

what cared he? Next morning the pageant would be far on the road to the desert, and going with it would be every movable thing of value belonging to the Orchard—everything save such as were essential to the success of his tour. He was, in fact, started home; his tents were all folded; the dower was no more; in twelve hours all would be out of reach, pursue who might. A man is never safer than when he is under the laugh; and the shrewd old Arab knew it.

Neither he nor Ben Hur overestimated the influence of Messala. It was their opinion, however, that he would not begin active measures against them until after the meeting in the Circus; if defeated there, especially if defeated by Ben Hur, they might instantly look for the worst he could do; he might not even wait for advice from Gratius. With this view, they shaped their course, and were prepared to betake themselves out of harm's way. They rode together now in good spirits, calmly confident of success on the morrow.

On the way, they came upon Malluch waiting for them. The faithful fellow gave no sign by which it was possible to infer any knowledge on his part of the relationship so recently admitted between Ben-Hur and Simonides, or of the treaty between them and Ilderim. He exchanged salutations as usual and produced a paper, saying to the sheik, "I have here the notice of the editor of the games, just issued, in which you will find your horses published for the race. You will find in it also the order of exercises. Without waiting, good sheik, I congratulate you upon your victory."

He gave the paper over, and, leaving the worthy to master it turned to Ben-Hur. "To you also, son of Arris, my congratulations. There is nothing now to prevent your meeting Messala. Every condition preliminary to the race is complied with. I have the assurance from the editor himself."

"I thank you, Malluch," said Ben-Hur. Malluch proceeded: "Your color is white, and Messala's mixed scarlet and gold. The good effects of the choice are visible already. Boys are now hawking white ribbon along the streets; to-morrow every Arab and Jew in the city will wear them. In the Circus you will see the white fairly divide the galleries with the red."

"The galleries—but not the tribunal over the Porta Parva?"

"No," said the sheik, and gold will rule there. But if we win—Malluch chuckled with the pleasure of the thought—"If we win, how the dignitaries will tremble! They will bet, of course, according to their scorn of everything not Roman—two, three, five to one on Messala, because he is Roman." Dropping his voice yet lower, he added, "It will become a Jew of good standing in the Temple to put his money at such a hazard; yet, in confidence, I will have a friend next behind the consul's seat to catch offers of three to one, or five, or ten—the madness may go to such height. I have put to his order six thousand shekels for the purpose."

"Nay, Malluch," said Ben-Hur, "a Roman will wager only in his Roman coin. Suppose you find your friend to-night, and place to his order so much in such amount as you choose. And look you, Malluch—let him be instructed to seek wagers with Messala and his supporters; Ilderim's fan against Messala's."

Malluch reflected a moment.

"The effect will be to centre interest upon your contest."

"I see," said Ben-Hur.

"Ay, Malluch; would you serve me perfectly, help me to fix the public eye upon our race—Messala's and mine?"

Malluch spoke quickly—"It can be done."

"Then let it be done," said Ben-Hur.

"Enormous wagers offered will answer; if the offers are accepted, all the better."

Malluch turned his eyes watchfully upon Ben-Hur.

"Shall I not have back the equivalent of his robbery?" said Ben-Hur partly to himself. "Another opportunity may not come. And if I could break him in fortune as well as in pride! Our father Jacob could take no offence."

A look of determined will knit his handsome face, giving emphasis to his further speech.

"Yes, shall be. Hark, Malluch! Stop not in thy offer of exertion. Advance them to talents, if any there be who dare so high. Five, ten, twenty talents; ay, fifty, so the wager be with Messala himself."

TO BE CONTINUED.

TELEPHONE PATENTS.—The Bell Telephone Company's Officials say that a great deal of unnecessary importance has been attached (through misleading reports sent from Ottawa) to the last decision of the Minister of Agriculture, voiding the Blake transmitter patent. This was not an original patent for a transmitter, but only for an improvement on its method of construction and is only one of the numerous patents held by the Company on this class of instruments; and the setting aside of this does not by any means allow the public to manufacture or use Blake transmitters, and will make no difference whatever to the Company. The decision was given on evidence put in two years ago, and was anticipated by the Company, which did not contest the case at all.

In the case of the Edison patents, after all the evidence for the petitioners had been heard, the Bell Company's Counsel moved to have the petition dismissed without the necessity of bringing forward evidence for the defence on the ground of absence of proof. The Minister stated that he would consider this and announce his decision on this point in a few days.

