

THE WORSHIP OF MARY.

Catholic Review.

In objecting to what it calls the "idol-atrious folly" of devotion to the Blessed Virgin Mary, Zion's Herald but voices the ignorance and bigotry of a certain class of narrow-minded Protestants who, in spite of modern enlightenment, in spite of the oft-repeated protests and explanations of Catholics, still insist in charging them with what they not only do not believe, but what they repudiate as earnestly as the most ardent Protestant can do.

They know very well, at least their writers and divines ought to know, that it is only an inferior worship that Catholics pay the saints and the Blessed Virgin. It is really a dispute about words, but we claim to use the term worship because it is a good old word and more correctly expresses the honor and veneration which we pay to the saints than any other. And there is no danger of our mistaking the lower for the higher meaning of the word because we have, what Protestants have not, an act of worship which belongs to God alone, and which draws a distinct line between what belongs to God and what belongs to inferior beings; we mean the Holy Sacrifice of the Altar. In using the term, worship, we distinguish between honoring the saints and merely praying to them and asking their intercession; and we insist upon its propriety, because in worshipping the saints we worship God in His works.

We are perfectly aware, of course, that it is possible to worship the works of God without worshipping God. Indeed, it is quite notorious that there is a strong materialistic tendency in modern times which prompts men to worship Nature, not as the work of God, but as God Himself. And it is a curious fact that these idolatrous worshippers of Nature are the very men who are the most violent, oftentimes, in charging Catholics with idolatry in worshipping the saints of God. The sentiment that prompts us to worship God in His works is pre-eminently a Christian sentiment. The great St. Francis of Assisium was an ardent worshipper of Nature as the work of God, instinct with a divine life and pervaded by a divine beauty which charmed his heart and captivated his understanding. He looked upon Nature not merely as one who

"Looks through nature up to nature's God," as if He were a great way off and it was a long and tedious logical process to find Him out; but it was to him an expression and manifestation of God which went directly to his heart and led him to hold communion with animate and inanimate things; and we pity the Christian who cannot sympathize with him and not only

"See God in clouds and hear Him in the winds," but also as an energizing, all-pervading Presence that

"Warms in the sun, refreshes in the breeze, Glows in the stars and blossoms in the trees."

But if God is to be worshipped in the works of nature how much more in the works of grace! It is natural to worship greatness. Here worship is an instinctive sentiment of the human heart. But when natural greatness is crowned with supernatural virtue, it elicits, spontaneously, not only profound admiration, but also a veneration and worship altogether unique and peculiar. Grace transfigures its possessor so that even his natural virtues shine with additional and resplendent lustre; and we are not at all surprised, in reading the lives of the great saints of the Catholic Church, to learn that they commanded an immense following and attracted all hearts with irresistible force. Their intimate communion with God gave them great power with Him, and, as a consequence, unbounded influence with the people. The presence of the saints seemed to bring the people nearer to God. They realized His presence in them in a sense which could not be predicated of inanimate nature. Their very countenances beamed with divine intelligence; an effluence of heavenly grace and beauty emanated from their whole person, and their disciples had the highest and most convincing evidence that in veneration and worshipping the saints they were venerating and worshipping God in His own most skillful handiwork.

Saints were thus often canonized in the hearts of the people long before the Church put the seal of its approbation upon them. And if this were true of common saints, how much more of the Blessed Virgin Mary, the Immaculate Mother of God, the Queen of Saints and the most privileged of all the saints of God! What transcendent beauty and loveliness must have beamed from her countenance! What untold treasures of sanctity and grace must have been hoarded up in her!

As we believe that the very exigencies of the case required that the Blessed Virgin should be without the least taint of sin from the very commencement of her being, so we conclude that, aside from the fact that she was the Mother of God, she was more worthy of the highest veneration than any other human being that ever lived. But, of course, it is the fact of her divine motherhood that gives her her grand pre-eminence among all the saints of God. The Being that was born of her was human and divine—perfect God and perfect Man—God, manifest in the flesh. Protestants are shocked at this bold and bold declaration. Even the so-called orthodox among them refrain now from an outspoken confession of orthodox truth on this subject, and the tendency of the age renders it necessary that we should be constantly on our guard against temptation to temporizing or lowering, by one iota, the claims of the dogmatic teaching of the Church.

