JULY 30, 1867.

THE CATHOLIC RECORD.

PILGRIMAGE TO LOURDES.

A CALIFORNIAN'S VISIT TO OUR LADY'S CELEBRATED SHRINE. San Francisco Monitor.

Ban Francisco Monitor. Our readers will call to mind an article published in the Monitor's columns recently in which was set forth the remarkable cure of Mr. T. Hallahan, long a resident of Oakland, who had been suffering for several years with spinal dis-case, and who, sfter making a novena to the Blessed Virgin, was almost completely restored to health. It was also stated that Mr. Hallahan in thankegiving' for his miraculous recovery had promised to undertake a pilgrimage to Lourdes. Since publishing that article Mr. Hallahan went to, and recently returned from Lourdes. Hearing of his return to his Oakland home, a Monitor representative visited him last week. He promptly expressed his willing-ness to grant an interview, and the follow-ing conversation ensured :

Ing conversation ensued : Monitor Rep.-You went to Lourdes in fulfilment of a promise made to the Blessed Virgin ?

Blessed Virgin ? Mr. H — Yee; I made a promise to visit Lourdes if I could only get to use my curtches. I did not expect to be entirely cured because I had not asked this altogether unexpected favor from the Blessed

When did you start ?

When did ycu start ? I started on the 15th of January of the present year. No incident worthy of note occurred on the journey overland. Having crossed the Atlantic, I went to Liverpool, and thence by rail to London, where I improved a limited time by inspecting all places of historic note and interest. I afterwards went to Paris and from Paris to Durkney Form Bordsary I went to Bordeaux. From Bordeaux I went to

Lourdes. Is Lourdes a very large p'ace?

Is Lourdes a very large place? Well, the resident population is about 5,000, but there is a floating population of fully 40,000. It is delightful to make a tour of the town. Everything seems so Catholic. On nearly every building there is a cross. I went to the Grotto almost immediately on arriving at Lourdes, where immediately on arriving at Lourdes, where a number of people were prostrated at the entrance to the cave praying with arms outstretched. During my stay I met a Bishop from Texas, who had come for the benefit of his health, and to er joy a short rest from the carse of his episcopal charge. I also met the Duke and Countess of Mecklinburg, and two distant relatives of St. Francis de Sales—one of whom—the Comte Eugene de Roussyde de Sales— lives at present in the castle where St. Francis de Sales was born. The Comte is a very old man. He served Mass almost every morning in the crypt over the every morning in the crypt over the Grotto.

Is it a fact that the Duke of Mecklin-

burg has returned to the Catholic Church? Yee; he received instructions every morning from Father Dominick, and the morning from Father Dominick, and the latter informed me that he was about to become a Catholic as soon as certain of his sffairs at home were acjusted. The personal appearance of the Duke is strik-ing. He is fully six feet in height, wears a long, military mustache, and has a wonderfully bandsome countenance. I also met and dined with Michael Davit med his estimable with at the Hotel de and his estimable wife at the Hotel de

Solitude. Were you a witness of any remarkable cures while at Lourdes?

Yes; I saw several. One young ladya cripple-was being carted to the Grotte when the carriage broke down. Her father was lamenting the accident, when father was lamenting the accident, when she interrupted him by asking to be placed in the water near the Grotto. She stayed there about twenty minutes when she gave a loud scream. All present thought her dead, and were astonished a moment later to see her stand erect in the watercompletely cured of her ailment. Another young lady was cured of epileptic fits. How are the miracles attested ?

