

A PRIEST FROM THE SIBERIAN MINES.

From the Sun. One of the inmates of Mt. Hope Reformatory is Father Anatolus, a priest of the Catholic Church. His life has been remarkable for the suffering he has endured. For twenty years he was an exile in Siberia. Father Anatolus was admitted to Mt. Hope near the close of the year just passed, with his nervous system greatly shattered. The resident physician, Dr. Charles G Hill, and others are under the impression that his critical illness was the result of the barbarous treatment he received at the hands of the Russian officials in Siberia. When he was received at Mt. Hope no one was acquainted with his history. He had been in an institution near Philadelphia, where his name and the fact that he was a priest was discovered by another priest who attended to the spiritual needs of those at the institution, and through his efforts Father Anatolus was admitted to Mt. Hope. Under the care of the resident physician and the good Sisters of Charity in charge, Father Anatolus is gaining health rapidly, and his complete recovery is expected in a very short time. During the past few weeks he has taken strolls around the grounds, sometimes alone and at other times accompanied by a priest. In these short walks he has told some of the incidents of his career. He was at first disinclined to talk of his troubles, fearing that if too much publicity were given to them his return to Russia might be followed with serious consequences, although he had served out his sentence and had obtained his passports from the government when he left for this country a year and a half ago. Father Anatolus is a Pole, and as there is no one at Mt. Hope who understands the Polish tongue, he told his story to a priest in Latin.

ZEAL FOR HIS COUNTRY. This in substance is his narrative: "When the Polish insurrection broke out in 1863 I had not long been ordained priest. The down-trodden condition of the country and the people was so great that I proclaimed my indignation from the pulpit and with my pen. I announced the newly promulgated laws of Poland by which ten million men were declared free. In the old regime the land owners could sell lands with the inhabitants thereof just as they would sell cattle. This abominable trade was revoked, and, by their own impulse, the land-owners agreed to the new order of things.

THE SENTENCE PRONOUNCED. "For my zeal in this uprising I was seized by the Russian authorities, judged by a military court and condemned to death. In the province of Volhynia they kept me a prisoner from 1863 to 1865, when the revolution had been stamped out. The Emperor Alexander II. mitigated my sentence, and the police were ordered to send me to Siberia for twenty years.

JOURNEYING TO SIBERIA. "In the prison with me was another priest, who, like myself, was a member of the Order of St. Francis. Our religious habits were torn from our persons, and on December 2, 1865, we started for Siberia with other prisoners, accompanied by twenty armed men on foot and twelve on horseback. The journey occupied one year and a half. How many miles we traveled I do not know. Most of the distance we were obliged to walk. We were allowed a certain sum per day, amounting to three cents in the United States, for food, drink and clothing. On different occasions the money given by us to the leaders of the party to simply get a drink of water was kept and water refused. As we were obliged when in health to travel on foot, some of the wealthy prisoners pleaded for a conveyance, offering 1,000 roubles. Two thousand were demanded, and as this amount was not obtainable, and as they were denied the conveyance.

CRIMINALS FOR COMPANIONS. "Myself and brother priest were not allowed to converse with the other prisoners. If this privilege had been granted it would have been comforting to us all. There was nothing else to do but to obey. To add to our affliction at Kief one hundred criminals were added to the party, and for six months a time was given for constant. Hardly a time was given for rest. I had them sleep in the open air on the snow. The loss of sleep and the constant trudging caused my head to pain. My eyes became inflamed, and soon I had a spell of sickness. In about one month I recovered.

SICK UNTO DEATH. "On an average we walked ten miles a day. In my distress at what I had endured and what was to come I thought my hour for death was at hand, and that I could bear up no longer. I fell sick a second time with a fever. To add to my misery ten carbuncles, each as big as my fist, appeared on my body. I was placed in a hospital, and though the physicians ordered that I should remain there the officers would not allow it. By force I was taken out and put in a wagon. Sometimes we traveled night and day for one month no stop was made. When I recovered from my second illness and the carbuncles had gone I was taken out of the wagon and forced to walk.