We write not so much for Protestants, comparatively few of whom will read what we write, as for Catholics, who by constant association with the so-called liberal spirit of the age, are in danger of being influenced to compromise their principles. Catholics should know and deeply feel that in maintaining devotion to Mary we are maintaining the Incarnation, the very corner-stone of Christianity. "Liberal" Christianity is, of course, opposed to the worship of Mary because it has no faith in the Incarnation, and is opposed to the worship of the Son of Mary. Indeed, opposition to the worship of Mary may generally be taken as an

infallible sign of a tendency to that liberalism which finally discards all the great principles of Catholic orthodoxy. Devotion to Mary and true orthodox piety are inseparable. Loyalty to truth implies loyalty to Mary. Disparage her, and you strike a death blow at the divinity of her Son. If Jesus was God, Mary is entitled to honor and worship as the Mother of God. If she is not entitled to that honor and worship the inference is inevitable—Jesus was not God; Christianity is not a divine revelation, but a cunningly devised fable; the blessed hopes and consolations of the Gospel are swept away at a single stroke and we are left to the cold and heartless speculations of skepticism, doubt and uncertainty, and finally, to the horror and thick darkness of atheism and despair.

A MIRACLE UPON THE OCEAN.

There is one incident connected with the discovery of America which, perhaps, most of our young readers have never heard. It was on the last voyage of Columbus that the four vessels under his command were assailed by the most furious tempest that the intrepid navigator had ever experienced. The waves ran so high and dashed so violently against the vessels that the sailors lost all control over their movements, and, as if to destroy totally all human hope, Providence permitted Columbus to fall dangerously ill. One of his old wounds reopened, and for nine days the crew despaired of his life.

Never did the briny deep present so horrible an aspect. The heavens were covered with lurid clouds, and charged with electricity. At every instant vivid lightning seemed to rend the threatening sky, and lit up the horizon with an unearthly blaze of light, so terrific that the sailors closed their eyes in order to shut out the terrible light. The stifled air was at furnace heat, and the violent dashing of the waves caused every timber in the vessels to creak and groan as if every instant they would open and all on board be engulfed in the abyss. The sanguinary color of the clouds was reflected in the sea, where the waves seemed formed of blood, boiling and foaming like a huge caldron placed over a great fire. The heavens exhibited a frightful aspect: globes of fire fell from the clouds, burst in the air, and were followed by peals of the loudest thunder.

For eight days the vessels lay at the mercy of all this dire confusion of nature. At intervals the rain fell in large drops, and for the last few days it poured in torrents, when suddenly, on the 13th of December, 1502, while Columbus was enduring the greatest agony on his bed of suffering, piercing cries rose from one of the ships, in which the crews of the other vessels seemed to virge to the centre, and from the midst of this boiling whirlpool arose a huge mountain, while the black clouds, converging to a point immediately above it, descended as a reversed cone, stretching down to meet this monster born of the sea, which at its descent rose higher and higher until these two frightful forms of the sea and air suddenly united and formed but one body in the figure of two mountains joined by their summits.

A sharp, whistling wind pushed right toward the ships this frightful figure, which at that time had no name in our language. This form of the water-spout is the most terrific manifestation of that infernal tempest to which the name of the evil spirit has been given,—Typhoon. Woe to the sailors who meet it on the ocean's highway! The cry of despair which arose from the crew at the awful sight went to the very soul of Columbus; he shuddered, opened his eyes, and then, with a violent effort, dragged himself to the deck. He suspected in this frightful disorder of nature some satanic influence, and as death had deprived him of the services of Father Alexander, the chaplain of the fleet, who had died since the commencement of this tempest, he resolved to recite himself the Gospel of St. John.

He ordered the blessed candles to be lit and the standard of the expedition to be unfurled; then, buckling his sword below the Cord of St. Francis, which he always wore, he took the sacred book into his hands, and, facing this monster that continued steadily to approach, in a clear voice that was heard above the noise of the warring elements, he read the beloved disciple's inspired words.

At these words, "and the Word was made Flesh, and dwelt among us," drawing his sword, and full of lively faith, he traced in the air, in the face of Typhon, the Sign of the Cross; and immediately the water-spout, roaring and disjointed, was lost in the tumultuous immensity of the Atlantic world of waters.—Ave Maria.

