German pantheistic school held the

as Fichte. The French eclestics, led by Cousin, denied the creation and held that

higher philosophical culture than to assert matter and deny God. The ontological conceptions of the Hindoos and Chinese of 3,000 years ago, were therefore pro-found, and more in keeping with Chri-tian philosophy than are the ill-digested notions of our modern infidels. The for-

universe. The latter have the ability to apprehend the reality of the visible, tangible world, but cannot rise above it—to a

(TO BE CONTINUED.)

MIRACLES.

How a Story told by a Protestant

Bishop Helped to make two Con-

verts.

The Bishop of Cork, speaking some thirty-five years ago, of the choice of a state of life, advised those who wished to

state of life, advised those who wished to enter the married state, to beg of God to grant them companions capable, not only of sharing their temporal burdens, but of assisting them in their attainment of sal-vation. In illustration of the utility of

such a prayer, he related the following

prayer was that, if the Almighty intended her to enter into the state of wedlock, she

might obtain a husband whom she could securely follow as a guide in the way of

salvation. The minister of the parish in which she lived, a humble ingenuous character, like herself, being attracted by

character, like herself, being attracted by similarity of dispositions, proposed marriage. She believing his proposal an answer to her habitual prayer, confidingly accepted it. The union was such as might be expected, tranquil and happy. After they had been married some years, the minister, whose name, I forgot to say, was Edgeworth, went to attend the

was Edgeworth, went to attend the

was Eageworth, went to attend the "visitation" so-called of the Protestant bishop of the diocese. After the transaction of the business of the visitation, all the clergy dined together at the bishop's

palace. The conversation at the table

turned upon "Popish" miracles, and was carried on in a triumphant tone for some

time, all, of course, uniting in crying down the absurdity of such impostures.

THE BISHOP'S STORY.

I shall offer no opinion on the subject, but simply relate a fact that happened in the early part of my life. When I had finished my collegiate course, I went to

the Continent, as a companion to a young

nobleman. Arriving at Naples on Christ-mas eve, we were anxious to witness the

splendors of a midnight Mass, and went

iantly illuminated with a flood of light

tributed to render it the most ravishing

prostrate in silent adoration, my compan-

example

t the principles of and social order. al unsuccessful asons of the Roman her honor nor fame lis participation in ia, in 1866, showed s a commander. In ered humiliation as soldier. In 1870 and in the French brought additional orgotten. His name

ns. Since that time less out of public his election to the d his proposal of an for the drainage of a, he might indeed be honorably associn with any of the k place in the course fe. Whatever merit uguration of Italian ustice, be ascribed to ibaldi. When implaken for heroism, then f Garibaldi be honored ETIES AGAIN.

item of news dated Mexico, June 2nd, ith some interest: , Vicar General to refused to allow the holic Church to be er the remains of sman Otero, for the died a mason. The Masonic order, aspiscopal clergyman, burial services." he Vicar General of mit the celebration funeral rites over one who died out of of the Church, is in nce with Catholic aching. In fact, the could not do othery with his duty. Mr. ing his lifetime volred his connection lie Church by joining ily and emphatically the Sovereign Ponknew that in becomceased to be a Cathas he had lived, out of of the Church, and , justly deprived of al. We pointed out absurdity of the posithose who pretend to man may become a secret society and vet

ommunion with the erret Societies have elves the enemies of , of which the Church ster and the guide. n the way of the free

ristianity and cannot t or participation in rship by any child of Those who violate the the Church in becomof any such associations, act exclude themselves nmunion whilst living. when dead opprobrium Christian burial, as oce case of the late Con-

h of the Holy Father.

ero.

respondent writes: "I have rom the Vatican, where an l of the Pope, whose family generations—in fact from lement XIV—been born in with that Palace, assured Holiness is perfectly well,
n he went for his usual
atican gardens. Leo XIII.
ormally sickly appearance, indant measure of health, hers, he suffers from an or-of the aorta, which obliges e to one side; but, except an I from sitting out too late in nversing with his Cardinals, ills him. His Holiness quite f on his constitution. Last n a monsignor of his court his villeggiatura complainbeen unwell, the Pope ral-ing, I who remain here am all of you who go away for

stinguished Converts.

p of Coire, in Switzerland, , received on Sunday, April bey church of Einsiedein, the most important Protestant Zurich, viz., M. Orelli, the Dr. Pestalozzi.

t is a good tacks collector; er groans as the iron enters

cause a woman is exactly ow that she runs away and is because gored dresses are ble.

