to pose as victime.

"The Mormon women look shapeless "The Mormon women look shapeless and slovenly; their faces soulles, their eyes fishy, dead. Seen in thousands issuing out of the tabernacle on a fine Sunday afternoon, with their slatternly figures and slouching gait, they do, in deed, appear "the off scouring of all." Nothing blithe or gay about them as they waddle along; no glow upon the cheek, no sparkle in the eye, no trim, graceful robes, no womanly dignity. Those whom we saw were downright ugly, and had a wizened appearance. In some the expression was repulsive and defiant, the expression was repulsive and defiant, in others repulsive and sad. Many of the children are sfilleted with physical deformity, and not a few are said to be idiotic. The deaf and dumb have in creased of late years. The groups have a decidedly foreign appearance. Light hair and the Scandinavian cast of features

Some of our readers may recall Kate Field's letters from Salt Lake City some years ago, and her assertion that the fanaticism of the women was the bulwark of the women was the bulwark of Mormonism. The experience of the United States officials in their efforts to United States officials in their efforts to root out polygemy corroborated her. The Sister of Mercy gives cumulative evidence. It is easy to persuade a woman that a thing which is hard to flesh and blood is necessarily a good thing—even a bounden duty. The ignorant women, without religious anchorage, who were drawn into Mormonism, were taught that the heart-crucifixion of wives, in the polygemous marriage relation, was, if patiently borne, their pasport to high if patiently borne, their passport to high happiness in Paradise. Those who could not be thus deluded into resignation of not be thus deluded into resignation of their wischood's divine right were terror-ized into submission, or, in the lifetime of the Mormon prophet, held by their abject fatch in him. Mother Austin, in the brief dialogue appended, gives a case

'No one but a Mormon woman," said a poor, faded creature, "can know the torture, the horror, of this diabolical cus-

"You think it wrong, then? You are not deluded into believing it right?"
"Oh, no. I never could believe such abominations."

connect any disposition to cruelty. His gentle condescension and quiet self posgenue condescension and quiet self pos-session sometimes threw strangers off their guard, and made them wonder whether this blaud, corteous gentleman was in reality the terrible Brigham. He would describe his sufferings with a pa-thetic air. and nose as a victim with acwould describe his sufferings with a pathetic air, and pose as a victim with so much grace that tears sometimes be dewed the eyes of an impressionable listener. . . . When he made tours, or, what the old English would call 'progresses,' through the country, young men, unasked, went out before his care place to remove stones or other obstruct men, unasked, went out before his car riage to remove stones or other obstruc-tions from the rocky roads lest his sacred person should be joited. On his arrival at Mormon hamlets, little girls in white, with cashes of celestial blue, used to march and gambol before him. Every material misery found a counterpole in him. He sought to eliminate all the supernatural of which he was not the medium. He listened gently to the woes of the plural consorts who came to him for a remedy which he could not give. Similar woes disturbed his own castles. But after a few soft words from him, they would sub mit to their hard lot with patient endurance from which no perfume of genuine plety exhaled."

which he preached and practiced may be inferred from his dying words, as reported by one of his grand children: "I never had a wife but one, and that was my first." His honest opinion of the polygamy

Brigham Young discouraged any mater-ial progress that might bring in "the Gentiles." But whenever he found that Gentiles." But whenever he found that those who write us at the was powerless to hinder, as in the care

A SISTER AT SALT LAKE.

THE EVILS OF MORMONISM AND THE CRUELTY OF BRIGHAM YOUNG.

In the last number of the American Catholic Quarterly Review is a paper of nusual interest on "Forty Years in the American Wilderness." It is from the pen of Mother Austin, a Sister of Mercy, who spent some years at Salt Lake City.

After a brief sketch of the rise of the sect and its settlement in Utab, Mother Austin says:

"The controlling authority of the Mormore Salt Lake City a notable commercial mart is due chiefly to the incoming

different mothers, being about the same age, were called 'papa's twins,' lhe largest families number sixty five, and families of thirty or forty are not unc meson. A theatre manager, while in Salt Lake City, wanted a certain space for his posters. He asked the owner for his posters. He saked the owner for leave to use it. 'Oertainly,' was the reply, 'but I want some tickets for my family.' Inquiry elicited the fact that the family numbered forty one, and the manager thought it cheaper to hire his advertising