A. M. Hamilton, Warkworth, writes: "For weeks I was troubled with a swollen ankle, which caused me much pain and annoyance. Mr. Maybes, of this place, recommended Dr. Thomas' Electric Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value." Beware of Electric or Electron Oils, as they are imitations of Dr. Thomas' Electric Oil.

A Victim of Misplaced Confidence. The individual who places trust in many of the claims of advertised remedies is often sadly disappointed, but the array of facts regarding the honest virtues of Burdock Blood Bitters are indisputable. It positively cures diseases of the blood, liver and kidneys. Investigate the proofs and testimonials.

Spring Cleaning. Every good housewife will renovate the entire house at least every Spring and Fall. Our systems often need renovating also, and there is nothing better to make pure blood and cleanse and regulate all the secretions than Burdock Blood Bitters, preventing diseases incidental to the season's changes.

A Wide Range of Usefulness. The great household remedy so popular with the people—Hagyard's Yellow Oil—is alike valuable for external and internal use, curing rheumatism, colds, sore throat, croup, frost bites, burns, bruises, and all lameness and soreness of the flesh.

ROUND DANCES.

The Bishops of the Catholic Church, who are established as sentinels on the watch towers of God to sound the necessary warning whenever any danger is in sight for those committed to their charge, have always discharged their duty in this respect boldly and fearlessly. The history of the Church attests that evils and abuses of all kinds have ever met with condemnation and rebuke at the hands of the Episcopate. At certain periods, when abuses are too wide-spread and flagrant in character, and are causing the ruin of souls, the Bishops convene in provincial and national councils for the purpose of giving to their warning voice more solemnity when condemning those abuses. Although we owe obedience to the Bishop under whose jurisdiction we are, in all matters of faith and discipline, yet, the decrees of a council, composed as it is of many Bishops, is entitled to even greater weight, and should command our obedience in even a greater degree than the pronouncement of our own Bishop. We may rest assured that the Bishops when convened in council will never decree anything which is not strictly in furtherance of the great work of saving souls, entrusted to them by our Divine Lord.

Among the practices which obtain in fashionable society at the present day is that of round dances. Without undertaking to argue whether such an amusement is right or wrong in its nature or tendency, it will suffice for all good Catholics to inquire: "Has the Church condemned round dances?" If the voice of authority has condemned the practice, then, all must bow in cheerful obedience to the prohibition.

"Their's not to reason why; Their's not to make reply."

We will settle the question of fact as to the condemnation of round dances by the Church by quoting the four hundred and seventy-second decree of the council of Baltimore. We will remark here that all the decrees of the council in question were approved by the then head of the Church, His Holiness, Pope Pius the Ninth, of glorious memory, and are, therefore, all the more binding on the clergy and laity of the United States. The decree of the council which concerns us at present, thus enumerates some of the duties of the pastors of the Church:

"Let them attack and boldly condemn immodest dances, which are becoming more and more common every day. Let them admonish the faithful how much they sin, not only against God, but against society, against their family, and against themselves, who take part in those dances, or at least seem to countenance them by their presence. Let them teach parents particularly of how grievous a judgment they become guilty if they expose their young sons and daughters to the danger of losing purity and innocence of mind by allowing them to be thus entrapped in the snares of the devil."

In a pastoral letter, signed by seven Archbishops and thirty-eight Bishops, the following language was used:

"We consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against those fashionable dances which, as at present carried on, are revolting to every feeling of delicacy, and are fraught with the greatest danger to morals."

Round dances are therefore stigmatized as revolting to every feeling of delicacy and as fraught with the greatest danger to morals. Can we call ourselves good Catholics and at the same time set at defiance the authority of the Church in the matter of round dances? We do not envy the condition of the soul of that young girl or young man who will say that round dances are not sinful, when the Bishops of the Church decree solemnly that they are a source of corruption and iniquity. In matters regarding our bodily health we consult a physician, and obey his injunctions very strictly when he bids us avoid certain kinds of food, although very tempting and appetizing, because we recognize his superior knowledge of what is good or harmful to our conditions of body. When the pastors of the Church, who are physicians of souls, forbid our indulging in round dances on the ground of their tendency to injure our soul's health, why should we not abstain from the indulgence, even though our limited intellect sees no harm in that kind of amusement? —T. A. B. in Morning Star.