## HAMILTON LETTER.

Ecclesiastical -St. Joseph's Church-Renovated and Improved—Death of an old Resident—House of Providence Picnic-Miscellaneous.

ECCLESIASTICAL.

His Lordship Bishop Crinnon administered the sacrament of confirmation in Galt on Sunday last. He will give confirma-tion in St. Patrick's church in this city on Sunday next, the 11th inst.

Rev. E. Funcken of St. Agatha, celebrated this year the twenty-fifth anniversary of his ordination and is receiving the con-gratulations of his host of cleric and lay friends. His lordship the biskop, who highly appreciates genuine worth, commemorated the event with a handsome present to

the veteran priest.

The safe arrival of Vicar General Hee nan in England has been announced. His ocean voyage was agreeable.

ST. JOSEPH'S CHURCH. Our German co-religionists seem deter-mined to have their church a handsome one. It is about to undergo an entire re-novation both within and without. The architect for the work is Prof. H. A. Wilkens, the celebrated artist and sculptor, and judging by the ability which this talented gentleman has displayed on other talented gentleman has displayed on other occasions, we may expect very gratifying results. Operations have been already commenced under the management of Mr. James Somerville, a most competent artizan, to whom the contract has been awarded. By the time this is completed, and the works on the Cathadral because awarded. By the time this is completed, and the works on the Cathedral brought to a close, the Catholics of Hamilton will be able to boast of having three of the finest churches in the province, with St. Patrick's in the front rank. The Rev. R. Bergmann, pastor of St. Joseph's, is most zealous in prosecuting the work of beau-

titying his church.

DEATH OF AN OLD RESIDENT.

Our citizens generally were horrorstricken on Saturday evening last when
it became known that Mrs. Catherine it became known that Mrs. Catherine Duggan had been struck by the engine, while crossing the track of the Dundas railway, and instantly killed. Mrs. Duggan was an estimable old lady nearly 80 years of age, the widow of the late Daniel Duggan, and was well and favorably known to the Hamilton public. She was a resident of this city for nearly was a resident of this city for nearly She was a resident of this city for hearly half a century, remarkable for a warm-hearted disposition, very industrious habits, close attention to religious duties. She was admired and respected by everybody with whom she was acquainted, so that her untimely death called forth a general expression of sorrow for herself and sympathy for her bereaved relations. No one stood higher in the estimation of the public, and in the locality in which she lived, now that she is gone it will be a long time before she will be forgotten.

Requescat in pace.

HOUSE OF PROVIDENCE PICNIC.

The work of preparing for the House of The work of preparing for the rodes of Providence picnic goes busily on. It will be held in the grounds of that institution on Dominion Day, July the 1st. Hamilton people can get their tickets at 40c. for adults, and 25c. for children. This pays for admission to the grounds and fare for the round trip on the Dundas Railway. Father Feeney is making every effort to secure enjoyment for visitors and MISCELLANEOUS.

The election excitement increases apace and canvasers are prosecuting their work vigorously. On these days of the ballot it is unsafe to make any positive asser-tions, still, both sides are confident of

The mild winter of the past season still continues, and people to a great extent have dispensed with overcoats and selffeeders. It may be necessary even to wear straw hats and linen dusters before the end CLANCAHILL.

### HOW A CINCINNATI CATHOLIC EDITOR SAVED A MAN FROM SUICIDE.

of August.

