CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, FEBRUARY 26, 1875.

### ECCLESIASTICAL CALENDAR.

FEBRUARY-1875.

Friday, 26-The Holy Shroud. Saturday, 2.7—Of the Feria. Sunday, 28—1 hird in Lent.

ма пси-1875. Monday, 1-Of the Feria.

Tuesday, 2-Of the Ferial. Wednesday, 3-Of the Feria. Thursday, 4-St. Casimir, C.

Pray for the soul of Edward John, in his life time Bishop of Kingston, who departed this life on Monday, 15th inst., after a long protracted

The deceased Prelate, Mgr. Horan, whose death it to-day our sad duty to record was a native of the Province of Quebec, having born in the ancient capital of Canada in 1817. By birth he was connected with many of the leading Irish Catholic families in the Dominion.

At an early age he commenced his studies in the Seminary of Quebec; of which having received the Holy Order of the Priesthood in 1842, he was subsequently a Director; and on the foundation of the Normal School at Quebec, he was appointed Principal; he held also a high position in the Laval University.

In 1858, upon the death of Mgr. Phelan, he was by the Holy See promoted to the Bishopric of Kingston, over which diocese he for many years presided, and where he will be long affectionately remembered. Under his fostering care the diocese was cariched with many valuable charitable and educational institutions, with which his name will be connected to the latest generation. Charitable, courteous to all, and zealous in his Master's service, he spent the days of his useful life, till sickness, and growing infirmities compelled him to resign his office into the hands of the Holy Father. Throng, and took part in the great Council of the Vatican, where his vote was with the majority of that venerable assemblage, and in favor of the de finition of the doctrine of Papal Infallibility.

His funeral was attended by large numbers of the Catholic clergy from all parts of the Dominion. amongst whom we may mention His Grace the Archbishop of Quebec, His Grace the Archbishop of Toronto, Mgr. Fabre, Coadjutor of the diocese of Montreal, Mgr. Walsh, Bishop of London, by whom the funeral sermon was preached, and a large number of the clergy, and laity. After the religious services, the body of the deceased Prelate was laid in the vault, to await the resurrection of the just.—R. I. P.

## NEWS OF THE WEEK.

Our readers will see amongst our Irish items that Mr. John Mitchel has been returned to the dom? Look at Catholic Spain. House of Commons for the County of Tipperary. Willingly do we accept the proffered test. We There is no probability that he will ever be al-clook at Catholic Mexico, not infidel or Protestant. lowed to take his seat. Already the matter has ised Mexico, but Catholic Mexico, such of it at may be punished as contempt of Court. But here been brought up in the House of Commons, and cleast as remains Catholic; and we see a more per-Mr. D'Israeli having moved for a new writ for Tip- feet idea of government than obtains in the Properary on the grounds that Mr. Mitchel was in testant United States with their infamous Divorce eligible, because he is still laboring under an un-Laws. expired conviction and sentence of "treason" We look at Catholic France; not infidel France, felony," the House passed the motion unanimous but at Catholic France, at that portion of French ly. There will therefore have to be a new elec society which has remained true to the Catholic tion. According to some accounts Mr. John Mit-Rfaith, and its Catholic traditions; and we see there chel will again come before the electors as a can-ta far "higher toned morality" than that which didate; but another report is to the effect that his cobtains amongst the Protestant people of the son, formerly an officer in the army of the Con-Tunited States, where "Free Love" abounds; and federate States, will contest the county. Should where amongst a large, a very large section of the prove to be disqualified, and it is doubtful the Protestant population, and under the operation whether he is at present a British subject, Mr. of the Divorce Laws, adultery is legalised, and scensured by the Speaker; so ended the farce. It Kickham, formerly implicated in the Fenian holy matrimony has been degraded to the level of troubles, will it is said be brought forward. Any-filthy concubinage. See what Protestant writers how there will be lively times in old Tipperary. Hike W. Hepworth Dixon say on this subject!

