The following sermon was delivered by Rev. William Kieran, D. D., rector of St. Patrick's, Philadelphia, at St. John's Church, that city, on the feast of St. John. Father Kieran depicted the dismal failure of the efforts of modern philosophers to solve, without the aid of revealed truth, the great problem of man's origin and destiny. He spoke as follows:

"There died a few days ago a man the according to the professors in our

"There died a lew days ago a man who, according to the professors in our universities and the journals in our homes, was one of the greatest phil osophers of modern times. He was the last of the four Evangelists of the nine-teenth century—Darwin, Tyndall, Huxter and Spancer. One journal, voicing teenth century—Darwin, Tyndail, Hux-ley and Spencer. One journal, voicing the thoughts of the modern world, called Spencer "the greatest of the mighty four who made over the map of the intellectual world as completely as the intellectual world as completely as the discoveries of Columbus did that of the earth." According to another, he helped "to break down the old conser-vatism and conception of the meaning of life and destiny, established new standards and changed the world's ideas and the world's attitude towards theol-comend the origin and end of man."

and the world's attitude towards theory ogy and the origin and end of man."

From these men, modern thought has become saturated with the theory of evolution, which explains (according to them) the working of nature and the destiny of man. To attallish this theory they underwent nature and the destiny of man. To establish this theory they underwent every intellectual labor. They promised that their scientific research would solve the mighty problems of humanity. Have these problems been solved, even to the satisfaction of their fellow thinkers? It is true that progress has been made in certain lines of knowledge, but such progress has not changed the nature of things. When Columbus dis-coved a new world, his discovery only coved a new world, his discovery only increased the sphere of man's activity in material things. In fact many would say that the field of man's inhumanity to man was only enlarged. When Harvey discovered the circulation of the blood, the heart beat no faster nor slower, nor were its burdens made lighter. A few days ago I was speak. er. A few days ago I was speak-ing to one whose lifework is to ing to one whose lifework is to explain in finest detail the functions of explain in finest detail the functions of the complicated machinery of the hu-man frame, whose hand and eye is so skilled that he can cut and dissect every muscle and nerve, and move around the subtle intricacies of the brain without disturbing its working brain without disturbing its working harmony, and yet that man confesses that all his knowledge and skill only bring out in stronger light his ignorance; the more brilliant the light the deeper the shadow. And yet we are created to know our destiny. Nay, it was once said, "to you it is given to know all mysteries." And these words were said two thousands years ago by One who called Himself the way, the truth and the life. Has humanity been obliged to wait for the humanity been obliged to wait for the modern Evangelists to receive the solution of the great problems of man's origin and man's end? Thinkers as great as Spencer like him are dead, and great as Spencer like him are dead, and already their theories are cast aside as worn out garments. Soon it will be the same with these modern leaders of thought. Other clouds will loom up from the intellectual horizon, filled from the intellectual norizon, infloat with the wind of new theories. The struggle will go on as long as men think and believe, or only think and do not believe. When Julian, the most intellectual of the Roman personal personal personal to war to increase

encyclopaedist and the French mon-archy. The intellectual great ones of the modern world also will find their

secutors, had gone to war to increase his power and popularity, the rhetori-

"In twenty years God will see fine sport." The Galilean made his coffin

and buried in it the whole school of

answer to man's origin and description.

The trend of modern thought is shown by the words on all sides — evolution, evolution! Origin of species! Survival of the fittest! Environment! Heredof the fittest! Environment! Heredity! And the world has been enriched with "The first principles of Biology," in which these thinkers, and new leaders of thought have reasoned brilliantly on the origin and destiny of life and matter. To illustrate their theories or confirm their accordances, they have confirm their conclusions, they have descended into the depths of the sea; they have traveled to the remotest lands; they have subjected the secrets of nature to their miscroscopic examina-

But what new light has all this intellectual power generated to illuminate the dark problems of man's origin and destiny? It has remained on the earth and all this reasoning is of the earth earthly — man is but a development of its slime, and each individual is but an

atom in the development to come.

