Written for the Record. She "Pought the Good fight."

ing light 'neath western clouds in Hering, Noomy night is derkening all so fast, et no Apgelus has announced to man another day into sternity has past.

disturbs the stillness of the hour

the gone save one bent form alone

ir is white, her steps are slow, a her brow many lines has traced, inkied, and dark, and worn with care soul of beauty is in that face.

dickering light of the sanctuary lamp her old, bent form a glimmer sends, bwing bright the eyes that time has

a heavenly brightness lends. th ! hush ! I pray, distur', her not rerusified God she is adoring, ting graces for time to come, d mercy for the past imploring.

are of toll, and care, and pain, are of toll, and care, and pain, atroggles, and many tears, labour with little gain.

who can count the eternal gain ose years of labour, and of prayer? Nee ! the rapture of that face ! • impress of heaven already there?

was Easter Sunday morning, ry air with joy seemed filled, s ! in one poor cottage near, wevery joy has stilled.

other was dead in that sad cot ther so good, so kind, so true, od : couvole those breaking hearts ! r sorrows have been many, their joys

esautiful that face in death ! ame expression is still there. Friday she adored her dying God Easter's heavenly joys she shares.

Weep not for her, her trials are o'er, She worked with a will but her work

She "fought the good fight," so well, so long Now all is ended, and Heaven is won. M. M. SPENCER.

CONVERSION IN DAHOMEY.

A MISSIONARY'S STORY OF A CRIMINAL'S END.

END. This history is extracted from a letter from the Rev. Father Lecron, Missioner in Dahomey. Lat December a young slave, about thirty years of age, had been sent by his matter to work on his plantations. Though there was plenty of Indian corn on his own land, he went into a neighbor's field for some of his supper, and while en-geged in digging up the easth which his cutles, an instrument with a strong wide blade, which is here in every one's hands, he was suddenly seized by the person on grand in the field. The thief, dreading to be put in chains, made use of his weapon and wounded his adversary in the knees. Then his presence of mind returned and he do to a neighboring State. The man's wounds were badly treated and he did. Some weeks later a man from Agoue comes to the fugutive and told him that

wounds were badly treated and he died. Some weeks later a man from Agoue came to the fuguive and told him that the wounded man had recovered and made him return home, with the appear-ance of full pardon. The culprit set out with him, but as soon as they arrived at Agoue he was surrounded by men who were on the watch to arrest him; was selzed, loaded with chains and thrown into prison.

At that time several trials were going on in the public place, and criss of "desth" were going up from the crowd. It is use-less here to plead extenuating circum-stances. It is an eye for an eye. He who has killed a man must die; but there was a respite and the culprit was led back to prison.

When news reached the mission that an execution was about to take place, Father Lecron resolved to see the unfortunate man who was to suffer, and to talk to him man who was to suffer, and to talk to him about his salvation, and the minister of war, chief of Agoue, informed him that he was at liberty to interview the prisoner. Early next morning he heard that the exe-cution was to take place in the evening, and he implored Our Lady to soften the heart of the criminal while he started for the price

But the prison was no dungeon ; it was a mere shed open on three sides, the posts which supported it being twisted about with chains which bound the prisoner. Three condemned men were so chained ; with chains which bound the prisoner. Three condemned men were so chained; the prisoner in question was pointed out and a young man with regular features and a gentie expression of countenance was seen gazing at the Father. Father Lecron drew near and saluted him, telling him that he had heard all that had happened and had come to see him because the Father is the friend to all who suffer. He thanked him kindly and asked the keeper for a stool for the Father to sit upon. The Father then spoke to him of the future life, the happiness of the soul in that other life if it goes hence the friend of God. The young man listened attentively, and after a moment expressed his thankfulness for those good words, and said that he greatly desired to know God and to be happy after death. Then he was instructed in the doctrines of religion article by article and he made an act of faith on each. 'I do not understand it at all," he said.

nctions of a jury. We took our seats chairs at some yards distance from the on chairs at some yards distants from the minister of war. Then a lugubrious roll of drums an-nounced the arrival of the accused, and then the silence was complete. The min-ister of war placed the culprit on his knees with his face towards us, and opened the

with his face towards us, and opened the debate. The accused, when asked what he had to say in his defence, declared that he had no intention of committing murder. Dis-cussion sprang up, but it was evident the fatal moment drew near. A bottle of rum and some maize porridge were placed before the prisoner. I could not help admiring the young man; his bearing was brave without effcontery. A smile escaped him when he saw the porridge. The minister of war asked him three times whether he had committed murder? "No," he said, "I have killed no one." The father was then told that he might speak to him, and there was a murmur that he was about to rpeak the word of God. The Father explained to him that though he had not killed the man be had caused his death. He exhorted him to ask God's pardon and himself to pardon all who wished him ill. To this he answered, "Yes," with deep emotion.