AT THE SILVER MINES. "One year and a half after we started we arrived at the silver mines, in a chain of mountains in Eastern Siberia. I believe the mountains have no name. I never heard a name, at least. The mines contained silver in small quantities and were worked in the crudest sort of fashion.

KILLED PRIESTS AND BISHOPS. "When we arrived there we found that one hundred and sixty two priests had preceded us and had been condemned, as we were, to work in chains for twenty years. One thousand priests were exiled, about the same time that I was sentenced, and nearly all, I think, were condemned to hard labor in different parts of Siberia. Five bishops were also banished to the same wild country, but were not obliged to labor. One of them was the Bishop of the diocese in which I was a priest. All the priests sent to the mines in Eastern Siberia never expected to return. The sentence was considered equal to death. During the four years I labored in chains twenty priests out of the one hundred and sixty-four died. A few deaths were caused by the want of medical assistance, but most of them were the result of beatings and blows by the Rus-

GEORGE PAR-ONS LATHROP.

Boston Pilot. In the light of his recent conversion to the Catholic faith, the ancestry of George Parsons Lathrop is as interesting as that of his wife, who was received into the Church with him, and who is as our readers know, a daughter of Nathaniel Hawthorne. Mr. Lathrop is a descendant of the Rev. John Lathrop, a Separatist Minister, who came to Massachusetts in 1634, and through his line is a not distant kinsman of Oliver Wendell Holmes and John Lathrop Motley, both of whom have a strong element of Lathrop blood in them. His ancestors, the Lathrops of Massachusetts and Connecticut, and the Parsonses of Connecticut, numbered among them many Puritan ministers. But long before that, in England, the Lathrops were devout Catholics in Yorkshire. So Mr. Lathrop has simply returned, as he himself puts it, to the enduring faith of his forefathers. The many letters in which he announced his conversion, and the method of it, in the Pilot, has naturally attracted admiring attention. Says an esteemed secular contemporary, the Press and Kitchener, of Albany, N. Y.:

"Here is the blessed assurance for which the soul thirns as the hart for the water brooks. Other creeds offer something like this, but wanting the grand confidence and sublime positiveness of the promise of the Catholic Church. In this age of universal tolerance and constant striving to push aside the veil that hides the mysteries of religion and spirituality, the man who, like George Parsons Lathrop, thinks he has seen the light, is entitled to respectful hearing. Protestants and Catholics alike will listen to this prophetic, and endeavor to learn some grace from the lips that are freshly aglow with the fire of faith."

The Rev. D. E. Hudson, who is also a son of the Puritans and a convert, says:

"A search prosecuted in such a spirit could lead to but one goal. Another sentence of the letter touches on one of the points that all noble hearts admire in our doctrine: 'Those with whom our mundane lives have been joined in bonds of personal affection, or by the higher interests of the spirit—those whose visible presence death has taken from us for a time—do not cease in the Catholic Church to be one with us in heart and soul.' We think, while perusing those lines, of one whose life probably it flattered him to examine the claims of our faith—one of whom he wrote a few months ago: 'Boyle (O'Reilly) was the greatest man, the finest heart and soul I knew in Boston, and my most dear friend.'"

THE POLISH URSING. As the story of the Polish uprising, which caused so many persons to be sent to Siberia, Father Anatolus said: "The persecution commenced in Warsaw in 1861, and lasted two years in all Poland. The Catholics were forbidden to go to church, and for the transgression of this law 300 persons were killed. The crucifix was broken into pieces by the soldiers, the pictures were destroyed and profaned, and blood was shed inside the church doors. The Russian Government ordered the churches to be locked, that no bells could be rung on Sundays and feast days. The priest then said Mass secretly. The Russian Government gave orders that 60,000 Poles should be forced into the military service. The people rebelled, and the Polish Government issued orders to use violence against violence. Though 200,000 Russian soldiers were within Polish territory, the Poles resisted all efforts to force them into the Russian service. The Russians seized large numbers of our countrymen and hurried them on to Siberia without even a trial. In the two years of the insurrection 40,000 men were slain in battle, 100,000 were exiled, and another hundred thousand are said to have been killed in the castles of the empire. We failed, as history shows."