The priests at Lourdes are very careful about verifying or endorsing a cure. When any one has recovered from his

to France some four years ago and has been at Lourdes ever since. He is a gen-tie, ploua man, always anzious to aid those seeking his assistance. Were there many people in Lourdes when you were there? I often saw 500 men, women and child dron praying with arms outstretched at the edge of the Gave or river opposite the Grotto; and sometimes a thousand may be seen similarly engaged. About eight miles from Lourdes there is another cele-brated Shrine of the Blessed Virgin called Betharram, where our Blessed Mother appeared in 1626 and saved a girl from being drowned. What is the cost of a pilgrimage to Lourdes? It may be undertaken for 500, although I paid a few hundred dollars more. Are you completely restored to health since your return ?

since your return? Yes; I have not had any return of my complaint, have gained flesh, and, amongst my friends, my cure is looked upon as a miracle almost. I used to be Reptical on religious matters once, but I freely confess that a complete change in belief has taken place since I have learned bench has such that our Blessed Mother is ready at all times to assist those who seek her aid in a state of grace and with trust-ing faith. It is with the hope that my ex-perience will move some unfortunate to do as I did, that I have related the re-

markable instance of my cure and my religious experiences at the Lourdes shrine of the Blessed Mother of God.

HELP FOR THE HELPLESS.

N. Y. Catholic Review

N. Y. Catholic Review. The growing vigor of the Church in English speaking countries shows itself at the present moment in the esgenness of the warm hearted to begin the work of instructing the neglected multitudes around us. The condition of many milaround us. The condition of many mil-lions of intelligent people in our commun-ity is certainly pitiful enough to move any Christian heart. They are not pre-cisely ignorant of religions matters, but they have no religion, and their knowledge of things pertaining to salvation is of the Ingersoll order—hezy and extravsgant. The pity of their condition is that they could know better and do better if they chose. They are going hell-wards with eyes wide open to catastrophe. How to preach them is the question—how to break down the tradition which keeps

How to reach them is the question—how to break down the tradition which keeps them deaf to ordinary teaching. That tradition is one peculiar to the average American. He looks upon all creeds with impartial eye. They are all one to him. They solve none of life's riddles. His own opinion of things holds water as well as the minister's. He finds difficulties in the Bible, difficulties in skepticism, and doubte block, difficulties in skepticizit, and double everywhere, and he concludes that no one knows anything about it. It is tough work to find a means of beating to the ground this wall of independent opinion. Preaching at the corners will not do in

America. The people suspect it and the quacks and gospellers have made it ridicul-ous. How are we going to send truth to these people ? The most hopeful sign among American nothingarians is their menal activity. They are ever discussing problems. He would be a dull man indeed who was not inter-

the sourt man indeed who was not infer-ested in knowing whence he comes, and to what place he is going, and what nuswer might be made to the question of life and death beyond the grave. A thinking man must sconer or later settle for himself such problems. Americana do settle them. It would be hard to find a person of forty, outside the mountairs, who had not decided for himself what the future had in store for him. Still, they are curious to know what answer others may have found to the riddle of life. This curiosity is an American trait. Our people are so used to novelties that they are ever on the

lookout for the next new thing. Think of this true and interesting fact :

BRAVE CHILDREN.

THE HISTORY OF TWO LITTLE COREAN CHILDREN MARTYRS TO THE FAITH. In the annals of the Propagation of the Faith we read many interesting histories of the conversion of pagans. Not only are the ignorant brought to a knowledge of the truth, but the violent and learned of the truth, but the violent and learned opponents of it come under its power. We will give a history taken from the May number of the annals of the present year. The Rev. Father Robert, mission-ary in Corea, where the perscution has been very severe, here met with a liter-ate, distinguished alike for his knowledge of Chinese literature and his avowed

of Chinese literature and his avowe of contests of the Christian name. He had even addressed a petition to the king praying that the neophytes might be examined. He had fine qualities of mind and body, and by his talent he obtained the rank of Syenthal. He mar-ried a pagan woman and had a daughter; and after her death he married a young widow, not knowing that she was a Christian. She gave him a son and daughter. During the absence of her husband she used to come privately to Father Robert to receive the sacraments. Not Robert to receive the sacraments. Not being able on account of Corean custom to go about, or even to enter a neighbor-ing house, she stated that unknown to her husband she had instructed his daughters, and that they were prepared for baptism, but that it would be impos-sible to bring them out of the house to the priest. Their faith had already been tried, she added, for her husband having learned that she was a Christian, and not satisfied with this, had instructed the two children, sixteen and eighteen years of age,—began to beat her. One day he addressed the two girls; he told them that they had adopted a perverse

them that they had adopted a perverse doctrine, and one which the king had forbidden under pain of death. "Take the advice of a father who loves

you and only thinks of your happiness and promise me to abandon these super stitions. The children refusing to obey, he