The minister of war rose again sked the condemned man twice : "Have you committed murder ?"

"Yes." "You acknowledge that you killed a

The two answers of "yes" produced an evident impression on the assembly. Why, then did he confess what he had formally denied ?

denied i And now the condemned man was to eat his sentence. The great chief took the maize porridge and offered it to him, but he refused to taste it. The whole was then poured over his head. Face, shoulders, and the upper part of his body were covered with it. It was the same with the rum; he tasted it and the rest was thrown over his head. He wiped his face as well as he could with his bound hands, but his eyes were burning with the alco-hol.

After this the signal for departure to wards the fatal grave was given, and he rose and walked firmly forward. All present were struck by his courage, for which he had drawn freely from its true

source. The walk continued for a quarter o The walk continued for a quarter of an hour. Suddenly a man in mask with a large knife in his hand stepped from behind a tree. A single blow simed at the heart stretched the convert of the morning stiff in death.

THE POPE ON TOTAL ABSTINENCE.

THE POPE ON TOTAL ABSTINENCE. The following is a translation of the brief addressed to Bishop Ireland of St. Paul on the subject of Total Abstinence: "To Our Venerable Brother, John Ire-land, Bishop of St. Paul, Minnesota, Leo XIII., Pope : Venerable Brother, Health and Apostolic Benediction.—The admir-able works of piety and charity, by which Our faithful children in the United States labor to promote not only their own temporal and eternal welfare, but also that of their fellow citizens, and which you have recently related to Us, give to Us exceeding great consolation. And above all, We have rejoiced to learn with what energy and zeal, by means of various excellent associations, and especially through the Catholic Tot IA Abstinence Union, you combat the destructive vice of intemperance. For it is well known to us how ruinous, how deplorable, is the injury toth to faith and to morals, that is to be feared from intemperance in drink. Nor can We sufficiently praise the Prelates of the United States, who recently in the Plen-ary Council of Baltimore with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin, and a fruitful root of all evils, plunging the families of the intemperate into direct ruin, and drawing numberless souls down to evenlasting perdition, declaring more-over that the taithful who yield to this

THE CATHOLIC RECORD.

Ave Maria. An impressive scene was witnessed at Jerusalem on the 5th of April, 1860. The event was published at the tume in numerous German, French and Italian of general interest, In the account, how-ever, were some inaccuracies, which it is now in cur power to correct by the mar-ration of ocular witnesses. We feel assured that our relation of the occur-rence will be gladly welcomed by all our readers, whose devotion to the Blessed Sacrament precludes all doubt as to the instress they feel in all that regards the sanctuary in which our divine Saviour performed His "prodigy of love."

The eye-witnesses and first authors of what is here recited were at Jerusalem in the spring of 1860, in company with that man of God, the Archbishop of Smyrna. Monseigneur Spacapietra—for it was he—one day, in a circle of his intimate acquaintances expressed a Smyrna. Monseigneur Spacapietra-for it was he-one day, in a circle of his intimate acquaintances, expressed a desire of saying Mass in the "upper cham ber" on Holy Thursday. The proposal was a rather bold one, and for a time nothing further was said on the subject. Shorly afterwards, however, the guardian of the convent of the Franciscans, being informed of the Archbishop's wish, pro-mused to do all in his power to effect its fulfilment. He accordingly went, on Wedneaday of Holy Week, to find the chief of the dervishes, in the centre of whose convent the chamber is situated. Granted an interview, he requested per-mission for a group of pilgrims to visit the sanctuary on the following morning. Not a word was said in allusion to the main object of the visit. The request was too common to excite any suspicion, and was easily obtained. That same evening the promoters of the project re-ceived orders to hold themelves in readi-ness at their place of rendezvous early on the morrow. on the morn

The Archbishop, his server, and a few other privileged companions were at the "Pilgrims' House" by half-past four in the morning; they were soon afterwards joined by the rest of their friends. The server, lamp in hand, took the lead; not a word disturbed the stillness of the hour. With somewhat of anxiety and emotion in their hearts, the little band

emotion in their hearts, the little band of pilgrims moved along the narrow and deserted streets of the Holy City. Arriving at the Gate of Sion, they found it still closed. One of the Turkish soldiers lying under the portico was aroused from his slumbers, and re-quested to open the gate. This he refused to do at first, but a backsheeks soon won his comeant.