Thomas a Kempis on Obedience and Subjection.

It is a great matter to live in obedience, to be under a superior and not to be at our own disposing.

It is much safer to obey than to govern. Many live under obedience, rather for necessity than for love; such are discontented and do easily repine. Neither can they attain to freedom of mind unless they willingly and heartily put themselves under obedience for the love of God.

Go whether thou wilt, thou shalt find no rest but in humble subjection under the government of a superior. Many have deceived themselves, imagining to find happiness in change.

True it is, that every one willingly doeth that which agreeth with his own liking, and inclineth most to those that are of his own mind.

But if God be amongst us, we must sometimes cease for the sake of peace to adhere to our own opinion.

Who is so wise that can fully know all things?

Be not, therefore, too confident in thine own opinion; but be willing to hear the judgment of others.

If thy thought be good, and yet thou partest with it for God, and followest the opinion of another, this shall turn to thy good.

I have often heard that it is safer to have and take counsel than to give it.

It may also fall out that a man's opinion may be good; but to refuse to yield to others when reason or a special cause requireth it, is a mark of pride and stiffness.

GET THE BEST DYES.—The Diamond Dyes for family use have no equals. All popular colors easily dyed fast and beautiful. Only 10c. a package at druggists. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors, and book of directions for 2c. stamp.

THE ROSARY.

The Most Holy Rose-Garden of the Blessed Virgin Mary.

When the heresy of the Albigenses was making head against God in the county of Toulouse, and striking deeper roots every day, the holy Dominick, who had but just laid the foundations of the Order of Friars Preachers, threw his whole strength into the travail of plucking these blasphemies up. That he might be fitted for the work, he cried for help with his whole soul to that Blessed Maiden, whose glory the falsehoods of the heretics so insolently assailed, and to whom hath been granted to trample down every heresy throughout the whole earth. It is said that he had from her a word, bidding him preach up the saying of the Rosary among the people, as a strong help against heresy and sin, and it is wonderful with how stout a heart and how good a success he did the work laid upon him. This Rose-garden [or Rosary] is a certain form of prayers, wherein we say one hundred and fifty times the salutation of the Angel, and the Lord's Prayer between every ten times, and, each of the fifteen times that we say the Lord's Prayer, and repeat tenfold the salutation, think of one of fifteen great events in the history of our Redemption. From that time forth this form of godly prayer was extraordinarily spread about by holy Dominick, and waxed common. That this same Dominick was the founder and prime mover thereof hath been said by Popes in divers letters of the Apostolic See.

From these healthy exercises have grown up numberless good fruits in the Christian Commonwealth. Among these deserveth well to be named that great victory over the Sultan of Turkey, which the most holy Pope Pius V., and the Christian Princes whom he had roused, won at Lepanto, [on the 7th day of October, the first Lord's Day in the month, in the year of our Lord 1571.] The day whereon this victory was won was the very one whereon the Guild-brethren of the most Holy Rosary, throughout the whole world, were used to offer their accustomed prayers, and appointed applications, and the event therefore was not un-naturally connected therewith. This being the avowed opinion of Gregory XIII., he ordered that in all the Churches where there was, or should be an Altar of the Rosary, a Feast, in the form of a Greater Double, should be kept forever upon the first Lord's Day of the month of October, to give unceasing thanks to the Blessed Virgin, under her style of [Queen of] the [Most Holy] Rosary, for that extraordinary mercy of God. Other Popes also have granted almost numberless Indulgences to those who say the Rosary, and to those who join the Guilds.

In the year 1716, Charles VI., Elect Emperor of the Romans, won a famous victory over countless hordes of Turks (near Temeswar), in the kingdom of Hungary, upon the day when the Feast of the Dedication of the Church of St. Mary of the Snows was being kept, and almost at the very moment when the Guild-brethren of the Most Holy Rosary were moving through the streets of Rome in public and solemn procession, amid vast multitudes, calling vehemently upon God for defeat of the Turks, and entreating the Virgin Mother of God to bring the might of her succor to the help of the Christians.