Last Sunday, writes Mr. H. W. I. Garland, of the Catholic Telegraph, we came face to face with a would-be suicide, in the very act of attempting to accomplish the crime under the influence of alcoholic the crime under the influence of alcoholic frenzy. As some of the facts have crept into the daily papers, we will briefly utilize them to point a moral. Rowing upon the placid bosom of the little lake in Linthe placid bosom of the little lake in Lin-coin Park, our attention was suddenly called to a man who had leaped into the water at the deepest part of the lake, and was deliberately attempting to drown himself. We approached the spot as rapidly as possible, and proffered our as-sistance. The man plunged his head beneath the water, and it became necessary to leap overboard in order to save him. On grappling with him in the water he made a desperate effort by kicking and struggling, and eventually broke away and disappeared from the surface; we and disappeared from the surface; we again succeeded in seizing him, and but narrowly escaped being dragged to the bottom by him, as he clasped us tightly round the arms and waist. Another struggle ensued, and we were for a moment between life and death. Seizing him by the collar, and digging our knuckles against his throat, we were able to turn on our back, and in that way swim to the shore, towing his exhausted body. An oar was stretched out to us, and dragging the would-be suicide with us, we were glad to stand on terra firma once more. to stand on terra pirma once more. As soon as the drunken wretch could speak he reviled us with curses loud and deep. He was "tired of living," he said, and upbraided us for saving that life of which he was so anxious to be rid. As from head to foot we had not a dry stitch of clothing on us, we could waste no time in useless talk, and consigning our friend to the care of others, we hurried home. The man was locked up, his case inquired into, and on Monday he was sent out to the insane asylum at Longview. The poor wretch had thrice before attempted to hang him-self; the habitual use of strong drink had brought on alcoholic frenzy and rendered him a rabid and dangerous lunatic. With thousands of such cases before them our legislators are wise indeed to adopt the restrictive measures they have as to the consumption of bad whiskey.

Don't DIE in the house. "Rough on tats." Clears out rats, mice, flies, roaches,

bed-bugs. 15c.

## NOTES ON INGERSOLL.

BY REV. L. A. LAMBERT, OF WATERLOO, NEW YORK.

CONTINUED.

INGERSOLL. "This idea (of law) is produced from (by?) the fact that under like circumstances the same (a like?) phenome

non always happens."
Comment. A series of like phenomena suggest the existence of force, not the idea of law, and when like phenomena always happen under like circumstances, we are led to conclude that it is the same force that is acting in each case. Further obthat is acting in each case. Further observation of this force's manifestationand all phenomena are the manifestation of force—enables us to distinguish it from other forces, to identify it by its invariable act and to associate it with its effects. Having arrived at this degree of familiar ity with a force, and its act, formulate in words what it will do under given circumstances. This is to make what are called the laws of nature. In this sense the laws of nature are purely subjective, that is to say, they exist only in the mind conceiving them, and not in nature. There is an inherent principle in the forces of nature that causes them to act in the same circumstances. But this is not a law; it is rather the intrinsic nature of the forces themselves. The laws of nature then are the uniform action of natural forces expressed in words. When physicists speak of the laws of nature, they refer to the forces of which the laws are but the expression; and they suppose that philosophers have sufficient intelligence and common sense to understand this fact. And yet it appears they are

sometimes mistaken.
INGERSOLL. "Mr. Black probably thinks that the difference in weight of rocks and clouds was created by law."

Comment. God directly created effects when He created their causes. He created the natural forces when He created nature. The difference between the weight of rocks and clouds arises from the fact that, although the same force operates on both of them, it does so under different, and not like, circumstances in the case, and that of the rock is greater than that of the cloud. Thus, while the same force is acting on both, and in the same manner, it does it under different circumstances, and hence the difference in result.

