schools, and everything

a marria ze-bell. In fa

THE CATHOLIC RECORD.

Published every Friday morning at 388 Richmond Street, opposite City Hall, London, Ont.

Annual subscription.....

RATES FOR ADVERTISEMENTS.

12) cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpariel type 12 lines to an inch.

Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Thursday morning.

Terms to agents, twelve and a half per cent. on remitances, or one free copy to the getter up of each club of the special terms.

ten.
We solicit and shall at all times be pleased to rewe contributions on subjects of interest to our reads and Catholies generally, which will be inserted
hen not in conflict with our own views as to their when not in conflict with our own twenty in this respect.

All communications should be addressed to the undersigned accompanied by the full name and address of the writer, not necessatily for publication, but as a guarantee of good faith.

WALTER LOCKE,

388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, FEB. 28, 1879.

TO THE GREATER GLORY

OF THE-BLESSED SACRAMENT.

LOVE'S PRISONER. "But is He lonely? Bend not here Adoring angels, as on high? A byes; but yet, when we appear, A softer glory floods His eye. 'Tis earth's frail child he longs to see; And thus He is alone—for me "Then, best of lovers, I'll draw near Each day to minister relief. For tho' the thoughts of year on year O'sin should make me die of grief, Yet day by day, my God I see, 'Sick in prison'—all for me!"

ASSOCIATION FOR THE RELIEF OF POOR CHURCHES.

Approbation of His Lordship Right Rev. John Walsh. D. D., Bishop of London.

The object of this Association is to furnish poor churches gratuitously with vestments, linen or other requisites for the service of tho Altar, when the Pastors cannot otherwise procure them. No refusal being given in the case of absolute need, the only limit to a compliance with demands is an utter want of resources, as the work of making vestments, etc., will proceed as long as material can be obtained.

This charity is made direct to our Lord Iesus Christ, which is our motive in urging Christian souls to aid this good work in every possible manner, either by subscriptions or donations of goods, such as silk dresses, damask, velvet, linen, muslin, linings, ribbons, curtains, carpets, embroideries, flowers, vases, candlesticks, etc.

Annual subscription, One dollar. Gentlemen can be admitted as members by becoming sub-scribers.

Donations in money or goods will be received by the Directress of the "Children of Mary," Convent of the Sacred Heart, 422 Dundas street, London, Ontario, where the good work will be carried on.

TO SUBSCRIBERS.

We hope that all our subscribers who have soon as they conveniently can. Where we and subscribers are hereby cautioned against paying money to any person except our duly authorized agents. Our St. Thomas subscribers should pay money to no person except Mr. John Doyle, Merchant, or ourselves.

We are pleased to inform our patrons that we have secured the services of Mr. Patrick O'Reilly as permanent travelling agent for the RECORD. Any favors accorded to him will be duly appreciated by us.

The same remark applies to Mr. Daniel Fisher, who up to now has acted as agent for Stratford and vicinity.

Mr. Boone, 186 St. Paul Street, St. Catha rines, is our authorized agent for St. Catha rines and district.

REASON AND THE REAL PRE-SENCE.

In a previous issue we published an article under the above heading, in which we showed on grounds of reason that the doctrine of Transubstantiation, as believed by the Catholic Church, is most reasonable, and perfectly in accord with God's most merciful dealings with mankind. We proved that the same infinite love for man which caused God to give His only begotten Son to be our Redeemer, is a sufficient motive for us to believe that He continues to dwell amongst us in the Blessed Eucharist, under the appearance of our corporal food. We asserted that the difficulties which have been raised against the doctrine have been equally raised against the Incarnation of our Blessed Lord, and that as we may answer the objections which infidels raise against the Incarration by saying that God's love for mankind is so great that He surmounted the difficulties, and humbled Himself to the level of humanity, because it was necessary for Him to do so that we might be redeemed; so also that He might continue to inspire us with love for Him, and that there might be a continuous close union between Himself and man, He surmounts the difficulties of Transubstantiation, and dwells with us under the appearance of our corporal food, There are, however, certain difficulties which are frequently raised by Protestants against the possibility of the Catholic doctrine. In in mind that the question concerning the the touch of Harlequin's wand in the panto-