The travellers directed their steps

owards the southern part of Mount ion, which lies withcut the walls of the

towards the southern part of Mount Sion, which lies withcut the walls of the city. The bells rang out five o'clock, and from a neighboring peak of the moun-tain the first rays of the rising sun greeted their sight. The procession filed to the right, and passed before the Armenian convent and the Church of Our Saviour. This latter edifice, tradi-tion says, is built upon the spot where formerly stood the house of Caisphas, in which our Divine Master passed that terrible night before His death, where He was condemned by the Jews, and denied by Peter. At a short distance from the church is a stone column made famous by an ancient legend. At this place, tradition has it, the Jews attacked the funeral procession which accompanied the re-mains of Our Lady from Her dwelling upon the mountain (close by the bouse in which Christ instituted His Last Supper) to the sepulchre which had been prepared for Her at the foot of the Mount of Olives. But the assailants were thwarted in their impious design, and could not obtain possession of the holy body; for their arms, as by miracle, withered, filling some with terror and converting others.

converting others.

A VISIT TO THE IMPRISONED PRIESTS IN KILMAINHAM JAIL.

The Pall Mall Gazette gives the follow. ing report of interviews with the Arch-bishop of Dublin and the two imprisoned priests :

priests: In the course of the prolonged and interesting conversation I held with His Grace the Archbishop on Friday, I touched upon the claim of priests to refuse to bear witness in cases in which they had been entrusted by parishioners with secrets of which the law courts with secrets of which the law courts with secrets of which the law courts wished to possess themselves. Dr. Walsh spoke with equal freedom and moderation. He made no complaint of the conduct of Judge Boyd, nor did he arrogate to himself on to any of his flock the right to stand above the law because they were priests. He argued the ques-tion as one of those cases of honor and conscience in which individuals may have to refuse at any cost to obey the commands of the Court, and take the consequences.

consequences. "At the present moment," said His "At the present moment," said His Grace, "it is the law of the land that any priest may be called into court and interrogated concerning statements made to him under the secrecy of the confessional. There is no privilege for such statements other than that which is awarded by the practice of the Courts. That practice has been adjusted to the resolution of the priest in the case of the confessional; it has not been adjusted in other cases. Hence FATHER KELLER AND FATHER RYAN HAVE

FATHER KELLER AND FATHER RYAN HAVE GONE TO PRISON TO DAY, as many priests have gone in previous times, because their idea of the honour-able secrecy which binds those to whom confidences have been given is in advance, not only of the statutory law, but also of the practice of the Courts." His Grace pointed out that at present statements made to clergymen of the Protestant Churches are often held to be privileged by English judges, although not made in the confessional, and it is no unreasonable claim that similar state-ments made to Catholic priests outside the confessional should be equally respected. About the law, however, he was quite clear that there could be no dispute. The authority of the judge was was quite clear that there could be no dispute. The authority of the judge was absolute, and it had been exercised even in cases of restitution in England. A priest who had been requested by a thief to restore a watch was subsequently placed in the witness-box and com-manded to give evidence, being abused at the same time as a receiver of stolen goods. He replied as Father Keller has re-plied, and he was sent to jail. After leav-ing the Archbishop's, the Lord M syor was good enough to drive me over to Kilmain-man to see the prisets who are at the present moment giving practical proof of the reality of the faith that is in them by submitting to incarceration without of the reality of the faith that is in them by submitting to incarceration without apparent limit rather than violate the confidence reposed in them by their flocks. The regulations imposed by prison discipline rendered it impossible for me to conduct a formal interview with the patriot priests. All conversation was carried on in the presence of the governor of the jail and of the Lord Mayor as one of the visiting justices. Neither was I permitted to see the priests together. Half an-hour was allowed in which I could converse with each separately, and even under those allowed in which I could converse with each separately, and even under those strict limitations no license of conversa-tion was permitted. Politics were de-barred, and references even to Mr. Glad-stone's health were tabooed as trenching perilously near the forbidden ground. The plan of campaign was of course politics pure and simple, but it was ruled, after some slight discussion, that the general question of the obligation of priests to give evidence when called upon might be discussed, providing that due discretion was shown on both sides. Under these limitations, and with a strict Under these limitations, and with a strict injunction that on no account was I to