INGERSOLL. "Mr. Black probably thinks that parallel lines fail to unite only because

it is illegal."
Comment. Mr. Black "probably thinks" that when you trifle in this way you are not exercising the highest faculties of your mind to any great extent. Law, in what-ever sense we understand it, has reference to the possible. Reason teaches us that a thing cannot be and not be at the same time. Your parallel-tangent lines suppose it can. Whatever else Mr. Black may be, he is certainly not a fool. You speak much of the candor and "honor bright." Do you intend what you have bright." Do you intend what you have said as an illustration of those virtues?

INGERSOLL. "It seems to me that law cannot be the cause of phenomena, but an effect produced in our minds by their

an effect produced in our limits by their succession and resemblance.'

Comment. It would seem that it seems so to you since you have repeated that idea three times in a half page of your article. Your quibble on the word "law" has been sufficiently exposed. Law is not an effect produced in our minds. It is the result of the mind's own action, the deduction which the mind draws from the

data or phenomena. INGERSOLL. "To put a God back of the universe, compels us to admit that there was a time when nothing existed except this God."

this God."

COMMENT. As time began with creation and is the measure of its endurance, it follows that before creation was, time was not. To say, therefore, that God existed in time is unphilosophical. God IS. To Him there is neither past, present nor future—only eternity. But granted that God is alone before creation was what do

God is alone before creation was, what do you infer from it?
INGERSOLL. "That this God lived from eternity in infinite vacuum and absolute

COMMENT. If God lived in it, as you say, it could not be vacuum. A vacuum is that in which nothing is. In the hypothesis that God is, He is something; He is infinite and hence an infinite vacuum is infinite nonsense. But the word has a gross, material sense and you used it for a

purpose.

INGERSOLL. "And in absolute idle-

ness."

Comment. Christian philosophy teaches us that God is pure act, the source and origin of all activity and life. To say that such a being can under any circumstance be in absolute idleness or nonaction is simply an expression of human ignor-ance. Activity is of two kinds, transitive ance. Activity is of two kinds, transitive and intransitive. The first passes from the actor to the object, the second is con-firmed or limited to the actor. While God acts from eternity and by necessity of his nature, his acts, before creation necessarily terminated in Himself—ad intra.

down the absurdity of such impostures. Finally, one of the rev. gentlemen turned to his lordship and requested his opinion. The bishop replied.

terminated in Himself—ad intra.

You may say this theory of Christian philosophy is erroneous. But that is nothing to the purpose until you have demonstrated the error of it, which is what you undertook to do. You attack that philosophy and you must meet its posi-tions as they are, not as you would make them appear, and overthrow them if you

INGERSOLL. "The mind of every thoughtful man is forced to one of two conclusions: Either that the universe is elf-existent or hat it was created by a self-existent being. To my mind there is far more difficulty in the second hypothesis han in the first."

COMMENT. It is to be regretted that you did not take the time and space to show the difference in the weight of those diffi-culties—to show how the existence of an eternal self-existent creator presents more difficulties to the mind than does the existence of eternal matter. The existence of an eternal creator may be beyond the

Astounded by the extraordinary circumstance, I turned to my friend and found modern times, of India and Europe, held that the universe was neither eternal nor that the universe was neither eternal nor created, but that it was an emanation from God, having no real existence of its own, a mere dream or illusion. These philosophers were more radical than you. They believed that God alone is real and that all else is phantasm. In believing that God is more immediately cognizable to the intellect than the material universe is they showed a more profound philosohim as much occupied with it as myself.
At the elevation of the chalice, the same is, they showed a more profound philoso-phical sense than is exhibited by your school. The gnostics two thousand years age held this same doctrine of emanation.
The neopletonists, like some of our
German philosophers, denied the objective reality of the universe. Spinosa
held that God alone has real existence position of the Host and chalice at the time, prevented us from assigning any natural reason. There was no object held that God alone has real existence and all things are but forms of his extension. Kant held that we can have absolute certainty of nothing; which is equivalent to a denial of both God and the universe. Fichte taught that nothing exists but the me,—individual consciousness, and that all things else are but the forms or manifestations of this me or individual consciousness. Schelling, Hengel and other philosophers of the German pantheistic school held the same near that could possibly cause a reflection from that point, and besides, the very nature of the strange light, its superb brilliancy, and its increasing flow from an object so little calculated to produce it.