Ayer's Hair Vigor stimulates the hair cells to healthy action, and promotes a vigorous growth. It contains all that can be supplied to make the natural hair beautiful and abundant; keeps the scalp free from dandruff, and makes the hair flexible and glossy.

A Lucky Escape.

"For six years I suffered with my throat and enlarged tonsils. I was very weak; I doctored four years, and had advice from three doctors; they said I would have to undergo an operation. I tried B. B. B. Instead, One bottle cured me. Al. A. Squelch, Raglan, Ont.

THE LATE DR. J. O'SULLIVAN.

Peterborough Review, March 11th.

We have to chronicle, with extreme regret the lamented death of Dr. John O'Sullivan, who died on Friday a little after eleven o'clock at night, after a very brief illness. As we have already stated, he was taken ill on Wednesday evening, while paying a professional visit to Mr. Crough in Ennismore. He had gone into the yard to see to his horse and was there stricken down. Being found almost unconscious he was taken into the house, where Mrs. O'Sullivan was, as she had accompanied him in his visit. In spite of all the resources of science and the most unremitting attention, professional and otherwise, he succumbed to the attack.

He partially recovered consciousness and the use of his faculties at times. Dr. Sullivan, of Kingston, being an old professor and warm personal friend of Dr. O'Sullivan, hastened to him and remained till nearly the end.

Dr. O'Sullivan was born in 1842 in the township of Seymour, County Northampton, Ontario, being the son of Michael O'Sullivan and Mary Hennessy. He studied at Victoria College, Cobourg. Determining to adopt the profession of medicine he went to Queen's College, Kingston, where he studied with such assiduity that, with the aid of his great abilities, he graduated with the highest credit in 1868, being the best student of the year, and was subsequently appointed House Surgeon for the General Hospital. He then came to Peterborough where his practice rapidly grew, his many patients having well founded confidence in his skill and unwearied attention, his professional reputation being far more than local. From 1874 to 1879 Dr. O'Sullivan, who was always a consistent Conservative, though expressing his political views with much moderation, represented the East Riding of Peterborough in the Provincial Legislature, where he won the esteem of the members on both sides of the House. His professional demands upon his time and energies led him to decline the nomination which was proffered to him at the next general election. An earnest and devout member of his church, Dr. O'Sullivan was always foremost among the laymen attending St. Peter's to support by pure and personal exertions to the temporal interests of the congregation. Though born in Canada he never forgot that his ancestors came from Ireland, and he had the warmest feeling of sympathy for the every-thing that concerned the welfare of the Irish people. He was President of the Peterborough Branch of the Land League from its formation to the time of his death.

Dr. O'Sullivan in 1870 married Margaret Louisa, eldest daughter of Mr. Michael Flanagan, City Clerk of Kingston. He leaves her a widow with an only daughter to lament their grievous loss, in which they have heartfelt sympathy.

Dr. O'Sullivan will be sadly missed in Peterborough both professionally and as a member of our community generally. His numerous friends will mourn him sincerely, and many who were less blessed with this world's goods will remember with gratitude his open hand and unostentatious charity.

Numerous letters and messages of condolence have been received, among others from Archbishop Lynch.

The Funeral.

Peterborough Review, March 7.

A large number of citizens followed the remains of the late Dr. O'Sullivan, from the family residence, George street, to St. Peter's Cathedral to-day. At half past ten o'clock the Cathedral was filled to the doors. The inside of the building was draped in black. The coffin was carried to the foot of the altar rail and there remained while the funeral ceremonies were conducted. A solemn Requiem High Mass was celebrated. The Rev. Father Conway was the celebrant, Father O'Connell, of Douro, Deacon; Father Redmonds, of Peterborough, Sub-Deacon; Father O'Brien, Master of Ceremonies. Father Kiely, of Ennismore, and Father Casey, of Campbellford, assisted at the sanctuary. Father Fayol, French Priest, Peterborough, sang the solos in the Dies Irae and the Libera.

