# IRELAND'S REVELATION.

Although Parnell may not have been a reformer of the highest ideals and a dreamer of the loveliest visions, he was one of the first inherently cultured Irishmen who dreamed of the awakening of the Irish people to a sense of their peculiar national and literary personality. For a long time it has been hard to find in Ireland an Irish personality. For a long time it has been hard to find in Ireland an Irish person thinking in an Irish way, remancing in Irish fancies, the most fanciful ever woven out of the invisible skeins of the imagination; one by naturalness ignoring alien association. But intellectual freedom is being bred of political strife with a contrariety that is not entirely singular as a national trait. Reformers of former days were apt to forget the ways of the pixies; those of modern times have swerved from the tortuous roads of politics and turned into the fragrant paths of nationalism.

The fairies have waved their wands and the tuning of the harp is heard in many a home. Irish hearts the world over are mourning they cannot be "thrangin' back the way they came."

The dreamers have awakened, and do not have to lie in terror of hallucinations; for they can see the wraiths destries beyond the bogs. Fancy's

not have to lie in terror of naturalistics; for they can see the wraiths floating beyond the bogs. Fancy's coming free where the maid may walk from north to south unharmed, and the grass is an emerald green the year round. Ireland is to be for the Irish, adding the decrees of a more enlight.

grass is an emerald green the year round. Ireland is to be for the Irish, judging the decrees of a more enlightened, more passionate, more demanding nationality. Some say the century is to be Canada's; others, the Argentine's; more, Japan's; and still more, China's. But many a seer prophesies that the crown of the twentieth century will rest in Ireland, where there will be national life and liberty.

Erin is sounding the harp through the land. She sends it crooning through the gap in Kerry, echoing back from the rocks of Bantry's bay, zithering across the plains of the Meaths, doubling to get into the valley of the Shannon; "thrippin'" into Connaught, rough, wild, divil-the-poorer nor-the-richer Connaught; sending golden melodies into Donegal; sending golden melodies into Donegal, fine Donegal; wafting dulcet strains down the Erne loughs, capering over Caven, sighing at Tara, eathling in the Mourne mouning dulcet strains down the Ethe loughs, capering over Caven, sighing at Tara, settling in the Mourne moun-tains, playing to the banshees of the Bog of Allen, and racing on the Cur-The signs themselves are a reragh. The signs themselves a men of velation. And the little wise men of the raths are saying: There's a sun rising in Dublin's bay that will shed golden hues across an empire before it sets aflame in Galway's bay.—Rochester Past Everses.

# Will Begin Over Again.

T. P. O'Connor, M. P., in a speech before the United Irish League of Great Britain, which mot in Dublin last Wednesday, said that the political situation created by the convention's rejection of the Irish bill, improved the property of th ed upon all, new and large duties and may necessitate some change of Ie added:

"Instead of reaching the end of the chapter of Irish misgovernment we have to open a new chapter. I believe the House of Lords was determined to destroy the Irish Bill in any case, but if it had been satisfactory the bill would have marked the closing of a certain chapter in Irish history. Now we have to recommend the work, as we have done many times before. There is now imposed on the Irish race the obligation of making a stronger, aterner and more energetic struggle than it has ever made before. I be-lieve that the rejection of the bill has not retarded for a single hour the erec tion in Ireland of a great assembly to make the laws of Ireland on Irish soil."

# THE END OF MAN.

A contemporary, not of the faith asks if it is not possible to explain the existence of material things other than by final causality. In other days than ours it would have been folly to moot the question. At present, however, causes have been relegated to the superstitions of the middle ages and things are explained by chance.

For the advocates of the chance doctrine we have no brief. Neither has any serious man. We believe, as the majority of men do, that we exist for a purpose, that we were created for a special end, and that end is the honor nd glory of God which we attain by saving our own souls.

But can we know apart from divine

revelation that we were created for our own beatitude? Is there any-thing in ourselves or in the order of nature by which we may conclude that we live for a higher and happier world

than our own?
It might seem that we are begging the question by assuming that everything exists for its own perfection. But this fact is made clear by a simple study of the things about us. Do not even the plants and animals seek what is for their good? And why unless there is within them some impulse, given to them by a superior being, forcing them to tend to their own per-

There is in man, however, a stronger and nobler faculty which proves most clearly that we live for our own per-fection. That faculty is the will. For in every movement of our lives we act only because we wish to obtain some good. It may be, and frequently it is the case, that the good which we strive

Nor is the argument weakened be-

stances it may not embrace this or t'at particular good object.

