESTANT.

> By Rev. J. P. M. S. XLII.

Remember well, a mere moral life alone is not a sufficient claim to a reward in heaven. It must be a moral life rooted in true faith and led in obedience to the teaching of holy Church, the sole and infallible mess enger and interpreter of God's holy

XLIII.

SHAM PIETY. As in the physical order by sham miracles, so in the spiritual order by sham piety, the devil is anxious to ape God, in order to throw discredit on the Church and to quiet non-Catholics in their doubts. Although the fallen spirits cannot work real miracles, after all, they possess a great knowledge of the laws of nature, a greater understanding of the natural forces than that possessed by the most learned men. Of this knowledge God permits that po them to make use from time to time either for the punishment or for the trial of men. Thus satan is not only willing, but also able, to play the part of an angel of light by producing false feelings and sentiments of piety and devotion, and that even by the appar ent granting of prayers, if by so doing he can obtain his wicked end. Obedience to holy Church is the only true and infallible touch stone of genuine virtue and genuine piety.

XLIV.

What our Lord has said remains always true: "Unless you become as little children, you shall not enter into the kingdom of heaven "(Matt. xviii. 3). However much convinced one may have become intellectually, that the Roman Catholic Church is the one Church founded by Jesus Christ, he will not receive the grace to enter it unless he humbles himself, becoming like a child.

XLV.

LOSS OF THE GIFT OF FAITH.

You must not wonder if you hear of persons well instructed in the Catholic religion, even of priests, who cease to believe the doctrines of the Catholic Church. By their own fault, either on account of their intellectual pride or on account of their immoral lives. God has withdrawn from them the supernatural gift of faith, and without this heavenly light they are now as unable to believe, as one is unable to see in darkness. Neither talents nor learning are a safeguard against becoming an infidel.

XLVI.

If priests do not co-operate with, but rather abuse, the special graces God has bestowed upon them, who can won der if He punishes them more severely than others who have received fewe extraordinary graces? Their fall proves more disastrous and well nigh irreparable. Holy Scripture tells us that the corruption of what is best is the worst.

XLVII.

HATRED OF HELL. You must not be surprised if you hear of scandals, and even of very great scandals, in the Catholic Church: and this not only among the faithful but also among the clergy, high and Their being members of the true Church does not free Catholics from the attacks of hell, but rather exposes them more to the hatred of satan and his emissaries. Daily experience confirms the truth that the more one is attached to the Catholic Church, and the more he endeavors to live up to her spirit and teaching, the more he has to suffer from the attacks of the wicked. The same is true of Catholic families, societies, parishes, religious congregations, and even of nations. This explains why, especially in Catholic countries, the efforts of hell against the Catholic Church and her children are so furious. The hatred of hell against a person, a family, or a nation is always in proportion to their attachment to the Cath olic Church. Hell most willingly grants everything desirable, is even willing to assist in advancing the temporal prosperity of individuals, families and nations, and, if necessary, even to help to get up a sham piety and to practice sham moral virtues, if by so doing it can cast discredit on the Church of Christ. Catholics are soldiers led out of the barracks into the open battle field to encounter the Converts continually profess that their submission to the authority of the Roman Catholic Church was the signal for battle; that, as soon as they had become members of the Catholic Church they were assailed and harassed by temptations of which they had no idea before. Happily, temptations are no evil in themselves; on the contrary, they are so many helps to become more rooted in virtue and to lay up a greater store of never ending

treasures in heaven. XLVIII.

Thieves do not usually attack poor people, but those whom they suppose to carry something valuable with them. This explains why satan and his emissaries tempt but little or not at all sinners, and those who by their own fault are not members of the Catholic Church. He and his fellow demons know full well that all such persons may possess, including even their moral goodness and their moral virtues, is without any supernatural value in the sight of God.

XLIX.

EXPERIENCE OF CONVERTS. Being the true Church, and cense quently the mystical body of our Lord, the Roman Catholic Church lives continually the life of our Lord. You may draw a parallel between the life of our Lord and that of the Roman Catholic Church. As our Lord was calumniated, falsely accused, hated, calumniated, faisely accused, hated, persecuted, and even unjustly and shamefully condemned without a chance being given to Him to defend Himself, so also the Church of our Lord, from the very beginning of her existence was, is, and will always be the cord. unto the end of time, the only Church calumniated, hated, misrepresented, persecuted, and condemned without a chance being given to her to defend herself. No other so called Church is hated, except only in as far as it approaches in its teaching the Catholic Church. Neither are the Jews hated and persecuted on account of their religious profession, but on account of their nationality and the odium attached to it.

> L. APOSTATE PRIESTS.

Do you not find it rather surprising that any priest, who professes to turn his back on the Catholic Church, however unknown he may have been before, is at once by the Protestant pub-lic—including, alas! not a few of their clergy-held up as a man of learning, etc., and whatever his antecedent may have been, is praised and lauded Pulpits are at once offered to him, and the more vehemently he can inveigh against and abuse his mother, the Cath-olic Church, who has nourished him, and rehearse all the old and stale objections and oft-refuted calumnies, the more he is applauded. Compare with this the dealing of the Catholic Church with regard to those who have submitted to her authority. She is anxious to instruct them more and more in their holy religion, and urges them on to practice it in humility.

SIDE ISSUES. Non Catholics experience great self complacency in spending much time, energy and money in battling against side-issues-for instance, against in temperance, profanity, cruelty towards children and animals, profanation of the Sunday, etc.—whilst they are little or not at all concerned about what is of chief importance, viz., about clearing up their well-founded doubt whether the religion they profess be the true one or not. Omitting to do this, they continually sin grievously against the love they owe to themselves; for to expose one's self wantonly to 'a grea danger is already a sin against wellordered self-love; and to such a danger every one exposes himself who lives on in doubt whether the religion he professes is the true one or not Thus, whilst admiring themselves or account of the great zeal they display and the great and good works they im agine they perform, they omit a most portant duty, and miserably deceive themselves.

LII.

HUMAN INSTITUTIONS. Non-Catholics very slowly and rather reluctantly rid themselves of the idea that the Church is a mere human insti tution, owing her coming into exist ence and her continuation in existence to human endeavors. This explains why Protestants take so great a personal interest in the forming and up holding of their different churches Considering their respective church as a mere human institution, Protestants think themselves individually called upon to use all the human means at their disposal to keep it in existence, at the same time tinkering at it in order to make it more and more accord with their individual ideas of what a Church should be. Catholics, on the other hand, are convinced that their Church is a divine institution, which from the very beginning of her exist ence has received from her divine Architect and Builder all that is necessary for her unchangeable preserva tion unto the end of time.

LIII. If you are sincere in your search after truth, then you will, with the help of God's grace, sooner or later become convinced that all the so called churches, except the holy Roman Catholic Church, are mere human in ventions, changing and changing un-til nothing of them remains but the name and some external observances They are upheld and seem even to prosper for a longer or shorter time by human means and the good faith and sincerity of, no doubt, a great number of their adherents. The Roman Catholic Church, on the contrary, is the only Church that came directly from the creative hand of God, and as such contains in herself all that is essential for her to continue to exist and to fulfil her duties until time shall be no more that is to say, the Catholic Church alone will unto the end of time teach men with infallible certainty what they have to believe and to do to work out their salvation.

LIV.

INLVITABLE DISSOLUTION. A little attention must convince you that Protestantism is rapidly falling to pieces. Do not take it ill if, for illustration's sake, I compare it to an old garment which while being mended in one part, tears in another. New means are daily tried to mend Protest antism and to prolong its existence but all these means, instead of being useful, only hasten the inevitable dis-solution. Protestant leaders being solution. Protestant leaders being aware of this, are continually on the

lookout for some sentimental movement

of the day—for instance, temperance, female suffrage, and the like—to use it as a check to the course of dissolution, or at least to divert public attention from it. All these attempts may well be compared to artificial fireworks. They dazzle and delight for a while, but soon great darkness covers the debris.

LV.

PITIABLE IGNORANCE. Do not allow yourself to be disturbed by the fact that many very learned persons do not submit to the authority of the Roman Catholic Church. It cannot be difficult for you to become convinced that very learned non-Catho-lics are often pitiably ignorant of the teachings of the Roman Catholic Church. Most of their knowledge of the Catholic Church is second-hand knowledge, having themselves scarce-ly ever or never consulted a book written by a competent Catholic writer. There are many instances of well-meaning and learned non-Cathclics who felt quite indignant, when they at last, seemingly by chance, were led to read a Catholic book, and thus became aware that Catholic doctrine is very far from what it had been constantly represented to them.