Commons when Mr. Kenealy, the leading counsel in the first place, the poverty with which the purse for "bullocky Orton," now undergoing his sentence proud Yankee Shoddyocracy taunts Catholic Irelands for perjury—presented himself to take the oaths, is the result—not of Catholic education—but of He was unattended; and it was objected that for long years of Protestant misrule; and because, in 230 years the custom always has been that a new the second place "properity and wealth" are nomember should be introduced by two others. The where in the Gospel promised to those who follow difficulty was got over by the coming forward of Christ. On the contrary, in this world they are MM. Bright and Whalley, who offered to do the promised tribulation, for it is impossible to reconjob; but on the motion of D'Israeli their services cile the service of God with that of Mammon. were dispensed with, and Mr. Kenealy took his On the other hand, why does not the New England seat for Stoke-on-Trent. He will prove a valuable Journal of Education direct our eyes towards the addition to the ranks of the extreme anti-Catholic Catholic women of Ireland, and their unsurpassed party in the Honse, that will seemen and

From the seat of war in Spain, there come no the value of a Catholic education? reports, whence we conclude that the Alfonsists And if we look at Catholic Spain, not infided have had no victories whereof to boast. The Ger- 8 sain for in Spain, as in France, within the same at mond having published an Rocyclical from the geographical boundaries there are to be found two possible to carry produce to market, reach us from Toge condemning the Falck Laws has, been con- distinct, sopulations, one Catholic, the other infile all parts of the country. The rivers are very low,

to be proceeded against criminally.

tance amounting to this :-- If the Rule of Faith minority, compelling the latter to pay for the moral for Catholics be the teachings of the Church; and and religious corruption of their own children. It the Pope be the mouth-piece, or organ through. The logic of the New England Journal of Education which those teachings are proclaimed,—What rule errs in this:—that it confounds infidel Mexico the Papacy?

This question might embarrass Catholics, if at such times the different claimants to the Papal determined who amongst the two rival claimants, was the true Pope.

though there have been rival claimants to the Chair of Peter, never did one of those rivals teach any doctrine different from that taught by the other. The value of the Catholic rule of faith herefore has not as yet been affected by the fact that, in certain troublous periods there have been even amongst conscientious Catholics, doubts as to whether this man or that man were the true successor of St. Peter. Neither would a mistake upon this point have affected the Church standing of him who erred, for his error would, in the case upposed, have been material not formal.

So also it may be remarked that though there nave been a few bad men amongst the several hundreds of Popes who since the origin of Christianity, have sat in Peter's seat, no doctrine of the Church depends upon their teaching, or ex cathedra utterances. God never allowed the worst of these bad Popes to teach error, strongly tempted though they must have been to find an excuse for their vices in the doctrines of the Church of which they were the official guardians. The worse you make out the Popes to have been; the higher the figure DEATH OF THE BISHOP OF KINGSTON. to which you raise the number of immoral Popes, the more marvellous does this fact appear to all unprejudiced eyes; the more evident is the hand of God in the government of His Church. He nay have allowed Popes to sin, and so damn their own souls-for God robs no man of his free will. But He never allowed the worst of them to damn the souls of the flock committed to their charge, by false teaching, or by proclaiming ex cathedra. false principles of morality. The teachings which Protestants chiefly denounce as erroneous, blasphemous, and idolatrous were the teachings of those great Pontiffs whose moral purity is above suspicion, and has never been assailed.

So much as to the objections urged against the Catholic rule of faith. They do not affect the truth of the Catholic thesis; which can be overthrown only by the establishment as true of some other positive thesis. This raises the question, the one great question at issue betwixt Catholics and Protestants-to wit. What means, if any, did the Lunatic Asylum, Quebec, terminated on the 18th person known in history as Christ, Himself appliest. The verdict was to the effect that the fire point for the promulgation amongst all nations, conginated in the cell of the woman, Mary Breton. and to the end of time, of the doctrines of which how it originated is not known; and yet this is He professed Himself to be the divinely appointed that, what should be known. How came a danteacher? This is a simple historical question; and Catholics do but waste time, and breath, if alone in her cell with fire at her command, and they condescend to discuss any other question than with no supervision over her? Of the 420 inmates this with their Protestant opponents. If Protest-Lof the Asylum when the fire broke out, 26 are ants assert that Christ appointed a Bible or book, missing. The Jury had evidence before them to as the rule of faith, the onus probandi rests with show that of these, seven must have perished; as been alluded to by Him.

## CATHOLIC EDUCATION.

The New England Journal of Education thinks that it has scored a point or two in its little game against Catholics who are so audacious as to ask leave to educate their own children, by putting a long string of questions, of which the subjoined. are specimens :--

"Will they"-Catholics-"give them a more perfect idea of government? Look at Catholic

"Will they give them a higher toned morality? Look at Catholic France. "Will they give them prosperity and wealth?