The children refusing to obey, he began to threaten them, and that same evening he took out a sword, and call-ing the two girls, commanded them in a terrible voice to lie down on a log of wood placed there, for that he was going to put an end to them, rather that that his family should be destroyed. He had no sconer pronounced the words when his own daughter placing her head on the block cried out: the block cried out:

"Strike if you can, father; it matters not from whom I receive martyrdom, my own father or the executivier; I shall go to heaven all the same." Overwhelmed with surprise at such

courage the unhappy man drew back. From that time be ceased to torment the girls, but he continued to beat his the girls, but he continued to beat his wife, and to force her to superstitious acts, which she could not avoid but at the risk of expiring under his blows. All this she related with tears. She could not have the sacraments because of the superstitious practices. Father Robert recommended her to pray to the Blessed Virgin for her essistance, and also to marry the girls to Christian husbands as soon as possible. In this she speedily

ing of it till it was done. Then his wrath was again poured forth on the poor

most powerful of missionaries. If he problems of the spiritual life, his power would be doubled, and with his priest to direct and encourage, his success would be cheering. It is the only way now of working amorg the poor. For those more comfortably situated and better informed, there are other methods, but the helpless thousands look to their Cath olie brethren for assistance. We doubt if they will get any very soon, but it is still within our power to do great things in their behalf. house who was the father of his son in-law. Father Robert refused to see him, sending word that a missioner admitted none to his presence except those who had promised to become Christians Then he sent him some cakes and cup of rice-wine; at this he was surprised, and asked to be allowed to thank the Father but he again was told that the Bishop's rules did not allow him to re-ceive him though he wished with all his heart to do so. The father then sent his servant with a Chinese book. The messenger began by saying that, as custom forbade his master to see him, he would be glad to converse with him on the subject of re-

Converse with him on the subject of re-ligion. Proud of an invitation so much to his taste, Son Syenthal entered into a conversation of an hour's length on the rash and insubordinate coursge of rash and insubordinate courage of McGary, who rushed into the ford, carrying with him the excited and shouting hunter-soldiers. How Boone endeav ored to retrieve the error, and how Trigg and Todd and scores of others, the best men of the country, fell, has often been told. It was the last great Indian battle on Kentucky soil. Girly retured with numberless scalps to the Scioto towns, and for weeks there was savage revel and joy throughout the tribes.

THE LAST INDIAN BATTLE IN KEN-TUCKY.

From Harper's Magazine. From Harper's Magazine. The ability of the renegade Simon Girty combined the warlike tribes beyond the Obio in an expedition which he ably commanded. No name was more wat He abhorred or dreaded than his. He the incarnation of savage cruelty. He was one of the four sons of a drunken reprobate who wandered into the ex-treme west of Pennsylvania, and was there murdered by some companion wretch. . . . He was adopted by the wretch. . . He was adopted by the Senecas, and except for a brief peroid, when in the employ of Lord Dunmore on the frontier, he lived with them and the Shawnees. At one time he and Kenton were brother scouts, and the remem-brance of it induced him, in a caprice of mercy, to save his old comrade from the stake to which he was already bound. But the weakness was never repeated. But the weakness was never repeated. He advised and witnessed the burning of Col. Crawford, and laughed heartily st the wretched sufferer's prayer that his torments might be ended by a bullet. He was a slave to drink, and when under its influence it is said "he had no compas-sion in his heart." Girty profoundly and sincerely hated the white man, and