A few days later (upon the Octave of the feast of the Assumption), the Turks raised the siege of Corfu. These mercies Clement XII. devoutly ascribed to the helpful prayers of the Blessed Virgin, and that the mercy and the sweetness of such a blessing might for all time coming endure gloriously, he extended to the whole Church the observance of the Feast of the Most Holy Rosary, for the same day and of the same rank (as it had already been in the places before mentioned). The last act in this history hath been that Benedict XIII. commanded the record thereof to be given a place in the Service-book of the Church of Rome. Let us all then be honest in honoring the most holy Mother of God in this form which she likes so well, that even as the entreaties of Christ's faithful people, approaching her in her Garden of Roses, have so often won her to scatter and destroy their earthly foes, so she may gain for them the victory over the hellish foes likewise.

Scandalous Conduct of Young Infidels.

Rome, April 13.—The French railways having sold excursion tickets at reduced rates, we have had a large influx of strangers this week. The *Tombra* services have been attended by an immense crowd at St. Peter's, where almost all fashionable Rome attended in the afternoon. St. John Lateran and St. Mark Maggiore had a more quiet lot of attendants. The bulk of the curious were in the Vatican Basilica. The behavior of the crowd was scandalous. The most scandalous was the behaviour of the young Roman swells. As the Pope is no longer the ruler of Rome, they seem to think that they are privileged to insult even the Almighty in the churches of the Vatican. These young bloods deserted the Corso and the Pincio to follow young ladies to the Basilica. There they talked as loud as if they were in the street. They walked up and down the aisles, and kept up the most scandalous conversation, making jocular remarks about the services and the statues in the church. Some of these impudent young men indulged in pranks for which the Piazza Navona is celebrated at carnival or on Epiphany night.

St. Peter's sextons are unable to restrain the unruly boys. The temple is profaned by their presence. English and American girls flirted and carried on outrageously. They were seated on the floor and on the priediens and on the confessionals with the same ease as though they were seated on the grass for a picnic or a coach on racedays.—New York Sun.

What Toronto's well-known good Samaritan says: "I have been troubled with Dyspepsia and Liver Complaint for over 20 years, and have tried many remedies, but never found an article that has done me as much good as Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure." CLARA E. PORTER. Sold by Harkness & Co., Druggists, Dundas st.

THE LOST STEAMSHIP.

ONE HUNDRED AND THIRTY-FIVE LOST.

Father Point, Que., May 7.—The steamship Titania, from Glasgow, passed inward this morning. She has twenty-four of the crew of the steamship State of Florida on board, the said steamer having gone to the bottom through a collision with a barque in mid-ocean. Out of 107 persons only 44 were saved, and of the barque's crew only the captain and two men. One hundred and twenty-three men went down with the steamer and twelve with the barque, making the total loss of life 135. The survivors will probably be landed at Quebec.

The following is the LIST OF THE SAVED brought up by the Titania:—James Allen, third officer; Andrew R. Steele, surgeon; Wm. Armstrong, able seaman; Francis Graham, do; David Walker, passage worker; David Clume, storekeeper; Alex. Mitchell, donkey man; Jas. Thomas, fireman; Wm. H. Smith, passage worker; Geo. Forrester, second steward; Ned McKellar, assistant do; Jas. McKenzie, assistant do; Robt. Young, assistant do; John McDonald, able seaman; John Sanstram, do; Jno. McGow, assistant cook; Adam McFarlane, assistant do; William Miller, baker's mate; James Bennett (London, Ont.), first-class passenger; Andrew Fairbairn, second-class do; David Struther, second-class do; Jos. Patience, steerage passenger; Jonah Hale, do; Eliza Church-ome, do; total 24. The following are the names of the

REMAINDER OF THE SAVED now on the way up to Quebec on board the Norwegian barque Theresa, of Christiana:—Jas. Thompson, chief officer; Thos. Bair, boatswain; John Smith, boatswain mate; Peter Paterson, carpenter; Henry Anderson, lamp trimmer; John Silverblade, quartermaster; John Miller do; Jno. Smith, able seaman; Chas. Love, do; Geo. Armour, do; John Beard, boatswain; Yeoman; Wm. Lawson, able seaman; Wm. Hyslop, second engineer; Edward Boyle, fireman; Jno. McDowell, do; Jane McFarlane, Stewardess; Hugh Morgan, steerage passenger; Peter J. Renning, do; Martin Paterson, do; Francis Watson, do; total 20. The following is the