The feast we celebrate to day is of one who does not reason, he sees; who does not speculate, he knows. To him does not speculate, he knows. To him this whole earth is but a speck in the sunlight of his visions. Beyond all time, beyond the earth and the outmost limits of space, above the heavens of the stars, of the angellc hosts; to the throne even to the essence of Divinity that vision extends. Were sublimer words ever spoken by man than the first chapter of his Gospel? In the beginning was the Word, and the Word was God. "And the Word was made flesh and dwelt amongst us." "And we have seen His glory, the glory of the only Begotten of the Father, full of grace and truth." "That which was from the beginning," he says in his first through the says in his first through the same of the says in his first through through through through the says and the grace Begotten of the Father, full of grace and truth." "That which was from the beginning," he says in his first Epistle, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." What a difference in seeking knowledge from

the clouds of earth and seeing it in the vision of Deity! What a difference between the pursuit of knowledge with a feeble lamp of our own intellectual light, and the acquisition of it when taught by the sun of Justice Himself! Here we have the difference of the method of the modern and the ancient, of the human teacher and the Divine. And the difference has naturally lead to difference of results.

to difference of results.

What has been the result of all modern learning? It is seen from the great error of the day. In past ages men fought over one revealed truth and another, some denying, so affirming, but it has been reserved to our days to deny all revealed truths, even the nature and existence of God Himself. In all their intellectual research even the very existence of the first principle is ignored. And yet the ears of the toiling masses are tickled with the shibboleth of "fatherhood of God and the brotherhood of man." If there be no God, how can we have a fatherhood?

If we are only clods of earth, where can there be a brotherhood? The disciple who rested his head on the bosom of the Lord teaches us that there is a fatherhood of God and brotherhood of man; he is anti Christ, brotherhood of man; he is an about the writes, who denieth the Father and the Son, "Whosoever denieth the Son, that not the Father," "He the Son, "Whosoever denieth the Son, the same hath not the Father," "He that acknowledges the Son, hath the Father also." "There are three that give testimony in heaven, the Father, the Son and the Spirit," and we know that their testimony is true." There is no faltering in these words of St. John. There is the Eternal Father

and Eternal Son. This is the true fatherhood of God, and this fatherhood takes us in also, for "as many as receive Him, to them gave He the power to become the Sons of God, which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Behold what manner of love the Extra back, bestweed on us, that the Father hath bestowed on us, that we should be called the Sons of God. Behold now we are the Sons of God and it doth yet appear what we shall be, but we know that when He shall appear, we shall be like to Him for we shall see Him as He is." Wo are there-fore brothers of Jesus Christ, the Son,

fore brothers of Jesus Christ, the Son, and therefore the children of the same Father, He by nature, we by adoption. If we are robbed of God, what then is life? No destiny remains! We are sold to death. Let then the only law of our being be "the concupiscence of the flesh, the concupiscence of the flesh, the concupiscence of the pride of life." Let us live for this world alone and perish!

But no! St. John cries out, "Beloved believe not every spirit, but try

loved, believe not every spirit, but try
the spirits whether they are of God;
because many false prophets are gone
out of the world. For whosoever is
born of God overcometh the world and this is the victory that overcometh the world, even our faith." And in this victory there is the survival of the fittest, there is evolution far beyond the intellectual dreams of the deepest thinkers. This evolution is not by slow process of examination, but it is a revelation made by One Who saw and

