### A TALE FROM THE MISSIONS.

Interesting Experiences of Father [Price Among the Non-Catholics of North Carolina.

Under the heading "Reports from the Field," the Missionary, the official organ of the Catholic Missionary Union, prints interesting accounts of the experiences of the zealous priests engaged in the great work of converting non Catholics. In the Epiphany number of the publication first place is given to a communication from the gifted Father Price, who is laboring in North Carolina. The priest's narra-tive makes delightful and instructive

reading. He writes:
"In the village of Newton Grove,
Sampson county, in the east centre of North Carolina, I recently gave a mission to non-Catholics. This place is old battling ground for me, for it was for several years one of the numerou stations of which I was pastor. The mission began November 20th and continued two weeks, and I am now engaged in gathering whatever of the immediate fruit I can. I preached or lectured and instructed every day during those two weeks, Saturdays ex-At 11 o'clock the services opened, usually after 1 o'clock they At times the audiences were large enough to pack the church. Up to the present ten souls have been received into the Church, twenty five others are under instruction. More are likely to follow.

"Of those who have been baptized one is a prominent politician—the county chairman of the Republican He has been well pursuaded of the truth of the Church for many vears. His final submission was won during the mission. Of those who are under instruction one is a substantial farmer, one of the most honored and respected in the whole county. There were two circumstances which mostly helped my work; one was a marriage, the other a burial.

"A Catholic marriage is a rare a double wedding of two professional men, both doctors, and a nuptial Mass, with two priests present! The whole country for twenty miles around swarmed to the church. I made use of the occasion for all it was worth, and I had in corsequence five candidates for baptism after the services.

WEDDING FEAST OF CONVERTS. "At the wedding dinner that day I sat down to the table with some fifteen or twenty guests, nearly all of whom were Catholics and every Catholic a convert! After the wedding and the brides and grooms had been discussed satis superque, each one began to tell the story of his or her conversion. And with what grateful hearts they recognized the mercy of God to them Most of them had come to the Church in the ordinary way. First, their pre-judices were abated by seeing something of the Church ; then they began to study, then were convinced, then instructed and received. Three had been afflicted with no prejudices.

One of these saw and fell in love with the Church at first sight, entered and has faithfully suffered from friends and relations ever since.

'The second had seen something of the church service when a child and thought it a good opera. Years after she became a Methodist, but studying her Bible carefully she became con vinced of the reality of our Lord's Pre sence in the Eucharist, though at that time she knew nothing of the Catholic teaching. Minister after minister she consulted for explanation, with no sat isfactory result. For five years she r mained on this account an unpractical, non communing Methodist until hear ing Catholic teaching on the Eucharist, she exclaimed: 'That is the Church for me!' She sought her husband's consent to become a Catholic and the moment it was given rode many miles in a buggy to see a priest and be baptized. She has now been for many years a Catholic.

third read a sermon by Car dinal McCloskey, in the New York Herald, on the true Church, and immediately sought some books of instruction and was baptized. How wonder ful is God in His ways! It was a re markable gathering, not unlike what might have occurred in the first days

of Christianity.
"But if a marriage will serve well for the preaching of the gospel in the country, what will be said of a burial? AN ATTEMPT TO CONVERT A PRIEST. "After one of my lectures I was

asked to visit a non Catholic stricken with paralysis and nigh unto death It was a journey of sixteen miles by I found the man in a condi tion of doubtful consciousness and gave him conditional baptism and extreme unction.

"After administering the sacra ments I said to the sick man's son in-law who was a Catholic, 'Joel, how did you become a Catholic? Now Joel is a typical Tar Tarheel farmer, one eye out, a scant gray beard and an earnest spoke Joel's eye twinkled his face brightened and he exclaimed Lor' bless you, Father, its the richest thing you ever hearn tell on, and I'm just obleeged to laugh every time I think on it. Bless you, I became a Catholic by trying to convert the Cath olic priest, and it happened at this here very house whar twenty five year ago I had come to try and turn poor old father in law (who is there almost a dying now) agin the Church You see I war raised in the Hard Shell Baptist Church, and my poor, ignorant father, who was a primitive Baptist preacher, taught me to hate Catholics worse nor pizen. I was true to his teaching and was baptized by him a deacon, and was sure proud of it! I thought I knowed Scriptur as well as noon's work.