power of God, is infinite, and therefore cannot be comprehended by finite men. When the power of God is in question, it behooves us not rashly to place limits to that power. We are not to judge that because angular triangle is not also equilateral, for in- at which the Lord Mayor presided. Comour experience has never witnessed a wonder similar to Transubstantiation, that therefore this miraculous change is impossible. Physical science brings us to the knowledge of many facts which the most learned scientific men are not able to explain satisfactorily. Wonderful indeed have been the discoveries of modern times; many secrets of nature have been brought to the light of day, still many of those secrets are still impenetrable, and will probably so remain for ever. Sir Isaac Newton by the discovery of the laws of gravitation enabled astronomers to trace with accuracy the paths of the heavenly bodies, yet no one will pretend that the cause of gravitation has been discovered, unless we attribute it directly to the will of the Almighty. So also electricity has been pressed into the service of man. It has been made to cure diseases, it has been used as a motive power, it carries our messages from continent to continent, yet the very nature of this useful servant of the human race remains a secret to this day, and the theories of the learned concerning it are merely speculative. Innumerable mysteries even in nature might thus be enumerated. If, then, even in the field of matter, which man claims as his own, and over which he seems to have complete dominion, so many truths exist which are incomprehensible, must we not expect that in the things which relate to God, the Infinite and essentially Incomprehensible, there must be many truths which we cannot understand, and if it please Him to reveal them we must believe them on His word: for to reject His word is to deny His veracity, and to rob Him of that homage which is due to Him from all creatures. It follows, then, from these considerations that when the Church which Christ established on earth to teach His doc trine, the Church against which the gates of hell shall not prevail; (St. Matt. xvi., 18) the Church which is the pillar and ground of truth, (1 Tim. iii., 15), proposes to our belief a doctrine, however incomprehensible it may be, we should accept it with a firm faith: we should believe it without hesitancy, knowing that God has revealed it, and that He can neither deceive nor be deceived. We should not endeavor to measure the possibility or impossibility of the doctrine, according to the notions of the limit of possibility. We should be satisfied with the knowledge that God has so revealed, and as His revelation cannot conflict with reason, we should conclude that not yet paid their subscriptions will do so as though the doctrine may be above reason, it is certainly not against reason, or unreasonhave a local agent all monies can be paid to able. Reason is a gift of God to man, and as him, thereby avoiding the trouble and risk of God cannot contradict Himself, His revelanim, thereby avoiding the trouble and risk of the trou when making payments to obtain a receipt, it may be beyond reason. But the doctrine of Our ignorance of the laws of matter ought ginated from Pius IX., and was continued in the the real presence has been revealed by Him; certainly to teach us to be careful lest we same spirit by Leo XIII. The Catholic Church from therefore it caunot possibly be contrary to reason, however incomprehensible it may be to

> There are, however, certain specific difficulties which Protestants and unbelievers raise against the doctrine of Transubstantiation, whereby they endeavor to show that it is against reason. We stated already that these difficulties may be raised equally against the mystery of the Incarnation, and indeed unbelievers lay great stress upon them when arguing against this mystery, which is the very basis of Christianity. It may be proved, and even Protestants have taken pains to prove that they avail nothing against the Incarnation: it may also be shown that they are of no weight against the doctrine of Transubstantiation. We shall, however, reserve for a future number the consideration of these ob-

the limited human intellect.

MATERIALISM AND THE SOUL.

"The thought may naturally suggest itself in the case of a man buried alive, how, according to our limited knowledge of the laws of matter, can we possibly conceive the means by which the spirit and the soul buried with the body, escape into the open air of heaven through a thick wooden box called a coffln and several feet of thick, heavy earth? Our ignorance ought surely to make us very careful lest we unintentionally bury people alive."

Be not scandalized, gentle reader; these are not our words, but those of a Protestant that it is material. Rashness in accepting clergyman—of what persuasion we know not -writing a book on "Scripture Searchings." When Dean Swift wrote his history of Lil. liput he merely took for granted the existence of a nation of hop o' my thumbs, and behold what an extraordinary history became possible, and what a host of troubles immediately beset poor Gulliver. The Rev. E. D. Whitmarsh, D. C. L., takes for granted with Dr. Howard and the scientists of the day, the materiality of the spirit and soul, and be hold what a dreadful consideration immediately stares the good Doctor of Canon Law the place for it. What more right has it to order to meet these difficulties we should bear in the face? This taking for granted is like escape than the stinking corpse itself?