one of the most lovable and father-like men I have ever seen. His hair is grey with years, but his form is erect and his carriage alert and vigorous. His mild blue eyes beamed kindly upon his

carriage alert and vigorous. His mild blue eyes beamed kindly upon his visitors as he returned our greating. We plunged without more ado into the ques-tion of conscience. "Why did you not plead that you could not answer the judge's question because it would have oriminated yourself! In that case you would not be here." "Our case," said Father Keller, "re-sembles that of a case of restitution. A thief comes to a priest because he is a priest and asks him, under circumstances which render it difficult if not impossible for him to refuse, to restore stolen goods to the person from whom they have been wrongfully taken. If that priest is sub-ponaed and called upon to bear witness against the man who trusted him, what is he to do? The law is clear. He must by law tell the Court all that he knows. But by conscience and the moral law he is bound to refuse to speak. The Prim-ate of Ireland, the present Archbishop of Armagh, when a priest, was com-mitted to jail for contempt of Court on that very ground." "How did that happen ?" "It was a long time ago, when Dr, McGettigan was a priest somewhere in the west country. I do not remember the details, but it was something about a stolen horse or an ass, and Dr. Mc Gettigan informed the owner of the

the details, but it was something about a stolen horse or an ass, and Dr. Mo-Gettigan informed the owner of the stolen animal that he would find it tied by the bridle at a certain gate. He did so. The animal was found, and the thief being suspected, Dr. McGettigan was placed in the witness box and ques-tioned as to whether the prisoner was the man who had communicated to him the information. He refused to reply, and he was sent to jail for contempt of Court."

and he was sent to jail for contempt of Court." "How did he get out ?" I asked. Father Keller did not know, but one who was present remarked that he be-liered the prosecutor subsequently fied the country, and it was held by the Court that as the other party to the suit had placed himself beyond the jurisdic-tion and abandoned the process there was no longer any need to keep Dr. McGettigan in jail, and he was liberated. "And when will you be liberated, Father Keller ?" He laughed and said, "No one knows; I may remain here all my life."

I may remain here all my life." "Nonsense," said I; "you will remain here just as long as is necessary for your good and the good of the cause which you serve. Good-bye."

OUR CATHOLIC LAITY.

Catholic Columbian.

Catholic Columbian. A very large proportion of our Catho-lic laity seem to act on the assumption that their religion will be always fully defended by the clergy, and that they can move along, littless and inactive in that regard. This is grievous mistake. There devolves upon them, at the pre-sent day and sge, a very great responsibil-ity. The days of controversy are passed. No open onslaughts are made upon the faith dear to us, except by some sort of crank who deserves no notice. The Hugbes's, Maguires and Purcells were, fity years ago, impelled by force of chr-cumstances to lift up the ganniels so tauntingly thrown down. That they always were masters of the polemical field, is matter of history. As we said above: public opinion in regard to Catholics, their doctrines and litness for clizenship, the undergone a great change.

their doctrines and fitness for cflizenship, the undergone a great change. But-controvery of that kind sside-great and important duties still devolve upon our laity. All are under obligation to lead lives so upright, to governed by the letter and spirit of God's law, that to witness their demeanor would edity all. It has often been thought and frequently usid the hundred of convenience at way it has often been thought and requently eaid, that hundreds of conversions, at vari-ous times, to the Catholic faith have been nipped in the bud by the scandalous con-duct alone of persons bearing the Catholic

MASS IN THE CENACLE OF JERUSALEM. Ave Maria. An impressive scene was witnessed at rusalem on the 5th of April, 1860. The ent was published at the time in indicals, and was everywhere a topic general interest. In the account, how in our some inscourseies, which it is yet, inconsistent as it may seem, the Mussulmans regard the place as sacred; the more so, as they here preserve and venerate the tomb of David, over which, according to tradition, the building stands.