"The revelation of Jesus Christ "The revelation of Jesus Christ which God gave to Hin to make known to His servants. He hath given testimony to the word of God and the testimony of Jesus Christ which He hath seen." By this testimony there is an evolution which leads the human up to the Divine. There passed before his eyes that evolution in which he saw the destruction of all that is not of God, and the survival of Him and of His and the survival of Him and of His saints. "And I saw another Angel his power and popularity, the rhetorician Libanius, meeting a Christian, scornfully asked, "What is Jesus the Galilean, doing?" The Christian answered, "He is making a coffin." Not long after Libanius pronounced the oration over Julian's mutilated body and vanquished power. Voltaire rubbed his hands and exclaimed with glee: "In twenty years God will see fine and the survival of Irin and of Irin saints. "And I saw another Angel come down from heaven, having great power, and the earth was enlightened with His glory, and He cried out with a great voice: Babylon the great is fallen, is fallen and is become the habitation of dovils and the hole of every fallen, is fallen and is become the nabi-tation of devils and the hole of every unclean spirit." "Rejoice over now, heaven and ye holy Apostles and prophets, for God hath judged your judgment on her, for in her was found the blood of prophets and of Saints and of all that were slain upon the earth."

the modern world also will find their coffin prepared by the Galilean.

To-day we celebrate with solemn pemp and ceremony the festival day of the last and, from his writings, the greatest of the four Evangelists who are not of to-day or yesterday, but of all time, and who bury all hostile theories, and alone give the true answer to man's origin and destiny.

The trend of modern thought is shown

But what a glorious vision of the survival of the just after the destruction of the wicked! I saw a new heaven and a new earth, for the first heaven and the first earth was gone, and the and the first earth was gone, and the act is now no more. "And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, accurs in Ruskin's "Fors Clavigera": "Of the sentiments which in all ages have distinguished the gentleman from the churl, the first is that of reverence for womanhood, which existed through the middle ages, and became consum-But what a glorious vision of the surcoming down out of heaven from God, prepared as a bride adorned for her husband, and I heard a great voice from the throne saying: Behold the Tabernacle of God with men, and He will dwell with them and they shall be His people and God Himself with them shall be their God. And He that sat upon the throne said: Behold I make all things new; and He said it is done, I am the Alpha and Omega; the beginning and the end. He that shall overcome shall possess these things, and I will be His God and he will be My Son." "But the fearful and unbelieving, and the abominable and murderers and who are mongers and sorcerers and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone." ing, and the abominable and murderers

fire and brimstone."

"I Jesus have sent my Angel to testify to you these things in the churches. I am the root and the stock of David, the bright and morning star. And the spirit and the bride say. Come! and he that heareth, let him say come! and he that thirsteth let him come. He that giveth testimony of these things, saith: "surely I come quickly, Amen. Come Lord Jesus, and the grace of our Lord Jesus be with you all. Amen."

AURICULAR CONFESSION.

CHURCH HISTORY PROVES ITS

ANCIENT ORIGIN.

The statement that confession was introduced by the Catholic Church in the thirteenth century, is still held as an axiom by many Protestants. To prove their assertion they refer to a decree of the fourth Council of the Lateran, which runs thus: "All the faithful of both sexes who had attained to the full use of reason should go to confession at least once a year." But we may easily see from the tenor of the document that the practice of confe-sion was taken for granted, and that the Bishops were interested merethat the Bishops were interested mere-ly in regulating circumstances attend-

ing it.

If any one should still entertain any
If any one should still entertain any If any one should still entertain any doubt concerning the matter, we must refer him to the history of the Church which furnishes innumerable proofs of the universality and antiquity of the practice of confession. In the Council of Laodicca, held about the year 366, priests are instructed that the penance they impose on sinners must be proportionate and appropriate to the gravity of the sins committed. Here confession is not expressly mentioned, confession is not expressly mentioned, but it is clearly understood, for how else could a confessor impose a pen-ance, proportionate or appropriate, to the sin? A man cannot fit you with a bat unless he knows the size of your

passed a law that during Lent no priest should hear the confession of penitents, except the parish priest. This regulation proves that it was customary to hear confessions, and that at any other time than the time of Lent, not only parish priests, but other priests, also listened to the self-accusation. Many other Councils refer to the practice. other Councils refer to the practice, and take it for granted.

and take it for granted.