mime-it turns the soberest men and things into the most wonderful of transformations. We wish that some one taking for granted, some unprovable proposition (that every equistance) would write a cuclid. What a pantomime euclid it would be!

that seeing the materiality of the soul, and ments are being made for placing the celethe consequent impossibility of its getting out of the thick box called a coffln, we ought to be present all classes and creeds. We wonder if very careful lest we unintentionally bury peo- anything will be done in Canada to show that ple alive. (The italics are the Doctor's.) For the Irish people of the dominion glory in our part, without troubling ourself at all honoring the memory of Ireland's sweetest about the materiality of the soul, we think bard? Who will be the first to initiate a there is sufficient reason for caution. Of movement in favor of a grand demonstration course if the soul is material, and if it conse- to be participated in by Irishmen of all de- to it in Ontario and Quebec. In fact, social, politiquently (we think inconsequently) can not get nominations? Will Montreal or Toronto make gravated, but we should have supposed that assistance and co-operation of every trueeven under the old way of thinking, wherein hearted Irishman in the Dominion. men believe the soul to be spirit and capable of getting out of the box, the case of burying | TESTIMONY OF A BAPTIST MINISa man alive is bad enough without needing any fresh stimulants to caution.

But even supposing for a moment that the soul is material, we do not see the difficulty, even "according to our limited knowledge of " the laws of matter," of its getting out of the thick wooden box called a coffin. Of course if the soul as matter is further supposed to be a piece of granite or iron ore, or stiff clay, after his return the Baptist Conference met in New (and no supposition now-a-days is too outrageous for the man of science) we can easily conceive some difficulty in its escape into the air of heaven through a thick wooden box; but why the worthy Doctor having taken for granted that the soul is matter, should not be content to stop there, but should go to suppose that it is some heavy mass of matter, we know not, unless it is indeed that he wishes with Dean Swift to make another Gulliver's travels out of his Scripture searchings. Certainly the soul when joined in life to the body is not granite; where then the necessity of supposing that at death it becomes granite? We can conceive a soul, even if material, escaping from a thick wooden box, just as we can conceive the material exalations from the cloquence and force, all he had been able—as a Cathburied body escaping into the open air of olic out-sider-to learn about that much calumniatheaven. According to our limited knowledge of the laws of matter which the worthy Doctor himself calls ignorance (which ignorance ought to have warned him to be less certain of the materiality of the soul), we know that a large amount of gases phosphorus, &c., (all material things) actually does escape from this thick wooden box called a coffin, and act through the newspapers, but hunting up the bidden tually does come up through the thick, heavy earth. The smell arising from a dead lody Cathedral, not only open for the rich, but equally even when shut up in a thick wooden box | accessible to the poor. In St. Peter's in Rome, he is nothing else but the material parts of the body escaping from the coffin, whilst the phosphorescence of our church yards is no rash in accepting for Gospel all that the scien-

We have no intention of entering the lists tion is in too rudimentary a state at the present moment for sober discussion. As all the scientists can as yet say is, that it looks as though the soul were material, so all the theologians can as yet say is, it looks as though this proposition were heretical. Neither the one nor the other can make his proposition positive and affirmative without incurring the imputation of too large conclusions from small premises. It is ridiculous to discuss when the logic of events may outstrip the discussion. Every day is adding to our knowledge of facts, and if at any future period the soul is proved to be material, it can only be by so enlarging the field of materiality as to make the materiality of the soul quite a different kind of materiality to that which the of God must gain the victory by the armour of patiworld at present conceives. But this is of the future, and with the future we have no con cern. For the present we would say, and the worthy Doctor of Canon Law has put the words into our mouth, that as our ignorance of the laws of matter should teach us if the soul is material, to be "careful lest we should 'unintentionally bury people alive," so our ignorance of these same laws ought to warn us not to be too rash in accepting the assertion propositions which would go to prove the soul mortal, is a far graver evil than rashness in burying the dead with fear of burying the

material souls of men alive. And here a question suggests itself, which knocks the worthy Doctor's difficulty into a cocked hat. If the soul is material, what necessity is there for escape from that thick wooden box called a coffin? What necessity is there for it to come through the several feet of thick, heavy earth? If it is material, the coffin and the thick, heavy earth are just

THE MOORE CENTENARY.