At the close the Rev. Father Conway said that it was not customary in their church to preach funeral sermons, death itself speaking louder than lips of mortal could. It was a solemn warning to all. Neither age nor strength was a guarantee against the hand of death. In their church they believed in the utility of prayer in procuring repose for the soul of the departed, and the sacrifice of the mass was particularly efficacious, in the doctrine which the church called the Communion of Saints. He thought it due to the Christian people who filled the cathedral to day that he should tell why the people of the Church of Rome believed in a middle state, and that the prayers of the faithful were of benefit to the souls of the departed, for there was no doctrine of their church more misrepresented than that pertaining to purgatory. The church simply told them that such a place existed, and that the souls going there would be benefited by prayer, but as to duration of time of the souls stay, and the suffering while there, that was left to theologian speculative opinion. They were taught of the existence of guilt, of temporal punishment, and eternal punishment. The guilt and eternal punishment might be forgiven, but the temporal punishment had to be atoned for. He cited the case of David to prove this. He went on to argue that prayers for the repose of the souls had been a practice from the earliest times, that it was at the time of the apostles and that Christ did not condemn it. It was no innovation, then, in their church, and in praying for the soul of him who lay before them they were but doing what was done since the earliest times. He did not wish to offend those of other denominations here to day. Far be it from him to say one word

Sturtevant's Acid Phosphate

IN NERVOUS HEADACHE, FEVER AND IMPURITIES.

DR. A. S. KIRKPATRICK, Van Wert, O., says: "I have used it with the most brilliant success in chronic nervous headaches, hectic fever with profuse night sweats, impotency, nervousness, etc."

of offence to any one. Let them answer to the Almighty for themselves and he would answer for himself. Yet he thought it better to clear up any misunderstanding that might exist. He then paid a tribute to the departed recounting his generous acts, his whole hearted conduct, his Christian life, and especially his ever charitable disposition. Not only the bereaved family had suffered a great loss, but the church here and the whole community had sustained one too. The loss in the church was second only to that of their late lamented Bishop. Dr. O'Sullivan did not allow himself to be bowed down by the narrow minded bigotry to step in and mar his good works. To all alike he was the same. To the rich and to the poor he was alike ready to render his services. In life he remembered the poor, and so he did in death.

About the last words he spoke was to remind his poor disconsolate wife of a promise he gave the Bishop to give a certain sum of money to build a home for the poor and sick of Peterborough and to instruct her to see that the promise was fulfilled. He closed by saying that the deceased had left a legacy, and that was his wife and child. He knew it would do all in their power to smooth their path by extension of the sympathy which the bereaved needed. The service being over the funeral proceeded to the Catholic cemetery. The pall-bearers were: Dr. Halliday, Dr. Brigham, Thos. Kelly, N. T. Lepante, Dr. Kucavid, Dr. Barnham, B. Morrow, John Hackett, Thos. Cahill and John Moloney.

"THE GATES OF HELL."

To the Editor of the Catholic Record.

Sir,—All the good Protestants of this country, as well as elsewhere, should for a moment leave prejudices aside, and reflect on a fact which of itself should cause the most sceptical to open their eyes: "Who are the enemies of the Holy Catholic Church? It is certainly not the virtuous Protestants, for while preferring to adhere to the religion they were brought up in, they acknowledge indeed that the Catholic Church worketh no evils, believe in its abundant good works of charity and civilization, never manifesting an ill-feeling towards us. Where are then to be found the real foes of the greatest spouse of Christ? Among the corrupt and the slanders, who, like Herodius, could not bear John the Baptist's verdict, "Is it unlawful for thee to keep thy brother's wife," cannot bear the judgment of a true and inflexible authority when it tells them in the name of Our Lord Jesus Christ: "You must redeem stolen property, and repair all injuries done to your neighbors; you must give up licentious communications, drunkenness, hatred and malice, and live a virtuous life. To operate this difficult reform, you have to confess your sins to a priest of God, who will, if you are truly repentant, forgive them in the name of Christ, from whom he has received this undeniable authority, and you will become a better man. That is the reason, only reason, why such a multitude of sinners, some blinded with passions, others with ignorance, hate this severe church, yet so sweet to the faithful."