Mass ruminating silently on the event. I do not say, gentlemen, that it was a miracle, but I have never been able to account for it to this day.

THE CONVERTS.

The bishop rose as he finished, and silently bowing to all, left the room. Mr. Edgeworth, who had taken no part in the previous conversation, listened with breathless interest to the narration of the bishop. After his return home, the subject continually recurred to his mind. As he could not doubt the testimony of the bishop, he determined to examine the doctrine of the Blessed Eucharist. His researches on this cardinal account for it to this day. Cousin, denied the creation and held that the universe is a mere apparition by which the divine being is exteriorly manifested. All these are pantheists, some holding emanation, others formation, and others still, idealism. Now, none of these are included in either of your two necessary conclusions. You will see that thoughtful men have pondered long on this subject before you directed your attention to it, and that they did not come to the conclusion you did. They wrote many books to elucidate what you dismiss in half a dozen lines. They erred examine the doctrine of the Biessed Eucharist. His researches on this cardinal point led him to other inquiries. By degrees, the natural candor of his mind prevailed over the prejudices of education, and he resolved to embrace a relis in balf a dozen lines. They erred in denying the reality of matter; you err in asserting its eternal existence. To assert God and deny matter shows a higher philosophical culture than to assert gion of whose truth his reason was con-

precluded the idea of an artificial illumi-

nation. We departed at the end of the

It became necessary to communicate the matter to his wife. He simply related to her the adventure of the bishop; and then having described the laborious course of study in Catholic doctrine, to which he study in Catholic doctrine, to which he had subjected himself, he said: The result is I have determined to profess the truth, at all hazards; will you, my dear wife, follow your husband? To his surprise, Mrs. Edgeworth calmly replied: "The prayer of my youth was God would grant me, in my husband, a guide to heaven. I believe therefore, that where you lead I may esfely follow convinced as I mer grasped the idea of necessary being, but failed to recognize the real in the universe. The latter have the ability to conception of necessary being.

INGERSOLL. "Of course, upon questions like this, nothing can be absolutely lead, I may safely follow, convinced as I am, that a good God would not answer my sincere petition by giving me an erring guide. Instruct me, then, and I too will become a Catholic." Mr. Edgeworth resigned his living, and occupied himself with the instruction of his wife. COMMENT. To know anything absolutely is to know in all its relations with the universe and with God, with the necessary and the contingent. The infinite intelligence alone can know things in this way, and therefore on "questions like these" or any other constitutes we cannot

himself with the instruction of his As the penal laws were, at that time, rigidly enforced in Ireland, they could not make their abjuration without subjecting way, and therefore on "questions like these" or any other questions, we cannot have absolute knowledge, because our minds are finite. But this does not prevent us however from knowing with certainty what we do know. We know not God absolutely, but we know with certainty that He is. themselves to ruinous losses. They dis posed of their property and went to France, made their professions of faith, and were happily received into the "One true fold."

One son, born in Ireland, had blesse One son, born in Ireland, had blessed their union, and shared their piety. That son, at the darkest period of the reign of hell in France, stood, a priest, upon the scaffold, beside the ill-fated Louis XVI, and animated the royal victim by the remembrance of a Saviour's sufferings. He it was, who when the fatal blade was about to descend intrepilly exclaimed about to descend, intrepidly exclaimed "Son of St. Louis, ascend to heaven."
That son and priest was the heroic Abbe, Henry Edgeworth.—Antigonish Aurora.