A preliminary meeting with a view to the celebration of Tom Moore's anniversary, was held recently in the Mansion House, Dublin munications were recieved from several noblemen-including Lord Dufferin-expres-If we read the Doctor aright, he thinks sive of approval, and preliminary arrangebration in the hands of a body that will reout of the box, the case is every way ag- a move? If they do, they can rely upon the

TER.

The following is a substantially true English translation of a German correspondence from New York to a Prussian paper. It has been translated especially for the CATHOLIC

Rev. C. Potter, a Baptist minister in N. Y. city had been to Europe on a prolonged trip, and shortly York some time in December last. Brother Potter's heart was full to overflowing of what he had seen in the different countries of the European continent, and was truly glad that at length the moment had arrived when he would be permitted before the assemble I brethren to give free vent to his long pentup feelings and in glowing language unfold before them in retrospect a brilliant panorama of all the grand sights that had gladdened his soul and refreshed his spirits. Brother Potter, though he hates 'the Church," did not shut his eyes, as travelling Protestant preachers are wont, to the fact that there is really such a Church in existence in Europe and very powerful and influential too, and quite too ous indeed for being looked upon as antiquated and obsolete. So Brother Potter did find and see this great communion, and was bold enough to tell his brethren not only plainly but with true Baptist ed Church. Brother Potter in expatiating on the subject of

his experience abroad did of course condemn-and what else could we expect - the dogmas of the Church, but he praised her efficiency, and would hold her up as a pattern for all Protestant sects. Especially did he commend the love of the Catholic Church for the poor, not proclaiming her charity misery of humanity-he spoke of her magnificent said he had seen the ragged beggars kneel beside princes and Counts. He Potter didn't care how much Rev. Van Meter, Protestant preacher in Rome might boast of his Sunday schools and collect thouthing more or less than the bones in state of sands of dollars in America, he was yet but a humbury people alive, at the same time, worthy times immemorial had ever been indefatigable in Doctor, that it should teach us not to be too her work for the poor and oppressed, and yet it was now the fashion to caluminate that church. When tists of the day tell us of the materiality of he thought of England he could but feel contempt for a country that had despoiled the Catholics of their grand Cathedrals. The Catholic Church had ever been misrepresented by her enemies. Her dogmas upon against the scientists of the day on this ques- the whole were quite reasonable, and of superstition tion of the materiality of the soul. The ques- he hadn't found a vestige (at this point his reverend brethren began to hiss). If they "were of a different opinion," he said, "it was because they had never read a Catholic book, and hence were not qualified to form an impartial judgement." Moreover, he would counsel his friends to spend not another cent for the missions of the Baptist Church in Rome since they were completely useless. The famous Divine, Reo Van Meter, in Rome, had but seventeen hearers, viz., ten of his own household, five American Protestants, and two converts (?), wretched ragamuffins, depending for their support on the Baptist ner is conciliating.

Mr. Taillefer's connection with the politics of the mission funds. Van Meter held service five times every Sunday, and by doing so he reported the number of his flock to be 85. Being the product of 17x5, having as he (Brother Potter) had shown only two converts (?). And finally he believed it very wrong that Protestants should persecute the Catholic Church, seeing that the Church

> After this oration Rev. Mr. Fulton took the floor and said:—Never in his life had he read, and, God helping, he did never hope to read a Catholic book; and on this account he was free from any prejudice concerning the Catholic Church-he was rather impartial, (sic!) That the Roman Catholic Church, however, was an institution of the devil, he had always believed, and now he was 60 years old-too old to change his opinion!

Without taking any further action the Conference adjourned; at some future Session the question will be discussed: "Is the Catholic Church an institution of the devil ?"

Comment is needless! but who does not see in all this a parallel to the calumniations of the Pharisees against our Divine Lord Jesus Christ!

Nothing in MacMahon's presidential life became him so well as his manner of quitting it. leave of his ministers with dignity, and, being Frenchmen, they used the national privilege and shed tears without shame—all the more likely to be shed tears without sname—an the indee include to be honest ones, as they had no unseemingly violence to regret. Then, wearing his civilian dress, he went to visit the new President, temporarily installed for the moment in his old official residence as President of the Chamber. "Ma foi," he said, shaking him of the Chamber. "Ma foi," he said, shaking him heartily by the hand, "another year of it would have killed me. I have come to thank you for saving my life—at the the risk of your own."

LETTER FROM MANITOBA.