ost no chance of displaying his animos

Assembling more than six hundred Assembling more than six hundred picked warriors of the Shawnees and neighboring tribes at the old Indian town of Chillicothe, he moved repidly and secretly, crossing the Ohio where Cincinnati now is built, and pushing toward the settlements in the Blue grass, Silently on an August night (iirty, Silently, on an August night, Girty, with six hundred Indians, surrounded the station. Within it there was activity and preparation, for the men were to atart at early dawn to relieve Capt. John Holder's little fortacross the Kentucky, which was reported as threatened; but no one dreamed that Girty was near. At dawn the riflemen set out from the east ern gate, but fortunately a volley checked them before it was too late to regain the stockade. Elijah Craig was their commander, and from his experi-ence of Indian tactics he guessed the force and plan of the enemy, and fore-

saw the siege that he was to repel. For-tunately, there were provisions and ammunition, but by some improvidence the enclosure of the station did not take marry the girls to Christian husbands as soon as possible. In this she speedily succeeded, and her husband knew noth Calling all the women together, he explained that the Indians were concealed, as he believed, in force about the spring. But he thought that the ambuasade

As the fight opened, and the little garrison of forty men held out stouly against such odds, two brave fellows, Bell and Tombinson, mounted their horses to carry the news to other stations and bring up help. The actor met und help. bring up help. The gate was suddenly swung open, and they dashed at topmost speed in the very face of the Indian

speed in the very face of the Indian ranks, and were through and beyond and into the cover of the waving corn that hid them from the aim of their aston-ished foe. Soon Todd and the men from Lexington came hurrying up, and the news went on to Boyne, and from him to Trigg at Harrodsburg, and still further on to Logan. Never had there been such a general uprising. The word flew from settlement to settlement that every fighting man was needed. The response was instant and unanimous. The little garison meanwhile was sorely pressed, but activity and courage availed

The little garmeon meanwhile was sorely pressed, but activity and courage availed them. The women moulded bullets and cut "patching," and cared for the wounded and dying as they fell. The very children caught the inspiration of their parents' courage, and ran from place to place with gourds full of water to extinguish the flames that the fire arrows lighted. An infant, destined to be the slayer of the remowned Tecumseh, and to become Sena-

infant, destined to be the slayer of the renowned Tecumseh, and to become Sena-tor and Vice-President of the republic, slept peacefully in his cradle in care of a little sister, whose fidelity to that tender duty still left her time to carry ammunition to the men. It was indeed a gallant fight. The arrival of Boone and Todd caused Girty to draw of this force and retreat toward

to draw off his force and retreat toward the Ohio; and then followed the pursuit that ended in the battle of the Blue Licks and the death of so many of Ken-

Licks and the death of so many of Ken-tucky's best men. The pursuers felt sure of a victory over the repulsed Indians, and insisted upon a rapid march and a fight. The prudence of Boone and the cool judg-ment of Todd were overborne by the doctrines of Confucius of which he believed the Christian to be entirely ignorant. Very soon his argument was broken down, for the messenger was broken down, for the messenger was strong upon doctrine. Son Syenthal demanded proofs of his opponent's state-ment. Some Chinese books were given to him, and he read and re-read them all to him, and he read and re read them all night, raising objections which were at once explained away. But it was not till the morning of the next day that he owned himself beaten. "I was wrong," he said. "My wife knew it before me, and I have behaved very badly in ill-treating her for having believed the truth. I, too, will be a Christian 1"

Christian !"

Christian !" "Blessed be Jesus !" said Father Robert. "Bring me the man. Let me speak to him." He came; the doctrines of the Church

were again explained to him. He pro-mised to study the Cathecism and pray-ers, asked pardon for all the misery he had caused his wife, and departed overjoyed

Is not this the evident finger of God

At the Beginning or the End.

There are some twenty Plan of Cam nere are some twenty risk of cam-paign estates, the rents of which at the November gale were collected by the Leagne trustees; since then no rent what-ever has been collected on these holdings, nor will any rent be paid except at the bayonet's point, until the reduction has been made which Mr. Balfour himself been made which Mr. Balfour himself would award if the matter were referred to him for arbitration. There are seven or eight large estates, the Clanticarde among others, where the battle will go on without a moment's pause. The calcul-ation is that $\pounds 20,000$ a year will be sufficient to keep the campaign to all eternity, and the Irish leaders are con-vinced that five times that amount could be obtained without difficulty as soon as the funds are really needed. The

soon as the funds are really needed. The Government of course can clap all the best men in Ireland into gaol, beginning with

HEART OF JESUS.