LVI.

MOST PRECIOUS LEGACY. To make temporal success a mark of the true Church is more than childish. Rather the contrary must be supposed to be one of the characteristic marks of that Church which has for her Founder the greatest lover of poverty who was ever on earth, and who left to His disciples poverty and sufferings as His most precious legacy.

LVII.

Those who cease to be members of the Roman Catholic Church are slaves of sensuality, ignorant of her true eachings or intoxicated with pride. Of this you will become convinced if you will only look beyond the varnish of an exterior decorum

LVIII.

You do not wonder when you hear f very learned persons becoming mentally deranged. Neither have you any reason to wonder if you hear a person well instructed in the Catholic religion having ceased to believe as a Catholic. It is the effect of a spiritual derangement following God's with-drawal of the light of faith. Always remember that to be a child of the true Church is a special gift of God, which no one can merit, and which, once received, can be lost again.

LIX. You will willingly admit that there are Protestant churches which are only religious club-houses. Persons anxious to come into contact with people of their own social standing connect themselves with some fashionable Protestant church, judging this to be one of the best means to obtain this end. It is different with Catholics. They have no churches exclusively for the rich and respectable people, and churches exclusively for the poorer classes of society. Persons of what-ever social starding meet in the same Catholic church as in the house of God, who is no respecter of persons.

LX. STUDY OF HISTORY. It becomes daily more evident that since the so-called Reformation of the sixteenth century history has been one uninterrupted conspiracy against truth: it was invented to furnish a plausible pretext for what was done by the so called reformers and their will ing abettors, the temporal princes. non C ians admit this fact, and quite a number of them — to mention only a few : Hurter, Gfroerer, Onno Klopp — with God's grace, have been brought to the true Church by their study of history.

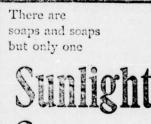
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The orchard lands of long ago!
O drowsy winds awake and blow
The snowy blosoms back to me,
And all the buds that used to be!
Blow back again the grassy ways
of truant feet, and lift the haze
Of happy summer from the trees
That trail their tresses in the seas
Of grain that float and overflow
The orchard lands of long ago!

Blow back the melody that slips In lazy laughter from the lips That marvel much that any kiss Is sweeter than the apple is. Blow back the twitter of the birds; The lisp, the trills, and the words Of merriment that found the shine Of summertime a glorious wine, That drenched the leaves that loved it so In orchard lands of long ago.

O Memory! alight and sing
Where rosy bellied pippins cling,
And golden russets glint and gleam
As in the old Arabian dream—
The fruits of that enchanted tree
The glad Aladdin robbed for me!
And drowsy winds, awake and fan
My blood as when it overran,
A heart ripe as the apples grow,
In orchard laads of long ago! -James Whitcomb Riley.

FIVE-MINUTE SERMONS.

Sanday Within the Octave of the Ascension.

THE ASCENSION.

"And the Lord Jesus, after He had spoken to them, was taken up into heaven." (St. Mark

In looking back over the life of our Lord while on earth, we see that all the mysteries refer to the Ascension as to the end and completion of His work. As every mystery of His life began with the Incarnation of our Lord, so they all end with His Ascension into heaven. After that the work of the Holy Ghost begins. And how glorious an ending His Ascension was! His humble birth, His humility when in Humande July His humand when He was condemned to death, His humility and love when He cried out on the cross, "Father, forgive them, for they know not what they do," all are finished by the majesty of His Ascen-sion than which nothing can be more noble, nothing more glorious. He as-cended to occupy the throne and to possess the kingdom He had purchased by His passion and death, and in order to show us that the kingdom He spoke of was not of this world, for the wealth and power of this earth is but perishable, while the riches our Lord spoke of are above the natural and are eter-

Our Lord's Ascension leads us to think of Him and to follow Him in mind and heart. By His rising from the dead and ascending into heaven He gave us a model to follow no less than by His suffering and death. By His Ascension our Lord would show us that although we are in this world we should not be of the world, that our minds and thoughts should be directed heavenward. By the Ascension of our Lord the gates of heaven, so long closed against us, were opened and a place was prepared for every one of us, for He said, "I go to prepare a place for you;" and there we shall find Him, ready to be our Advocate before the throne of God, provided we be converted and repent of our sins. Is there any thing that should give us greater joy or fill our hearts with more earnest love than the thought of our Lord's Ascension? Should the thought not fill our hearts with gratitude? Should it not compel us to forget ourselves and our surroundings—should it not make us think of God and our eternal home Our Lord says: "Where one sure is, there is his heart also." "Where one's trea-

But now, my dear brethren, have you followed this advice? Is it not the case with too many of you that your thoughts centred on things of this life Do you seek worldly happiness ofter the expense of eternal happiness And yet those who have been the mos successful and most ardent in the pursuit of the riches and joys of this world have finally become the most severe in condemning them. Perhaps, too, you seek those pleasures and enjoyments which are yours in common with the brutes, and not only momentary in duration and bitter in their end but filthy and disgusting. Our Lord's Ascension teaches us to seek the joys of heaven and such as lead to them and are worthy a rational man. All others are below our level, and to think of following them, of satisfying ourselves with them, is an insult to our regener ated nature, to that nature that our Blessed Lord deigned to take upon Himself and to bear aloft with Him to

Paradise.

A day like this is a favorable occasion to store one's soul with the virtue of hope. Our Lord brings into His Father's presence the five wounds and the recollection of all the agony that they mean, and He does so on our account. Those wounds shine resplendent in heaven, and they are the jewels with which our Saviour has purchased our salvation. Let us be full of courage, then. Let us call out to our Lord, Remember me, now that Thou art come into Thy Kingdom. I am a lustful man, but I am sorry; give me the grace of purity. I am a drunkard; oh! cure me of my dreadful appetite I am a worldling; me the value of eternity. I am quarrel

OUR BOYS AND GIRLS.

The Angel of Tears.

BY THE AUTHOR OF "TYBORNE."

One evening a holy monk, who ived in a monastery amongst mountains bordering on the sea-coast, went out, according to his custom, to spend some hours in prayer and solitude. He pushed his way through the briars and tangled undergrowth of the wood, meditating as he went on the cruel thorns that pierced his Master's sacred brow on the rough road to Calvary. It was almost sunset when he came out on a flat rock overhanging the sea, and there, prostrating himself, interceded for the world lying in sin around him. A deep sadness, a sense of desolation, weighed on his soul.
"What can I do for the offended

Majesty of God? How can I comfort the Heart of His Son, which agonized for these sinners, who never give His woes one thought? How useless I am, -useless, alas! through my own unworthiness!'

And as he wept and groaned and continued in prayer, a wondrous light spread over the sea,—wave after wave of golden mist, now pearly tinted, now crimson and purple as with martyr's blood. And as the monk gazed awestruck, he saw it was caused by troops of angels passing swiftly, each bearing gifts to the throne of God.

Glorious gifts they bore - works wrought by the sweat of missionary priests toiling in desert lands; offer ings of heroic self-sacrifice from parents for children, children for parents throbs of burning love from pure virgin souls in many a cloister shade; the blood of martyrs for the faith in distant countries; deeds of charity done in the power of the Holy Name for the poor and ignorant in crowded cities.

As they passed, one and another said to the monk:
"What hast thou, brother, that we can take with us to gladden our Queen-Mother's heart, that she may offer it

to her Divine Son ere the evening Ave sounds on earth?" But the poor monk groaned; and, hiding his face as if in shame, murmured:

" Nothing ; alas ! nothing." And his tears flowed afresh as he thought of his sinfulness and useless-Then he was suddenly aware of a presence, and felt a gentle pressure

"Look up, my brother! See the gift that I bear to the Sacred Heart." He obeyed, and beheld the form of a wondrously beautiful angel, peaceful as a dove, and clad in silvery-tinted raiment of light. In his hand he held a golden, jewelled chalice, of such dazzling brightness that it almost blinded the tear-dimmed eyes of the

monk. The angel raised the cover and bade him look within, where lay a single precious pearl on a rich, crimson ground.

"See, brother! I bear all tears shed for love of our Master and sorrow for the sins that grieved His Sacred Heart in His Agony. I stood by Him in Gethsemane and gathered His own. He named me 'Angle of Tears,' and bade me ever go where I heard sounds of weeping, and comfort those who sor-row with Him. Alas! I find few tears shed for Him, though torrents flow for the passing ills of life, or selfish sorrows of the children of men. Give me your tears, brother; they will make my offering precious indeed, and dear to

His Sacred Heart."