stands. The pilgrims, despite the wretched state in which they found the holy sanctuary, blessed their for-tune, and began preparations for the Holy Sacrifice. But they were inter-rupted by the entrance of some chil-dren, and a Turk, who sternly forbade the performance of any religious cere-monies. sonies. Without doubt, either our design was

Without doubt, either our design was discovered or we were betrayed, and the Turk had received orders to prevent any pretended profanation of the sanctuary. Brother Joseph, a Franciscan, of Arabic descent, made some propositions to the Mussulman in his own language; but the infidel seemed to have predetermined to reject all proposals. The pilgrims felt sad and depressed; walking to and fro, in and out of the hall, they regarded one another in silence. Finally, falling upon their knees, they begged of God that He would not let them depart without granting the favor they had so long and carneatly desired—the favor of celebrat-ing the August Sacrifice in this hallowed spot, where, on this blessed day, all

ing the August Sacrifice in this hallowed spot, where, on this blessed day, all Christendom was present in spirit. Finally the prayers of one distinguished pilgrim prevailed, and the obstinate Turk was seen extending his hand to her, as a pledge that he would remain outside for some time. A portable altar surmounted by a crucifix and candle-sticks was prepared in all haste. The Archbishop began the Holy Sacrifice. A son of St. Benedist, Dom Anselm Nickes, supported the altar, whilst the illustrious brothers, Dom Maur and Dom Placidus Walter, assisted the venerable prelate, himself a son of St. Vincent de Paul.

Maur and Dom Placidus Walter, assisted the venerable prelate, himself a son of St. Vincent de Paul. The happy pilgrims, grouped around the altar, are absorbed in contemplation, and a prey to the most lively emotions. The past is present to them. They are in the company of the Blessed Virgin and of the Apostles; they see them receiving their first Communion. At the *Gloria* the venerable celebrant can no longer repress his feelings, and sobs audibly. One of the attendant monks whispers a tew words into his ear, and he continues the Mass. The Consecration is over, and for the first time in many years the Eternal, Incarnate Word, the glorified Lumb of God, has descended into the sanctuary so dear to His Sacred Heart. The moment of Holy Communion approaches. Twelve pilgrims- the number had heither been calculated upon nor for-sen-kneel before the prelate, and with deep emotion receive from his hand the sacred Body of our divine Lord. Just as the celebrant was giving the last benedicition, a confused uproar was suddenly heard within the house. The Turk rushed excitedly into the hall, fear and consternation depicted on his coun-tenance. "Away this instant! arway," he exclaimed, "or you are all lost!" The Archbishop, who was at the last Gospel, began to disrobe; altar, altar-store, chalice, vestments-all disappeared in less time than it takes to tell it, and the little party wended its way through the little party wended its way through the little party wended its way through the Gate of Sion to the Church of the Holy Sepulchre. Within this witness of the Crucifizion and the Resurrection of the God of Love, whom they had just re-ceived into their hearts the pious pilgrims offered up their fervent thanks

"I do not understand it at all," he said. "I do not understand it at all," he said. "The black man's head is small, but I believe all that the Father tells me." The poor man listened with all the at.

tention he was capable of giving, and his face had an expression of joy. He continued to say how much he desired to be the friend of God, but did

not know what he must do to attain this. "I am going to teach you," said the

"father. Then he was taught about baptism, "and," says the Father, "a quarter of an hourister this criminal, loaded with chains, "and," says the Father, "a quarter of an hourlater this criminal, loaded with chains, might have been seen on his knees with the series of the seri

to everlasting perdition, declaring more-over that the faithful who yield to this vice of intemperance became thereby a scandal to non-Catholics, and a great hindrance to the propagation of the true

religion. Hence. We esteem worthy of all com mendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination at all be doubted that this determination is the proper and the truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the word of life, and to mould them to Christian mortality, should also, and above all, walk before them in the prac-tice of virtue. Let pastors therefore do tice of virtue. Let pastors therefore do their best to drive the plague of intem-perance from the fold of Christ, by assid-

their best to drive the plague of intem-perance from the fold of Christ, by assid-uous preaching and exhortation, and to shine before all as models of abstinence, that so the many calamities with which this vice threatens both Church and State, may, by their strenuous endea-vours, be averted. And We most earnestly beseech Almighty God that, in this important matter, He may graciously lavor your desires, direct your counsels, and assist your endeavours; and as a pledge of the Divine protection, and a testimony of Our paternal affection, We most lovingly bestow upon you, venerable brother, and upon all your associates in this holy league, the Apostolic Benediction. Given at Rome, from St. Peter's, this 27th day of March, in the year 1837, the tenth year of Our Pontificate. Lizo XIII., Pope.