3

THE BOAD TO THE HEART OF JESUS IS THROUGH THAT OF MARY.

We come to the heart of Jesus through the heart of Mary. The words of the angel Gabriel, "Hall, full of grace," tell us how great favor Mary found with God. Her heart was filled with the love of God.

We locate the fountain source of love in the heart because the heart is the clock-work of our lives. We say there is no success in any undertaking unless the heart is in it; and, therefore, all our ap-peals are made to the hearts of God and man. If we move the heart, then our

and. If we move the heart, then our cause, be it what it may, is on the road to successful issue. It is only the kind of heart who are moved by the miseries of humanity. When people tell us such a one has a big When people tell us such a one has a big heart, our hearts are warmed up towards them. We think they must be good, for they succor the unfortunate. Father Faber says that as bees are around heney, so must the angels be about those whose hearts are full of charity. In such peo-ple there is no unkind thought, no un-kind word, no unkind work against their neighbors.

We meet with people of this class, We meet with people of this class, though not often. When we do tt is like the sweet water of the spring in the desert. We drink in their words, and the

the sweet water of the spring in the desert. We drink in their words, and the smile of satisfaction is on our faces. We know what it is to trust in such persons. We are, all of us, often wearied of life and its troubles, and sigh because no rip-ple of suchine appears in the cloud which hangs over us. In times like these we go back to the days of our childhood, and wish, oh, so earnestly, that we could find a father's or mother's heart on which to cling for symmethy and advice! We and a lather's or mother's heart on which to cling for sympathy and advice! We cannot live pent up in our own hearts. Care and sorrow would snap their cords asunder, and send us early to the grave. We love the kind of heart, and this

we love the kind of heart, and this love makes us wish we were children again. We would like to love as we loved then; but those days are over. We know that the kindest heart on earth will grow tired of us. Our love is at beat but like the sun shower of rain, it moistens now and then, and all marks of it are so soon gone that the very sources seems parched. Our hearts are, therefore, ever seeking a fleeing phantom when we de-pend on man's love alone. God made us for Himself, and in his

God made us for Himself, and in his love only can we rest content. He loved the world and gave His only Begotten Son for its redemption. This same divine Son, out of His love, has given us His own Sacred Heart for an object of love and adoration. In this Heart is love that is never satiated. The more we cling to it for support in our troubles, the more this heart hides us within the folds of its love and shields us from the darts of our enemics. enemics. This heart asked the heart of Mary to

This heart asked the heart of Mary to consent of her own free will, to become His mother. The heart of Mary said, "Be it done unto me according to thy word," and Mary became the mother of God. The Heart of Jesus spoke to the heart of Mary, "Woman, behold thy son," and Mary became our mother. We children of the Church cry to her, "Oh, Mary show thyself a mother to us!"

of the Church cry to her, "Oh, Mary show thyself a mother to us !" It is her divinely appointed office, and she fulfills it. The Catholic world is full of the glories of Mary. Our churches, our homes, our States, our cites, our towns, our very waysides, invite us by the name of our Blessed Mother, given to so many of them, to be mindful that Mary is our mother. mother

The Heart of Mary is united to the Heart of Jesus for she is His mother, and through the Heart of Mary our hearts should ever be united to the Heart of Jesus, for she is our mother also. Here is the reason which makes the children of the Church sing, "Ob, Jesus and Mary, "

malady it is generally the rule to have a doctor to certify as to what was the nature, duration, symptoms and severity of the disease, and a notary public attests of the disease, and a notary puttor more all the signatures. Six months or more are allowed to elspee, and, at the expira-tion of that time, the cure and the circum-stances attending it are read by the priest from the altar.