Then a great wave of joy pass over the monk's soul as he beheld his tears lying like glorious pearls in the chalice; and peace fell on his troubled spirit as the Angel of Tears flew swiftly upward, and was lost in radiant light

—Ave Maria.

Mary Conquers Violent Passion. A youth who had committed many sins against holy purity and was ad-dicted to many evil habits, went to con-fession to Father Nicholas Zucchi, in Rome. The good priest received him kindly, had great compassion on him in his miserable state, and told him that devotion to the Blessed Virgin alone could free him from the destess able habitual vice of impurity. He then gave him as a penance until his next confession to say one Hail Mary every morning and evening, to offer up to her his eyes, his hands, his heart, and his whole body, and to beg her to take them into her keeping as her special property, and then three times to kiss the floor. The youth faithfully performed this penance; still no great amendment was perceptible. His confessor, however, recommended him never to omit this prayer, and encouraged him to have every confidence in the powerful protection of Mary. The youth shortly afterwards, with some of his companions, left Rome, and travelled abroad for several years. On his return he again called upon his former confessor, whose joy and admiration were great at finding him entirely changed and perfectly free from his former vices. "Tell me, my dear former vices. "Tell me, my dear child," his confessor asked, "how have you caused this happy change of life?"

upon us through the intercession of His Mother. Therefore have confidence in her and never fail to invoke her intercession in all your necessities. If you are addicted to an habitual sin, which occasions you many temptations and causes you to fall again and again, adopt the practice of this young man. Say a Hail Mary every morning and evening, in honor of the Mother of God; dedicate yourself to her as her property, and then, humbling yourself, kiss the floor. You may hope with confidence, if you only have the earnest and sincere will to amend, that Mary will help you, and that you will soon be released from the galling chains of your sinful habit.

Mary Always Conquers. A noble youth, named Eschylus, A noble youth, named Escrivus, being sent by the prince, his father, to Hildesheim, a city of Saxony, to study, abandoned himself to a dissolute life. He fell ill, and was near dying, and while in that state he had a vision He saw himself shut up in a furnace of fire, and believed himself to be already in hell; and then he escaped from it through a hole and took refuge in a great palace, where he found the most holy Mary in the hall, and she said to him: "Rash man, dost thou dare to appear before me? Depart from here, and go to the flames which thou dost merit." The young man besought Our Lady to have mercy on nim, and then turned to some persons who were near, and implored them to recommend him to Mary. They did so, and the Divine Mother answered: "You do not know the sinful life he has led, and that he has not even thought of saying a 'Hail Mary' in my honor." But his advocates answered: "Oh, Lady, he will change his life;" and the youth added: "Yes, I promise really to amend, and I will be thy servant." Then Our Lady's anger was appeased, and she said to him: "Well, I accept thy promise; be faithful to me, and, meanwhile, with my blessing, be delivered from hell and death." When she had said this Our Lady disappeared. Eschy-lus came to himself, and, blessing Mary, related to others the grace he Mary, related to others the grace he had received. He led ever after a holy life, always preserving a great affection towards the Blessed Virgin, and was made Archbishop of the Church of Lude, in Denmark, where he converted many to the faith. Towards the close of his life, being old he resigned the Archbishopric and old, he resigned the Archbishopric and became a monk of Clairvaux, where he lived four years, and died a holy death. Hence he has been numbered by some writers among the saints of the Cistercian Order.—Exchange.

Boys and Men.

You are boys now, but you will soon be men. You are half as tall now as you ever will be. Soon you will have your own way to make in the world Do you mean to be idle and fretful, and deceive people, and give them a bad opinion of you? Or do you intend to go to work, and act bravely and nobly, and do your duty and leave a name behind you when you die which the world will love and respect? Take care—now is the time? Did you ever notice a large tree that grew crooked and was an ugly eye-sore on that ac-count? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect; and yet think of the time when the large tree was a small sapling—a child might have straight ened it then, and it would have grown and everyone would have admired it.

Boys ought to grow straight, not crooked. You are young now, as the tree was once. Begin in time, and you will be as straight as an arrow when you are a man. If you wait it be too late. The way to make men erect and noble is to show them that there is nothing in the world so noble as doing their duty.

In Your Parish.

A number in the parish contribute nothing to its support. They do not rent sittings and pews; they place little or nothing on the plate as it passes Sunday after Sunday; they do not give regularly and systematically to any parish or church cause, and yet they are not poor, either. In fact they are what the world calls religious ' heads." They occupy places in church, they appear to enjoy the worship, they get the benefit of the preaching and music, they call for the services of the clergyman in sickness and trouble. and expect him to lay them away de cently and in order when they die. They never take a Catholic paper, but when one of their relatives die expect the publisher to write a lengthy obituary, and never think of paying for it. the meanwhile they spend upon their worldly ease and enjoyment wha they are thus saving from the parish and the church. We submit that it is rather small, and if it is done intention ally it is mean; if thoughtlessly, it is

stormy soul." Such a prayer as this on Ascension Day will move our Lord to give us the proper dispositions for a good confession and Communion for our Easter duty.

"Ten people out of a dozen are invalids," says a recent medical authority. At least eight out of these ten, it is safe to allow, are suffering from some form of blood-discase which a persistent use of Ayer's Sarsaparilla would be sure to cure. Then, don't be an invalid.

The youth replied: "The Blessed Virgin Mary obtained this great grace for me on account of the little devotion you taught me." But that was not all. When the worthy priest related the fact in the pulpit, a captain, who for many years had led a life of sinful intimacy with a wicked woman, was present. He resolved to perform this devotion in order to break the chains of sin, and the result was that he really and effectually renounced his evil habit and changed his life.

Behold! such graces God bestows Man's Advantage Over Woman



MASTERY ORATION

CONTINUED FROM THIRD PAGE spread out in less equal profusion to all His children.

America, I am thy child! I make to thee my profession of love and loyalty. I cherish thee with a patriot's heart. I reverence thy liberties. My life is ready in sacrifice for the endurance of thy institutions. Thy starry banner holds in its folds the best hopes and aspirations of humanity in the natural order. I pray the God of nations to bless it and give to it enduring life. Catholic Church, I need not speak to

thee my tribute; I am thy priest, con-secrated to thy service.

America and the Catholic Church!

My whole soul gladly goes out to them, and my love for the one gives force and lustre to my love for the other.

America and the Church! Nature and grace! How could there be difference between them? America is the fairest that earth has. The supernat ural does not oppose nature. The higher nature is, the more fitting resting place is it to the supernatural. The supernatural strengthens, builds up and beautifies nature.

The Church brings to America the plenitude of the supernatural, as it was manifested in Christ, whose immediate creation history shows her to be. However perfect the natural is, it leaves a vacuum in souls. The supernatural is needed. Left to itself the natural de cays; it requires for its sustenance and life the principles of virtue which come from the supernatural. Without God and the immortality of the soul and the moral precepts of religion America's civilization perishes, her liberties and her hopes pass away.
The liberties, the democracy, the

spirit of progress, which are the glories of America are the outcome of the deepest principles of the teaching of the Catholic Church. Liberty and progress came into the world with her and prospered always under her breath-

The most positive precepts of the Catholic Church go to the building up of a America. She prescribes loyalty to the State, purity of personal life, charity of fellow-men. Where the Church reigns in souls you find respect for law and social order, good citizenship, a pure and unpurchasable ballot, temperance and moral virtue, sacrifice

The Catholic Church would fain win minds and hearts in America. That is her mission from her Founder who is her mission from her rounder who said "Teach all nations." By what arms does she propose to win minds and hearts? Solely by arguments of truth and deeds of goodness. If those arms prevail, what true American will blame the Catholic Church and accuse her of traceon to country? her of treason to country?

SPHERES OF CHURCH AND STATE. sphere, faith and morals. She pe and claims no mission in civil and political matters. The State appropriates to itself civil and political matters, and assumes no authority in the domain of aith and morals. There is no room for conflict between Church and State; both move in separate and distinct pheres. If the Church encroaches upon the sphere of the State we should bid her be away. If the State en-croaches upon the sanctuary of conscience, the proper empire of the Church, the appeal is to God, and the State is ordered to hold off its hands. There is not an American who will not "Better obey God than man, and this is all that Catholics ever would be permitted to say by the Catholic Church.