REPORT OF THE "TITANIA'S" CAPTAIN:—"I left Glasgow on the 25th April. On the 25th to 29th I encountered strong south-west to north-west gales, and a high sea, and on the 2nd and 3rd of May a dense fog. On the 4th clear weather. At 10 a. m. I passed Cape Race and reported. On the 15th, at 9 p. m., while proceeding up the gulf and off the Bird Rocks I observed a ship exhibiting two bright lights, and thinking he wished to communicate, bore down upon him and took off 24 passengers and crew rescued from the steamship State of Florida, of Glasgow. We proceeded on our voyage and arrived at Father Point on the 7th at 6.30 a. m., received a pilot, and proceeded to Quebec, where we arrived at 8 p. m. No ice was to be seen in the gulf and very little about Cape Race. We passed the barque Arcthusa, of Belfast, off Cape Ray; the ship Louisa, of Cardiff, off the Bird Rocks, from which we

TOOK THE SHIPWRECKED CREW. We passed a large fleet of sailing vessels working up the Gulf. The steamship City of Rome passed them while on board the ship Louisa and answered their signals, but did not stop.

Following is the official report of the third officer of the State of Florida:—He says they left New York on the 12th of April, with about 107 passengers and crew and a full general cargo. All went well until the night of the 18th, and at 11.30 p. m. they collided with the barque Ponema, of Chatham, N. B., Capt. Heturm. Both ships went down almost instantly, and out of the steamer's passengers and crew only 44, including the stewardess, managed to escape in the boats, and out of the barque's crew of 15 only the captain and two seamen were saved. Next morning the barque was observed bottom up. The survivors after being 35 hours in the boats without food or water were

RESCUED BY THE NORWEGIAN BARQUE Theresa, of Christiana, from that port bound for Quebec. On the 22nd, 24 of them were transferred on board the ship Louisa, of and from Cardiff, for Quebec, where they remained until the 5th of May when they were taken on board the Titania for Quebec.

It is believed that 135 LIVES WERE LOST.

The same officer (Mr. James Allan) on being interviewed added that the night on which the disaster occurred was clear, though moonless, and the sea as smooth as glass. He retired to his bunk about eight o'clock, leaving Chief Officer Thompson in charge of the deck. About 11:10 p. m. he heard the signal suddenly given to stop the steamer's engines.

FOLLOWED BY A FEARFUL CRASH. He rushed immediately on deck, and the first thing he noticed was a red light pretty close on their starboard bow. At the same moment he heard the chief officer's voice and a cry of "collision," and perceived the barque which had run into them go down. This tarque, as he afterwards learned from its captain and two of its crew who were picked up and saved, was the Ponema, of Chatham, N. B., bound from Liverpool to Miramichi. Ranning to the side of his own vessel he endeavoured to ascertain the damage that was done, and perceiving

AN IMMENSE GAPING HOLE, into which the sea was fast pouring, and feeling, as he said himself, that the steamer was a "goner," he at once hurried to the captain, who immediately gave orders to get out the boats, four of which were down in fifteen minutes, when the State of Florida just keeled over to port and went down stern foremost. As far as he could calculate

THE DISASTER OCCURRED in latitude 49° north and longitude 36-12° west, or about 1,200 miles off the Irish coast, as when their last bearings were taken on that day they were about 47.50° north and 33.35° west.

AS THE VESSEL WENT DOWN all on deck, including the captain, were washed off by the sea. Allan further stated that the captain was exceedingly cool, too cool, in fact, as he did not seem to look upon the danger as serious or pressing, and this, together with the fact that he appeared in no hurry to save himself, was possibly the cause why more of

the passengers were not saved. They would not take to the boats, as they supposed when they saw him so cool that the danger was not so great, and moreover the sea was so calm. Of the eight boats carried,

FOUR WERE SAFELY LAUNCHED, two were smashed by the collision, and of the other two he knew nothing, but believed that they were washed away when the steamship went down. He did not believe that anyone had escaped in them. However, if they had, he did not want to raise any false hopes, his opinion being that they never would be heard from again. When No. 2 boat was being lowered the tackle was cut too quickly, and its occupants, who were all passengers, were upset into the sea. A number of them, including