# A CONVERT'S STORY.

# How Irish Paddy Confounded and Con-

During the past century, said the Bis-hop, there lived in the county of Long-ford a Protestant lady of great wealth, and in her own way, of great piety. This lady was constant in her endeavors to ascertain the will of God. Her continual the Redemptorist Order, by the Confra-ternity of the Holy Family, Limerick, Ireland, on the occasion of his second return to that city as superior of his con munity: "As regards the faith, it is true that my

parents were not Catholics and I was not educated in the knowledge of Christian truth as it was taught by the Apostles and has been ever believed in by th Catholic Church. But I was born in the year in which O'Connell won emancipa-tion of Catholic subjects to the English crown, and I was only twenty-one years old when God's grace emancipated me from the much misery and slavery of error. Since then more than thirty-one years have passed, and I have seen more reason every year and every day to thank God for that deliverance. This is not the time or place to dwell on such a subject. I will merely say that among the causes that led me towards the Church were some very simple words spoken by an Irish laborer. I was then studying at the University of Cambridge, and a fellow-student had invited me to visit the Catholic chapel. It was a very small building, in an obscure street in the suburbs of the town, and we had some difficulty in finding it. We got the keys from a poor Catholic man who lives near, and, after we had looked at the church, my friend, who was fond of a joke, began to banter the frishman. 'Why Paddy,' he said,'do you think you've got the truth all to yourselves down in say that among the causes that led me got the truth all to yourselves down in this little back street, and that all our learned doctors and divines in the Uni-versity are in error? The answer that Paddy gave was this, 'Well sir, I suppose for this purpose, to one of the principal churches. I need not describe to you the magnificence which burst upon our view as we entered. The church was brillthey are very learned, but they don't agree together, while we are all one.' I often thought of that answer, and that rivaled the noontide sun, everything that devotion and taste could invent conthe more I thought of it the more wisdom did I see in it. And now that I have been a Catholic over thirty spectacle I had ever witnessed. Nothing remarkable occurred during the progress of years, and I have read many books, and seen many countries and many men, the Mass, until the bell sounded for the elevation of the Host. At this moment, see the force of that answer better and better. Infidels and heretics have the curse of Babel upon them. They can't agree together. They can't understand each other's speech. Therefore they can't while the immense mass of people were ion and myself remained erect, intent upon

more than two thousand years ago that it should be offered from the rising to the setting of the sun. I have felt the force At the elevation of the chalice, the same surprising emissions occurred again, and faded as before. My companion observed it as well as myself; it could therefore be no optical delusion. The prostrate multitude arose apparently unconscious of what had happened, and so we were, perhaps, the only witnesses of the occurrence in all the crowd. We occupied the rest of the time in trying to detect the cause of the light, but the situation of the tapers on the altar and through the church and the position of the Host and chalice at the

The Independent has a delectable article on "Mental self-Mutilation," which has much of the good, old-style, ignorant Protestant ring in it. "The Jesuit would plack out the eye and have men go behind in religion," says our intelligent contemporary in the language of the past. Now, does the Independent believe any such nonsense, and if it does not believe it, why state it? In what do Jesuits it, why state it! In what do Jesuius differ from other men, save perhaps as a class in exceptional charity, exceptional training and exceptional holiness? Does the Independent of its own knowledge exceptional finday in the language of the control of the sould be a second of the control of t know of a Jesuit who could "pluck out the eye and have men go blind in relig-ion?" And if so would it kindly name him that we may have him "as our rarer monsters are, painted upon a pole, and underwrit Here may you see the Jesuit."

eye is the main obstacle to some forms of faith. . . The eyes, if they are open defeat many religious schemes," and much more of the same sort. "Therefore, says the champion of infallible dogma, put out the champion of infallible dogma, put the eyes; suppress the room; take relig-ion on authority. Become blind, that you may be led. Give up thirking, that you may believe."

There is no blindness like that of ignorance and prejudice, for these close the windows of the soul. The Master said windows of the soul. The Master said "Suffer little children to come unto me, and forbid them not, for of theirs is the Kingdom of Heaven." And taking a little child he said to his apostles, not of course to the writers in the Independant, "Amen, amen, unless ye become as one of these ye shall not enter the Kingdom of Heaven:" The Independent would put this down as recommending an ignor-ant and blind faith, an act of "mental self-

The truth is that there are no such earnest searchers after truth and no such keen and bold inquirers as the teachers, doctors, and fathers of the Catholic Church. There is not a question in theology or philosophy that they do not probe as far and as deeply as human reason will allow them to go. reason will allow them to go.

