edifice built with hands to perpetuate their memory.
An imperishable Crown (decked with no glittering ornament presented by Royal hands) will be their reward. What, we naturally ask, is the reason why these devoted servants of God should be thus slighted by the great ones of the empire? What, but the said hatred of the many of these great ones. noted hatred of too many of these great ones, of that sharps and dimmyjohns. religion which gives life, and energy, and grace to these her fairest daughters. Do we require to tell her Majesty, her Royal consin the Dake of Cambridge, and the whole host of admirers of Miss Nightingale, that amongst these sainted ladies are found vast numbers who have made much greater sacrifices of rank, station, and worldly comforts than she has done .-The descendants of Royalty, the daughters of the highest nobles in France, England, and Ireland have been, for generations, and are now enrolled amongst the noble cohort of whom I speak .- Let me, for the information, and I hope the edification, of any of my Protestant brethren, quote from the pen of one of the most eloquent divines of the present day, a description of these orders of Catholic piety and charity; and where is the man that can be insensible to the heaven-born attributes of these sainted Sisters of Charity? " These ladies have braved the terrors of sea and land in every part of the Christian world, to carry out the re-ligious idea of their vocation. You will find them sands of India. You will find them ministering angels of the bed of sickness; in the cabins of the deawful cholera shook the stoutest heart, and made the nerve of the stoutest man tremble, and his intellect reel, the Sisters of Charity and Mercy, like a sundying, like living light from the skies, and their by a blaze of glory and at least a hundred hardshells. courage and their sacrifices and their untiring care have bound up their names and their devotion with our dearest affections, and with the undying gratitude of the whole Christian world."

We must all acknowledge the truth of this delineation of the characters, virtues, and sacrifices of these instruments of God's mercy upon whom, nevertheless, the foul-mouthed Drummond uttered his vile epithets in his place in Parliament, which, to the disgrace of that assembly, were heard with exultation. Ask the survivors in the late dreadful conflict upon whom these Sisters of Charity have attended in the hour of sickness and sorrow, and they will tell you how truthful is the picture the above extract pre-

sents.

"Far be it from me to deprecate in the slightest degree the merit of Miss Nightingale. All honor to her for her exertions in the cause of suffering humanity; but whilst we are generous to her; let us be just to others. Let no bigoted prejudice or sectarian animosity withhold our admiration of her fellowlaborers in the field of benevolence; and though no earthly reward is sought for here for these daughters of the Church of God, let us in justice acknowledge the source from which this exemplary piety and philanthropy flows. The source is as pure as the reward will be eternal. From a true source of religion; 'undefiled before God,' have their virtues sprung; and no greater blessing can be showered upon any country than the promulgation of faith which can be productive of such fruits.

"Why should not Catholics, like their Protestant brethren, excite the generosity and sympathy of a grateful and generous public by setting on foot a subscription for the erection and support of institutions in England, where can be reared up communities of

those faithful servants of God?

"We may not long have a continuance of the present dreadful war, but in all probability we shall be visited periodically with the direful cholera; and then shall we find the Sisters of Charity of incalculable benefit to the suffering poor in our large and densely populated cities.

"I remain, Sir, yours very faithfully, New Year's Day, 1856." John JOHN PREST.

WHAR NO WOOD IS THERE THE FIRE GOETH OUT,

AND THEY PLAYED ON SYMBOLS, DULCIMERS, JEWSHARPS AND DEMIJOHNS.

The following discourse, delivered by that 'same old coon,' the Captain of a Mississippi flat boat, at a Hard-Shell Baptist protracted meeting at Tenicum, on Ibursday evening last, was phonographically re-ported expressly for the Mercury by Samuel the Scribe, who was one of the anxious juquirers on that solemn and interesting occasion:

"My Friends: Since I had the pleasure uv holdin' forth to the benighted; an heathenish rapscallions uv Brandon, Mississippy, on the subjeck-' An he played on a harp uv a thousand strings, sperrets uv just men made perfeck, the sperrit hath moved me to take up my bed an' travel; and after visiting divus places, an' propagatin the Gospill to varus nominations, I have at last tatched up, bless the Lord, mong the Hard-Shells of Tenicum. My tex this evenin, my brethering, will be found somewhar "tween the books of Providence an' Millkezedick, (I think the former) an' when found it will read somewhat near as follows: Whar no wood is, there the fire goeth out-an they played on simbols, dulsimers, jewsharps and dimmyjohns.

"Now, my brethering, I'm gwine to say to you as i said to the Brandonians on a former casion, I'm not an educated man, but bless the Lord I'm a mighty religish man, a man what? born again one what eparienced the holy ghost, and tuck religion in the natural way—for Whar no wood is, that the fire goeth out—and they played on simbols, dulsimers, jew-

sharps and demmyjohns.

sharps and demmyjohns.