The following letter from a correspondent in Manitoba will be found interesting to all who take an interest in the affairs of that province ;-

WINNIPEG, Manitoba, Feb. 13th, 1879. I arrived here a few days ago to find a little city exceeding my most sanguine expectations. Remembering that Winnepeg is only considered the nucleus of what promises to be one of the greatest cities on this continent, I began to compare the brief existence, and then corcluded that Winnipeg is destined to be to the British possessions in North America what Chicago is to the United States. chances of its future with the realities of its past

Everything here seems to compare favorably with the towns of the old Provinces. Society is almost European, i.e. if one may judge from first appearance. ances. Commerce is transacted with a strict regard to commercial honor, and politics—that scientific evil—loses much of the venom which attaches itself cal, national, and religious associations exist under similar constitutions to those of the last named Pro-vinces; but there seems to be an undercurrent of fraternity, peace, and good will among the members of the various societies, the absence of which renders such associations in other places remarkably unchristian adjuncts of Christianity.

The hotel accommodation is very extensive, and

in this respect the city reminds one of New York or Chicago. The Canadian Pacific is the leading house. Under the able management of Mr. John Haverty, it loses nothing of that character that tends to make the great hotels of the United States and Canada so popular. Situate near the Hudson's Bay Co's, fort on Main street, it commands a superb yiew of the Red and Assimboine river valleys. The ost is one of those genial Irishman who is at once a favorite and a friend of those with whom he be

omes acquainted. The city hall, postoffice, custom house, land office, courts of justice, parliamentary offices, governor's nouse, university schools, and fire department buildhouse, university schools, and are department buildings are all of an imposing character, lending to the city an air of importance surprising in itself. Without doubt the enterprise which prompted the government and the council of the city to erect all these public edifices will be fully rewarded by the influx of men who will bring with them a large capital in the shape of strong arms and strong hearts, or otherwise almighty dollars, to aid the nearts, or otherwise animging donars, to aid the occupiers in that great work which will open up, as it were, an Imperial Province to a crowded world. Let it not be doubted that Manitoba offers to the capitalist and stout hearted a wider field for the inestment of labor and money than any other land I know under the sun. A fortune awaits the worker here. The spring promises an immense immigration, and it seems to me I cannot do better than reassure those who have partially resolved on travelling west-ward that a land richly endowed by nature calls them to a home in which health and happiness will rewad honest labor. In another letter I shall deal more extensively with the subjects of emigration and immigration; meantime, I shall conclude this paper with a brief review of the men and institutions of

which the settlers should hear something.

The first to claim the attention of the traveller, as he certainly does of the settler, is he who, over as he certainly does of the settler, is he who, over thirty-three years ago, came to this Province carry-ing with him the truths of Christianity to that por-tion of the great Algonquin tribe scattered over the North-West, Archbishop Tache. This ecclesiastic, who has done so much in the interest of the church and, consequently, of civilization, is mater-nally and paternally connected with the il-lastrious discoverers Verennes de la Veranlustrious discoverers Verennes de la Veran-drye and Joliette, whose names shall ever be identified with the history of the valleys of the Red and Mississippi rivers; even as the name of the illustrious Archbishop shall be inseperably connected with the rise and progress of Manitoba. The extent of this archdiocese is simply extraordinary; for it extends from the western limits of Ontario to the coast of the Pacific and from the international coast of the Pacine and from the international boundary to the Arctic Ocean, comprising in its vast area the dioceses of St. Albert, British Columbia, Athabaska, and MacKenzie, presided over respec-tively by Bishops Grangin, d, Herbonnez, Durieur, Farand, and Clut. His Grace the Archbishop is the author of many works on ethics, literature and

education.
Lieut.-Governor Cauchon, Governor of the Province, was appointed in December, 1877, being at the time Prdsident of the Privy Council and Minister

the time President of the Privy Council and Minister of Internal Revenue of the Dominion. His administration seems to be characterized by scrupulous attention to all things which might conduce to the general well-being of the country.

Hon. Joseph Royal, minister of Public Works, appears to be a statesman of rare talents—a sine quanon in this North-Western country. This is not very surprising to me, when I learn that he was one who was singularly distinguished during his University career, daily press, and successful, if not really brilliant, as an advocate.

In connection with the Government there is an-

really brilliant, as an advocate.

