

News From England.

Heavy Toll Among Clergy in the Bitter Weather.

Father Vaughan's Sermon.

(From a correspondent.) London March 11th.—During the bitter weather we have been experiencing in the Metropolis, sickness and death have taken a heavy toll among the clergy, many well known Priests having passed away in various parts of the country, while at one large North London Church a Lenten Mission which was to be given by the Redemptorists had to be postponed, after two Fathers had broken down, as the Superior could not spare any more Priests to take their place, so many had the scourge of influenza incapacitated. At the Cathedral in Westminster the wonderful liturgy of the penitential season has been carried out with undeviating precision, during these gloomy days, which are apt to impress more deeply upon us the lessons of recollection the Church would teach us. London herself becomes more heathen with the passing years. There is no visible falling off in her feverish gaiety where once every theatre of standing closed its doors for Ash Wednesday at least, none of them in the city did so this year, and even the old fashion, so prevalent amongst High Church people, of wearing subdued and sombre raiment seems to have passed away. The Ritz and Princess Restaurants are as full of life and gaiety as ever, for everybody dines out nowadays, and were it not for the Lenten discourses at such Churches as Farm Street or the Oratory fashionable London might forget that such a season as Lent exists at all.

FATHER VAUGHAN ON SOCIALISM.

The Albert Hall witnessed a brilliant gathering last night, when Father Bernard Vaughan gave his services in a lecture entitled "Does Socialism mean Liberty or tyranny?" the proceeds of the evening—which must have been considerable,—being devoted to the settlements which do so much good in the East end of London, and which are presided over by a devoted band of Catholic ladies of high birth and position, whose leader and organizer is the Dowager Duchess of Newcastle. Father Vaughan is so interesting to the general public, that he in himself was quite draw enough, but in addition, Mr. Alfred de Rothschild gave the services of his private orchestra, and Lady Valda Machell, an accomplished amateur, enlivened the interval by a graceful use of her highly trained and melodious voice. As may be imagined Father Vaughan's arguments against that fetish of modern life, Socialism, were trenchant, and were enlivened by those touches of humour, and home thrusts of intimate knowledge of human nature which have made him the specialist in diseases of the soul that he is acknowledged to be. Amongst the large audience there was a goodly number of the general public outside the ranks of the Catholic Church.

SAVING THE WASTRELS.

Lent being the time for self denial, is also a time of special appeal on the part of all those worthy struggling Catholic Charities which are but the remnant of the once glorious heritage of works and mercy left us by our Catholic forefathers of the first thousand years of Roman Christianity in the land, and whose foundations were long ago swept away by the turbid streams of evil passions and torrential greed which uprooted the faith of the English people at the time of the "Reformation." One of the most gallant of these works is that founded by the Rev. Father Barnard, which are now celebrating their golden jubilee of foundation, and which have been instrumental in saving the faith of an enormous number of children, who, but for that institution, would have found their way into Protestant Orphanages, Poor Law Schools, or Dr. Barnardo's Homes. In the Harrow Road establishment, they are educated, and taught a trade, while work is found for them on their attaining a suitable age and thus these wasters of the streets are turned into respectable and self respecting members of the community and more than all, the influence of their early training and its associations of piety hold them fast to the faith as worthy members of the Church in their after lives. The Home which began with two inmates now shelters 952 boys and girls.

THE PROTESTANT ALLIANCE.

The peculiar activities of the Protestant Alliance are roused to their greatest energy just now in regard to the Bill before Parliament for the removal of Catholic Disabilities, including the alteration of the objectionable Coronation Oath, which dubs us all blasphemous idolaters. In various suburbs of London the Alliance have been giving free lectures by lantern slides, showing ridiculous or unbecoming and painful scenes which they allege are part of the daily routine of this enclosed Order, into which, apparently, they find no difficulty in penetrating, armed with a camera,—unless we are to doubt the genuineness of the illustrations, and of course no one could dream of doing this in connection with a Society which has so often suffered for Truth's sake in the eyes of an unprejudiced public! And yet, strangely enough, the names of the nuns, and the title and address of the convent are carefully suppressed, nor do they state by what ruse, their photographs secured his wonderful views and lived! But the harrowing details, are followed by a mild request that the audience, usually a rabble who are only too glad to get a

sort of free cinematograph, will sign the petition against the Bill for the Removal of Catholic Disabilities. And it is on such evidence as these precious petitions, signed for their own ends by ignorant know-nothings that it is possible we may be denied the freedom which is granted to every other sect, Christian or heathen, who chooses to parade the streets of the city or make night hideous by their peculiar and noisy rites.