MR. BENNETT, OF LONDON ONT., clung to the boat's bottom during the remainder of the night, and were picked up in the morning by the other boats. On Sunday, after drifting thirty-five hours, we were picked up by the Theresa, and on the following Tuesday the party on board the Titania were transferred to the barque Louisa, of Cardiff, while off the Bird Rocks, but the latter being over-crowded the party were again transferred to the Titania. Mr. Allan declined to give his opinion of the accident. The members of the rescued party on board the Titania

PRESENTED A PITIFUL APPEARANCE. So sudden was the accident that many of them were in their banks at the time and had to hurry on deck and into the boats in their night clothes. Most of them had but a very confused idea of what really transpired, and all they could distinctly remember was the crash and the rush to the boats as the ship went down

AMID SHRIEKS AND LAMENTATIONS of the passengers. Those on duty at the time remembered seeing a red light flash for an instant, followed by an instantaneous crash, after which nothing but confusion followed, the steamship beginning to sink and hurried preparations being made to launch the boats. The barque which collided with them went down instantaneously. The frightened passengers rushed on deck in their night-clothes, and a scene of indescribable confusion ensued. Women went into hysterics, men refused to move, and women especially objected to

LEAVING THE DOOMED VESSEL, some that could have been easily saved absolutely refusing to budge an inch. Those who clung to the bottom of the capsized boat all night suffered terribly from the icy cold of the water. Though the sea was calm, nevertheless they never lost heart. One of their number, a man named Donaldson, was underneath the capsized boat all night, until they were picked up by one of the other boats in the morning. When she capsized he kept his hold, and went over with her, managing to secure a position above the bars, where he remained, talking to himself, and

MOANING UNTIL HE SWOONED. His companions on the outside were unable to assist him. In the morning when they were picked up the bottom of the boat had to be broken through to get him out, when he presented a horrible appearance from his long exposure to the waves and lack of fresh air. In a few days afterwards, however, he got all right. During the 35 hours they were afloat they had not a drop of water to drink and were beginning to feel all the

HORRORS OF EXTREME THIRST when they were rescued by the barge Teresa, of the kindness of whose officers and crew, as well as the officers and crews of the Louisa, of Cardiff, and of the Titania, they all spoke in the highest terms of gratitude and praise.

THE RESCUED SEAMEN are from all parts of the world, but Glasgow men predominate. Glasgow was also the port where they were shipped, and where they desire to be sent back. James Patience and another, however, are Americans and belong to New York. One of the number lost a brother, and all showed unusual emotion in speaking of their drowned comrade. They all agreed that the case of the Florida was the quickest and

MOST APPALING DISASTER they had ever heard of or experienced. James Bennett, of Ayr, surgeon of the Florida, and formerly surgeon of the Geneva, was of opinion that the real inwardness of the accident would never be ascertained, as the whole thing was too sudden. The passengers were all in bed at the time, and so were the sailors off duty. He says the officers, crew, and passengers, all seemed to have

LOST THEIR HEADS. James Bennett, of the Bennett Furnishing Co., of London, Ontario, who was the only first-class passenger saved, said that when the order was given, a rush was made for the boats, and a number with him got into No. 2 boat. The panic on board the doomed ship was frightful. The lady passengers—of whom there were only three or four—positively refused to go in the boats, and only one woman, the stewardess, Jane McFarlane, was to his knowledge at the time saved from herself and the terrible fate impending by the

SELF-SACRIFICE AND GALLANTRY of James Bain, the chief engineer, who lost his life in saving hers. He had to use all his strength to tear her from the deck of the vessel and force her into the boat. Just at this moment the ship careened over to the starboard,

WENT DOWN WITH A HEAVY LIST, carrying with her the brave engineer and all remaining on board. Bennett complains that the boats were badly found, that they had no water casks containing water, and he says that Allan alone, of all the officers, showed all through any self-possession and presence of mind. He added that the steamship City of Rome ignored all the Teresa's signals. Though they were seen quite well, she went on her way unconcernedly, offering no assistance.

MALADIES MULTIPLY ONE ANOTHER—A simple fit of digestion may—especially if the constitution is not naturally vigorous—throw the entire mechanism of the liver and bowels out of gear. Sick headache follows, poisoning of the blood by bile ensues, and there is grave and serious disturbance of the entire system. Check the threatened dangers at the outset with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the medicine that drives every impurity from the blood. Sold by Harkness & Co., Druggists, Dundas st.