Not among the corrupt Protestants alone dwells that bitter feeling. It is found likewise, I regret to say, among Catholics themselves; in fact, the moment one ceases to lead a pure life, he soon ranks himself within that power which Christ has called the "Gates of Hell," which, nevertheless, shall never prevail against His holy Church. If the Pope of Rome was to antagonistic to virtue and purity, why in the name of common sense does he not receive protection rather from the hand of evil doers? For binds of a feather flock together. Why should the infidels who form that "Gates of Hell," and all those infidelistic societies composed of avowed enemies of God, through their diabolical doctrines against religion, and morals so eagerly seek after the destruction of the Holy See? The answer is in the Holy Bible: "The servant is not greater than the master." He who gave Peter the keys of Heaven warned him of the trials he and his successors would have to suffer. "They have done those things to me, so will they to you." Again: "Simon, Simon, behold Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren." To-day still Peter confirms His brethren, in the person of His successor, the Sovereign Pontiff, in the midst of acute persecutions for Jesus Christ's sake, the contrary of workers of abomination: "The Gates of Hell."

Therefore, it is quite evident to the eyes of those who will see, that if so much eagerness to destroy the Catholic Church is shown so openly by infidels, Jews, negroes, corrupt and depraved Christians, etc., there must be something pure and holy about that Church, for sinners do not fight against sin, on the contrary their constant efforts are made towards undermining the power that is against their vices and sensuality. Like Satan, modesty and chastity irritates them, "reserved as they are unto the day of judgment to be punished," who talk after the flesh in the lust of uncleanness, and despite government. "Presumptuous as they are, self-willed, they are not afraid to speak evil of dignities; natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall perish in their own corruption."

LUDEGAR BLANCHET.

Ottawa, March 9th, 1887.

Brain-Fork

requires for its successful and pleasurable pursuit a full, uniform and continuous supply of pure, rich blood to the brain. If, through the torpidity of the liver, the blood becomes foul with bile, the brain is poisoned and over-stimulated with the excess of blood which the irritated heart sends to it with frantic impulses. Dizziness, heaviness, loss of memory, impossibility of application to any kind of work, reserve the truth. To relieve this, and preserve the brain that the whole system in the best working order, Dr. Pierce's "Golden Medical Discovery" will be found invaluable.

DR. LOW'S WORM SYRUP has removed tape worm from 15 to 30 feet in length. It also destroys all kinds of worms.

FREEMAN'S WORM POWDERS require no other Purgative. They are safe and sure to remove all varieties of Worms.

Correspondence of the Record.

IT IS TIME TO TEACH THE COLORED MAN.

When the Papal Alegate to Canada, the late Dr. Conroy, visited Windsor in 1877, the spiritual needs of the negro appealed very strongly to his sense of Christian righteousness. He at that time expressed a wish, which conveyed a mild rebuke to the neglect and despised race so numerous in our midst. This gave expediency of establishing a school to give Catholic education to the colored children of the town has in the present year taken a positive and most promising form. It is not exactly of our choosing; it came to teach, to fulfill the Pontiff's command given to us directly by his representative, and we feel we can be no longer deaf to the voice or indifferent to the responsibility of fellow-creatures willing to learn something of the Catholic church, her services and ceremonies, her prayers and her sacraments.