Look at Catholic Ireland.

"Will they give them a higher religious free-

An amusing scene occurred in the House of We say little with regard to Catholic Ireland; for purity, as one of the fruits, as the crucial test of Cathelies is meditated, or has to be defended.

figured by the Principles of the present and by way delicorenshall see that the true principles of free of vindicating the Mostly of the present of different and coldinate and religious, were there better under stood and practised than they are in New Yog-

THE BULE OF FAITH, was stand I land, where a Protestant majority enforces an ar-

of faith had Catholics during the great schism, with Catholic Mexico; infidel or revolutionary and at times when there were rival claimants to France, with Catholic France; and in attributing to Catholic education vices which are the direct consequences of anti-Catholic or infidel education. Take France for instance. In whose hands has Chair had taught different doctrines; as then in- been the education of the people of France for the leed, in order to have determined which doctrine last three quarters of a century? In those of the was true, it would have been necessary to have. State; and the result is before our eyes in the decay of faith, and in the decay of morals. But this decay is visible, not amongst those who have But the fact is—a most significant fact, one been trained on Catholic principles; but amongst wherein we recognise the hand of Providence—that those who have been trained on the principles of the new Liberal philosophy, whose teachers have been Voltaire, and Rousseau, and Comte.

Oh yes! we will look at Catholic France, at Catholic Ircland, in a word, at Catholic Europe, and at Catholic America, and we shall always see the best of reasons for insisting upon a Catholic education.

NEW BRUNSWICK SCHOOL LAW.

Mr. Costigan, we are told, will again bring forward in the Dominion Parliament a motion on the New Brunswick School Law. We trust that it may be so framed as to enable all Catholics to support it, without endangering the principle of Prorincial autonomy, which, under God, is the sole protection we have left to us in Lower Canada for our Catholic institutions. If the principle were once established that the Dominion Parliament, irrespective of the provisions of the Confederation Act, has the right to impose a school system upon any one Province; and as in the said Parliament, the Protestant element is not only in an actual majority, but is always increasing, so that it must in a few years be still more powerful than it is today—what is to prevent it from some day doing away with the Denominational system existing in Lower Canada, and enforcing in lieu thereof a system of Common Schools. We Catholics of Lower Canada being in a minority, must for the sake of our dearest interests watch with a most jealous eye all attempts to exalt the attributes of the Federal government, and to extend the area over which it exercises its functions. Fain would we rush to the rescue of our much wronged coreligionists in New Brunswick; but if to do this we run the risk of giving a wrench to our Constitution, and of establishing a precedent which some day may be turned against us, we must be very careful indeed how we act. Our true policy is to resist centralisation, and always to uphold the States Rights principle.

### BEAUPORT LUNATIC ASYLUM.

The Coroner's investigation into the Beauport gerous and vicious lunatic like Mary Breton to be the Witness makes grave complaints as to the manner in which the lunatics were dealt with under the "farming-out" system. Sufficient food was not given them, he says, and in consequence, so he pretends, the rate of mortality amongst them was excessive. All this may be, probably is false but still the matter should be inquired into, and the real facts of the case made public.

# DECISION REVERSED.

The Court of Appeals has reversed the decision of His Honor Judge Ramsay, as to the power of the Legislative Assembly of Quebec to summon witnesses, and enforce their attendance. In consequence M. Danscreau, one of the recalcitrant witnesses, has had to go down to Quebec, and appear before the Committee, and it seems that a persistent refusal to answer questions put to him comes up the grave constitutional question:-Would a person so punished, imprisoned say, recover his liberty by the adjournment, prorogation or dissolution of the Court committing him?-There is in this matter much work cut out for our lawyers, and it is said that the whole case will have to be taken before the Privy Council.

M. Dansereau appeared before the Bar of the House on the 18th. To the question put by the Speaker as to the name of the person who, on a specified day, placed the sum of \$17,000 to his, M. Dansereau's, credit in the Jacques Cartier Bank, the witness refused to give an answer, and was is not probable that we shall ever be able to get to the bottom of this Tannery Land Swap business for it is enveloped in mystery, and there are no means of compelling a revelation of the truth.