any man in the whole country, and I was the most argyfying man that could be found. Well, when I seed the Catholic Church coming down in this here country, I said to myself, 'Joel, now is your time to fight like Lee and Jack son.' And when I seed my own family a leaning that a way to the Catholics, bless you, my bottomest blood riz!
'Joel,' said I to myself, 'go in.'
And I went. I knowed the Catholic priest was a-comin' down this way on this here very road, and I made up my mind to go to the bottomest bottom and settle the whole thing by converting the priest! Down I came here with a page of foolscap and a pencil, and spent the mornin writing out texts agin idolatry and a worshipping of images and a paying money for sin to be forgiven and not allowing the Scriptures to be read and all the other lies agin the Church. I tried to get a friend to stand to my back, but he left

me and went off. KNOCKED OFF HIS LEGS stood in the road a waiting for the priest and soon he came. 'Hello!' stood in the road a waiting for the priest and soon he came. 'Hello!' says I, 'air you the Catholic priest?' 'I am,' says he. 'Well,' says I, 'I have come to show you the wickedness of the doctrine you air a-presching and pavarting the Lord's own creatures agin all Scriptur'—and with that I read off to him my text, but he only off to him my text, but he only smiled. 'My good man,' says he, 'did you ever read a Catholic book?'
'Why, no,' says I; 'come to think of it, I don't believe I have. The fack truth is, Father, that in them days I would have as soon picked up a live rattle-snake as a Catholic book.' 'Have you ever heard,' continued the priest, Catholic explain Catholic doctrine?'
'No,' said I. 'I thought not,' said he 'Catholics don't teach what you think Here is a catechism which will explain Catholic doctrine. Now, continued he, 'what Church do you belong to?'
'Why, I am a Hard Shell Baptist,' said

'Well, what is the creed of your irch?' said he. 'The Lor' bless Church?' said he. 'The Lor' blessyou, father he knocked my legs completely from under me by that question. I ain't never hearn tell on such a thing as a creed in the Baptist Church, and I seed I just didn't know nothing.' 'And none o' you," said " said nothing.' 'And none o' you,' said Joel, twinkling his one eye on his Pro-Joel, twinking his one eye the testant friends present, 'ever hearn of such a thing nuther.' 'And what!' says I, 'Mr. Priest, ain't the Primisus I, 'Mr. says I, 'Mr. Priest, ain't the Primitives the oldest and first Church?' 'Read that,' says he, showing me a history with the ages of the different churches. 'Did I never!' said I. 'The fack truth is, Mr. Priest, I. thought the Primitives was the older and first Church; but if they ain't, I don't want 'em, and if yours is the first and true Church, it is mine, too !

" With that he offered to instruct me-which he did. I entered the Church and here I am to day, twentyfive years after my conversion, thank ing God for my attempt to convert the priest, and bringing the priest to the dying bedside of my poor old father inlaw-he whom I tried to turn ag'in the

Church. "As Joel finished, I gave him some necessary directions in case his fatherin law should recover full consciousness and I then returned home. I did not, however, feel easy and after sev eral days again returned to my pa tient. This time I found him fully conscious. I asked him whether he had realized having received the sacraments and he answered 'No.

A THEOLOGICAL THEORY,

"'Then,' said I, 'Mr. D-, would you like me to baptize you again and receive you into the Church? 'I don't kyeer,' he replied. 'I am not sure I understood you, I said; 'please tell me plainly.' 'I don't kyeer,' be agained answered. I was puzzled. If he had said yes, I would have known what to do; or if he had answered no, my way would have been plain; but I don't kyeer!—what would you have done, gentle reader I resolved to tackle him again.

"'Mr. D—,' said I, 'you are very sick and have only a short time to live." 'I spec I'm very low,' said he. 'You are,' I replied, 'and now is the time for you to prepare to meet God. You know what the Catholic Church is and the necessity of baptism. I wish you to tell me plainly whether you desire baptism and to be received into the Now, do you really wish to ed?' 'I do,' said he. 'And Church. be baptized?" will you promise to live ever after as a good Catholic, keeping all the laws of the Church?' 'I will,' he answered. I thereupon gave him the rites of the Church and prepared him for death.