There can be no doubt, therefore, that the end of man is his own periec tion, his own beatitude as he conceives tion, his own beattined as he conceived it; when every desire of the human heart will be realized, and when no longer engaged in struggling for the good the will may rest in the inaliena-

le possession of it.

That good in which the heart wil That good in which the heart will rest completely satisfied can only be the infinite good. For only the infinite good can fill every want of the human heart. That is why we can never rest content with riches or pleasures in the present life. What we long for is a good that knows no limits, that is inexhaustible, that can meet our every desire. And only the all-good God Himself is infinite, inexhaustible, and capable of making us happy forever.—Providence Visitor.

### AN APOSTOLIC CONVERT

At the Sacred Heart convent, Belmont, North Carolina, Miss May Underwood, in religion Sister M. Flora, was admitted into the order of the Sisters of Mercy on Thursday, May 9. The entry into religion of Sister M. Flora recalls one of the most prominent converts in the history of the Catholic church in North Carolina. Catholic church in North Carolina— Dr. Monk, of Newton Grove. He wa Dr. Monk, of Newton Grove. He was a worthy ropresentative of the sturdy practitioner. But while he attended to the bodily ills of his neighbors, his soul longed for the spiritual nourishment which the dry husks of Protestantism failed to supply. One day he chanced to receive a packet, about which was wrapped a copy of the New York Sun. Idly glancing over the sheet his eye fell upon an article in defense of the Catholic Church written by the late Archbishop Hughes, of New York. So clear, vigorous and convincing was the learned orous and convincing was the learned prelate's exposition of Catholic fath and teaching that it appealed very strongly to the rugged seeker after truth. He accordingly wrote to Cartruth. He accordingly wrote to Cardinal Gibbons who was then a vicar
Apostolic of North Carolina, delivering in wayside chapels and country
kitchens that series of sermons which
under the title of "The Faith of Our
Fathers," have made the name of Cardinal Gibbons a household word the
wide world over. True to the apostolic
zeal which as ever distinguished zeal which as ever distinguished Carolina's prelates, from England to Haid, the vicar Apostolic immediately furnished the required doctrinal works. Recognizing the Catholic Church as the pillar and ground of truth, Dr. Monk journeyed to Wilming-ton, N. C., accompanied by his wife and daughter, Mrs. Underwood, moth er of Fr. Francis, O. S. B., and Sister M. Flora. After some preliminary instruction the trio were duly baptized by the pastor of the local Catholic by the pastor of the local Catholic Church, who is now the Cardinal Arch-

bishop of Baltimore.

Returning to his home, the old physician became a valiant champion of the ancient faith. Fearing to trust the new convert to Catholicity, his old patrons gradually deserted him. But the dwindling of the doctor's practice only increased his religious zeal. Time at last dispelled the cloud of prejudice, and after a long and suc or prejudice, and after a long and successful battle in the cause of the faith of his later years. Dr. Monk finally passed away, mourned alike by Catholic and Protestant. As showing the power of one earnest soul, it may be well to state that Newton Grove is rown a Catholic community. Grove is now a Catholic community.

### THE FAITHFULNESS OF ORAL TRADITIONS.

The Catholic Church is distinguished from the innumerable Christian sects by among other things, her faithfulness to tradition. The people who believe in the word of the Bible and who will believe nothing but what is there written, (for-getful of the fact that the Church existed years and years before one word of the Gospel was written; and that moreover she is restrained from error by the Holy Ghost) accuse the Church of being too credulous to tradition. But even from a merely human standpoint it is coming down to be acknowledged that tradition coming from sire to son by word of mouth may be more faithful to facts than that which is written in books. In the Nineteenth Century and After is an article on the subject of English oral tradition by an American minister who was for some time in charge of Anglican parishes in England, which gives several interest

England, which gives several interesting facts to prove this.