New BRUNSWICK.—The legislature of this Province was opened on the 18th inst., by the Licut. Governor. In his speech, the only allusion to the School Law, the source of so much present excitement, and of future troubles, was to the effect that the Judicial Committee of the Privy Council had given an opinion in favor of its being within the limits of the Constitution or provisions of the B. N. America Act. In the last paragraph of his speech the Lieut. Governor is "took very pious," and "prays Providence" &c., &c. The usual rigmarole, in short, when some outrage or

IMMORAL BOOKS. To the Editor of the TRUE WITHHAR

SIR,-I read with much pleasure, in the Evening Star, of the 18th inst., an excellent article under the caption of

"MENTAL POISON. "It is with sorrow and surprise that we read in a very recent number of the Toronto Nation a tribute to the merits of George Sand, than whom we con ceive there is not a single living writer who has done more mischief in her day. Her theories of life, which unhappily she puts in practice, and boasts of doing so, are essentially the same as these of Victoria Woodhull. though the brilliant Frenchwoman is destitute of the coarseness and vulgarity of her American ally, and writes in a style incomparable for its luminousness and beauty. This, however, makes her works all the more insidious, and a moral poison is distilled in the guise of delicate sentiment, A man whom no one will accuse of being a fanatic or a bigot, the late Frederick Robertson, of Brighton, protested strongly against the introduction of her books into any family circle which desired to preserve moral purity, not merely in action, but in heart and feeling. With that judgment we are entirely at one, and we hope that no imilies to be beguiled with the idea that her works furnish proper readings for the wives, sisters and

t > preserve. A melancholy spectacle of loose morality is being exhibited to the world in all its hideousness in the neighboring rebublic. This, therefore, is surely not a time to sing the praises of one whose multitu dinous works, one after another, have been an apology or the effacement of moral distinctions which coustitute the foundations of society. To most well ducated minds, coarseness is in itself sufficiently revolting, and, therefore, may fail to be dangerous but theories broached in plausible and refined lansuage do their deadly work far more effectually. Like seeds they sink into the mind, and spring up vielding a sorrowful harvest, if not of wrong actions. at least, of impure and unholy thoughts, which taint the whole character with weakness and instability."

In the above remarks of a Protestant journal may be found a perfect justification of the course pursued by His Lordship the Bishop of Montreal towards the Institut Canadien. It was because the ibrary of that institution contained in large quantities books of a most corrupting tendency, that he condemned it. Prominent amongst these bad books were the works of this same George Sand which the Star so properly denounces; and which it seems that a highly respected clergyman, the celebrated Frederick Robertson, of Brighton, bad, during his life time also warmly denounced as repugnant to "moral purity." It was, Sir, I say, because of these books, which the Institut Canadien placed in the hands of the young men of the day, thereby supplying them with what the Star wel calls "Mental Poison" that Mgr. Bourget condemned, as immoral, the library of that institution; and enforced as towards it members, the old and well known laws of the Church against the fautors of immorality, and disseminators of mental poison.

The Star regrets that the Toronto Nation should eulogize George Sand—and the Star is right. But Sir, should it not also regret that here in this City, there should be an institution which at a low rate I forget exactly at how much per annum—fur-nishes our young men with a "moral poison" the more dangerous because presented to them in the 'guise of delicate sentiment." The Star approves also of the denunciation of that poison by the late Rev. Frederick Robertson; should it not also, if it has any respect for consistency, if it has but one standard of right and wrong, appland the efforts made by Mgr. Bourget to check the dissemination of the same moral poison amongst his people—of whose faith and morals he is the sworn guardian. For what was the course pursued by this zealous pastor? Simply this:

He declared first, that the works of George Sand were morally poisonous; and secondly, that all who encouraged the dissemination of those books, penalties imposed by the well known laws of the they whom he addressed professed (!) to be members, upon such offenders against the laws of that moral code, which Protestants profess to hold in common with Catholics.

For this Mgr. Bourget has been condemned amongst Protestants. I cannot understand it; nor can I see why that which in a Protestant clergyman, the late Rev. Frederick Robertson, is applauded, should, in the case of a Catholic Bishop, be visited with unqualified censure. To me in my Romish ignorance it seems that the Bishop of Montreal is entitled to as much praise as is the Brighton Protestant clergyman. What Sir is your

Montreal, Feb. 19th, 1875.

Our opinion is that of the Star; to wit, that the works of George Sand are moral "poison," and that he or they who aid in the dissemination of that poison, are offenders against Christian morality. Our opinion is that of Justice-to wit, that Mgr.