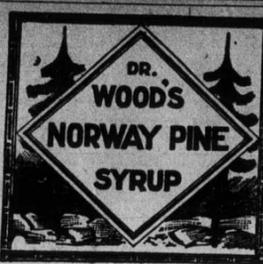
CATHOLIC LONDON.

The writer was present during the week at a most interesting and instructive lecture on "Catholic London a Hundred Years Ago" given by the learned Rector of St. Edmund's College, Old Hall Ware, now the seminary of the Archdiocese, where by the way, an ordination was held last Sunday morning by Archbishop Bourne. Monsignor Canon Ward has made this subject a deeply interesting one, all his own, and devoted much time and labour to its study, for he rightly thinks that while much has been said and written about our Catholic forefathers of the Tudor and Stuart periods, less is known or thought about the struggles and sufferings of our more immediate forebears. The Catholics of the eighteenth century had indeed come to a terrible pass of abject fear and subservience. Even when at last, after they had found a mighty friend in the great statesman Pitt, who had the office of Informer abolished, and assisted them by every means in his power, they began to come forth and open a few unpretentious places of worship, they rigidly eschewed all ornamentation, and never a statue of our Lady or a picture was to be seen, while side altars were unknown, and in their correspondence they still referred to Rome as "Biltown" and to the Pope as "Father Abraham." The house still stands in Furnival Street, Holborn, where the great vicar Apostolic of the London district, Dr. Douglas, resided. He was deemed a very bold man by the Catholics of his day, for he took up his official residence quite openly and even wore his pectoral cross while in his own house. He did great things for the London district, and largely assisted and utilized the immense influx of French Emigre Priests, who brought, by their work and by their prayers, such a revival of the practice of the faith in our land. It was these Priests who helped to bring back the bloom of faith to the sunken cheek of the Church in England, restoring the devotions which had been so long neglected when the people were glad if they could practice essentials and lost many of those fragrant prayers and pious manners which assist us so much on the long road of life. In the King's House at Winchester, as the great building placed at their disposal was called, six hundred of these French Priests living together a community life and working to assist in their own support, established for the first time in England the beautiful and consoling devotion of the "Perpetual Adoration of the Blessed Sacrament." It was one of their number, Abbe Carron, who raised one of the first adequate attempts at a not unorthodox Catholic Church in the then desolate village of Somers Town—a Church which stands to this day, a memorial of piety and devotion of these birds of passage, true harbingers of the Second Spring! And now just one word on the magnificent hospitality shown by the people of this country towards these exiles of another land and another faith.

THE CATHOLIC INFUX.

If ever England justified her high traditions as the champion of the oppressed and the friend of the unfortunate she did so then, and as Monsignor Ward pointed out, had it not been for the "Terror," there never would have been the influx of Catholics, not only French, but Catholics and nuns from our own settlements at Douai, Valladolid, and a dozen other foreign colleges for British priests and religious, which being destroyed by the revolution, compelled their inmates to seek shelter on our shores. We are told by the French priests themselves that the people seemed to know by instinct when a boat load of refugees were expected and they would throng to the harbor to crowd about them, press their hands and offer them hospitality, food, clothing, and sympathy. They would do this and they would forestall their temporal needs, but they were solicitous for their spiritual wants, and in the Middlesex hospital, where the ward placed at the disposal of a goodly number still stands, they were allowed to build a small chapel where they could celebrate and attend Mass. So numerous did these poor priests become that it was impossible for all of them to find churches wherein to say Mass, and we are told Bishop Douglas had to intervene to regulate matters, several priests having taken to say Mass in their bedrooms clothed in vestments cut out of old newspapers, as sufficient vestments could not be had. This was naturally put a stop to, and further facilities were afforded when the Church of England handed over to the good Bishop no less a sum than £20,000, collected all over the country as the result of an appeal made by the King, George III., through the Archbishops of Canterbury and York! To this the Government added another £50,000 per annum for the support of French prelates and religious, while private subscriptions flowed in rivers of gold. Such an overflow of Christian charity, such a deluge of Catholic prayer must have brought a wonderful blessing down on this long silent land. That was the barren seed time, after the snows of a heavy winter: it is we whose eyes have been privileged to behold some beginnings of the harvest,—the splendor of the noonday has yet to come, but the summer is at hand.