The name of a family in a remote Norfolk parish, where this minister served for some time, not being pronounced by the country people as the family itself pronounced it, the minister was curious to know why. The family thought it "sheer stupidity and stubbornness" on the part of their rustic neighbors, but the minister felt there must be some other reason. He there must be some other reason. He

there must be some other reason. He thus relates his investigations:
I asked several villagers why they did not pronounce this lady's name as she did, and as it was spelled. But they could give no answer, the only reply being that their fathers and their mothers had always pronounced the name as they did. So I did not get very far in my investigation till one day in passing through a village some eight miles distant, I found that it bore the name of my yeoman family. This at once arrested my progress, to obtain is only an apparent good; that is a good which perfects not the whole man but some particular appetite or faculty. Nevertheless, we reach out if found that they all pronounced the about and talking with the villagers. I found that they all pronounced the name just as our village folk did, and for the object of our desire precisely because it is good. And this fact is sufficient to prove that our will blindly as it were, is impelled to grasp for the spelling to the contrary. I became very much interested and asked to see the church records. But this was rather difficult, as the incumbent was absent. However, I finally Nor is the argument weakened because the will may sometimes embrace the lower in preference to the higher g od. For we are not arguing about good objects, or good in the concrete sense. The point we are making is that the formal object of the will is the good, that the will must embrace the good and only inasmuch as it is good, although in in-

folk now pronounced it. This was in-deed a most important discovery, and proved in a striking manner that the peasant folk had perpetuated by word of mouth the correct original name of this ancient family, whilst the family itself had lost it. This I regard as a very remarkable instance of the purity and persistence of oral tradition in the very face of the incorrect written word and persistence of oral tradition in the very face of the incorrect written word, proving, as I have always held, that tradition is more trustworthy than his-tory so called.

### BISHOP MCEVAY IN DETROIT.

His Lordship, the Right Rev. Bishop McEvay, on the 25th ult., consecrated the beautiful new marble altar of St. Albertus Church, Detroit. It is the Albertus Church, Detroit. It is the only marb'e faltar in Detroit, and reaches the ground through the foundations of the church. It is, architect urally, an exquisite plece of workmanship. The entire church of St. Albertus has been transformed, the decorations within marking it one of the most ations within making it one of the most beautiful in the State. Two years have been consumed in the redecoration, which even yet is not finished, as the pulpit, said to be a magnificent piece of wood carving, is not yet in place.

The first Mass celebrated on the altar was that in which Bishop Mc-Evay was the celebrant.

## PRIEST ADVISES MARRIAGE.

HURCH MAY SEE PROPER TO APPLY LEGISLATION OF FORMER CENTURIES UNLESS THERE COMES A CHANGE.

Father William Temple, of St. Paul's church, Wilmington, Deleware, has just preached a sermon that is exciting wide interest. Father Temple is a profound scholar and a speaker of much ability, having lectured at the Maryland Sum-mer school, and that in the East. In his sermon the reverend speaker de-clared it the absolute duty of everyone not in religious orders to engage in the marriage relation.

marriage relation.

"As citizens of the State you owe it to the State to marry," he said, "and as children of the Church you owe it to her and to God, who created you. The Catholic who can afford to marry and will not, dare not conscientiously call himself or herself a true child of the Church."

Father Temple, in the course of his Father Temple, in the course of his sermon, said that in past centuries it was the rule that every one become married under pain of being excommunicated from the Church. By this means the earth was preserved and the earth populated. Unless there comes a change in the attitude toward marriage that is becoming only too genriage that is becoming only too general among American Catholics, male and female, the Church may deem it proper to put the ancient legislation in

He referred to the women of to day who have not the proper maternal spirit. He said they thought more of spirit. He said they thought more of a dog than a person. Their pets they claim have souls and are capable of loving more than any man or woman. This, the speaker declared, had actually been stated by some women. The speaker said that the young men and women in the prime of life declare they do not get married because they have not sufficient funds. Yet these

have not sufficient funds. Yet these very men are receiving salaries of twenty and twenty five dollars each week. He asked what they did with it. He contended that they do not save and that some of their money is un doubtedly spent in riotous living. He said the young men should save their money and get married.

A Noted Jesuit.

Father Ignatius Koch, S. J., who died recently in Italy, had a remarkable career. He was born of Protestant parents in British Guiana, and in early life followed the sea. Doubt of the doctrine he professed entered his mind, and on one voyage, being shipwrecked, he promised if his life were spared to investigate the teachings of spared to investigate the teachings of the Catholic Church. He was saved almost by a miracle, and keeping his vow, he became a Catholic and later vow, he became a control and later entered the Society of Jesus. He was sent to India, where he did great work in the cause of religion, until failing health compelled him to return to Europe. The last months of his life were spent at San Remo. Father Koch was a writer of ability also, and contributed to many leading Catholic publications.