Separation of Church and State as we have it in America, Church and State revolving freely in their separate and distinct sphere! Catholics fall behind none of their fellow-citizens in admiring it, and demanding its continuance. The Catholic Church wishes no aid from the State in the preaching of her gos-She rests her cause on its truth and beauty. But liberty from the State she wishes and clamors for as a sacred and inalienable right-liberty in its fullest gifts under the common law of the land-liberty which other associa-tions are entitled to and receive. Yes, ve claim liberty in our religious belie nd observances, and in the enjoyment of all our rights of citizenship. I am a Catholic: I am a priest and Bishop but I am an American citizen, and I must be debarred from no rights or privileges accorded to other citizens ecause I am a Catholic, or because I arry upon me the insignia of riesthood. I can hold office, and I an do work educational and charitabl or the State, although I am a Catholic and a priest, and no one in the name of liberty shall debar me.

Separation of Church and State!
Most assuredly. The State must not aid in the propagation of the faith of a Church, but she must not impede and hamper the Church in her work and close her out from the necessary opportunities to do it.

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ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

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Most assuredly, again. But let there not be, in the working out of this sep. Church, will be the constant burthen of aration, wild and extreme measures which would tend to make society God-

future. Americans are a people of sincere religious convictions and of profound common sense; and they well field of labor assigned to you brings profound common sense; and they well know how to keep Church and State separate, and yet give liberty its full sway, and guard religion and morals.

A WORD TO CATHOLICS. And now, Catholics, to your work in America! I speak to the episcopate and to the priesthood, who are the leaders, and to the laity, who are the lambda of all your fellow Bishops of SPHERES OF CHURCH AND STATE.

The Church recognizes as her own phere, faith and morals. She possesses should dwell upon the special duties, should dwell upon the special duties, and to the presenced, who are the leaders the name of all your fellow-Bishops of the province of St. Paul, I welcome you to the diocese of Sioux Falls, where born of special opportunities, which devolve upon the laity in America. Never in her long journeyings through the world did the Church come upon a fairer land than America, more worthy of her love and zeal, and promising richer returns for this love and zeal The American people, having in such rich profusion the gifts of nature, need but those of supernatural truth and grace to be God's chosen people in this

era of the world's history.

THE CATHOLIC UNIVERSITY. Leaders and soldiers, remember with what arms you are to conquer. They are those of truth and goodness, and the preparation for your work lies in the highest education of mind and and the preparation for your work lies in the highest education of mind and heart which it is possible for you to obtain. To provide this education to priest and layman is thy mission. Catholic University of America, I am honored to be able to pay to thee this morning my public tribute. Thou art the glory of the Catholic Church in America; her destinies are largely in America; her destinies are largely in thy hands. No wonder that Bishops and priests gather around thee in loyal support; no wonder that generous lay-men recognize that in contributing to thy maintenance their earthly stores they are serving the Church in America in her best hopes and highest aspirations. Prosperity be thine!

ADDRESS TO THE NEW BISHOP. Bishop O'Gorman, may I speak to you on this great day in your life? I need not tell with what delight I proso endearing, binds us together, and makes us in veriest truth brothers. But friendship is too sacred to dwell upon it in public pronouncements; be it between you and me. What I shall say is this, that your elevation to the episcopate fills my soul with joy, be cause I know you understand the dig nity and duties of of the episcopate, and are resolved to maintain the dignity and fulfill the duties. You understand, too, our age and our country. You love with all the fibres of your portunities to do it.

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heart America, and you will serve her Telephone 5491.

sa a most loyal citizen. That, to be a 1056 Queen St. West, TORONTO, Can.

your preaching. It is a great thing to be allowed to do the work of a Bishop, you back to the Northwest, where your childhood was passed, where holiest traditions of venerable and sainted Bishops, a Cretin and Grace, will stimulate you to great things where all is new and plastic and ready for the imdevoted priests are ready to work with you for God, for souls and for country; where people, Catholics and non Catho ics, rejoice in your coming. May your episcopate be long, and may it be fruitful of blessings on your new home -South Dakota! I pray God to bless you and your diocese.

> A Member of the Ontario Board of Health says:

> "I have prescribed Scott's Emulsion in Consumption and even when the the digest-ive powers were weak it has been followed by good results." H. P. Yoemans, A. B., M. D. Use the safe, pleasant and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take

Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excrescences, as many have testified who have tried it.

excrescences, as many have testified who have tried it.

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowles from all bilious matter and prevent Ague. Mr. S. L. Price, Shouls, Martin Co., Ind., writes: "I have tried a box of Parmelle's Pills and find them the best medicine for fever and Ague I have ever used."

The Public should bear in mind that Dr. Thomas' Electric Oil has nothing in common with the impure, deteriorating class of so-called medicinal, oils. It is eminently pure and really efficacious—relieving pain and lameness, stiffness of the joints and muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

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Peculiar in combination, proportion and preparation of ingredients, Ilood's Sarsapar-illa possesses great curative value. You should try it.

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C. M. B. A. REVERSIBLE BADGES EASTER COMMUNIONS A SPECIALTY

T. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879

Branch No. 4, London Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block Eichmond Street. G. Barry. President: T.J.O'Meara ist Vice. President; P. F Boyle. Eccording Secretary.

C. M. B. A.

Perth, May 8, 1896.

Perth, May 8, 1896.

Pranch, No. 89, received Holy Communion in a body, and was by far the largest turnout they have yet had. During his sermon Rev. Father Duffur complimented the members on the progress they had made during the past year, and hoped it would continue. He spoke of the good work that was being done by this association and advised those of his parishioners who were eligible, and more especially the young men, to join some such association, and very pertinently remarked that it was not doing the association justice for a man to wait until he was advanced in years before joining. He also spoke of the benefits members derived from being able to meet together and discuss questions pertaining to religion and education, and referred to the advantages the members of Branch 89 enjoyed in having a reading room in connection with their branch hall. He said that this association was highly approved of and encouraged by the clergy of the Catholic Church, and expressed himself as well satisfied with the branch established in his parish.

C. O F.

A largely attended and very interesting meeting of St. Leo Court, No. 581, was held in their hall, corner Queen and McCaul streets, on last Wednesday night, a large number of visiting Brothers being present, including Provincial C, R. W. T. J. Lee, District Deputy Neander, and Brothers J. Malloy, J. Jose, M. Healey, J. Brady of Sacred Heart Court, and C. R. Mogan, Bros. P. C. R. Mitchell, Caderat and Baird, of St. Joseph Court. Several applications for membership were received, which were referred to the Investigating Committee. The principal business of the evening was the installation of officers for the ensuing year. The District Deputy made a short address, explaining the duties of the various offices, and then installed the following officers: A A. Gloucester, Past Chief Ranger; J. T. Loftus, Rec. Sec.; Thos. Neville, Fin. Sec.; P. J. O. Connor, Treasurer; Wm. Judge, J. O'Toole and R. O Brien, Trus, J. C. Wigglesworth, Senior Conductor; P. Slattery, Junior Conductor; W. P. Murphy, Inside Sentinel.

Bro. J. J. Nightingale was elected delegate,

Slattery, Junior Condense.

Inside Sentinal, and A. McDonald, Outside Sentinel.

Bro. J. J. Nightingale was elected delegate, to represent the Court at the next convention of the Provincial Court, and Bro. J. Fahey.

Alternate Delegate. Addresses were delivered by the following visiting Brothers: W. T. J. Lee, J. Brady, M. Mogan and J. Neander. A committee was appointed to arrange a reception for the delegates attending the next convention, which meets in Temperance half on the first Tuesday in June. The proposed bylaws were then taken up for discussion, and a very interesting and spirited debate ensued. This question was still under discussion when the hour for adjournment arrived, and will be taken up at the next meeting.

St. Leo Court Correspondent.

A. O. H.

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

Whereas it has been the will of Almighty
God to remove by death the Father of our
esteemed Brother, Jas. Ready, be it
Resolved that this Division extend to Bro.
Ready and family their most sincere sympathy in their bereavement.
That a copy of this resolution be sent to
the CATHOLIC RECORD for publication.
Committee, Bros. M. F. Burns, Jas. Fleming, P. J. McKeough.
P. J. Egan Rec. Sec.
St. Mary's, May 5, 1896.