On January the 11th the school was opened in St. Alphonsus Hall, with a young white lady as teacher and seven pupils in attendance. With one exception, none of these children could make the sign of the cross, or recite any form of prayer. In February one of the Sisters of the Holy Names of Jesus and Mary assumed charge of the little school, which now numbers twenty-five attending. With a few exceptions of the smaller ones, all can bless themselves, repeat the Our Father, the Hail Mary, the Credo, and the Confiteor, besides answering readily any question asked of the first few lessons of the catechism. This religious intellectual advancement is very gratifying, for to many persons who are not familiar with the mental characteristics of the colored man, he is by common consent rated as a semi-savage, and that to strive to educate him is a vain, unprofitable task. A dreary prospective of innumerable failures, with no solid success to encourage the teacher. Before we judge, let us consider the parents of the present generation were refugees from slavery, or unmanumitted slaves, and the galling iron link of bondage was too short and bitter to reasonably expect to unite barbarism with brilliancy, yet we find encouraging reports of the successful struggle for recognition of these people. In the United States over eighty journals are published edited by colored men, 20,000 students of the colored race attend normal schools and colleges. The same race are assessed for upwards of \$91,000,000 worth of taxable property. This showing, for less than a quarter of a century since emancipation was granted, will bear a favorable comparison of an undisciplined and progress with any race placed under similar disadvantages. It is clear even to the most obtuse intellect, that the political forces, the intellectual forces, and the silent forces of time are working steadily to improve and to enlighten this race. The Catholic Church, which is seldom absent from any community of souls, is initiating a religious force which will prove a powerful factor to civilize and elevate the moral tone of these people, for "God hath made of one blood all men." The colored people of Baltimore, Washington and other places in the South have Catholic churches exclusively for the use of colored people, besides convents, charitable institutions and parochial schools. In the archdiocese of Baltimore there is a convent of Our Sisters of Providence with about seven pupils attached; it they had been charge of an orphan asylum. Under the care of the Sisters of the Third Order of St. Francis for colored missions, there is a home for colored infants, an orphanage for colored children, and an asylum for colored girls. With the Sisters of Notre Dame and Sisters of Holy Cross, as well as lay teachers, nearly eight hundred colored children receive a Catholic education at parochial schools. Before being surprised at this great number of colored children, take into consideration that Baltimore had in 1870 a colored population of 39,358. In the Archdiocese of New Orleans there is a convent of colored nuns with one hundred and fifty pupils, an asylum for girls, a home for old women, industrial schools, and parochial schools there are five hundred children are taught at parochial schools. In the diocese of Savannah, Georgia, besides a convent for the education of colored girls, there is a Benedictine Mission on Skidaway Island near Savannah for the education of colored boys, fifty boys attending, besides novices and brothers; also parochial schools with three hundred and thirty pupils taught by Sisters of Mercy, and Sisters of St. Joseph. In Natchez, Mississippi, over two hundred colored children receive a Catholic education from teachers of religious and lay. In Louisville, Kentucky, four hundred colored children attend parochial schools taught by Dominican sisters, sisters of Loretto, sisters of Charity and lay teachers. In Richmond, Virginia, the Franciscan Sisters, and Sisters of Holy Cross have two hundred colored children as pupils. In St. Louis, Mo., there is a convent of colored nuns having a board of education and select school for the blind, besides having charge of a parochial school with two hundred pupils. In Leavenworth, Kansas, about one hundred colored children attend the Catholic schools.

In Florida they have colored Catholic schools at Jacksonville, St. Augustine, Mandarin, Fernandina, Pataska and Key West taught by Sisters. This incomplete reference to the great work of Catholic education among the colored people will show there is a small, very small amount of religious leaven of our faith among the vast multitude of nearly 7,000,000 souls. Having made it plain that there is an organized and determined effort on the part of the Church to instruct these children of a race so long neglected, and to revive the faith in all simplicity, it must also be told that it will require Catholic influence to make them persevere in the faith, for they are often more assailable through their physical necessities than their power of endurance can withstand. In Windsor we shall exert ourselves to meet and control this difficulty and by a fostering care guard the youthful neophytes for some years after their reception into the Church. We are encouraged in the work not alone by local help but by cheering words and practical aid from Catholic friends in various places. I may quote from a Toledo, Ohio, gentleman's letter, whose generosity is proverbial: "God

has given me plenty and so long as I am able I hope to divide, and may the call for the honor of God increase and with his blessing I will respond." Such expressions of sympathy and good will makes us hopeful that by a sustained effort we shall keep the Catholic school for colored children in existence, and that the time is not far distant when a generation shall arise, who the morality, truthfulness and honesty will reflect with imperishable honor the early training received from the self-sacrificing devotion of the zealous Sisters of the Holy Names of Jesus and Mary.

Windsor, March 9th, 1887.

THE SCOTLAND OF MARY STUART.

From Blackwood's Magazine.

"The greatest glory of a building is not in its stones nor in its gold. Its glory is in its use, and in that deep sense of voicefulness, of stern watching, of mysterious sympathy, may, even of approval or condemnation, which we feel in walls that have long been washed by the passing waves of humanity. It is in their lasting witness against men, in their quiet contrast with the transitional character of all things, in the strength which, through the lapse of seasons and times, and the decline and birth of dynasties, and the changing of the face of the earth, and of the limits of the sea, maintains its sculptured shape for a time insuperable, connects forgotten and following ages with each other, and half constitutes the identity, as it concentrates the sympathy of nations; it is that golden strain of time that we are to feel in the real high and color and pre-logic of architecture; and it is not until a building has assumed this character, till it has been intrusted with the fame and hallowed by the deeds of men, till its walls have been witnesses of suffering and its pillars rise out of the shadows of death, that its existence, more lasting as it is than that of the natural objects of the world around it, can be gifted with even as much as these possess of language and of life."