How far from the Grotto do the relation

of Bernadette reside ? The surviving states and brother of Bernadette live about a half-mile from the Grotho, where they keep a small vari-ety store. The sister looks very much

the Grotto, where they keep a small vari-ety store. The sister looks very much like Bernsalette. What relies did you secure? I have a small piece of the Grotto, a piece of the house where Ber-nadette was born, and several other minor relics consisting of flowers and statuary. Where are the offerings to the Blessed Victor heat?

Virgin kept?

Virgin kept ? There is a room set spart for them in the Basilica near the Grotto. Some of the gifts must have cost incalculable sums. the gifts must have cost incalculable sums, of money. There is a cross three feet high, literally covered with diamonds and precious stones, and in it are worked the fifteen Divine Mysteries. The cross is the gift of the people of France through the Archbishop of Tarbes. There is another diamond cross, presented by Pope Plus IX, and a smaller cross which he wore during his lifetime, and which he willed to the Grotto of Lourdes. There are also several superb paintings by distinguished artists of France, Germany, Italy and Spain. A unique feature of the decora tive ornaments of the Basilica are several lamps from Japan, Chine, Germany, Italy, lamps from Japan, Chins, Germany, Italy, England, Ireland and other countries; and the largest and most magnificent of these splendid specimens of mechanical ingenusplendid specimens of measurements of Ireland. ity is the gift of the people of Ireland. I suppose there are many curious offer

ings made? Yes, indeed. When I was there, five Yes, indeed. When I was there, five peasant girls arrived from Austria. They had walked all the way and endured many privations. When leaving they desired to make a suitable offering, but being very poor did not have anything. In this dilemma they cut off their long beautiful hair and deposited it in the crypt, thus giving to God their most valued iff.

Are there many priests officiating at the Grotto?

-Fathers About a dezen. Two of them-Dominick and Bureaux --speak English. Father Dominick was formerly a mission-ary in Texas, and is the author of several works containing a history of his arduous hoors among the Indians. He returned

boys of sixteen, work boys in cities and villages, discussing the fore knowledge of God in its relation to man's free-will. Think of a common farm hand, rude and even bestial, arguing that since God made man He must also have made sin. These strong but untrained minds grasp great objections, are charmed by them, but cannot answer them. You can hear their discussions everywhere, and you cannot but admire their conclu-sions. They get no help from the news-

and you cannot but a help from the news-papers, from books or from men in set-tling their doubts. They do not read books, their fellows are like themselves, and trained minds have no time to stop

and instruct the little ones. They will not go to church. They despise ministers, but they admire the Catholic priest. but they simile the Catholic priest. Here is a clue to the problem of helping them. There is even now a tradition among the poor credulous ones that the Catholic priest never deserts his poor, though poverty debase and plagues deci-mate them, and there is a tradition among the average agains and this has the average reading and thinking Ameri can citizens that the pricet is surely an educated man. A skeptic said to us, "The Catholic Church seems to respect its mis-sion, for it exacts ten years of study and cianone or it exacts ten years of sindy and preparation from its priests." Here is a beginning of good. How are we going to use the good opportunity ? Priests must preach the goopel to very creature, but when a priest has done his duty by the faithful, as we are now constituted, his time is gone. He cannot look after the other sheep of the fold, but he could assist and direct those who did. The nothingarians want to know, their nature forces the inquiry, if there can be a God with sin in the world and damna-tion in eternity. They want to know if man is worth the care which Christians say God bestows upon him. They want to know how the difficulties which Mr. Ingereoll has raised about the Bible may

to know now the difficulties which Mr. Ingersoll has raised about the Bible may be brushed away. They need to be con-vinced of the justice as well as the mercy of God, of the fitness of confession, of the naturalness of the Real Presence. They They feel already the insincerity of sectarianism, and the force of an ancient Christianity.