In a few days he died, and I was requested to preach his funeral from

the nouse. A TELLING SERMON.

"It was Sunday afternoon; three hundred persons, nearly all Protest-ants, were present. I read the prayers in Latin, then in English. Standing there upon the porch of the house, held forth upon the theme that God had established only one religion for the salvation of men and exacts of all to follow it, add I showed them as ply, clearly and forcibly as I could that the Catholic Church alone could be that religion. Their attention was almost breathless. Many of them had never heard a Catholic sermon before. I had come prepared to distribute some literature, but they called for more than I could supply. I told them I would send magazine, Truth, to those desiring it, and very many brought me their names and addresses. A number declared that they were more than half Catholic already. I have some reason Catholic already. I have some reason to believe that I will get a number of converts from that audience.

"During the rest of the services when I growed up, and in time became they paid the strictest attention and I went home well satisfied with my after-

"It may seem a want of propriety to the reader not acquainted with the circumstances that I should on such an occasion deliver such a discourse, but it was what these simple country folk wanted and expected, and they would have been disappointed if it had not been forthcoming.

FIRESIDE CONVERSIONS.

"Most of the conversions here I find to be 'fireside conversions.' The priest may preach and literature may be distributed, but if there is not a priest to go around from house to house and garner up the fruit, it will go to waste and never be preserved in the house of God. Most of my converts here have come from personal visits and talks, and without these I fear few would actually have been brought into the Church, however much convinced of its truth. I expect to continue the instruction of my con verts here for some time at least, as I am sure that this will be the most efficacious work which I can do.

"The readers of the Missionary will be glad to learn, doubtless, that the circulation of my little magazine has very much increased since my last letter in the Missionary. For this I am particularly indebted to some missionary priests - notably the Passionist, Father Barrett, of Pittsburg-who invariably recommend the magazine to Catholics at their missions. exception, Truth is to day the most widely circulated periodical, religious or secular, in North Carolina.

THE MISSION OF "TRUTH."

"The following incident may be note worthy and useful. I have recently organized nearly every Catholic congregation in North Carolina where we have a stationed priest to support as large a circulation of Truth among Protestants as their town will conveniently bear. In sending out the maga zine to the Protestant families selected a circular letter accompanied it, stating that the object of the magazine vas to give them explanations of the Church, etc., but that we had no desire to intrude the magazine on them and that a postal card to the publishers would save them from any annoyance. To the ratio of a thousand Protestant families only three unfavorable replies, and all of them polite, were received

"This incident, it appears to me, is suggestive. If Protestants will receive and read Catholic literature suitably gotten up and tactfully presented to it? If the them, shall we not supply towns in North Carolina can be thus organized, what is to prevent towns elsewhere from so organizing? I have some plans in my mind in connection with this which may yet mater-

ialize. "The silent but effective work which Truth is doing is well illustrated by the following incident: A Catholic lady recently received a visit from a brilliantly intelligent Presbyterian lady, whose husband was an agnostic and the editor of an influential daily paper in the South. In the course of the conversation this Presbyterian lady said: My husband receives every month and reads a little magazine called Truth. A short time ago, after reading a copy he said to me: If ever I embrace Christianity I will be-come a Catholic. I asked him why? Whereupon he read for me an article from Truth. I immediately got an article from a Presbyterian paper and endeavored to show him that Presby terian doctrine was not unlike the explanation given in Truth.

"Truth has cost and is now costing me many a sacrifice, but the privilege of preaching Catholic faith through its columns to from 20,000 to 30,000 non-Catholics every month is so consoling to me that I feel a thousand times repaid for every effort and sacrifice made.

#### SUNDAY-SCHOOL WORK IN ENG LAND.

A paper on "The Working of Ou Sunday Schools " was read by Mr. Robert Barton at the last conference of the Catholic Truth Society in Wigan. Mr. Barton said :

"It is painfully evident to the clergy and all interested in the welfare of the Catholic Church in England that something must be done more than is being done, especially for those who have left our day schools and who are consequently with greater difficulty gath ered together for instructions. outside the Church fully realize the importance of Sunday-schools, for we see them so efficiently and successfully worked that they prove a most power ful organ for the strengthening of their respective conditions, and are used by hem not only for the spreading of religious but even of political views.