# PRESIDENT FALCONER.

WHAT NOVA ECOTIA HAS DONE FOR CANADIAN EDUCATION.

Principal Falconer, the eminent educationalist, who has been appointed educationalist, who has been appointed to the Presidency of Toronto University, is only one of several great scholars who come from Nova Scotia. Principal Gordon and the late Prin cipal Grant were wise men from the East. This fact makes one think that This fact makes one think that Nova Scotia supplies Canada with the best possible educationists, just as Gourlay, Winter & Leeming of Tor-onto supply all Canada with the best consible pignos. The Gourlay pignos possible pianos. The Gourlay piano is as much an industrial credit to Toronto as President Falconer is an edu cational credit to Nova Scotia. Every one who purchases a Geurlay is satis fled with it. Indeed the firm receive letters every day from delighted cus-tomers. Four arrived the other morning. One was from Mr. A. Walter of Salt Spring Island, in British Colum-bia. Mr. Walter said: "We consider the piano a very fine instrument and it is generally much admired." Mrs. Lucy Ward of North Battleford paid a Lucy Ward of North Battleford paid a tribute to the durability of the instru-ment in the following terms: "I am glad to say the piano has weathered the most severe winter in a most satis factory manuer. We may secure another customer for you." Mr. Fred L. Grifflith of Melbourne, Ont., said: "We are much pleased with the piano and we believe your pianos are fading favor in this community, for there are now five here." Mrs. (Rev.) R. C. Pollock of Treherne, Manitoba said: "We find the piano to be all that you claim for it." Praise coud scarcely

### Episcopalian Minister Praises Franciscans.

Franciscans.

The Rev. Hamilton Schuyler, the leading Episcopalian minister of Trenton, N. J., has had an illustration of the charity of the Franciscan Sisters in charge of St. Francis Hospital, that city, and in a public letter he acknowledged it. Dr. Schuyler needed a trained nurse for a poor woman, whose family had oppealed to him for assistance. He laid the case before two Protestant hospitals and begged that a nurse might be sent if only for a few hours. His request was refused, because all were engaged. The same appeal was made to St. Francis Hospital where the same condition prevailed, but when the Superioress was made acquainted with the urgency of the sase she agreed, though at great inconacquainted with the urgency of the ease she agreed, though at great incon-venience to the institution, to take charge of the case. "I heaved a sigh of relief," writes Dr. Schuyler, and de-voutly thanked God that there was one Christian institution in this city that was not so occupied with its own im-mediate concerns as to be unable to heed a call of charity from without." a call of charity from without."

## DIOCESE OF LONDON.

On Thursday, June 13th, at 10 30 a. m., Right Rev. Bishop McEvay, of London, will bless and lay the corner stone of the new chapel about to be erected in connection with Assumption College, Sandwich. The sermon on the occasion will be preached by the Rev. Jos Smith of Cleveland, Ohio. The Archbishop of Toronto and the Bishop of Detroit are expected to be present.

## AN IMPORTANT PROMOTION.

Mr. M. Ryder, formerly of Lucan, Ont., who was in the C. P. R. service for the last sixteen years in our great West, and for eleven years the station, agent in Wolseley, has been promoted to the agency of the city of Brandon, Man.

moted to the agency of the city of Brandon, Man.

Brandon station being the second in rank of importance between Winnipeg and the coast, the promotion is well worth mentioning, and we are proud to consider it as the reward due to correctness and fidelity in the fulfilment of the daily duty. This correctness was felt by some as strictness, but when looking at it with impartiality, they were obliged to conclude that Mr. Ryder had the true sense of his responsibility, and was answering by his conduct to the confidence given him by his chiefs. In such a position justice to all is the first and indipensable virtue and Mr. Ryder has it in an intense and very sensible degree. In private life a gentleman, in railway life a punctual, exact and loyal agent, such is the man we lose. Though feeling greatly his departure, we are glad to congratulate Mr. Ryder and wish him success and happlness in his new important office. Mr. Ryder was a member of the Roman Catholic Separate School Boyard of Wolseley. — From the Wolseley News (Sask ) May 23rd, 1907.

From Brantford.