and the force of an ancient Christianity. No time need be wasted on Protestantism. It speaks against itself to the pure-hearted rich and poor. How shall we help these people who desire the truth ? The strongest possible aid can come, must come from the Catholic layman. It is with him or in his presence the religious problem is discussed. If he were the master of Cardinal Gibbons' "Faith of Our Fathers," and some small pemphlets on the Bible, and the proofs of God's existence and attributes, he would be the

woman who was again beaten and re-duced to a miserable state. He talked of the marriage as a dishonor which would be reflected back upon himself. Father Robert did not see the pror woman again till the next year, and found that she had again been obliged to take part in the usual super-stitious practices to avoid being put to death by her husband. He told her then when again commanded to share in his superstitous acts she was to tell him that the father had forbidden her, and he advised her rather to brave him and he advised her rather to brave him than to force herself to do sinful acts. At the eighth month-a period at which At the eighth month—a period at which the Coreans make great sacrifices to their ancestors. Son Syenthal, as usual, ordered his wife to prepare everything needful for the sacrifice. She refused to obey, stating that the Father had command her to have no part in such doings. She was devoted to her hus-band, and as he had no fault to find with her but this one, he could not part from her but began to ask her a few questions. "Where is this tather ?" he asked. "I should like to see him. Perhaps he would like to take my wife away from

"Not in the least," she replied. "The father is a man who lives in a state of

perfect celibacy." His cartosi v became excited by her acswers to his questions, and last he declared that she must let him see this Father, this European, who gave such orders to the wife of a noble, and had Father, this European, who gave such orders to the wife of a noble, and had advised her to marry his two girls to devils of Christians Hs would see him if he were to travel a thousand miles for it. She, of course, was too happy to procure him this pleasure, and he seemed so absorbed by the thought of the meeting, that he took no part in the superstime meeting. took no part in the superstituous practices himself, nor did he oblige his wife to do so. But the Father's next visit woud not so. But the Father's next visit would not take place for a year. Maawhile Sou Syenthal paid his fi at visit to bis son in law, and learned something of the Chris tian religion from his preuts. He after-wards conversed with other Christians, and argued with them, but he thought himself master of the field, for no one was able to refute the doctrine of Confucius.

"I will see the European," he said. will soon send him to the right about. he as great a man as Confuc ius, the like of whom has never been on earth?" Whan the father arrived at the village

which the state of a strike of the village next year the Christians were uncasy, for they thought the intended interview would be followed by a persecution; the great man had arrived two days before, and was at home in the cathechus's

would not be developed until an attack by a smaller party on the other side of the stockade, intended to divert the pioneer's attention, should first be made; and he asked the women to volunteer to

and he saked the women to volunteer to fetch from the spring, before the grand attack commenced, the supply of water that was indispensable. It was naturally objected by the women that the men ought to go, but Craig reasoned that the women usually went to the spring with their buckets, and rarely the men ; that the one would be regarded by the Indians as a proof that their ambuscade and plan of attack was not suspected, while the other would not suspected, while the other would bring on the attack in open ground. The crisis was urgent, the peril great; but the women speedily reached their conclu-sion. Thirty or forty women and girls sion. Thirty or forty women and guis went out through the western gate, each carrying her pail or bucket, and endeav-oring by laughter or song to disguise the fear that penetrated every bosom. Across the open space and past the side of the canebrake they passed on to the bubbl-ing spring that burst out from the foot of the knoll. Their faces betrayed no fear their manner showed no asilation.

fear, their manner showed no agitation, their walk was not quickened, though they felt sure that the rifles of five hundred savages bore upon them, and that not one would survive a signal of

attack. The buckets were dipped one after another in the spring, and loaded with their precious burden the brave women returned toward the fort. It was not until returned toward the fort. It was not until the thick cane was again passed, and the bushes and tall weeds left behind, that their composure was disturbed. Then, safe from the tomahawk and the knife of the savages, and well within the protecting range of the fifles of their husbands and range of the mes of their husbands and tablers, they hastened with trembling limbs towards the open gate, spilling in their safety part of the treasure they had carried to steadily through danger, and bursting into tears of agitation and pride and gratitude. Not a gun was fired at them, nor did an Indian move, though them, nor did an Indian move, though the little company passed within twenty yards of five hundred. Craig had exactly guessed his enemy's plan and forecast his action. It was the boldest of bold risks, but it was confidently proposed and perfectly carried through. Men

risks, but it was confidently proposed and perfectly carried through. Men often wondered afterwards what would have become of Craig had the Indians fired upon the women, or rushed out and captured them; but Craig's good-natured reply was that his good sense and the women's courage made the exploit a safe venture.