We meet chance references in the lives of the saints and martyrs in local histories and old chronicles, which are all the more telling because purely in-cidental. In the life of St. I-idore, Bishop of Seville, in the fifth century, we read how, feeling he was about to die, he put on a hair shirt, and laid

die, he put on a hair shirt, and laid himself upon ashes, "after which," continues his biographer, "he made his confession, and asked for absolution."

So again in the life of St. Beltupe, a Bishop of the eighth century, it is stated that he was about to remove certain relies, and then the biographer goes on to relate how the priests chosen to carry the relies prepared themselves for this solemn function by first going to confession. Then there

first going to confession. Then there are proofs of another kind.

We take up the words of Mabillon.

We find that the learned Benedictine, while sounding the praises of his Order remarks that from A. D. 700 to 800 the sovereign and growned heads nearly sovereign and crowned heads nearly always chose their confessor from mem-bers of the Benedictine Order. Thus, bers of the Benedictine Order. Thus, though he has not written a treatise on the Sacrament of Penance, still he quite accidentally shows that confession was common, and that even kings and queens had regular confessors appointed to hear their confessions.

William of Malmesbury, in the ninth century, paused in his account to praise the Norman soldiers, because they all went to confession, and re-ceived Holy Communion before their famous battle with the English. The truth is made manifest even in the laws and regulations governing the kingdom. Thus in some countries, a clause in the decrees concerning the condemned provided that "before execution the culprit is to be provided with a confessor if he expresses a wish to be shriven." In fact, the denial of the practice of auricular confession in the past is a denial that rests upon nothing more stable than prejudice and pre-sumption. All the facts of history, as well as the authority of the Church, prove such a denial to be inconsistent with truth.—Catholic Columbian.

RUSKIN'S TRIBUTE TO THE MA-DONNA'S INFLUENCE.

for womanhood, which existed through the middle ages, and became consum-mated in the imagination of the Madonna, which ruled over all the highest

art and purest thoughts of that age.
"To the common Protestant mind the dignities ascribed to the Madonna, the dignities ascribed to the Madonna, having always been a violent offense, they are one of the parts of the Catho-lic faith which are open to reasonable dispute and least comprehensive by the average realistic and materialist temper of the reformation. But, after the most careful examination, neither as adversary nor friend, of the influence of Catholicity for good and evil, I am persuaded that the reverence for the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of charac-

"There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the spreat trials of the lives of women; and sorest trials of the lives of women; and every brightest and loftiest achieve-ment of the arts and strength of manment of the arts and strength of man-hood has been the fulfillment of the prophecy of the Israelite maiden, 'He that is mighty hath magnified me and Holy is His Name.'"

Drunkenness and Lunacy.

New York Sun. The time when drunkenness was looked on as a rather comical manifestation of jovial spirits has passed away. It begins to be put into a category along with lunacy. At any rate, it is a luxury of dear cost for the man whe has a living to make. It never was so hard for a man to stand up against a reputation of inability to keep self-indulgence under the control of reason.

SOME GOOD RESOLUTIONS FOR LEAT.

When the holy season of Lent comes around each year God stirs up a new life in you and makes you say to yourself, no matter how careless or how wicked you have been: "It is high time for me to attend to myself. God calls me, and His voice must be obeyed.

I must make my peace with my Crea-

Such is the thought of the Catholic heart at the beginning of Lent. And now let us see how this blessed time can be spent in the best manner possi

Make up your mind to attend all the services which are held in the church during this time. Assist at Holy Mass with all possible devotion, and when-ever the Word of God is preached, be there to hear it. If there is to be the "Way of the Cross" or a sermon on the Passion of Our Lord, do not mind the cold weather, but get your supper and be off to church. You will come home happy and contented. But going to church alone would be of little avail without adding fervent

prayer to it. Pray as much as you can during Lent. Fasting would be of no great advantage without prayer. If you do, not offer up the fast with the right intention to God, it will not be acceptable to Him, and this right intention cannot be kept up without much prayer.