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A HARD DRY COUGH.

Mr. J. L. Purdy, Millvale, N.S., writes:—"I have been troubled with a hard, dry cough for a long time, especially at night, but after having used Dr. Wood's Norway Pine Syrup, for a few weeks, I find my cough has left me. To any person, suffering as I did, I can say that this remedy is well worth a trial. I would not be without it in the house."

Lord Durham's Work.

Difficulties in the Way of Early Canadian Administration.

The Assembly Described as a Debating Society.

The difficulties that confronted the governor in the affairs of constitution making are well illustrated by an interesting article on "Lord Durham and his work" which appeared in the University magazine from the pen of F. P. Walton, Daeon of the Faculty of Law of McGill University. Of the conditions of those days, Dean Walton writes:

In 1830 the Governor of Lower Canada, being asked to report to the Imperial Government on the composition of the Legislative Council, stated that it then consisted of 23 members. Of these, 16 were Protestants; seven Roman Catholics; and eight only were of Canadian birth. Of the 23, twelve were Crown officials; seven were large landowners; three were merchants; and one had long been absent. The work of executive government was carried on by the Governor with the advice of a little group of officials called the Executive Council. This body in 1835 had seven members. The Protestant Bishop and the Chief-Justice of the Province were leading members of it. The Governor might consult it or not as he chose, or might deliberate privately with one or two of its number. Its meetings were secret, and it had no responsibility to anyone but the Governor. In 1830, when there were nine members, eight were officials, two only were natives of Canada, and one only was a Roman Catholic. The Governor and the Executive Council held for many years been able to control the Legislative Council, as is easy to understand when we consider the composition of that body. Politics in Lower Canada consisted of a perpetual struggle between the Assembly on the one hand, and the Legislative Council, the Executive Council, and the Governor on the other. The Assembly was French, Catholic, and strong in the support of three-fourths of the people, their opponents were British, Protestant, and claiming to be protected by the British Government. Both had grievances. The British element had almost all the commerce in its hands and had every reason to complain of the neglect of commercial interests by the Government. "The State of New York," says Durham, "made its own St. Lawrence from Lake Erie to the Hudson, while the Government of Lower Canada could not achieve or even attempt the few miles of canal and dredging which would have rendered its mighty rivers navigable almost to their sources." The French element complained that the constitution which had been given them was a mockery. They could elect members; but what could the members do when they were elected? They had no real control of affairs. The British regarded the French as rebels; the French spoke of the British foreigners. Things had come to the breaking point.

Obvious as it seems now, very few people in 1837 realized clearly that British Colonial Government had, up till then, been conducted on a plan which would have to be abandoned forever. Two courses had always been open. One was to govern Canada by the sword, with no further regard to the wishes of her people than Germany pays to those of her Polish, Danish or French subjects; or than Austria paid to Italian sentiment before the liberation of Italy. The other was to give Canada Home Rule, subject to such checks as might be required to preserve the Imperial connexion. The Constitution of Canada, since 1791, had been a futile attempt to find a midway course between these two. If we imagine an Irish Parliament in Dublin, with an elected Chamber full of Nationalists, and a Senate composed of Ulster officials and merchants; and over all, Dublin Castle, an irremovable Executive looking to

London for instructions, we should have a close parallel to the state of Canada in 1837.

Durham, as an experienced British statesman, and more especially, as one whose life had been spent in the fight for representative government in England, saw at once the hopelessness of trying to preserve the Canadian Constitution as it was. "How could a body strong in the consciousness of wielding the public opinion of the majority confine itself to the mere business of making laws, and look on as a passive or indifferent spectator while those laws were carried into effect or evaded, and the whole business of the country was conducted by men in whose intentions or capacity it had not the slightest confidence?" In fact, the Assembly was not much more than a debating society which might fume, and froth, and pass revolutionary resolutions without anyone being a penny the worse.