The questions and objections of avowed

infidels have always been weak or puerile compared to the deep soundings taken through all the ages by the men in the barque of Peter. Is this "mental self-mutilation?" Did the Fathers of the Holy Roman Catholic Church put out their eyes that they might not see God and his truth? What new truth has Protestantism brought to light? It has simply been a religion of negation from first to last, and what fragments of truth it held were borrowed from the Catholic Church. The Catholic faith is the only reasonable, intelligent and intelligible faith is this world. Protestantism is of its very essence the religion of negation and doubt. There is no surety of faith in the system. It has no solid founda-We quote the following passages from a reply to an address of welcome to the Rev. Father Bridgett, a zealous priest of the Redemptorist Order, by the Confraternity of the Holy Family, Limerick, Ireland, on the occasion of his second eyes open, they resolved to put out their eyes, that they might have peace," in other words, blind themselves in order to see the

> Then follows the old story. "They embraced the Roman or some other religion, and determined to be led by the Church." And why not? Was the Church meant as head or as a tail to the individual man Is a soldier an unreasonable being because he recognizes superiority outside of him-self and obeys it? Are all of us unreason able beings because we freely assent to the law of the land? And is the law of the land worthy of deeper respect and more implicit obedience than the law of Christ coming to us through the authoritative body that He founded for the express purpose of proclaiming and promulgating His law and His doctrine? According to the Independent, whose article, save for its dulness might have been written by Bob Ingersoil, those who thus recognized and accepted God's law "committed intellectual suicide; cut off "committed intersection their heads that they might have a quietus" etc. Will the Independent show clearly how much less intellectual a man s after becoming a Catholic than he was

"Schenegler, Cardinal Newman, Bishop (sic) Manning, and many English Churchmen, in despair of knowing anything about religion, have found peace in this way," and then the Independent proceeds to give into a paroxysm of sounding statements, each a repetition of the other, as to the awful result to men of the Newman and Manning type, of hav-ing "buried their heads in the sand, os-trich-like." "Be beasts, be blanks, be idiots, enter the kingdom of darkness," shrieks the Independent. The Independent is losing whatever reason it ever possessed. This is no manner in which to treat a grave subject, and even unbelievers would laugh at the pretension of disposing of men like Newman and Manning in this fashion. To discuss reason, the first requisite is to be reasonable.

—Catholic Review.

an eternal creator may be beyond the grasp of pure reason, incomprehensible to it, but it is not contrary to reason. While the eternity of matter, as we have seen, involves the co-existence of mutually destructive attributes in the same subject at the same time, and is therefore contradictory to reason.

There have been many men of thoughtful minds who did not see that they were forced to adopt either of your two conclusions. The rantheists of ancient and

### A CHRISTIAN HEROINE.

# A Sister of Mercy Killed While Nursing A Wounded Soldier.

A South American correspondent of

the Boston Globe writes:

A Sister of Mercy had been with us A Sister of Mercy had been with us assisting to "fix" a cannoneer who had received a fragment of shell in his side. He was one of the few who had "faced the music," and this Sister was drawn toward him on that account, just as we were. He lay upon a plank placed on one of the low abode walls in which the suburbs of Lima abound, and was surrounded by a ganging crowd, who were unrounded by a ganging crowd, who were unrounded by a gaping crowd, who were un-able to render assistance, but helped to swell the cries and lamentations of a small swell the cries and lamentations of a small colony of women and children who had found cover near by. The Sister showed a proficiency in medical skill which as-tonished us all, and succeeded in arranging the sufferer in a comfortable position, when a sudden volley of fire from small arms flew in among us and struck a num-ber, instantly killing the cannoneer, and wounding his more than sisterly nurse. I was electrified at this, not having looked for attack from this quarter, but soon saw the unmistakable raw-hide boots of the Santiago battalion coming up the declivity, and knew the Peruvian flank was turned.