"In addressing Mormons one must say, 'Are you a saint?' not, 'Are you a Mormon?' A gentleman having shown us great courtesy, we voutured to ask, 'Are you a saint, sir?' 'No,' said he, '1 am a sinuer from the Island of S duts'

Two Sisters of the Holy Cross had once to meet Backam Voung on charitable

to meet Beigham Young on charitable business. He said, as they were depart-ing: "Whenever you need any spiritual ing: "Whenever you need any spiritual advice or direction, apply to me and I will instruct you!" And so he dismissed them with his blessing. So great was his zeal for their salvation that he was baptized for them, as he had been vicariously baptized for George Washington and others. It is interesting to add that several of Brigham's descendants have become Oatholies, and the cottage which he occupied in his ploneer days is now part of the property of the Sisters of the Holy Cross.

CATHOLICISM IN SCOTLAND.

A correspondent of an Auglican paper points out that although there is a large number of Irish Cataolies in Scotland, reaching in some places to one fifth of the population, the Catholic population is not increase were it not for fresh arrivals of immigrants from Ireland. He even asserts that the Catholic Church in Scotland Isse three born Catholics for every convert she makes from Presbyterlanism convert she makes from Presbyterianism
We ballove it is true that although the
relative number of Catholice in Scotland relative number of Catnol c. In Scotland is nearly double what it is in England, yet the Church has less influence—does not bulk so largely in the public mind in the land of John Kuoz as it does south of the Tweed. This is no abominations."

"Well, now, the head of your religion practiced these abominations How can you follow his teachings in other points?"

"Oh, that is entirely different. He was right whatever he did."

Mother Austin describes the personality of this modern Mokanna, the terribe despot and money grabber, who, nevertheless, "did hard things in a kindly fashion, kept the rabble on his side, and was worshipped by his motley clientels."

She continues: "His unctuous words were seasoned with Scriptural allusions, and emitted in a clear, finely modulated voice, with which one could not readily connect any disposition to cruelty. His gentle condescension and quiet self possible co the leakage which is now draining their own strength.

Let quality, not quantity, be the test of a medicine. Ayer's Sarsaparilla is the concentrated extract of the best and purest ingredients. Medical men everywhere recommanded it as the surest and most sconomical blood medicine in the market

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"ESCAPES."

SOME THRILLING ONES MADE BY

Boston Republic.
Miss Frances Clare Ousack, ex-nun of Miss Frances Clare Obsack, ex-Julio of Kenmare, will please accept the assurance of our most sincere sympathy. In the Herald report of the gathering of the defenders of the republic from Jesuits and kindred evils at Music Hall, Sunday afternoon, to listen to Edith O'Gorman, the escaped nun, we find this O'Gorman, the scaped nun, we find this statement: Miss O'Gorman was introduced by Dr Fulton, who made an attack on the Nun of Kenmare because she had seen fit to deny some of the atatements made in attacks upon Roman sisterhoods. Thus has official notification been served upon Miss Cusack by Boston's boas bigot that though she may have, in the heat of her excitement after her thrilling "eacape from Romanism," made statements not in the line of truth, she is not to correct her errors, nor those of anyone else. Everything must go just as it is stated at first, and the more exaggerated and least truthful it is the better for all parties.

It must be that the doors of convents and seminaries are being fitted with time looks of late, as there is a notable decrease in the number of "escaped" religious dur-

locks of late, as there is a notable decrease in the number of "escaped" religious during the past few months. In fact, the supply falls so far below the demand that it has become necessary to resurrect a long buried cadaver in the person of the notorious Edith O'Gorman and bring her again before the public eyes We hardly like to accuse the Music Hail howlers of idolatry, as the exercise of this kind of worship has been accorded as a special prerogative to the "Papists," but last Sun day's exhibition was startlingly remainlegent of the ancient Egyptian custom of mummy worship. mummy worship.
THE LATEST "ESCAPE."