'It is true they have not the same difficulties to contend with as we have, for while we want teachers - and by that I mean persons capable of impart ing knowledge in orthodox language they, from the fact of claiming private judgment as a prerogative, have at their disposal any educated man willing to offer his services. And so we find professional men of every class engaged in teaching, and seeming at

least to look upon it as a labor of love. "From what I have been able to gather from several gentlemen who take an interest in Sunday schools both of the Protestants and non-Conformist denominations, their method ap pears to be to get together from their earliest ages the children and to train them to be faithful members of their respective sects. The members of their Sunday schools are divided into The members of three groups of classes: To the first the very young, and to these are read or narrated stories on truthfulness, honesty, temperance, etc., while good, simple books and model lessons are especially printed; to the

cond class belong those who are sufficiently advanced for the study of the New Testament; while the third or New Testament; while the third or Bible class is composed of adults, and this is in charge of the superintendent, aided occasionally by others in-vited to give addresses. I hear that some of these classes number as many as three hundred members, many of

them of mature age. "And even granting that there is a vast number of people not influenced by the Sunday school, it must be admitted that their system, religiously socially, and numerically is a success religiously, from the immense amount of good being done in keeping a knowledge and love of the Gospel among a large proportion of the young people of this country who otherwise would neglect religion altogether; so ally, from the gathering together of all classes of society, rich and poor, learned and unlearned, the one losing nothing, but rather winning for him self respect, esteem, and confidence by teaching; the other profiting by learn ing, and so gradually raising himself above his ordinary sphere; and lastly numerically, as appears from their statistics. Still, while admitting that we have a great deal to learn from them in the matter of Sunday schools, we cannot adopt their plans altogether.

"We cannot use our Sunday schools for the propagation of political views ; in fact, as a body we have none to propagate, being free to follow any party except in as much as they interfere with our religion, and in that cas we are guided by our Bishops; still we could, like them, popularise our Sunday schools, feeling sure that we should by doing so have a powerful in strument for good amongst ourselves and an attraction for them to join us

"Whether it is their splendid organ ization or the influence of personal contact with their teachers, for whom they have great respect, or the interest ing ways of explaining and fascilitat ing the study of the Scriptures, which is in itself an interesting as well as a pleasant employment, or whatever else it may be which has so great an attraction and fascination for non Catholics

in their Sunday schools, I know not.
Be the reason what it may, I venture to assert that we have, if we only choose to use it, a Sunday school sys tem at our command as perfect in its organization as it could possibly be and that is the Christian Doctrine Confraternity, which not only has its ex-cellent rules for the religious and moral guidance of the teachers and children committed to them, but has the approbation of several Popes, and many Indulgences attached to the good works of the associates.

"The value of the Christian Doctrine Confraternity will appear to you as I give you an account of its object and the various means adopted for obtaining it. The entire control of the society must be necessarily in the hands of the rector of the mission or his clerical deputy, whose duty it will be to know all that is going on in the district. To assist him the members elect annually a president, who must be a person worthy of so honorable a post and in whom every confidence may be placed, whose duty it will be to preside at the meeting to keep order, to act as treasurer, and keep account of receipts and expendi tures; a vice president, to assist the president and see that the children are supplied with teachers; a secretary, to keep an account of proceedings, at the meetings and to see after absent members ; six assistants, whose office it is to visit teachers who absent themselves, and various other duties.

"These societies are at present composed for the most part of self sacrificing and zealous men and women, who, ing and zealous men and women, who, after a hard week's work in the various workshops and places of employment, particularly in our Lancashire towns, devote their time on Sundays to towns, devote their time on Sundays to towns, devote their time on Sundays to the catechising to the best of their ability of the children, showing their make a Speci good will to help our hard working priests and their desire to do more, were it in their power to do so. They are doing and have done an immens amount of good in many ways, and I am sure they would welcome any person of education willing to help them, as they fully recognize the necessity of such persons." — Liverpool Catholic

Not Crude Material.