They could not appoint a single Crown servant. The Executive Council, the law officers, and such heads of administrative departments as these were, were placed in power without consulting the Assembly, and remained in power however strongly the Assembly might desire their removal. The Governor and his little knot of advisers could always get the Legislative Council to reject a Bill with which they were dissatisfied. And even when after repeated struggles the Assembly succeeded in forcing a law through, it had to be administered by the very men who most strenuously opposed it. The very weakness of the Assembly explains as Durham says, the violent and revolutionary speeches of Papineau and his friends.

The report which Durham presented on the state of Canada has frequently been called the most important state paper in our archives. Every Canadian ought to know it. So admirable is its style, so fascinating its treatment of a complicated subject, that I am convinced that, if it were taught in our schools instead of the jejune school histories, the pupils would have a better conception of the state of Canada during the years before 1837.

Nothing can be better than the way in which Durham points out that the fundamental evils of Canada were, first, the race animosity; and second, government by the clerks in Downing street. I cannot refrain from quoting a passage which is the keynote of the report: "I expected to find a contest between a government and a people. I found two nations warring in the bosom of a single state. I found a struggle, not of principles, but of races; and I perceived that it would be idle to attempt any amelioration of laws or institutions, until we could first succeed in terminating the deadly animosity that now separates the inhabitants of Lower Canada into the hostile divisions of French and English.

"It would be vain for me to expect that any description I can give, will impress on Your Majesty such a view of the animosity of these races as my personal experience in Lower Canada has forced on me. Our happy immunity from any feelings of national hostility renders it difficult for us to comprehend the intensity of hatred which the difference of language, of laws, and of manners, creates between those who inhabit the same village, and are citizens of the same state. We are ready to believe that the real motive of the quarrel is something else; and that the difference of race has slightly and occasionally aggravated dissensions, which we attribute to some more usual cause. Experience divided as that of Lower Canada, leads to an exactly contrary opinion. The national feud forces itself on the very senses, irresistibly and palpably, as the origin or the essence of every dispute which divides the community; we discover that dissensions, which appear to have another origin, are but forms of this constant and all-pervading quarrel; and that every contest is one of French and English in its outset, or becomes so ere it has run its course.

The instruction of 1837 completed the division. Since the resort to arms, the two races have been distinctly and completely arrayed

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against each other. No portion of the English population was backward in taking arms in defence of the Government, with a single exception, no portion of the Canadian population was allowed to do so, that their loyalty was ascertained by some thereto. The exasperation thus generated has extended over the whole of each race. The most just, and sensible of the English, those whose politics had always been most liberal, those who had always advocated the most moderate policy in the provincial disputes, seem from that moment to have taken their part against the French as resolutely, if not as fiercely, as the rest of their countrymen, and to have joined in the determination never again to submit to a French majority.

"Those who effect to form a middle party exercise no influence on the contending extremes; and those who side with the nation from which their birth distinguishes them, are regarded by their countrymen with aggravated hatred, as renegades from their race, while they obtain but little of the real affection, confidence, or esteem of those whom they have joined.

"The grounds of quarrel which are commonly alleged appear, on investigation, to have little to do with its real cause, and the inquirer, who has imagined that the public demonstrations or professions of the parties have put him in possession of their real motives and designs, is surprised to find, upon nearer observation, how much he has been deceived by the false colors under which they have been in the habit of fighting. It is not, indeed, surprising that each party should, in this instance, have practised more than the usual frauds of language, by which factions, in every country, seek to secure the sympathy of other communities. A quarrel based on the mere grounds of nationality, appears so revolting to the notions of good sense and charity prevalent in the civilized world, that the parties who feel such a passion the most strongly, and indulge it the most openly, are at great pains to class themselves under any denominations but those which would correctly designate their objects and feelings. The French-Canadians have attempted to shroud their hostility to the influence of English emigration, and the introduction of British institutions, under the guise of warfare against the Government and its supporters, whom they represented to be a small knot of corrupt and insolent dependents; being a majority, they have invoked the principles of popular control and democracy, and appealed with no little effect to the sympathy of liberal politicians in every quarter of the world. The English, finding their opponents in collision with the Government, have raised the cry of loyalty and attachment to British connexion, and denounced the republican designs of the French, whom they designate, or rather used to designate, by the appellation of Radicals. Thus the French have been viewed as a democratic party, contending for reform; and the English as a Conservative minority, protecting the menaced connexion with the British Crown and the supreme authority of the Empire."