For the benefit of those of our readers who may not be up on these affairs we reproduce the aketch given in the January number of the Converted Catholic of the dramatic way in which a descendent of "the Conlone of Geevangh" escaped from the Catholic Church. Here it is: "Rev. Thomas Connellan was born in county Roscommon, Ireland in 1855. He was ordained a Roman Catholic priest in May routh the 1880 and measurements in nooth in 1880, and was very popular in Sligo and Autone. Readers of the Canverted Catholic are familiar with his romantic escape from the Roman Church. On September 20th, 1887, after saying Mass in Athlone he went rowing on Lough Ree, and was supposed to be drowned, as his ciercal clothes were found in the boat later in the day. In reality he had taken a suit of secular realty he had taken a suit of secular clothes with him in which he escaped to London. His death by drowning was believed and mourned by all. He was converted in London, and is now actively engaged in writing on the Roman controversy." Taink of the horror his troversy." Taink of the borror his supposed death must have caused, and think how much greater must have been the borror and consternation when it was discovered that he had only

it was discovered that he had only "escaped," and was going to disclose the fearful mysteries of Catholioty. It is strange that the Pope has not issued a Buil requiring a guard of Papai Z uares to be placed round each religious house to prevent a recurrence of the disasters However, as long as this is not done, any person who can show a good record of having "eacaped" may apply to Recther. having "escaped" may apply to Brother in-law Bradbury and he or she will be accorded the privileges of Music Hall. Certificates of character not necessary.

GLADSTONE ON DOELLINGER.

The sketch of the life and character of the late Dr Doellinger, which Mr. Gladstone contributed to the last number of the London Speaker, was reproduced in full in last Sunday's Herald, and it will go further toward giving us a clear idea of the great Garman theo logian's position than what anyone else has written. Mr Gladstone, it seems, has known Dr. Doellinger personally since 1845 and has always cherished a very warm regard for him. To Catholics however, the chief interest of Mr. Glad stone's paper lies in the traces one finds in it of what one may call a latent gian of the Roman Church" he always felt that he could communicate with the schiematical Russian Church. And as he began a re examination of all the doctrines of the Church, showing that he could not have held them very firmly before his excommunication. The Liverpool Times says: "The work of the evening of the life of this eminent scholar was an attempt to form eminent scholar was an attempt to form a basis of union for Christian sects which had left the centre of unity; and in this labor he conspicuously falled. Surely the mere fact of his fallure might have opened his eyes!" The Munich divine was essentially alone in the world after his excommunication by the Archbishop of that city in 1870. His position was unique. He never resumed his clerical functions among the Old Catholics, tactity acknowledging the justice of his sentence. The among the Old Catholics, tactify acknowledging the justice of his sentence. The intimation that Leo XIII. expressed regret to him that the ban of the Church had been pronounced against him is characteristic of the present Pope, of his sorrow at the less of such a brilliant man and of his wish, if it were possible, to let mercy temper justice.

mercy temper justice PROTESTANT MIS IONARIES AT HONOLULU The Boston Heraid has been trying to neemirch the character of Father Damien again, but has only succeeded in getting the dirt off on its own clothes The whole trouble seems to be that the Protestant missionaries in Honolulu are broken-hearted over the action of the Prince of Wales in initiating the Damien memorial wastes in initiating the Damies in maintain fund, knowing very well that some of the money which has heretofore been poured into their capacious pockets will be divert-ed from them to a worthler object. That these men are more fond of high living and other excesses than of exposing them-

selves and their wives to danger may be seen by the following, taken from the Ka Elele, a paper printed at Honolulu, which ought to know whereof it speaks. It says: "The present missionaries claim to love both God and man; but their past record and daily actions prove that they love a mortgage on a native's kulcana better than a native himself, and that their trust in God is expressed in and confined to the motto which appears that their trust in God is expressed in and confined to the motto which appears on the American dollar!" Again it speaks of "the hatchet-headed sentiments and one-sided political policy" advocated by the children and the grandchildren of the old missionaries in their present political, social and race oppression of the native Hawaiians. And yet these gentlemen have had good examples before them—that of Father Damien, for instance. Damien, for instance.

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Which is the sweetest, a peach or a pear?
Merry's coquetish, and charming is Milly;
Dora is gentle and fair.
Sweet as a flower was her face when I kissed
(Love is the romance and glory of life.)
Milly, my playmate, I love "like a sister,"
But Dora I choose for my wife.

But Dora I choose for my wife.

That is right, young man, marry the girl you love, by all means, if she will have you. Should her health become delicate and her beauty fade after marriage, remember that this is usually due to functional disturbances, weaknesses, irregularities, or painful disorders peculiar to her sex, in the cure of which Dr. Pierce's Favorite Prescription is guaranteed to give satisfaction, or money refunded. See the printed certificate of guarantee on bottle-wrapper.

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