In connection with the Government there is another who should certainly claim the attention of a new-comer—Hon. John Norquay. He is first Minister of the Government, a Manitoban of very pure mould, and as decisive in character as he is large in stature. From what I have seen of him within the council chamber of his native Province, and from all I have learned of him outside, his policy seems to me to be as well-timed and as sound as his man-

Province together with some military renown won by him in Europe save me the necessity of a longer

reference to him here.

Descending from the pillars of the State, I shall Descending from the pinars of the State. I shall now refer to a man, who, in my opinion, has done as much as man ever did in the interest of Manitoba. Monseigneur Alb. Lacombe, whose name is hallowed in the wigwans of the Indian, even as it is revered in the in the homes of the white man, appears to me to be one of the most extraordinary of the extraordinary men with whom I have met in my travels. During a period extending over thirty years he has toiled in the labors of a vast mission with untiring zeal. Day and night his thoughts seem to have turned towards the spiritual welfare of the Crees and Otshipways, many of whom have been brought into the Church the control of the Church the control of the control through the instrumentality of this venerable missionary priest. Even at present his travels to and from distant missions are entered upon at intervals, the scorching sun of summer, or the cold winds of a northern winter to the contrary notwithstanding. Amid all this round of duty, and at an age when other men would retire to well deserved repose, he carried his studies so far as to be ranked with the earried his studies so far as to be ranked with the greatest lexicographers produced by an age. Instance his great dictionary and grammer of the Creeslanguage, published in 1874 by Beauchemin & Valois, in Montreal, and another equally voluminous and learned work by the Rt. Rev. Bishop Barega on the Otshipway tongue revised and edited by him, which is now in the press. These works will for ever be a living testimony of the excellence and erudition of the Objates, and will bear a favorable comparison. of the Oblates, and will bear a favorable comparison with the literary and scientific works that, from time to time, have emanated from the monasteries of Europe during the golden age of intellectual devolopment. Such are the men to be found in this distant Province, which Yankees proclaim to be men-

tally and physically deserted.

In the city of Winnipeg the various sections of Christianity are well represented. I hearn of the existence of real infidelity. Bishop of Rupert's land resides. The Episcopalians, Presbyterians, Methodists and other followers of the Protestantism of the 16th century land Churches,

city disproves much, if against its morality.
The only Catholic C at present is that of S priests of the order of C is cure. There is a sap brothers of the order, cipal. Catholicity ad apace; even now it is t Archbishop, assisted by enter upon the erection here at an early date been purchased in a neither money or go every reason to hope t

will be pushed forward last Rev. Pere Lacomb

will be pushed forward
last Rev. Pere Lacomb
I was delighted to lear
that his appeal will m
A word in conclusi
little village presents: be productive of plea River and opposite it boine, a line of edifice the hospital, the con-dral, the archiepiscop St. Boniface. All t traveller a scene such most favored of Euchurch is free to indu tenance of great est the young for the gre the young for the given the unforunate, in fin and corporal works of impetus to Christian holiness. This is a the midst of winter, must be its appearant would wander from season in search of t season in search of t scenery can bestow, I this northern count religious order has d anity and civilization ing men have done ture on the other. munication with St. and trouble former may be dispensed w

CHINIQU

The following rep paper, the Sydney no exaggeration in of apostate priests, If anyone thinks th go reported in the terance of another in the Methodist m nice Irish girl with of an abundance of Luther to the prese not acquainted wit the Sydney Herald York namesake:-The eloquent ex-

ed by an excited an

when the Pope is t tlemen with a tast

holic theology; and noise and nastiness ber to hear the cha impure Englis The ex-priest was Jesuitical Herald c now affirmed that supposed to have l Dr. Vaughan for ecting a Catholic C George, who knew verbatim report of 'My Brethren night of a delicate and I will speak to maidens of the sa and Le Jeune Lo and of the wilde forts accompanie bewildering beau able-even amor rare and exception the purpose of sportive scalping quisite and ling customed te in things they told with a sweet ant

ate pardon; for mote theatre, in streams, the very suffering, that t on a gigantic sca it rules over the was a priest of t tics as sweeter t Could any livin to me half so fa ing, that the so with increasing meo, Francis o CRUEL, RI who live in ridain a special very purpose?

dabbled in the who came to 1 ment of their the scalps, and hanging round was easy to lo it was quite an confessional g they came—t after night, to Chiniquy! the nations, the te the Assiniboir dian French open worship sqaws. I tol my position he told me. stand on end hear all the I dollar, and sensualist, a

form of hun