E. B. A.

Sarsfield Branch, No. 1, Hamilton. Sarsheld Branch, No. 1, Hamilton.
The last meeting of this branch was very largely attended. Among the visitors were W. Lane, G. 8. T., and P. J. Crotty, of Toronto, a charter member of the branch. This branch, which had an unusual amount of sickness, felt itself called upon to ask assistance from the Grand Branch contingent fund, and the Executive Committee considered it advisable for the Grand Secretary Treasurer to investigate the case. He found their accounts kept in a manner creditable to the officers, and their statements in every way perfectly satisfactory, and he considered the branch to be fully entitled to the asked for assistance. A cheque

and he considered the branch to be fully entitled to the asked for assistance. A cheque for \$50 was accordingly given. A unanimous vote of thanks was adopted, thanking the Executive Committee for their prompt action and for the assistance rendered.

P. J. Crotty (who is about to leave the city for Toronto) made a short address. As a charter member of the branch he expressed the pleasure it gave him to be present and congratulated the members upon their attendance, and wished them success.

A letter was read from the Grand Secretary-Treasurer in reference to some proposed changes in the constitution. He spoke thereon, giving, to all appearance, satisfactory reasons for the said changes being made, particularly the centralization of the sick funds in the Grand Branch. A unanimous vote of thanks was tendered for the visit and for the information given.

The members were shown a gold badge of the association, and it was resolved to present one to the member obtaining the greatest number for initiation by the first meeting in August next.

A committee was appointed for the purpose of

A committee was appointed for the purpose of carrying out the usual custom of decorating the graves of their deceased members with flow

ers.

CONVENTION.

The convention of the Grand Branch will be held in the city of Ottawa, commencing on Monday, Sept. 21, when it is expected that each Branch and Circle will be fully represented.

W. Lane, Sec. Treas.

WEDDING BELLS. BREEN-HAGAN.

BREEN-HAGAN.

A marriage took place in the Catholic church at Drysdale on April 28. The contracting parties were Mr. M. Breen, youngest son of the late John Breen, of Parkhill, and Miss Sarah Hagan, daughter of J. Hagan, Esq., of Stanley township. The bride was attired in silk crepon, trimmed with silk lace and pearls. The bridesmadis were Miss M. Breen, of London, niece of the groom, and Miss Vina Hagan, sister of the bride. They were robed in cream castmere. The groom was attended by his nephew, Mr. J. Breen, of London, and Mr. Jos. Hagan, brother of the bride. The bride was given away by her brother, Mr. Thos. Hagan. The ceremony was performed by Rev. Father McRae, of Parkhill, assisted by Rev. Father Courtois, P. P. The wedding was a quiet one, only near relatives being invited to partake of the wedding breakfast, which, needless to say, to any one knowing Mrs. Hagan, was a magnificent spread. Those who attended from a distance were: Mr. James Hagan (brother of the bride) and wife. Mr. Hagan is sheriff of Washington Territory. Another brother, Thomas Hagan, from Dakota, who is a Customs House officer, was also present, as also was Mr. E. J. Breen, of Uxbridge, License Inspector for North Ontario. Breakfast being over the company was entertained with music and singing, the happy couple left, amidst showers of rice, on their honeymoon, taking in London, Hamilton, Toronte, and spench of the mydrody was in the modern of the groom. The entire community wish them

of rice, on their honeymoon, taking in London, Hamilton, Toronto, and spending a few days in Uxbridge with Mr. E. J. Breen, brother of the groom. The entire community wish them good luck, health and prosperity, during their married life. From the numerous and costly presents received by the bride it plainly shows the high estimation in which she was held by her many friends

DIOCESE OF LONDON.

Rev. Father Gnam, of Wyoming, returned home from the EternalCity, and other historic places, on Wednesday evening, April 29, after an absence of nearly four months. A hearty welcome was extended to him on all sides. The united prayers of priest and people which constantly ascended before our Divine Master, were surely heard, for Father Gnam has returned apparently in the best of health, and his interesting discourses on the Holy Father and the sacred places he visited, are listened to with great pleasure.

Rev. Father P. McKeon, who attended to the work of Wyoming parish during the absence of the pastor, has returned to the episcopal city.

Rev. Fatner P. McNeon, who attended the work of Wyoming parish during the absence of the pastor, has returned to the episcopal city.

His Lordship Bishop O'Connor was at the church of Our Lady of the Lake, Walkerville, on Sunday, May 3, and administered first Communion at 8 a. m. Confirmation was administered at 10:30 to a class of about twenty-five. Father Dumouchelle, of Sandwich, celebrated High Mass.

In the afternoon the Bishop privately blessed the St. Louis school house, in Sandwich East, in the parish of Father Beaudoin. His Lordship visited Windsor on a like mission, and, after weeks of study and earnest preparation, a class of eight little girls received first Communion in the chapel at the convent on Monday, May 4.

The 7 o'clock bell at St. Alphonsus had scarcely ceased ringing when the chapel organ, with violin accompaniment, pealed forth in jubilant tones, announcing the commencement of Mass.

Bishop O'Connor officiated, assisted by Rev. Fathers Beaudoin, L'Hereux, Rocheleau and Gauthier. The little girls, dressed in white and with veils and wreaths of the same pure color, occupied reserved seats. The chapel was filled with the parents of the little girls and the invited guests of the academy. After the domine non sum dignus the Bishop advanced to the sanctuary railing and administered holy Communion. He them addressed the children, explaining the them the great sacrament of the Bread of Life and the happiness of being a guest at the divine banquet. He said, when administering holy Communion the priest says, "May the Body of our Lord Jesus Christ protect you to eternal life." Such is the prayer of Hely Church, and, in union with the sacraments, prayer is all-powerful, and if you are faithful to the obligations and good resolutions of to-day you shall see God, not with the eyes of faith, but face to face in the home prepared for each and every one of you.

After the final benediction of the Mass and the last gospel the Bishop again addressed

you.

After the final benediction of the Mass and the last gospel the Bishop again addressed the confirmation class. At the close of his remarks the choir sang the "Veni Creator," the candidates for confirmation days not be confirmation. the candidates for confirmation advanced to the railing kneeling to receive the holy chrism.

"Angels bend in lowly homage as the sacred

rites conferred, Lo! the Spirit dove descendeth at the sound

Lo! the Spirit-dove descendeth at the sound of mortal's word.

The Bishop closed the sacred service with a few words on the practice of the virtues of perseverance, humility and purity and exhorted the little girls to imitate in their lives the most perfect model of womanhood, the Mother of our Lord Jesus Christ.

The young ladies who received first Communion were: Misses Dolly Wheitoff, Beatrice Langlois, Lucile Pageau, Josephine Askin, Evangile Fordice, G. Brevort, C. Neveux, L. Louis.

The same class were confirmed, and also Miss May Davis, and Mrs. T. Wallace.

M. C. K.

FIFTIETH ANNIVERSARY.

On Tuesday last a very pleasant evenitook place when our worthy town sman and postmaster, Mr. M. Teefy, and his good wife celebrated the fiftieth anniversary of their marriage. At 11 o'clock the neat little Catholic church, which had been tastefully decorated by the villagers, who, without distinction of creed, contributed flowers, was well filled by a large number of friends and neighbors who gathered to witness the ceremony and express by their presence their congratulations upon the auspicious occasion. Mass was offered by Mr. Teefy's eldest son, the Rev. J. R. Teely, Superior of St. Michael's College. The Very Rev. Vicar-General McCann preached an appropriate and eloquent sermon from the Psalmist's word: "Serve ye the Lord with joyfulness: give glory to the name of the Lord." Although, remarked the Vicar, we are bound in justice and gratitude to serve the Lord at all times, still there are occasions in every life when we are specially bound to look back and thank God for His many gifts and mercies. Such an occasion presented itself that day, when, joining with Mr. and Mrs. Teefy, they thanked Almighty God for the blessings of fifty years of happy married life, and rejoiced with them both upon this joyful day.

Besides the Very Rev. Vicar-General the following clergymen were also present: Very Rev. Dean Egan, of Barrie; Rev.

Besides the Very Rev. Vicar-General are following clergymen were also present: Very Rev. Dean Egan, of Barrie; Rev. Fathers McMahon, parish priest; R. Mc-Brady, Superior of the Basilian Scholasti-cate, F. B. Escapen C. S. B.; J. J. Guincate; F. R. Frachon, C. S. B.; J. J. Guinane, C. S. B.; J. Walsh, pastor of Our Lady of Lourdes and Secretary of His Grace Archbishop Walsh; E. F. Murray, C. S. B., and P. O'Donohoe, C. S. B.

and P. O'Donohoe, C. S. B.