On Sunday levening, May 26, Rev. Father Lennon, who for the past twenty-five years has been pastor of St. Basil s Church, Brantford, Ont., was presented by the men of his congregation with an auto carriage. For some time past, Father Lennon has not been in his usual vigorous health not being able to move about as much as formerly. The address was read by Mr. M. J. O Donohue and the presentation made by Mr. William E. Dunne, on behalf of the congregation, Rev. Father Lennon replied in a few well-chosen words in which he thanked his people for their generos ity and good will, and expressed the hope that they might still have some years spared them to work together in the service of God.—Com.

Silver Jubiler.

On Sunday, May 26th, Rev. Father Doherty, who has been pystor of St. John's church. Arthur, diocese of Hamilton, during the past iwenty five years. Celebrated his silver blies. Immediately after High after the silver mon was delivered by Rev. Dr. Rohwel zer. of St. Jerome's College, Berlin, who highly eulogized the work of the pastor. Howas presented with a sterling silver college, loyd plated, set with precious stones and a purse of gold. On Monday evening the Protestant section of the town, with whom the reverend gentleman is very popplar had but quet held in the Arlington Hotel presented R.v. Father Doherty with a cold-headed came, bearing the following secription; "Presented to Rev. Father Doherty by his Protestant friends of Arthur, on the protest of the protest of the protest of the protest of the pastor at May, 1907." Speeches of a highly eulogistic character were delivered by the leading professional and business men of the town,

# DIED.

# NEW BOOKS.

"The Fountain of Living Water" or Thoughts on the Holy Ghost for Every Day n the Year." Collected and arranged by Rev A. A. Lambing, LL. D., with preface by Right Rev Regis Canevin. D. D. Bishop of Pittsburg Published by Fr. Pustet & Co., Ratisbon, Rome, New York and Cincinnati.

Rome, New York and Cincinnati,

"Round the World." Volume III. With
114 Illustrations. Published by Benziger Bres.,
New York, Cincinnati and Chicago. Price
85cts.

Scis.

"Round the World," Volume II, containing a series of interesting illus rated articles on a great variety of subjects, with a hundred and three illustrations. Published by Benziger Bros., New York, Cincinnati and Chicago. Price 85 cents.

"The Holy Eucharist," by the Right Rev. John Cuthbert Hedley, Bishop of Newports, Published by the Longmans, Green & Co., 39 Paternoster Row, London. Eng., New York, B. mbay and Calcutta. Price \$125.

WANTED — SIDELINE TRAVELING salesman through Canada for soliciting orders through the celery season. Good commission to right party. Only sober, experienced man wanted. Address all mail, Catilal Celery Co., Kalamazoo, Mich. 1894 tf.

# THE CATHOLIC EMIGRATION ASSO

WHOSE HEADQUARTERS AND RE ceiving Home are a Hintonburgh, Ont., have a limited number of little girls between the ages of four and ten, for adoption. Enquirles regarding them, should by made to Mr. Coell Arden, Agent Catholic Emigration Association. St. George's Home, Hintonburgh, Oatario.

TEACHER WANTED.

WANTED, TWO CATHOLIC MANTED, TWO CATHOLIC MANTED, TWO CATHOLIC MANTED, STORM TO THE WILLIAM OF THE WANTED AND THE WANTED AND

\$10 WOMANS LUSTRE SUITS, \$6. Wash suits \$2.50 up. Cloth suits \$6 to \$16 Skifts, waits, and sik coats at manufacturers prices. All garments tailored to your measure within one week. Send for free cloth samples and fashions. Southcots Suit Co., London, Oat.

will not touch furs after my treatment. Simple, easy, oheap Circulars, discriptive on application. C. O Delinke 260 King St. LONDON CANADA.

O. M. B. A.—Branch No. 4. London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clook, at their hall, in Albion Block, Richmond Street, M. J. McGrath, President; P. F. Boyle, Scoretary.

# MONEY TO LOAN SAFETY DEPOSIT VAULTS TO RENT TEMPLE BLDG EXECUTORS & TRUSTEES ARE SPECIALLY INVITED

RECEIVES DEPOSITS SUBJECT TO CHEQUE ALLOWS FOUR PER CENT INTEREST ON BALANCES - & COMPOUNDS IT QUARTERLY -

# The Sovereign Bank of Canada.

Current Accounts and Savings Deposits received at all Branches at best rates consistent with conservative banking.

Interest paid 4 times a year on Savings Deposits.