Our small party at once attended the monsters are, painted upon a pole, and underwrit 'Here may you see the Jesuit.'"
The whole article is a tissue of nonsense, and much of it is unintelligible. What is the common sense meaning of sounding sentences such as these? 'Some men can see truth best with their eyes shut. The eye is the main obstacle to some forms of faith. . . . The eyes, if they are open time and had known the depths to which war can sink human suffering—men who was can sink human suffering—men who wall adjust themselves to any ordinary. to touch her. O'K—, of a New York journal, cried: "Boys, I have an idea." He fastened his handkerchief to the muz-

zle of a "piece" near by and walked straight up to the Chilian line through all their fire, scathless, and made known the conditions of the dying nun. To the credit of the commander, be it said, that he ordered the cessation of fire and dishe ordered the cessation of fire and dis-patched his regimental surgeon to the dying Sister's help. Those of us who knew O'K—, grasped his hand in silent thanks and withdrew that the surgeon might diagnose the case. Rough and tough campaigners were all there, but all were impressed by the solemnity of the A gray dawn in Peru is particularly

dispiriting at best; that morning it was particularly so. Some of the Chilian soldiers, with a tact and delicacy hardly to be expected of them, fixed their muskets in the ground by the bayonet and attached their blankets to the "hammers" until a continuous curtain had been formed about the sufferer, when all retired excepting the medical man. After a short interval the doctor appeared and announced the death of the Sister, and I do not remember ever to have witnessed a more genuine sorrow than exhibited itself at the death-bed of this courageous woman.

In breast pockets of coats, where their existence was unexpected and scarcely ever credited, were divers books of prayer, mementos of pleasant homes and pleasant thoughts far away; they came out by one accord, and all knelt to the God of all, invoking His blessing on the soul of this truly great and good woman, who had fearlessly sacrificed her life for the comfort, physical and spiritual, of a wounded to a convenient spot, where a "safeguard" of Chilians was detailed to remain until a more opportune moment could be had for sepulture. I am glad to add that I learned the remains received a befitting burial, in which no one participated with more genuine sorrow than eminent officers of the troops who unwittingly had caused

# INTEMPERANCE.

When the use of alcoholic liquors reaches the point where a man must "drink or die," it is a sure sign that he will soon drink and die. The terrible power which the appetite for intoxicants has over its slaves is vividly illustrated in the following incident: One wintry afternoon a trembling man

entered a tavern in New Hampshire, carrying a small package of clothing. Going to the bar he said— "Landlord, I am burning. Give me a

good glass of gin."

The landlord pointed to a line of chalk-

"John, you see the old score—not another drop till that is paid."

The poor wretch glared fiercely at the man behind the bar.

man behind the bar.

"Landlord, you don't mean that. You have got my farm, you have got my horses, you have got my tools. All I have got in the world is this little bundle of clothes. Please, landlord, give me for them just one glass of gin."

"I don't want your old clothes." calmly anyward the year. answered the man, "Pay the old score first."

The drunkard staggered back. A gentleman then said:
"What will you give me for enough to

buy two glasses of gin? I see you have a good pair of boots on your feet. Will you give me your boots for the ten cents?"

you give me your boots for the ten cents?"
The miseralle wretch hesitated for a moment, then said—
"Stranger, if I give you the boots, I must go out in the snow barefooted. If I give you the boots, I must freeze to death; if I don't give them to you, I shall burn to death. Stranger, it is harder to burn to death than to freeze to death; give me the give you may have the boots." give me the gin, you may have the boots."

He sat down and began to draw them

off. The gentleman did not, however, intend to take them, but he was testing the strength of the terrible appetite.

He never drank intoxicating liquor

Fast, brilliant and fashionable are the Diamond Dye colors. One package colors 1 to 4 lbs. of goods. 10 cents for