wall was opened, and the procession entered. The silence of the tomb entered. The silence of the tomb reigned around; it was the month Rama. dan—the Turkish Lent,—and the Mus-sulmans, forced to observe a strict fast all day, gave themselves up with the more ardor to their licentious pleasures during the whole night. An hour ago the great gun of the citadel announced the beginning of the fast, and now every one was huring in the dame abilities of a

during the whole night. An hour ago the great gun of the citadel announced the beginning of the citadel announced first sleep. A woman, muffled in her Ociental clock, was standing on the portico when the pilgrims entered. Motionless as a statue, and as silent, she let them pass before her. To the left they found a stairs leading to an upper room—the upper room. They ascended the stairs, and with palpitating hearts entered the marrellous sanctuary of Christendom. "It was here," they said to one another— "it was here that Our Blessed Lord, on the eve of His Passion, in His ineffable humility, washed the feet of His dis-tiff offered the unbloody victim before consummating the immolation of the bloody Victim of salvation on the alter of the Cross; it was here that, after His glorious Resurrection, Christ appeared to His sanctuary that the Holy Ghost da and appeared, under the form of filery tongues, above the heads of the apostles, grouped around the Mother of the Lord. Here, in fine, is the birthplace of Holy Church, the first see of the Vicar of Christ, the spot whence the twelve mes-sengers of 'glad tiding' departed to con-quer the world." What glorious remin-iscences and what emotions must they not have excited ! "What was the condition of this holy place, this witness of so many stupend-ous miracles ? The pilgrims found hem selves in a spacious hall, with a doubly-arched roof zesting on two Gothie pil-tars, it a spaced soal of imperishable mem ortes, consplouously appears on the key-stone of the aroth, As to the rest, there

Our pilgrims proceeded onward to-wards the place of the Last Supper. A cupola and a minaret, glistening in a flood of purple light, marked their desti-nation. A small door in the surrounding the arrival of the Christians, came, de-termined to prevent anything like a

religious ceremony. All the pilgrims had communicated with a double intention-viz, that they might worthily receive Communion ba-fore death, and that the Church might soon obtain possession of the thrice-hallowed upper chamber.

The works of St. Thomas of Aquin, generally ranked as the prince of theo-logians and philosophers, are not acces-sible to the majority of readers, and it is, consequently, with good judgment that several priests and prelates have embodied the salient points of the great Angelia's teaching on rights of mo embodied the salient points of the great Angelical's teaching on rights of pro-perty in their sermons and contributions to the press. In the profound and clear arguments of St. Thomas the truth, and the whole truth, about the nature of own-ership is set forth. Political science was not in his time, the thirteenth century, what it is now, but correct reasoning and the complete exposition of funda-mental principles were the same then as now, and in bis might of mind he anticipated all objections to the tenets of the church, doctrinal or moral. He attained the zenith of perfection in the of the church, doctrinal or moral. He attained the zenith of perfection in the domain of abstract thought, and no theory in ethics or law can be thoroughly tested, proved or disproved, without re-course to those principles which he ex-amined in every light and fully ex pounded in his writings. He could have gone no farther had he lived in this century. century.

Horsford's Acid Phosphate IN INDIGESTION.

DRS. MARSHALL and LONGACEE, Olney, Ill., say: "We have used it in cases indigestion, with good results." For Children Starying to Death,

For Children Starying to Death, On account of their inability to digest ordinary food. Scott's Emulsion can be digested and give strength and flesh when all other food fails. See what Dr. A. H. Peck, Penn. Med. College, Petitoodiac, rays: "I have used and prescribed Scott's Emulsion of Cod Liver Oil, and find it an excellent preparation, agreeing well with the stomach, and its continued use adding greatly to the strength and comfort of the patient." Put up in 50c, and \$1 size.