London Branch—Opposite City Hall, F. E. KARN, Manager. London East Branch—635 Dundas St., W. J. HILL, Manager. 78 Branches throughout Canada.

# The Church Decorators

The Church Decorators are the only Canadian Firm making a Specialty of Ecclesiastical Design and decoration.

References Given, Ask for Designs and Estimates for your requirements Our services at your disp:sal.

# 32 Richmond Street east, Toronto

YOU MAY "THROW PHYSIC TO THE DOGS" WITH IMPUNITY IF YOU BREAKFAST ON

# porous shreds are converted into healthy tissue

"Its all in the Shreds." --- BISCUIT for Breakfast; TRISCUIT for All Grocers --- 13c. a carton; or, 2 for 25c.



THE EVANS VACUUM CAP is a practical invention constructed on scientific and hygienic principles by the simple means of which a free and normal circulation is restored throughout the scalp. The minute blood vessels are gently stimulated to activity, thus allowing the food supply which can only be derived from the blood, to be carried to the hair roots, the effects of which are quickly seen in a healthy, vigorous growth of hair. There is no rubbing, and as no drugs or chemicals of whatsoever kind are employed there is nothing to cause irritation. It is only necessary to your the Cap three or four minutes daily. only necessary to wear the Cap three or four minutes daily.

# 60 DAYS' FREE TRIAL! THE COMPANY'S GUARANTEE:

An EVANS VACUUM CAP will be sent you for sixty days' free trial. If you do not see a gradual development of a new growth of hair, and are not convinced that the Cap will completly restore your hair, you are at liberty to return the Cap with no expense whatever to yourself. It is requested, as an evidence of good faith, that the price of the Cap be deposited with the Chancery Lane Safe Deposit Company of London, the largest financial and business institution of the kind in the world, who will issue a receipt guaranteeing that the money will be returned in full, on demand without questions or comment, at any time during the trial period.

That period.

The eminent Dr. I. N. LOVE, in his address to the Medical Board on the subject of Alopsecia floss of hairl stated that if a means could be de devised to bring nutrition to the hair folloleles flair rootsl, without resorting to any irritating process, the problem of hair growth would be solved. Later on, when the EVANS VACUUM CAP was submitted to him for inspection, he remarked that the Cap would fulfil and confirm in practice the observations he had previously made before the Medical Board.

Dr. W. Moore, referring to the invention, says that the principle upon which the Evans Vacuum Cap is founded is absolutely correct and indisputable. An illustrated and descriptive book of the Evans Vacuum Cap will be sent, post free, on application

THE SECRETARY, EVANS VACUUM CAP CO., LTD., REGENT HOUSE, Regent Street, LONDON, W, ENGLAND VOLUME

A HOPEF

The Catho LONDON, SATURDA

There will be, we whiskey men until But the number of crease. The saloon read aright the sig in honor. His busin imate, but it is ad poor occupation to aither brawn or bra be a factor in the community. The albeit, a generous fe his quips and jok parish. Public of him and his busi will not have him i distinction. The the bar room will ! enlist the activitie loves his fellows handle money tha and unhappiness. to walk the stree shop owned by a C notice: "Licensed

> WORTH RE The joke-smiths

liquors."

temperance crank fanatics and ridic day for the good f lant enough while who, when the fire out within them estimation, fools type. It should " fanatics squalid houses ter of liquor. They of youth rotting o They are aware moderate drinker drunkard of to-r shorn of his power to work with and the total abstaine ize the saloon wi But employers d their employees man cannot, as a and play for any cessful part in human activity. moderate use of that morally and keyed to the op Even a moderate when used for any

medical, chemica it is not a food: i destroyer of heal This is the verd ist. We commen He may ignore it tempt bred of ine rue that day wh port the saloon burden for any the Church and piness and good ent let us sav t emy of Medicin

1896. declared: "We doctors the medical proday in private als, the asylum lamentable victi poison; we, who degeneracy whi of alcoholics, against every la otherwise than fighting it and r its ravages."

A BEAUTIFU

The addresses anent our prog country are of new day is day signs of the sp ments to be. V and an antidote that obtrudes But, mayhap, s athwart whose of the light w orators.

> We cannot. eyes to the fa strew our wa much as they their children, in the streets horted not to chiefs. They and warned, b blood goes on, immature as t given every op in the lottery a post-graduat sity of the St therefrom mas irreverence, ar