Scott's Emulsion is Cod Liver Oil perfected and is prepared upon the principle of its digestion and assimilation in the human system; hence it is given without disturbing the stomach.

### Perfectly Cured

Weak and Low Spirited - Nervous Prostration - Appetite Poor and Could Not Rest.

"I take great pleasure in recommending Hood's Sarsaparilla to others. It has been the means of restoring my wife to good health. She was stricken down with an attack of nervous prostration. She suffered with headaches and her nerves were under severe strain. She became low spirited and so weak she could only do a little work without resting. Her appetite was poor, and being so weak she could not get the proper rest at night. She decided to try Hood's Sarsaparilla, as we had heard it highly praised, and I am glad to state that Hood's Sarsaparilla has perfectly cured all her ailments." BELLAMY, 321 Hannah St., West, Hamilton, Ontario. Remember

Hood's Sarsa-Is the Best—in fact the One True Blood Puri-fer. All druggists. \$1, six for \$5. Get Hood's. Houd's Pills are tasteless, mild, effective. All druggists. 254.

If your digestive powers are deficient, you need something now to create and maintain strength for the daily round

Take the pleasantest of Malt Beverages-

They are PURE and WHOLESOME and will do you good. TRY THEM. For sale by all Wine and Liquor Merchants.

### CALVERT'S CARBOLIC BELLEVILLE OINTMENT BUSINESS

Is unequalled as a remedy for Chafed Skin, Ples, Scalds. Cuts, Sore Eyes, Cnapped Hands, Cutbiatns, Earache, Neuralgic and Rheumatic Pains, Throat Colds, Ringworm, and Skin Ailments generally.

Students have a larger earning power what acquire the following lines of transactions.

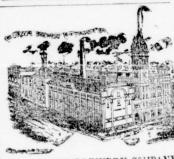
Large Pots, 1/12 each, at Chemists, etc., with instructions. Illustrated Pamphlet of Calvert's Carbolic Preparations sent post free on application.

F. C. CALVERT & Co., Manchester.

**EMULSION** CONSUMPTION and all LUNG DISEASE, SPITTING OF BLOOD, OF APPETITE, DEBILITY, the benefits of this article are most manifest.

By the aid of The D. & L. Emulsion, I have otten rid of a hacking cough which had troubled to for over a year, and have gained consider-bly in weight. T. H. WINGHAM, C.B., Montreal. 50c. and \$1 per Bottle
DAVIS & LAWRENCE CO., Limited,

MONTREAL.



THE O'KEEFE BREWERY COMPANY

OF TORONTO (Limited). SPECIALTIES — High Class English and Eavarlan Hopped Ales, XXX Porter and Stout, Pilsener Lager of World Wide Reputation. E. O'KEEFE, President. W. HAWKE, Vice President

**建筑服果的规范室的张汉东沿流流流流流流流流流流流流流** CURE ALL YOUR PAIRS WITH Pain-Killer. A Medicine Chest In Itself. Simple, Safe and Quick Cure for CRAMPS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA.

25 and 50 cent Bottles. BEWARE OF IMITATIONS.
BUY ONLY THE GENUINE. PERRY DAVIS' 

WINDOWS dral Windows to any English or Ame WEG. COMP'Y, Cathed High-Class Equal to

## SCHOOLS

During the coming School Term of 1888 9 we spectfully solicit the favor of your orders for he supplying of Catholic Educational and ther Text books, both in English and French iso, school stationery and school requisites. SADLIER'S DOMINION SERIES.

SADLIER'S DUMINION SERIES.

Sadlier's Dominion Reading Charts, 26 Reading Charts and one Chart of colors, mounted on 14 boards, size 23½ to 32½ inches.

Sadlier's Dominion Speller, complete.
Sadlier's Dominion First Reader. Part I.
Sadlier's Dominion First Reader. Part II.
Sadlier's Dominion Second Reader.
Sadlier's Dominion Forth Reader.
Sadlier's Dominion Fourth Reader.
Sadlier's Dominion Fourth Reader.
Sadlier's Outlines of Canadian History,
Sadlier's Grandes Lignes de l'Histoire du

anada. Sadlier's Outlines of English History. Sadlier's School History of England, with 5

Sadlier's School History of English School History, with Distrations and 23 colored maps.