FATHER ANATOLUS. Father Anatolus is short, thin and delicate, with bright gray eyes and gray hair. In narrating his experiences in Siberia, he maintained that the Emperor had issued express orders that the exiles should be well treated, and that the stories of the atrocities committed in Siberia in all probability never reached his ears.

PRIESTS AND PEOPLE.

From the Catholic Times. Let the priests mix freely with the people, be of them and with them, and enter into all their joys and sorrows. Such is the burden of the advice given by Cardinal Gibbons in the course of a very remarkable interview—an interview in which the Cardinal freely and boldly criticises the old ecclesiastical system, the traditional motto of which was that the clergy, especially those wearing mitres, should wrap themselves up in thick layers of rigid dignity and avoid every direct and frequent contact with humble and common folk. The Cardinal is a man who acts up to his word; by the testimony even of his enemies he lives the life he preaches. At a meeting of the Bpist clergy of Baltimore, a little over a week ago, the Rev. A. Baxton made this singular and significant confession: "The Catholic influence is growing, and it is seen and felt everywhere. There is not a great public gathering or demonstration in which this is not apparent. The Cardinal is seen everywhere, and he is more powerful than the minister of any Protestant denomination."

Archbishop Janssens writes in the New Orleans Morning Star that there have been a great many converts recently among the colored population in his diocese. During the past year three new schools for colored children have been established.

Spring Cleaning.

Be particular every spring to clean the house, but never mind cleansing the blood until some troublesome disease takes hold of you. This is poor policy when by using the Blood Purifier the blood will be thoroughly cleansed, the body strengthened, and future suffering prevented.

CONSTITUTION CLAIMS many victims. Ward off this dread disease by the use of Small Sugar-Coated Burdock Pills when needed.

A Winnipegger's Opinion. The following is taken from a letter from Mr. D. Davis, Winnipeg, Man: "Being persuaded to use Hagar's Pectoral Balsam for a troublesome cold, I was entirely cured by the use of two bottles."

THE DECADENCE OF RELIGIOUS BIGOTRY.

Toronto Catholic Review. In this country Catholics hold high positions in the Legislature, in the halls of education, and the various learned professions—positions which they have attained by indomitable push and energy—and in which they receive the support and respect of all classes. There is no part of public or civil service which is not now open to them, and, though oftentimes placed at great disadvantage, they are not put under the ban. This tends to show that the false spirit of bigotry and intolerance is dying out—slowly, it is true, yet there have been outbreaks of old-time Protestant fear, resentment and bigotry, as happened recently in the so-called Equal Rights agitation and the crusade against the Separate school system, but the result was the crushing defeat of the political party who fanned the cry.

A further evidence that the feeling of hostility, amongst sensible and thinking men, is practically no more, was shown by the action of the Toronto City Council, who, in December last, passed a resolution of condolence on the death of Vicar-General Laurent. This resolution, beautifully engrossed and bound, and bearing the city arms, was presented to His Grace the Archbishop on Monday, by the Mayor and a deputation of city aldermen. In reply to the eulogistic remarks of the Mayor, the Archbishop struck the true keynote of patriotism, and put the Catholic position before his hearers in a way that they could not fail to understand. Said His Grace:

"The city that knows how to honor the virtues of an eminent citizen deserves to possess such men, and furnishes a strong human motive and incentive to virtuous, honorable actions and to useful and noble lives. The example you give on this occasion of good-will and friendliness towards your Catholic fellow citizens is worthy of all imitation and cannot but exercise a salutary influence on this city and on the country at large. Such an action as yours and such an example tend powerfully to bind men of different creeds and races into a homogeneous people, who whilst holding fast to their religious convictions, will live together in peace and amity, and combine to build up a great and prosperous country. This is a result which must commend itself to the hearts and minds of all good citizens and all honest and sincere lovers of the country. We are here to stay. We enjoy the happiness of free institutions and the protection of equal laws. We possess a form of Government which in the happiest manner the blessings of liberty without license and authority without despotism, and it is the duty of all citizens to help to perpetuate this happy condition of things, and with this view, to labor to strengthen and uphold the reign of peace, concord and good will amongst all classes of our people. Nor are such sentiments on the contrary, they are the direct outflow of the Christian faith, rightly understood, which exhales and spreads abroad on the air we breathe the sweetness of kindness and the fragrance of blessed charity."

The eloquent words—applicable as they are to every portion of this country—should be iterated and reiterated by Catholics and Protestants alike on all occasions where sectionalism is striven to be introduced. This done, the demagogue would have no foothold, and the agitator would sink into insignificance.

THE CLEAN OF HEART.

Looking out on the green, happy earth, the wide laughing water, so far up into the blue, intensely blue sky, catching over all things like the dome of some vast cathedral, it is easy to be happy even without any tangible cause; easy to lose one's self in vague, sweet dreams, and vaguer, sweeter fancies; easy to forget that there were such things as sin and suffering on earth that, under this hyacinthine sky, there were breaking, sobbing gasps going forth on the wings of every idle, golden minute, to face the justice of Him who, mid all the mad carnival of human misery, insanity, and crime, is still "patient because eternal."

On many a changeless, dead face throughout the smiling land, these quiet, serene sunbeams fall, yet they brought none the less of life-giving warmth in their touch when they glanced at the happy face, pillowed on a pair of soft, white arms, in this open window. O, lovely and most loving face! It was well, indeed, that the world had little to do with your short life, that its knees were never laid on your sweet lips, or weighed down earthward the lids of your pathetic eyes. It was truly well, for, among all those glorious blessings and tender promises which we call "the beatitudes," what so glorious, what so full of tenderness as the one which tells us that "blessed are the clean of heart: for they shall see God?"—Christian Reid—Kbb 24d

Editorial Evidence. GENTLEMEN:—Your Hagar's Yellow Oil is worth its weight in gold for both internal and external use. During the late LA GRIPPE epidemic we found it a most excellent preventive, and for sprained limbs, etc., there is nothing to equal it. WM. FLEMINGTON, Editor-Reporter, Delhi, Ont.

O. BORTLE, of Manchester, Ontario Co., N. Y. writes:—"I obtained immediate relief from the use of Dr. THOMAS' ELECTRIC OIL. I have had Asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previous to using the Oil."

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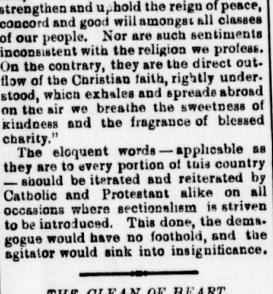
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Table with 2 columns: Prize amount and number of prizes. 3134 PRIZES. WORTH - \$52,740.00. CAPITAL PRIZE. WORTH - \$15,000.00. TICKET, - \$1.00. 11 TICKETS FOR \$10.00. LIST OF PRIZES. 1 Prize worth \$15,000.00. 1 Prize worth 5,000.00. 1 Prize worth 2,500.00. 1 Prize worth 1,250.00. 2 Prizes worth 500.00. 5 Prizes worth 250.00. 25 Prizes worth 100.00. 100 Prizes worth 50.00. 500 Prizes worth 10.00. Approximation Prizes. 100 " " 25.000.00. 100 " " 1,500.00. 100 " " 1,000.00. 100 " " 500.00. 500 " " 4,995.00. 3134 Prizes worth \$52,740.00. S. E. LEFEBVRE MANAGER, 81 ST. JAMES ST., MONTREAL, CANADA.

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