would not be developed until an attack the Archbishop of Dublin, but as there the Archbishop of Dublin, but as there would not be wanting Irishmen who know how to die should the occasion come, so there are not wanting thousands who are ready to suffer imprisonment in the good cause. They can break down the Government machiney by mere numbers, and every one of them will be regarded for the rest of his life as a patriot who has deserved well of his country. The men of Kilmainham are already half canonized in Ireland, and they will not

The men of Kilmainham are already half canonized in Ireland, and they will not lack for successors. It will be a long and dogged fight, but the Irish peasants will not yield, and the more resolutely he stands up against his oppressor the better will English Liberals be pleased, and the more chance will there be of our being able to give these brave and determined men the right of self-government.

A saintly priest was once walking with a little boy-they came across four shrubs. The good man said to his youthful com-

He obeyed with ease. "Now the next." He obeyed, but it did not come so easily. "And the third." It took all his strength to move its roots,

but he succeeded. "Now the fourth."

In vain the lad put forth all his strength. He only made the leaves tremble, he could not move the roots. They had gone strongly into the earth, and no effort could dislodge them. Then the wise old man said to the

Then the wise old man said to the ardent youth : "This, my son, is just what happens with our passions. When they are young and weak one may, by a little watchful-ness over self, and the help of a littleself-denial, easily teat them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them, the Almighty hand of the Creator alone can pluck them out.

alone can pluck them out. For this reason, my child, watch well over the first movements of your soul, and study by acts of virtue to keep your passions well in check."

Criticism.

A lady in Brookville states-I was induced to try Nessi Baim for a long standing cold in my bead that was pronounced Catarth. The Baim gave immediate relief and per-manently cured me. It was opleasant and sgreeshie to use that I at first thought it "no guod." I now use it with my children for clods and stoppage of the name passages.

the Church sing, "Oh, Jesus and Mary," We Give These our Hearts!" As Mary binds us to the love of the Sacred Heart of Jesus, it is fitting that the Church has made the beautiful May the month of Mary. We go through May into June, and we go through the Heart of Mary into the Heart of Jesus. We are drawing silently but swiftly to the close of June, and at its end ten months more must roll around ere we greet these sweet months again.

greet these sweet months again. Will we greet them on earth again. This we do not know, but we do know that if we love the Sacred Hearts of Jeans and Mary during life on earth, we will love these Sacred hearts in heaven. S. S. M.

Consumption Surely Cured. TO THE EDITOR-

To THE EDITOR— Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. 0. address. Bearnerfully O. address. Respectfully, DR. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

MALADIES MULTIPLY ONE ANOTHER. A simple fit of digestion may—especially if the constitution is not naturally vigor-ous—throw the entire mechanism of the liver and bowels out of gear. Sick head-ache follows, polsoning of the blood by bile ensues, and there is grave and serious dis-turbance of the entire system. Check the threatened danger, at the outset with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the medicine that drives every impurity from the blood. MALADIES MULTIPLY ONE ANOTHER.

Consumption Can be Cured

By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strengthgiving contains the healing and strengthgiving virtues of these two valuabe specifics in their fullest form. Dr. D. D. McDonald, Petitoodiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in per-sons with consumptive tendencies." Put up in 50c, and \$1 size.

In Good Repute.

In Good Repute. James McMurdock, writing from Kin-sale, says: "B. B. as a remedy for dis-eases of the blood, liver and kidneys, has an excellent reputation in this locality. I have used it, and speak from experi-ence, as well as observation. It is the only medicine I want, and I advise others afflicted to try it."

An Apt Illustration. panion "Pull up the least one."