So far Mr. Rankin.

Scotland was singularly rich in early masterpieces of Christian art. Thirteen Cathedrals, as well as a vast number of churches attached to the monastic establishments, had been erected between Kirkwall and Whithorn, between Iona and St. Andrews. Scotland might be the poorest and rudest country in Europe, but its churches were as spacious, as massive, as splendidly decorated as the temples of Italy or France; and the nation was justly proud of these noble buildings. The medieval minster was not built in a day; the solid walls had been slowly raised while generation after generation of pious worshippers passed away like the leaves; architects had succeeded architects—each impressing his own personality, the genuine artistic feeling of his own time, upon tower and column, upon arch and buttress. The variety, the intricacy, the subtle contrasts of the majestic pile, upon which, after so many years, the last carved stone had been laid, could not but stir such feelings as are experienced in the presence of great natural masses; for here too the hand of man had consented to be felt. The Cathedral of Elgin was "noble and beautiful, the mirror of the land and the fair glory of the realm;" but the Cathedrals of St. Andrews and Aberdeen, of Glasgow and Dunblane, were just as famous. In the Abbey of Dunfermline "three sovereign princes with all their retinue" had been lodged; archbishop had succeeded archbishop—each were, we are told, second to none. The sound of the great bells of Kirkwall could be heard across the stormy firth by the dwellers on the mainland. Chanonry was the northern Wells—an architectural gem of extraordinary purity and finish. Nor was their impressive beauty or design and execution their only title to regard. In a rude age, the sanctity which attached to the monastic buildings served in a measure to protect them from violence; and they had become in course of time, the public museums and the public libraries, where the most venerable relics—the historical records and titles—deeds of the nation—had been deposited. Many of them, besides, had been intimately associated with the most memorable events in the national history. The Scottish king had been crowned at Scone; they had been buried at Melrose and Inch. Before the high altar of Cambuskenneth the Scottish nobles had sworn fealty to Bruce. There, too, the first Scottish Parliament had been held. The Charterhouse of Perth had been founded by the accomplished author of "The King's Quair"; Dunfermline was the shrine of the sainted Margaret. On their internal decoration, moreover, the wealth of priest and noble had been freely spent. The sacramental vestments were marvels of rich embroidery; the most delicate art of the workers in silver and gold had been lavished upon the sacred vessels. Articles of priceless value—reliquaries, albs, chasubles, copes, albifurms, crosses, chandeliers, lamps, censers, organs, pictures, statues—had been gratefully devoted to the service of God with much that was meretricious and much that was puerile, it might yet be said with confidence that in these august sanctuaries of the medieval Catholicism the deepest and most imaginative expression of the national life was to be found.

Knox landed at Leith on the 21st of May, 1559; and within a month of his coming, many of the noblest churches in Scotland had been utterly wrecked. His progress was marked by ruin and devastation; it was like the track of an avenging angel. The zigzag of the lightning is not more destructive. From Perth to Cupar; from Cupar to Crail, St. Andrews, and Linlithgow to Edinburgh—the "ferry bosom" which had been seen in the sky, and which had pressed ruin and disaster, swept across the land. The slighter and more delicate fabrics were cast down; when the time-stained, weather-beaten mass of lichened stone—rising like a natural rock above the surrounding hovels—successfully defied pick and axe, crowbar and hammer, the windows were smashed, the statues

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defaced, the interior gutted. It cannot be said, perhaps, that much was taken away—vandalism reckless rather in havoc than in spoil; and on the fires which they kindled with the precious wood whereon the pains of hell and the glories of paradise had been carved with untiring devotion and illimitable industry, manuscripts of unknown antiquity, missals illuminated by Flemish and German artists, the registers of the Church, the records of the State, the sacred vestments, the holy vessels were indiscriminately heaped. A blind rage and fury had taken possession of the destroying army; and a handful of fanatics—on the march from Perth to Edinburgh, Spottiswoode says, "they passed not 300 men in all"—destroyed in a month the most precious heirlooms of a people. Among the churches that were wrecked or defaced while the iconoclastic fever lasted were those of St. Andrews, Edinburgh, Dunblane, Dunkeld, Dunfermline, Aberbrothick, Kelso, Kilwinning, Leamthage, Lindores, Perth, Balmerino, Cupar, Crossraguel, Paisley, Stirling, Cambuskenneth, St. Ninians and Scone. It was pitiful wastefulness—never to be justified by the plea that it was only a reprisal, or by that other plea urged by the Reformers—"We, preserving how Satan in his members, the antichrist of our time, cruelly trace," and resolve that no deceitful truth be patched up with "dumb dogges and horned bishops," here—once and for all—make any terms of accord, which "politic heads" might devise, now and in all time coming impossible.