take any note of anything that passed, I was conducted along the corridors of Kilmainham, which have many a time echoed with the footfall of Irish patriots, to the reception-room, if so it may be called. This is rather a famous apartment, being that which was occupied by Mr. Parnell during his incar-

occupied by Mr. Parnell during his incar-ceration by Mr. Forster, It is a room meanly furnished with two tables, two presses, and about half-a dozen chairs, two of which had only three legs each. After having a brief interview with Mr., Moroney, the first farmer to be impris-oned under the plan of campaign, I saw Father Ryan. Mr. Moroney, who wore a necktie of the most pronounced na-tional colour, was literally boiling over with high spirits. I have seldom seen a man who was so jubilant and so full of spring and go as the first captive of Mr. Judge Boyd. Stalwart, firmly knit, and Judge Boyd. Stalwart, firmly knit, and athletic, he seemed to have about as much pressure of nervous energy in the square inch of his surface as any living man, and nothing could exceed the cor-diality and delight with which he hailed his friends. Father Rvan was a prisoner of a different stamp. He is the priest on the O Grady estate at Herbertstown, in Limerick, who declared that while Judge Boyd was

BOUND TO EXECUTE THE LAW OF ENGLAND, BOUND TO EXECUTE THE LAW OF ENGLAND, he must abide by the moral law of God. Father Ryan is said to be about forty-one years old, but he does not look more than seven and twenty. Educated at Paris at the Irish College, where oddly enough he had as his professor Father Keller, who now occupies an adjoining cell in Kilmainham. Father Ryan is a fine type of the scholar-prisat. cell in Kilmainham. Father Ryan is a fine type of the scholar-priest. I asked him why he could not have shielded himself in the Bankruptcy Court by refusing to answer Judge Boyd on the ground that the answer would incriminate himself, in which case he would have been absolved. To this he had but one reply : "He would scorn to take such low ground as that. He had been entrusted with the confidence of his flock, and reveal those confidences he would not and could not as an honorable man and a priest in whom his flock had learned to place the trust which was due to his high office."

office." After Father Ryan left I was intro-

After Father Kyan leit I was intro-duced to Father Keller. It was a privil-edge to meet this excellent priest, even in jail. No man less like the priest of English caricatures was ever seen. Father Keller is a tall, handsome clergy-man of a singularly benignant aspect—

There is the duty, also, of being well acquainted with our religion, so as to be able to state fairly and calmly "the rea-sons for the faith that is in us." This may, some for the faith that is in us." This may, very often, do an amount of good we would little dream of. To do this thor-oughly, it is essential that Catholics in general—not one man in fifty—should read our books more than they do. They too often ignore those sources of informaread our books more than they do. I ney too often ignore those sources of informa-tion, the good books in which, thanks to our enterprising publishere, we are not deficient. There is still another duty, a very im-

portant one. There are, in the experi-ence of us all, times and occasions when size of us all, times and occasions when our religion, so dear to us -ao poorly known to many-is assailed by those of limited information in shops and public places. Catholics do not obtrude upon others the topic of this religion. But when it is offensively or otherwise obtruded upon them, it may become a sacred duty to speak in its defence. Fo do this with effect, we require to know the line of defense, what we should say and the manner of saying it, without any vio-lation of courtesy or of charity. All these show what our laity should not be indiffer-ent to or negligent about. They, too, have ent to or negligent about. They, too, have their mission for good.

In an English letter to the New York In an English letter to the New York Sum we find the following interesting paragraph—"Who when Cardinal New-man, now in his 55th year, and Cardinal Manning shall have passed away—who will fill their places. Nearly all are gone who set out in life with them—the Wil-berforces, the Mills, Keble, Faber Pusey and an army that made a great noise berforces, the Mills, Keble, Faber Pusey and an army that made a great noise forty years ago. Ruskin lingers and it is whispered, indeed more than whis-pered, that ere long Cardinal Manning will pour baptismal waters on the head of him who, with all his oddities has done more for spirituality in England than any other living man after the two great Cardinals. Ruskin's intimate friends are many of them Catholies and have always been."

"Heaven is not reached at a single bound," "Heaven is not reached at a single bound," sung Dr. Holland, and the same may be said of health. But many a sick person would make rapid strides in the direction of complete health by using Dr. R V. Pierce's "Golden Medical Discovery," If is a sovereign remedy for all forms of scrofulous diseases, king's evil, tumors, white swellings, fever sores, scrofulous sore eyes, as well as for other blood and skin diseases.