Sadlier's Ecition of Butler's Catechism. Sadlier's Child's Catechism of Sacred History, Old Testament, Part I.

Sadlier's Child's Catechism of Sacred History, New Testament, Part II.

Sadlier's Catechism of Sacred History, New Testament, Part II.

Sadlier's Catechism of Sacred History, large edition. Sadlier's Bible History (Schuster) Illusrated. Sadlier's Elementary Grammar, Blackboard Exercises.
Sadlier's Edition of Grammaire Elementaire
Page E. Robert.

par E. Robert.
Sadlier's Edition of Nugent's French and
English English and French Dictionary with pronunciation.
Sadlier's (P. D. & S.) Copy Books, A. and B.
with tracing.

### D. & J. SADLIER & CO. CATHOLIC PUBLISHERS.

123 Church St., 1669 Notre Dame St., TORONTO, ONT. MONTREAL. QUE. JOHN FERGUSON & SONS,

180 King Street,
The Leading Undertakers and Embalmers;
Open Night and Day.
Telephone—House 373; Factory 543.

# Educational.

Students have a larger earning power who require the following lines of preparation under our efficient system of training. It as no superior:

Book keeping. 4. Telegraphing - Com-2.18 horthand. mercial & Railway 3. Typewriting. 5. Civil Service Options

Students may commence Telegraphing on the first of each month, and the other de-partments at any time. J. FRITH JEFFERS, M. A.
Address: Belleville, Ont. PRINCIPAL

### FOREST CITY Business and Shorthand COLLEGE LONDON, ONT.

A high grade Business and Shorthand School. Catalogue free. J. W. WESTERVELT, Principal.

Jusiness College

Don't Wait for something to turn up; turn something up. Active, educated and well-trained young men and women are wanted everywhere. We admit students at any time. Write for circulars. W. J. ELLIOTT, Principal.

THE BEST JOB

CENTRAL BUSINESS COLLEGE, TORONTO.

Jusiness Ollege

ST. JEROME'S COLLEGE,

BERLIN, ONT.
Complete Classical, Philosophical and
Commercial Courses, Shorthand
and Typewriting.

For further particulars apply to-REV. THEO. SPETZ, President. ASSUMPTION + COLLEGE.

SANDWICH, ONT.
THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms,
including all ordinary expenses, \$150 per an-I ICAL and continuous expenses, voincluding all ordinary expenses, voincluding all ord



PARLIAMENTARY NOTICE.

MONDAY, 13th February next, will be the last day for receiving Petitions for Private

MONDAY, 20th February next, will be the ast day for introducing Private Bills. FRIDAY, 3rd March next, will be the last day for receiving Reports of Committees on Private Bills. CHARLES CLARKE,

Clerk of Legislative Assembly.

Toronto, 10th Jan., 1899. 1056 3 CONCORDIA VINEYARDS SANDWICH, ONT.
ALTAR WINE A SPECIALTY.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best im-ported Bordeaun. ordeaun. ces and information address ERNEST GIRARDOT & CO. SANDWICH, ONT.

Third and Enlarged Edition.

### FATHER DAMEN, S. J. One of the Most Instructive and Useful Pamphlets Extant

Is the Lectures of Father Damen. They comprise tive of the most celebrated ones detivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible." The Oatholic Church the Only True Church of God," "Contession," "The Real Presence," and "Popular Objections Against the Catholic Church." The book will be sent to any address on receipt of is cts, in stamps. Orders may be sent to Orders may be sent to
THOMAS COFFEY

Catholic Record Office. - London, Ont. WEBSTER'S DICTIONARY THE CATHOLIC RECORD

FOR FOUR DOLLARS.

FOR FOUR DOLLARS.

By special arrangement with the publishers we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The Dictionary is a necessity in every home, school and business house. It fills a vacancy and furnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and old, educated and ignorant, rich and poor, should have it within reach, and refer to its contents every day in the original Webster's Unabridged Dittory, we are able to state that we have learned afrect from the publishers the fact that its is the very work complete, on which about 40 of the best years of the author's life wereas well employed in writing. It contains the about 40 of the best years of the author's life wereas well employed in writing. It contains the other vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.

N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash. Address.