The religious ceremony over, the family and guests repaired to Mr. Teefy's residence to enjoy the more earthly portion of the feast in the form of a sumptuous banquet. The dining room was fitted up for the occasion to accompany.

in the form of a sumptuous banquet. The dining room was fitted up for the occasion to accommodate as many as possible. All the members of the family except Mr. R. B. Teefy, of Stockton, California, were present, and consisted of the Rev. Father John R. Teefy; Mr. A. F. Teefy, of Chicago; Mrs. T. Mulcahy, of Orillia; Miss L. A. Teefy and Miss M. A. Teefy. The grand-children all came from Orillia, six in number, the children of Mr. T. Mulcahy, Miss Clarkson and Miss Bertie Clarkson of Toronto, and Miss Naomi Lambe, of Hamilton, the sisters and niece of Mrs. Teefy; Mr. Mulcahy, Mr. Teefy's son-in-law, and Mrs. W. Houston, Mr. Mulcahy's eldest daughter, completed the list. After enjoying the good things provided a few toasts were proposed and suitably responded to.

In the evening the village band serenaded Mr. and Mrs. Teefy by playing a number of well chosen selections. The village council called to present their congratulations, as did also several of the neighbors. A number of telegrams were received during the day from absent friends, among them being one from Stockton, California, and another from the students of St. Michael's college, Toronto. So closed a most pleasant day, which, in weather, as well as sincere joy, was all that could be desired. A number of valuable presents were made by the family and guests. The Liberal joins with the many friends of Mr. and Mrs. Teefy in rejoicing with them upon their golden jabilee, and wishes that the evening of their life may be as happy as the many years now gone by.

The carterer upon the occasion was Mr. Harry Webb, of Toronto.—Richmond Hill Liberal, May 7.

THE REMEDIAL BILL.

Ed. CATHOLIC RECORD—Dear Sir—As:
subscriber to your valuable paper, I have
followed with deep interest your remarks
from time to time in connection with the followed with description with the from time to time in connection with the from the different parliament. From the different parliament. Remedial Bill, as it was presented at the last session of Parliament. From the different utterances of the Manitoba Government I am strongly of the opinion that the Catholic minority will never have any measure of justice done them, unless it is through our Canadian Parliament, but the question to my mind is, whether the Remedial Bill as introduced by Sir Charles Tupper is such as to afford relief and protection to the minority, or is it only a mere delusion, unworkable, and apt to give rise to endless litigation? The measure as presented to Parliament should be final and complete, as there are serious doubts whether any further legislation on the subject would be either operative or constitutional. This, I think, is a very grave

and important question, and should be considered carefully and thoroughly by every elector, be he Catholic or Protestant, who is willing and anxious to see justice done. In my humble judgment, the Hemedial Bill, as it is at present framed, should it become law, would be the greatest blow that could possibly happen to the Catholic minority, as many of its provisions are left entirely in the hands of a hostile province to enact, and, judging from their doings in the past, it would be quite safe to predict that they will be thwarted and evaded in every possible manner.

I should very much like to have your opinion on this one particular point, as I cannot remember of your ever having alluded to it in any of your editorials, for it would incleded be a terrible awakening, if, after having been placed on the Statute Books, we came to find out that we had been offered, what we thought was bread, and behold a stone!

Halifax, May 8, 1896.

HORRORS OF THE CONFES SIONAL This is the title of a pamphlet of sixty pages published by Thos. J. Casey, manager of the Kansas City Catholic. Price 10 cents. It is from the pen of Rev. Joseph A. Pompency, D. D., pastor of Pittsburg, Kas. It was originally a lecture, but the Rev. Dr. has added greatly to it. He has added an appendix and numerous footnotes. What we like especially about this little work is its numerous quotations and its array of historical facts. Hence, it is a work that the lettered as well as the unlettered may read with great profit.

At first we were a little inclined to criticise the title, but as the title attracts attention we will say nothing against it. The subject is popular with our Protestant brethren, and not exactly because they want to know how much, but bore little care heard if a defere

the title, but as the title attracts attention we will say nothing against it. The subject is popular with our Protestant brethren, and not exactly because they want to know how much, but how little can be said in defence of the Catholic doctrine of the forgiveness of sins in the sacrament of penance. Protestants who object so earnestly to this doctrine should remember that they teach a doctrine exactly like it. Their doctrine of forgiveness of sin through baptism ought to be just as objectionable to them as the Catholic doctrine of forgiveness of sin through penance. But we are not going to enter into any detailed argument regarding the question of which this pamphlet treats. Let all those who want to see the subject thoroughly and conclusively settled send 10 cents in silver to T. J. Casey, 1427 Oak street, Kansas City, Mo., and they will have the pamphlet sent to them with the least delay possible.

To Truth societies and persons desiring to spread the truth a special price of \$5.00 per 100 copies will be made.

Kind and zealous reader, if you want to do a work that will be really a work of spiritual charity do what you can to circulate Dr. Pompeneyls, "Horrors of the Confessional."

Vocation to the Religious Life.

At 8 o'clock on Saturday morning—the feast of St. Mark—two ceremonies of a very imposing character were performed in the Chapel of the House of Providence, by His Grace, the Archbishop, of Kimyston, assisted by Vicar-General Gauthier, of Brockville, Vicar-General Kelly, Rev. Father Spratt, Wolfe Island; S. J. Kelly, Yonge; Neville, Kehoe (Chaplain of the Institution); McDonaugh, Smith's Falls, and O'Brien, of that city. The first ceremony was the religious profession of Miss Odile Poulin, of Brockville, taking the name of Sister Mary Charles Borromeo, and Miss Mary Callaghan, of Deseronto, Sister Mary Genevieve, by which act the happy candidates cheerfully consecrated their entire lives, through love of their Divine Master, to the services of the poor and suffering according to the rules of the Institute. After a short interval the ceremony of Reception of the Holy Habit of four ladies took place, namely, Miss M. Dowdell and Miss A. McDonaugh, of Perth; Miss Helen Whalen and Miss Louisa Staley, of Kingston, Many relatives of the newly professed and novices were present to witness the ceremony.—Freeman.

JOHN COYNE, HIBBERT.

JOHN COYNE, HIBBERT.

Died, on May 2, John Coyne, of Hibbert, in the sixty-seventh year of his age. Deceased was a native of Castlebar, county Mayo, Ireland, and emigrated to this country about forty years ago.

Mr. Coyne was striken with paralysis nearly four years ago, and his sufferings were borne with the heroic patience and resignation of a truly Christian spirit. By dint of hard labor he had accumulated considerable of this world's goods, which, in his charity, he was ever ready to divide among the poor and needy. He was respected by all who knew him, and was of a genial disposition; he was a good neighbor and a practical Catholic.

he was a good neighbor and a place of olic.

The funeral, which was largely attended, took place on Monday, May 5, to St. Columba's Church, Irishtown, where Rev. Dean Murphy celebrated Requiem Mass for the departed soul. After Mass the funeral cortege proceeded to the Catholic cemetery, beneath whose sacred sod all that was mortal of a faithful friend and a fond and devoted father was reverently and lovingly laid to of a faithful friend and a fond and devoted father was reverently and lovingly laid to

The family and friends have the heartfelt sympathy of the community in their sad bereavement, coupled with the earnest prayer that his soul may enjoy everlasting peace.

An ex-Priest Sent to Hard Labor. Donald Mackay, fifty, an ex-Roman Catholic priest, and his wife, Mary Mackay, thirty-five, living in Henry street, Battersea, were charged in the street, Battersea, were charged in the London (England) South - western Police Court on the 24th April with obtaining charitable contributions by fraud. The male prisoner represented that he was a convert from the Church of Rome, and, like other converts, was subjected to persecution from the heads of the Church. He told the Court that his object in obtaining subscriptions was to aid a movement called the Fraternal Society of Converts, which had for its purpose the protection of priests, nuns and others. The Rev. George Martin Claris, of St. Barnabas, Clapham common, and others having given evidence. Police Magistrate Lane said he was satisfied that the society had no existence, excepting in the prisoner himself, who appropriated the money he received to his own purposes. He was as worthless a character as a man could possibly be, and would have to go to prison for three months with hard labor. The magistrate sympathized with Mrs. Mackay, for she had been under the influence of her husband. He ordered her to find a surety to surrender to receive judgment if called upon.

The Papal Choir.

The finest choir in the world is that of St. Peter's in Rome, known as the Papal choir. It is composed of sixty boys, and some of the best singers are not over nine years old. Their training begins as soon, as they get control of their vocal cords, and at the age of seventeen they are dropped from the choir. The most difficult oratories and sacred music are rendered in such manner by these youths that one would think that the choir was made up of

A Handsome Donation.