LET PARENTS READ AND REFLECT.

Church Progress.

The growth of our Church in America depends on the practical religion of parents. We do not hesitate to assert that thousands of children have fallen off and become apostates through the fault of parents, who never set them a good example by leading a religious life themselves. Where the parents become indifferent to religion, remain at home from Mass on Sundays and holy days, absent themselves from the sacraments, the children join the vast army of strayed sheep, seek companionship with others who disregard all religious bias, phrase the sacred name of God and grow into maturity as ignorant of the responsibilities to God and the salvation of their souls, as the Indian in his primeval days, before the missionary revealed the name of God in his wigwam palace.

The loss of children to the faith of their fathers is by no means confined to Catholic parents. The children born of parents of the various denominations fall away from the teachings of their respective tenets; but the Catholic parent we hold more responsible for the fate of his children, than the parent of the denominations. In the Catholic Church alone are the aspirations of the soul and longings of the heart fully satisfied. The cold and cheerless functions of Protestantism may appeal to man's emotions and temporarily gratify his religious desires; but nothing short of the infallible truths, expounded by an infallible teacher, can fully take possession of educated minds and gratify every wish as to our temporal and spiritual welfare. It is inexplicable to us, how so many Catholics, educated in their religion and realizing the responsibility of Christian parents, allow themselves to be entrapped by the snares of the enemy and jeopardize their own salvation and insure the ruin of their children by their slothful and inactive religious lives. When, in the early days of religion in this country, Catholics had to remain a long time without the sacraments, how joyfully they hailed the visit of a priest and how gladly they performed all their religious duties, even though they traveled many miles and underwent many hardships in the effort. But now, when churches are numerous and priests present, how many stay away from church and serve as a stumbling block to their children and others that may be following their example. As sure as death comes and judgment follows, those parents, through whose bad example their children are lost to the Church here and heaven hereafter, will have a trying ordeal if they ever reach the gates of heaven. The souls that God entrusted to their care will cry aloud to God for vengeance on their parental guides, and will justly accuse them of their irreparable loss, and the loss of their descendants for ages.

Napoleon's Career.

In August, 1792, the Senate proclaimed Napoleon First Consul for life, and in May, 1804, it gave him the title of Emperor. In May, 1805, he was crowned King of Italy, at Milan. Although the English under Lord Nelson destroyed his fleet, Napoleon carried all before him on the land. In 1809, after the Peace of Vienna, having divorced Josephine, he married Maria Louise, Archduchess of Austria. In 1812 he began his disastrous campaign against Russia, and what all the armies of Europe has been unable to do was affected by the elements. By the burning of Moscow, and by starvation and cold, his magnificent army of 500,000 men was annihilated. He could not recover from this blow before the allies were upon him with overwhelming force. He was obliged to abdicate April 4, 1814. Louis XVIII, was crowned. Ten months later Napoleon landed in France, having escaped from Elba, quickly assembled an army and fought the battle of Waterloo, June 15, 1815. He died May 5, 1821, at St. Helena, where he had been imprisoned by England.

A Fine Fellow

He may be, but if he tells you that any preparation in the world is as good as Putnam's Painless Corn Extractor the value of Putnam's Painless Corn Extractor. He is obliged to abdicate April 4, 1814. Louis XVIII, was crowned. Ten months later Napoleon landed in France, having escaped from Elba, quickly assembled an army and fought the battle of Waterloo, June 15, 1815. He died May 5, 1821, at St. Helena, where he had been imprisoned by England.

Satisfied Confidence.

J. B. H. Girard, of St. Edwidge, Clifton, P. Q., says, "I am well satisfied with the use of Burdock Blood Bitters; it has cured me of dyspepsia that I had for three years. I used five bottles, and shall tell every person I know that may be attacked with similar sickness, and should not be afraid to guarantee every bottle used."