Bourget in availing himself of his authority as bishop to check the dissemination of mental poison also all-just; and if his mercy should forgive, his justice pointing to the injured man bound down and enforcing the spiritual penalties of the Church on offenders, did but do his bounden duty as Catholic pastor, and as a good citizen.

Bad books, i.e., books which tend to discredit the sanctity of marriage, are the curse of society The immoral library is but the vestibule of the prostibulum; and could we but get at the secret history of young men who have gone to the devil, we should find that obscene literature, or mental poison, has had as much to do with their fall as strong drink or physical poison. If this be true, then the thanks of every father of a family in this City, whether he be Catholic or Protestant, are due to His Lordship the Bishop of Montreal.

\* She is the advocate of "Free Love," or the promiscuous intercourse of the sexes .- [ED. T. W.]

DIVORCE COURTS. -The evil which from the inception of Confederation we anticipated, is it seems close at hand; we mean the establishment of Divorce Courts with all their inevitable abominations. A notice of motion by Mr. De Cosmos has

WRITTEN FOR "THE TRUE WITNESS."

SHORT SERMONS FOR SINCERE red test testion a SOUTS. Trentalistichel og 68. 3.

THOU SHALT NOT BHAR FALSE WITNESS AGAINST THE NEIGHBOUR."

If the dishonor which the perjurer offers to God beyond measure great, the injury he does his neighbour is in like manner grevious. Under the holy garb of justice and religion the perjurer carries a dagger that will inflict innumerable wounds. The Calumniator and the liar take away reputation, the thief robs you of your goods; the assassin takes away your life, but the perjured witness may do all or any of these. Is your reputation at stake? the perjured witness is the basest of liars and calmuniators. Are your goods at stake? he is the basest of robbers. Is your liberty or life in question? his false testimony may lead you to gaol; may exile you for ever from home and kindred; nay! may lead you to the scaffold and an ignominious death. It was those false witnesses the Pharisees O perjurer who nailed Jesus Christ to the cross. "We have found this man perverting our nation, they cried out and plausible comparisons of her writings with those of forbidding to give tribute to Cæsar and saying George Elliot, such as was offered by the Nation, will that he is Christ the King. And Pilate said to the put the public off their guard, or induce heads of schief priests and to the multitude, I find no cause in this man. But they were more carnest saying, He stirreth up the people teaching throughout all sisters and daughters whose moral purity they desire Judea beginning at Galilce to this place." the diabolic zeal of these perjurers. Blame not then the executioners who drive in those horrid nails-blame not the soldier, who pierces that side with his glancing spear; it is those false witnesses-those Pharisees with their suborned minions who last night at Pilate's house bore testimony against him, that have driven in those horrid nails, it is they who have pierced him with hat spear; it is they who have brought him to this cruel cross; it is they who are guilty of his blood. His blood is upon them and upon their children. The injury which the perjured witness does his

neighbour has an enormity peculiarly its own. It leaves no means of rebutting or disproving his false witnessing. The Apostle reminds the Hebrews, that "men swear by one greater than themselves, and an oath for confirmation is the end of all controversy." Hence the oath of the perjurer is a dagger which no coat of mail will turn: against it no innocence will protect; no conscious rectitude avail. The victim must lower his arms and await with patience and resignation the death blow which nothing can avert. There is nothing so widely known as God, nothing more sure; nothing more true. Hence we swear by him because he is universally known, because his word is irrevocable; because he is eternal truth. When then the perjurer takes his oath, he scals his testimony with the seal of the eternal God and lie though it is, it thenceforth puts on all the apparel of truth. When the satraps of Babylon caused the prophet Daniel to be cast into the lion's den, they placed a huge stone against the entrance and sealed it with the seal of the king lest any should liberate him. These horrid lions are the accusations which are to tear in pieces the innocent accused: the huge stone and the scal of the King are the oath of the perjurer by which the innocent man is so shut in, that he can have no hope of escape—for who shall dare to remove the seal of the King of Kings? Your sin then, O perjurer, is undoubtedly a heinous sin, so powerful is it for evil; and all the more beinous because it uses the seal of the king to work out the ruin it desires. But if the perjurer, Christian soul, by his false oath casts his neighbour into an abyss of irreparable woes; if he casts him like Daniel into a den of merciless lions, and places the seal of the eternal God upon the entrance of the den the better to ensure his destruction; let him know also, that by that same perjury, he has cast himself into a horrid pit; that he has placed a huge stone at the entrance, and has sealed it with the scal of the king of justice, who will allow none to break it. Yes perjurer! your sin is so enormous, the injury you have done your neighbour so great, that you can hardly hope for forof that moral poison, thereby incurred the spiritual giveness. Your sin is one of those which the holy penalties imposed by the well known laws of the Fathers class amongst those which Jesus Christ xist when Christ was on earth, and could not have may be the remains of other victims. A writer in Church of which he was a bishop, and of which through the holy evangelist declares will neither de torgiven in this world nor in the next. Is not this then a lion's den worse than that of the Babylonian satraps? I grant you that there are no sins, which the sacrament of Penance duly received cannot remit; but do not let this give you a false security. The sacrament of Penance duly received will undoubtedly remit your sin; but who shall give you grace to receive it duly? receive it duly, you must have proper dispositions, that is you must be sorry for the sin committed, and above all you must have a firm resolution to repair to the utmost of your power all the injury it has done. But who shall give you these disposi-tions? Can you give them to yourself? You cannot. Can you obtain them from your neighbour? You cannot. Can you obtain them from God? What! from that God whom you have outraged so grievously both in his honor and in his eternal truth, and in that creature whom you have so falsely accused; whom you have cast into so merciless a den and in order to prevent whose cscape you have stolen from heaven the seal of the King of Kings? Do you expect it from a God thus outraged? But he is an all-merciful God;