Gatineau Point Catholic church is to have a new bell to weigh 1,000 pounds. The bell is to be presented to the church by His Excellency the Governor-General, in commemoration of his appreciation of the service rendered Her Excellency the Countess of Aberdeen at the recent unfortunate runaway accident that might have resulted in her death. Her Excellency had every kindness shown her by the pas-tor of the church, Rev. Father Chamtor of the church, Rev. Father Champagne, and was helped out of her predicament by members of the church, which makes His Excellency's gift appropriate. His Excellency by presenting the bell commemorates in a public way his appreciation of the narrow escape from bereavement of the saddest character. His Excellency has also presented the three gallant Gatineau Point men who rescued Her Excellency from the water with \$20 each as a from the water with \$20 each as a slight token of his regard for their ser vices. The men were Treffle Bigras, Charles Carriere and Benoni Trem-blay. Yesterday at High Mass Rev. Father Champagne made public acknowledgment of His Excellency's gift and said it would replace the two small bells now in use.

An A. P. A. Educator, An interesting incident is reported from one of the local schools in which a member of the Board of Education plays a star part says the Omaha Bee It seems that one day last week a teacher was instructing some of the primary pupils in the signs used in mathematical calculations. The in-structions took the form of an object lesson. The teacher drew a lot of plus, minus, multiplication and divis-ion signs on the blackboard, and the children reproduced them by their blocks. It happened that the member of the board dropped in when the children were being informed as to the significance of the plus sign. The teacher had just drawn a num ber of crosses on the blackboard, and the pupils were making plus signs with their blocks. The member of the board did not have to look more than once to make up his mind what was going on. With half a dozen strides he crossed the room, and, taking the eraser, removed the offensive hieroglyphics from the blackboard. The teacher tried to explain, but the mem ber knew his business and she was informed in vigorous language that when she got so far as to employ the papal cross in her object lessons, her usefulness as a teacher was at an end.

PARALYSIS CONQUERED

At Last it Yields to the Advance Medical Science. - The Strong Testi-mony of a Man Who was a Half-Dead, Bedridden Invalid - He now Rejoices in Renewed Health and Strength – Doctors Admit that Paralysis is no Longer Incurable.

There is nothing in life sadder than to see a strong man stricken with par-alysis. Alive, yet dead to the duties and activities that belong to life, the paralytic, until a comparatively re-cent period, was doomed to pass the remainder of his days in a hopeless and helpless condition. But since the discovery of that wonderful medicine given to the world under the name of Dr. Williams' Pink Pills, those stricken with this formerly incurable disease have now the means of regaining health, strength and activity. Hundreds in various parts of the country who were helpless, bedridden invalids have been restored to health by this inhave been restored to health by this incomparable medicine. Among those who have been thus fortunately restored to activity is Mr. Allan J. Mc. Donald, a well-known resident of Nine Mile Creek, P. E. I. Mr. McDonald says: "In the fall of 1893 I injured my back, and during the year succeeding suffered great pain. I had no less than four physicians attend me at different times, but without any benefit. Before the end of the year I was forced to give up all active work, and was rapidly falling into a condition of utter helplessness. On two occasions the doctors encased me in plaster of paris, but it did no good. My limbs kept getbut it did no good. My limbs kept get-ting weaker and weaker, with a twitching motion, and I dragged my feet when I tried to walk. Finally I lost all power of locomotion, and ab solutely all power of feeling, from the waist downwards, and I was as helpless as a piece of wood. In this half dead and half alive condition I laid in bed for eleven months, not able to help myself in the least. Physically I did not suffer much, but mentally the agony of those long weary months cannot be described. I was at last told by the doctors that there was no hope for me, and that I was doomed to pass the remainder of my days a helpless, half lifeless piece of humanity. Providen-tially soon after this I read of a case similar to mine cured by the use of Dr. William's Pink Pills. It gave me new hope, and my friends got me a supply of the pills. After the use of a few boxes I found that life was slowly returning to my limbs. I continued using the pills, gradually getting stronger and stronger, until now, after the use of thirty-two boxes I am able to walk about smartly and can do light work, and I feel that I am gaining new strength every day. Words can-not express the thankfulness I feel at again being able to go about actively after passing through that terrible ordeal, and I sincerely hope that my experience may be the means of bring ing back hope and health to some

other sufferer. Dr. William's Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of partroubles, locomotor alysis, spinal ataxia, sciatica, rheumatism, erysipe

las, scrofulous troubles, etc., these are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills a certain

Sold by all dealers or sent by mail post paid, at 50 cents a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Company, Brock-ville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

MARKET REPORTS.

London, May 14. — Wheat, 75c. per bushel.
Oats, 217-10 to 22c per bushel. Peas, 42 to 48c
per bush. Barley, 31 15 to 33 5c per bush.
Buckwheat, 26 2-5 to 28 4-5c per bush. Rye,
39 1-5 to 44 4-5c per bush. Corn, 39 1-5 to 42c
per bush. There was a large supply of veal,
and an all-around good quality — in fact some
carcasses were choice. Wholesale veal sold
at 4 cents a pound, and by the quarter at 3 to
5 cents. Beef was firmer, at 24.50 to 85.50 per
cwt.: a few choice carcasses sold at 36. Spring
lambs were scarce, at 83.50 to 34 apiece. Mutton, 7 to 9c a pound. A few dressed hogs sold
at 55 per cwt. Fowls, 50 to 70c a pair. A few
turkeys sold at 7 cents a pound. Butter fell to
11 and 12c a pound for best roll by the basket.
Crocks sold for 10c a pound. Eggs were firmer,
at 8 to 9c a dozen. Potatoes were dull, at 15
to 20c per bag. A few young pigs were offered
at 33 to 84 a pair.
88 to 89 per ton.

TORONTO.

Toronto. May 14. — Wheat, white, 80c.;

at \$3 to \$4 a pair. Hay was in good supply, at \$8 to \$9 per ton.

TORONTO.

Toronto, May 14.— Wheat, white, 80c.; wheat, red, 78c.; wheat, goose, 50 to 60½c.; observed, as \$1,000 to 60½c.; observed, as \$2,000 to 60½c.; observed, as \$2,000 to 60½c.; observed, as \$2,000 to \$2,0

From 163 to 2026 per 15.

Port Huron, Mich., May 14.—Grain—Wheat per bush., 61 to 64c; oats, per bush., 18 to 20c; corn, per bush., 33 to 35c; rye, per bush., 30 to 35c; peas, 35 to 40c per bush.; buckwheat, 30 to 35c peas, 35 to 40c per bush.; buckwheat, 30 to 35c peas, 35 to 40c per bush.; buckwheat, 30 to 35c peas, 35 to 40c per bush.; buckwheat, 30 to 35c per bush.; barley, 60 to 65c per 100 lbs.

Produce.—Butter, 14 to 16c per lb.; eggs, 9 cents per dozen; lard, 6 to 7 cents per pound; honey, 10 to 122 per pound; cheese, 10 to 12 per pound; hay, 810.00 to 812.00 per ton; baled, 811 si3 in car lots; straw, 85.00 to 26.00 per ton. Beans, unpicked, 50 to 75c a bushel; picked, 75c to \$1.00 a bushel; grass seeds, selling per bush.

—Timothy, \$2.00; clover, \$5.00 to \$5.50; alsike, \$5.60.

-Timothy, \$2.00; clover, \$5.00 to \$5.50; alsike, \$5.00. Dressed Meats. — Beef, Michigan, \$5.00 to \$6.00 per cwt. Live weight, \$2.50 to \$3.50 per cwt.; Chicago, \$5 to \$6.50 per cwt.; pork, light, \$4.25 to \$4.50; heavy, \$4.00 to \$4.25; live weight, \$5.00 to \$5.50 per cwt.; mutton, \$5 to \$6.00 per cwt; lamb, dressed, \$6 to \$7 per cwt.; live weight, \$4 to \$4 per cwt.; spring lamb, \$2.50 to \$5.50 per cwt.; chickens, 10 to 110 per pound; fowls, \$5 to \$6.00 per cwt.; chickens, 10 to 110 per pound; fowls, \$5 to \$6.50 per cwt.; chickens, 10 to 110 per pound; fowls, \$5 to \$6.50 per cwt.; chickens, 10 to 110 per pound; fowls, \$10 per cwt.; 11 to 12c per pound; spring ducks, 12/e per pound; trackeys, 11 to 12c per pound; spring ducks, 12/e per pound; trackeys, 11 to 12c per pound; spring ducks, 12/e per pound; trackeys, 11 to 12c per pound; spring ducks, 12/e per pound; to 12c per 15. No. 2, 4 to 5c, per 1b; sheep skins, 30 to \$9c. each; lamb skins, 10 to 20c each; tallow, 3 to 33/e. per 1b.