Space forbids me from citing the admirable passages in which Durham shows that, under the existing system, the main control was really exercised by the permanent officials in Downing street. The Governor, continually embroiled in quarrels with the Assembly, referred all his difficulties to Downing street. The Secretary of State there generally knew little; and it is to be feared, sometimes cared less about the wranglings of these savage tribes in Canada, he relied upon the advice of the permanent officials, gentlemen for the most part appointed through influence, promoted by virtue of seniority, and nourished on red tape."

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SOCIETY DIRECTORY.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856; incorporated 1863; Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald McShane, P.P.; President, Mr. W. P. Kearney; 1st Vice-President, Mr. H. J. Kavanagh; 2nd Vice-President, Mr. W. F. DuRack; Treasurer, Mr. W. DuRack; Corresponding Secretary, Mr. T. W. Wright; Recording Secretary, Mr. T. P. Tansey; Asst. Recording Secretary, Mr. M. B. Tansey; Marshal, Mr. B. Campbell; Asst. Marshal, Mr. P. Connelly.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, M. J. O'Donnell; Rec. Sec., J. J. Tynan, 222 Prince Arthur street.

O.M.E.A. OF CANADA, BRANCH 26.—Organized 18th November, 1863. Meets in St. Patrick's Hall, 92 St. Alexander street, every 2nd and 4th Thursday of each month for the transaction of business, at 8 o'clock. Officers:—Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. A. Hodgson; President, Thos. R. Stevens; 1st Vice-President, James Cahill; 2nd Vice-President, M. J. Gahan; Recording Secretary, R. M. J. Dolan, 16 Overdale Avenue; Financial Secretary, Jas. J. Costigan, 564 St. Urban street; Treasurer, P. J. Sears; Marshal, G. I. Nichol; Guard, James Callahan; Trustees—W. P. Wall, T. R. Stevens, John Walsh, W. P. Doyle and J. T. Stevens. Medical Officers—Dr. H. J. Harrison, Dr. E. J. O'Connor, Dr. Merrils, Dr. W. A. L. Styles and Dr. John Curran.

Hrs.—9-12.30. 2-4 p.m. Examinations 4-5 p.m.

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THURSDAY, MARCH 25, 1909. Dear Aunt Beck As I have not some time, or letters from my "Girls and Boys" I would write every day. I am er; my studies, dian history, and health rest, mic arithmetic, is Miss K. S. I. good skating and spoiled it. news here, so saying good-by. From LE Kouchibouguac Dear Aunt Beck It is so long that I have not thinking I have I have not. I see that some of remember you. read the nice ver think I would rters a little off. I go to school public school, enough Catholi build a Catholic soon be here no when summer co in the fields an Well, dear Aunt said enough for see my letter in. Your love HF Fesserton, Ont. Dear Aunt Becky I have not writt last spring. We His name is Ge right. He is very have three broth the only girl. M a few weeks ago much. I go to Our teacher is my is Miss Annie M to make my first summer—Good-b your affect Port Daniel. A HINDU Where does the C Down by the cr Where the lizard shine. Ard the moor bank. Where does the pe Out in the jungl Where the jackals ing. And parrots sc What does the pe Cream from som And if somebody Peacock will dri What does the Cu Milk from some? So run and stop t as Ever you can. What does the Cu Candy and all t And great round sugar Speckled with su What does the pe Lollipops all da But, Lobbys must go This is the end of LOTTIE'S The Griswold cr broiling in the hot shine, not even the breeze stirred the meadow, though o the distance Lottie the green grass w now and then al along the sloping f The line of busy had grown irregul advanced, until no would never hav started together a commencement of bor. Lottie hersel by the side of a t the very van of t already she had pas ing her pall filled emptied out into t girl knew that she with another ticke probably tied safe of her handkerchie. And Lottie, strugg time to pick the from among their sl ed she could work a Cummings; for Lott filled her first pain fruit. "You're in amon Lottie Baker," call of rows away. "Yes," said Lott and the girl laug arms for inspecti. cularity of a cran time is the manner