"Now my brethering, p'r'haps some uv ye are wondering an axing yourselves what denominashun't longs to. Well, my friends, I'm a plain spoken man, although I sez it myself, as I oughtent to say it, and I'll tell yer what swayshun'I longs to. Perhaps some on ye thinks I'm a Mormon'; some on ye, peradventure, spisshune I'm a Millerite; some more on ye may think I'm a Methodis, an' others uv ye may imbibe the noshno that I ar a Free Lovyer; but I tells ye, my brethering, you are all confumbustercated if you thinks any such thing; for, in the language of the tex:— Whar no wood is, that the fire goeth out—and they played on simbols, dulsimers, jew sharps and dimmy johns."

"Somehow, I ollers tuck amazin' likin' to the Baptists, speshally to the Hard-Shells-not because I'm particularly fond of cold water; for, my, brethring, I'm not one uv them ar sort of Christians that repudiates good whiskey, or looks a gift hoss in the mouth. Thar's the Rack-shells, the soft shells, the calm shells, an' a great many other kind of shells, but, my brethring, next to the hard shells, give me the man brethring. what shells out liberally when the contribushun box goes round-for, 'Whar no wood is, that the fire goeth out'-and they played on simbols, dulsimers jew-

"Now, my brethring, having told you what swayshun I 'longs to, I'm gwan to exemnificate and lucidate on my tex, which, sez-' Whar no wood is, than the fire goeth out,' &c. My brethering don't s'pose for the sixteeth part uv a minnit that that the fire we read uv in scripture will go out bekars thar's no wood. No, my Christhshum friends, so long as the supply of anthersite and brimstone holds out, it won't make a dif uv betterence whether thar's any wood or not-the fire will be kept burning-for, They played on simbols, dulsimers, jewsharps, and demmyjohns.

"My brethering, when, accordin' to the tex, I sez, they played on simbols, dulsimers, jewsharps and dimmyjohns, I mean that the good and perfick sperits them uv the speer-plays on the simbols and dulsimers and the bad sperits, what lives in the lower speers, plays on the dimmyjohns-for, Wnar he wood is, that the fire goeth out-and they played - brothering, I smell a mice! Thar's a Judis in this congregashum, sure as you are living sinners, and he must and their modest Vesper Bell amidst the snows of be dispelled! Ah, had I told you so. That he is, yon-canada, the pestitence of Mexico, and the burning der, on that high seat that near the stove. That weazen-faced sinner in the barskin bang up-a wolf in bar's clothing-setting thar as innocent as a possum slitute poor; and when the levelling ravages of the up a 'simmon tree reportin' my lecture phrenologically!

At this juncture all eyes were fixed upon our reportreel, the histers of Charity and Mercy, like a sun-beam shining in loveliness over the gore and the slain thrusting his notes into the packet of his bareskin of the battle field, moved amidst the dead and the

> THE PRESENT CONDITION OF THE CHURCH.—There is nothing so edifying and so interesting to the Catholic as to see the progress which his Church has made within the present century, and the glorious future which is before her. No subject has elicited such contradictory opinions as her mission. Some attribute her progress to the protection of Governments, others go so far as to attribute it in a great measure to persecution, while others hold the foolish idea that she has only progressed in certain countries, for the peculiar character of whose people she is so admirably fitted; they maintaining that Catholicism can only take root with one peculiar race, Heathenism with another, and Protestantism with another, forgetting (or not caring to know) for the while that this is contrary to the Divine precept go teach all nations.'
> The Catholic Church is for all peoples, the Hindoo and the African, the Malay and American, the European and the Mungolian. Amidst the snows of North America the French Jesuit labors successfully, and prides himself on the religion of his neophytes, though they be Esquimaux Indians, while his Spanish brother works as successfully among the warlike tribes who inhabit the continent south of the meridian; and the Irish Priest is not more successful among the jungles and swamps of Hindostan than is his Celtic brother of France on the plains of Tartary and Thibet. -Glasgow Free Press.

> Stephen Hall, a queer but weak genius, had made frequent gracious promises to his troubled friends that he would put himself out of their way. One stinging cold night he vowed he would go out and freeze to death. About eleven he returned, shivering and slapping his fingers. "Why don't you freeze?"—asked a loving relative. "Golly!" said the pseudosuicide, " when I freeze, I mean to take a warmer night than this for it."

"Come, Bill, it's ten o'clock, and I think we had better be going, for it's time honest men were at home:" "Well, yes," was the answer; "I must be off, but you need not hurry on that account."

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