But what would be the use of going

and the nature of your occupation will permit. If you are not well, or have hard work to do, or if for other reasons hard work to do, or it for other reasons you are dispensed, try at least to keep the spirit of the fast, and deny your self what you can without injury. Observe moderation in all things, and out off what simply serves luxury and pleasure, and offer all your mortifications to Our Lord with cheerfulness.

For the rest, remember that Lent is

tions to Our Lord with cheerfulness. For the rest, remember that Lent is the time for all sorts of good works. Try to be good to a poor neighbor, give alms, avoid angry passion, harsh words, rash judgment and give up all enmity. Do this for the sake of Christ, and you will be happy!—From St. Anthony's Messenger.

THE NOVENA OF GRACE.

The most popular devotion to St. Francis Xavier, is the Novena of Grace which is generally made in March, be-ginning on the 4th, and ending on the

ginning on the 4th, and ending on the 12th, the day of his canonization.

The origin of the novena is due to the Sainthimself. At Naples in December, 1633, Father Marcello Mastrilli, S. J., lay mortally wounded. There was no hope of recovery. The prayers for the dying were being said for the sufferer, who had received the last Sacraments. Suddenly the Saint stood by him. clad Suddenly the Saint stood by him, clad as a pilgrim, staff in hand, and radiant with heavenly light and said: "Kiss the five wounds of the Crucified, beg to shed your blood for Him. * * * Be of good cheer. You are cured." It all

The Saint then promised that all those who devoutly ask his intercession by nine days of prayer, from March 4th to 12th, in honor of his canonization will obtain his powerful help, will receive whatever they ask, if it be not

detrimental to their salvation.

So remarkably is his promise kept
that the title The Novena of Grace was given to it. Its efficacy is not re-stricted to the date mentioned.—St. Xavier's Calendar.

Brothers of Misericordia.

The Brothers of the Misericordia are one of the sights of Florence. They are all men usually of good family, who devote their lives to the work of burying the dead and caring for the injured

ing the dead and carried to the highest in any accident, or taking the sick to the hospitals.

They wear long black habits with a hood over the face having holes to see hood over the face having holes to see through, and they look like ghosts. They carry the sick in a sort of blanket, and the dead in a coffin covered with a black pall, on their shoulders. One walks in front of them with his face uncovered. When they pass, the people cross themselves, and say a short prayer for the sick or dead.

It is said that the grand duke was a member of this brotherhood and that

member of this brotherhood, and that when the cholera raged there he worked with the rest. Some of the poorer people also join the Misericordia, and the guide says that you can tell a gentleman from a peasant by the feet. They do noble, self-sacrificing work.

God's Providence.

It is especially in the great trials of life that the doctrine of God's providence is necessary for us, and full of consolation, and perhaps it is at just consolation, and perhaps it is at just such times that it is the most often forgotten. When some heavy trouble comes, how often does the sufferer fail to acknowledge that it is sent by Almighty God—that is, an ordering of His providence, and therefore to be submitted to with patience and humility. "Dearly beloved," says St. Peter in the Epistles, "be you humbled under the mighty hand of God." To be humble is to acknowledge our true position in God's sight, to confess that we are His creatures altogether in His we are His creatures altogether in His power, and that He has the right to do with us as He pleases. Our faith assures us that He will not use this right to our disadvantage.

Little Things Comfort.

It is not necessary for us to enter into minute knowledge of one's difficulties in order to lighten them. Some times a flower laid down in front of weary eyes causes the tired look to vanish. We have known a few kind words to lift a load from a heart, and leave bright the day that before held

On | Expecting Too Much. Do not expect too much from others, but remember that all have some illnature, whose occasional outcropping we must expect, and that we must forbear and forgive, as we often desire for-bearance and torgiveness ourselves.

GOOD RESULTS

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delay."
Dr. Williams Pink Pills cure all blood and nerve troubles such as rheumatism, neuralgia, annemia, partial paralysis, indigestion, palpitation of the heart and many others. Sold by all medicine dealers or direct from The Dr. Williams Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for

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about it to us—Mr. son John. and conwipes her erchief. ed's death took Fred t. He's a han ever I

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