> mand your punishment. And even if this God thus outraged should grant you these dispositions, you will still have your own degraded nature to contend with. You must repair as much as in you lies all the injury done. If it is a matter of money only, and you have it, you can carry it with you secretly, and can cast it under cover of the night at your injured neighbour's feet. But is it a matter of money only? Has your neighbour's reputation not also been taken away; I will not say his life. Or is not the amount so great that you can only hope to restore it by obtaining a reversal of the judgment? Ah! poor miserable perjurer! behold the lion's deniute which you have cast yourself! behold the stone, how huge it is, which you have drawn after you to pre-vent your exit! To repair the injury you must go back to court—must throw yourself at the feet of the judge and before the assembled multitude must proclaim yourself a liar and the worst of liars because a perjured one, you must walk henceforth before the world a perjured liar. Behold here a conflict between human nature, your love of reputation, your feelings of false shame on the one hand tions. A notice of motion by Mr. De Cosmos has and the grace of God on the other. Which think been given to the effect that it is desirable to "give relief"—such is the delicate phrase—to give relief in those innumerable perjurers scattered over the to those on whose necks the yoke of Ohristian the marriage presses too heavily, by setting up Divorce having perjured themselves to the undoing of their Courts, one for each Province of the Dominion.
>
> We learn that there are to be four new Arch. We learn that there are to be four new Arch. Ing had placed you in a den of lions more thrible than, the sealed den of the Babylonian satsaps? Usual rigmarole, in short, when some outrage on the learn that there are to be four new Arch. Than, the sealed den of the Babylonian sataps? Cathelies is meditated, or has to be defended.
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> Cathelies is meditated, or has to be defended.
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> Complaints of the severity of the winter, and of that the Dicess of St. Paul, Minnesota, will be glay untouched and scatheless; but this was a mirative divided into two dicesses.
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> Complaints of the severity of the winter, and of that the Dicess of St. Paul, Minnesota, will be glay untouched and scatheless; but this was a mirative dependent of the country produce to market, reach us from the M.T. Table that an attempt yirtue might hope that God. would break the seal all parts of the country. The rivers are very low to set a going at daily Catholic Baper under the mice, but you perjurer, you who have yourself stands of shut the following that the country is being made in Merral and the seal against yourself how shall see hope many hands out of small perjurer. The rivers are very low to see a going at daily Catholic Baper under the mice, but you perjurer, you who have yourself stands out of small perjurer. You who have yourself and the mice of the country beautiful to the seal against yourself how shall see hope many hands out of small perjurer as well many hands out of small perjurer. The rivers are very low to say that so the seal against yourself how shall see hope many hands out of small perjurer. The rivers are very low to say the seal against yourself how shall see hope that of small perjurer. The rivers are very low to say the seal against yourself how shall see hope the say that so the seal against yourself how shall see hope the say that say the say the say that say the say the say that say the say

you tell me. Yes, he is all merciful; but he is

in the lion's den where you have cast him, will de-

secured by 5t. Thomas Aquines