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

Export cattle ranged to-day from 33 to 4c per pound; occasionally 4½ was paid, and for a few choice lots of shippers (small lots) 4½ was realized, but 4c was about the top price for loads. Butchers' cattle ran from 33 to 3½ for very choice (and it had to be choice); good stuff sold at 3c and medium fetched from 2½ to 3c per pound.

Yearling sheep and spring lambs were in small supply and prices were somewhat firmer. Spring lambs are wanted (if of good grade) at from \$3.50 to \$5 each. Clipped yearlings sold as high as 5c. Butchers' sheep are better at from 3½ to 4c per pound. Sheep, yearlings and lambs are just now in request.

Calves were weaker, owing to the large run, but for anything good \$3 to \$5 per head was paid, and choice calves are wanted.

Stockers were worth for choice, from 3 to 3½c per pound.

Contrary to expectation, hogs were steady at Stockers were worth for choice, from 3 to 3gc per pound.
Contrary to expectation, hogs were steady at the prices of last Tuesday, that is 4c for choice bacon hogs, 3gc for stores, 3gc for thick fat, 3c for sows, and 2c for stags.

NOTICE.

HORRORS OF THE CONFES-SIONAL."

BY REV. J. A. POMPENEY, D. D. is a complete refutation of A. P. A. falsehoods, and is without doubt just the took you want Send ten cents in silver for it to THOS. J. CASEY. Publisher,

1427 Oak Street.
Kansas City, Mo.

WANTED BY THE CHILDREN'S AID Society, a home in a Catholic family for a baby three months old. Address: Secretary Children's Aid Society, London, Ontario.

STENOGRAPHER

WANTED ___

HOW OFTEN you see such an advertisement—and how few there are who are qualified to fill such positions. I make a specialty of fitting young men and young ladies for office positions by my individual plan.

Terms reasonable. Instructions by mail a specialty. FIRST LESSON FREE. Address or apply to

CHAS. A. COLT. Proprietor LONDON SHORTHAND SCHOOL Instructor at the SACRED HEART CONVENT

OUR PRICE LIST SEEDS

That are Specially Grown for a Critical Trade

IS NOW READY And will be Mailed on Application.

J. GAMMAGE & SONS 213 Dundas St., LONDON, ONT.

Koenigs

A Minister's Experience.

It is about six years since I felt that something was out of order, although I didn't show it except that I looked pale and thin; a sort of numbness affected me so that I couldn't speak properly, my eyesight was also impaired by sparks apparently moving in the eyes so that I couldn't read, but after I took Pastor Koenig's Nerve Tonic all these symptoms disappeared. I feel fresh and well again. May God bless Rev. Koenig.

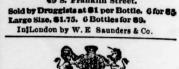
Thanks to the Almighty.

Toronto, Iowa, Feb. 1894.

My wife had headache sixteen years, and I falling sickness seven years and could not sleep. Pastor Koenig's Nerve Tonic helped at once; my wife has had no more headache since; and I am cured entirely. Thanks to the Almighty God for the Tonic.

A Valuable Book on Nervous Discases and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, ind., since 1876, and is now under his direction by the KOENIC MED. CO., Chicago, III.



TO CONTRACTORS. SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Works" will be received at this Department until noon of Saturday, May 16, for the following works: Rebuilding of Chemical Laboratory and reconstruction of Sewage Disposal Works at the Agricultural College, Guelph; Porch to North Building, Asylum for the Insane, London; Addition to East Wing of the Asylum for the Insane, Kingston; Residence for the Medical Superintendent, Asylum for the Insane, Brockville; Addition to Gaol, North Bay; and for a Caretaker's Lodge on the grounds of Osgoode Hall, Toronto.

An accented Bank Cheque, payable to the undersigned, for five per cent, on the amount of each Tender for each of the above works, will be required; and the long fide signatures in full, and business addresses, of two parties as sureties must also be furnished.

Plans and Specifications may be seen at this Department and at the above named Institutions.

(Sd.) WM, HARTY.

(Sd.) WM. HARTY. Commissioner.
Department of Public Works, Ontario.
May 1, 1896.



GRENVILLE CANAL ENLARGEMEN F. Sections A and B.

Notice to Contractors.

THE time for receiving Tenders for Grenville Canal Enlargement has been extended un-til noon on Saturday, 23rd May, 1896.

By order, JNO. H. BALDESON, Department of Railways and Canals, Ottawa, 5th May, 1896. 917 2



TENDERS FOR COAL, 1897.

THE undersigned will receive tenders, to be addressed to them at their office in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon on Tuesday, 25th May, 1896, for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for the London and Hamilton Asylums and Central Prison, as noted:—ASYLUM FOR THE INSANE TORONTO.

Hard coal, 1.650 tong large egg size, 290 tons Hard coal, 1,650 tons large egg size, 200 tons stove size, 75 tons nut size. Soft coal, 425 tons lump, 100 tons hard screenings, 100 tons soft screenings.

ASYLUM FOR INSANE, LONDON. Hard coal, 2,000 tons small egg size, 325 ton egg size (Scranton coal), 160 tons stove size, 4 tons chestnut size. Soft coal, 30 tons for grates. Of the 2,000 tons 1,000 may not be required till January, 1897; also 50 tons Scranton

ASYLUM FOR INSANE, KINGSTON. Hard coal, 900 tons large egg size, 325 tons small egg size, 40 tons chestnut size, 250 tons hard screenings, 400 tons soft screenings, 12 tons soft lump, 30 tons stove size (hard). smail egg size, 40 tons soft screenings, hard screenings, 400 tons soft screenings, tons soft lump, 30 tons stove size (hard). ASYLUM FOR INSANE, HAMILTON.

Hard coal, 2.930 tons small egg size, 174 tons stove size, 92 tons chestnut size. Soft coal, 24 tons for new barn. For pump-house, 200 tons small egg size. Of the above quantity 1 387 tons may not be required until January, 1897. 50 tons Straitsville for grates. ASYLUM FOR INSANE, MIMICO. Hard coal, 1,900 tons large egg size, 150 tons stove size. Soft coal, 25 tons lump, 159 tons hard screenings, 75 tons soft screenings.

ASYLUM FOR IDIOTS, ORILLIA.

Hard coal, 2,200 tons large egg size, 100 tons tove size. Soft coal, 50 tons. ASYLUM FOR INSANE, BROCKVILLE. Hard coal, 1,050 tons large egg size, 150 tons stove size, 5 tons grate coal. CENTRAL PRISON, TORONTO.

Hard coal, 50 tons nut size, 50 tons small egg size. Soft coal, 2,000 tons Reynoldsville screen-ings, 100 tons lump. The soft coal to be deliv-cred in lots of 160 tons monthly. INSTITUTION FOR DEAF AND DUMB, BELLEVILLE.

Hard coal. 725 tons large egg size, 85 tons small egg size, 15 tons stove size, 26 tons No. 4 size. Soft coal for grates, 4 tons. INSTITUTION FOR BLIND, BRANTFORD. Hard coal, 425 tons egg size, 140 tons stove size, 20 tons chestnut size. MERCER REFORMATORY Hard coal, 500 tons small egg size, 100 tons tove size.

Hard coal, 500 tons small egg size, 100 tons stove size.

Tenderers are to name the mine or mines from which they propose to supply the coal and to designate the quality of the same, and if required will have to produce satisfactory eigence that the coal delivered is true to name.

Delivery is to be effected satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution.

An accepted cheque payable to the order of the Hon. the Provincial Secretary must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each consequence.

Specifications and forms and conditions of tenders are to be obtained from the Bursars of the respective institutions.

The lowest or any tender not necessarily ac-

cepted.

R. F. CHRISTIE,
T. F. CHAMBERLAIN,
JAMES NOXION

Inspectors of Asylums, Prisons and Public
Charities. Parliament Buildings, Toronto,
Ont., May II, 1806.

ORGANIST WANTED.

CATHOLIC ORGANIST (MALE) WANTED for an important Catholic church in a large city. Good references required. Address, stating salary and enclosing testimonials, A. B., CATHOLIC RECORD, London, Ontario.

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To her who
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