(For the Catholic Record.) THE DEATH OF WAKUZZA.

In the year 1795, a Hudson Bay Co's Factor, named McAlpine, was sent with a party of Athabasca Indians to explore the remottst parts of the valley of the McKenzie River; and, when several hundred miles north of any known habitation of man, a snow shoe track was discovered, the party examined the marks with great atonished at what appeared supernatural. the party examined the marks with great Astonished at what appeared supernatural, care, and pronounced them to be the tracks of a woman of the Dog ribbed tribe—the bitter enemies of the Athabascas. The track was followed for some days along the banks of the Red Deer River, and ultimately they discovered a hut in a little grove track was followed for some days along the banks of the Red Deer River, and ultimately they discovered a hut in a little grove of spruce trees. A squaw was found therein, a Dog rib woman, and of marvellous beauty. Her story was as follows: Some years before she had, while on a hunting expedition, been taken prisoner by a party of Athabascas, her husband and two babies being murdered. She became the slave, and ultimately the wife of her captor; and lived long on the banks of the Lesser Slave Lake. Finally in the spring time, she escaped with a cance, and wandered many hundred miles in search of her people; but finding that there was no hope of being restored to them, she had built a shanty in the woods, and lived by snaring animals for her food and dress. Her heroic endurance, and splendid courage, alone enabled her to escape the perils to which she had been exposed; and now, when recaptured by the enemies of her people, she was found surrounded by all the comforts known to the Indians. After telling her sad story, the woman threw herseif upon the white Chief's generosity, and was brutally repulsed. The Indians then wrestled for her, and the victor claimed her as his slave. What followed is told in her own words, forming the subject of the following verses:

Shadows of night! Terrors of death about

Shadows of night! Terrors of death about me!
A slave to foes, the arch foes of my Nation!
I the poor hart that lapped the springs of Freedom

Note 1 escaped the thraidom of my captors,
When I escaped the bondage of my masters,
When that I fled from their detated socges—
Why did I live to be again their victim?

Long, and at peace I dwelt amid these forests; And the Good Spirit all my wants provid-Gave me the rabbits captured by my snar ing, And the soft furs to warm my hut in winter; Nearer the :egions of eternal winter Than any came, or ever dared before me.

Oh ye damp swamps-weep your sad fevers for me! And rest my woes, O River, on thy bosom-Mountains and winds echo my wail of sor row!
Far from my home—far from the joyous prairie:
Shades of m.f fathers—Chieftains of my people—
Ere the dark tent of night shall hide my shall hide my

slumber— Ere that I sink forever in the darkness— Hear the lament, the anguish of Wakuzza From thy cold breasts, O earth, I suck oblivion, Borne to the earth by my dark fate's pursu

ance.
Ere I shall pass forever into silence—
Ere by my death I save the last posses
And the great gift and medicine of nonour—
Leap up for once my dying fires to splendour—
End thou in blazing Prophesy speak, my
Spirit!

Shall the lone widow cry in vain for venge Over her hustand's blood, and slaughtered Widowed from home, and all that makes li e welcome, Widowed of all good things, but of the faichion
That must needs lap my full breast of their life-blood!

From cold and hunger ever was I guarded, I dwelt at peace with Nature, and she loved When did the sun or stars or tempests harm

And as I die, as ye shail see me perish; Ye too shall die, and pass into the Bilence; Nor death, nor penance ever shall avail ye. Ieware—ye base relentless Athabascas! I see your bones are white beneath the sun-light—

I see your Nation rotting from the daych a frightful Death as yet you know Shall flep his wings in triumph o'er your So all the dead are foul upon the prairie; And all your Tribe rot down into oblivion

And thou, White Chief-because there is no In thy cold heart, thou like you pallid snow-drift.
Shall find no rest from tempests of sfille-And cold relentless blizzards drift your life-time. Until you, yearning to lie down and slum-Shall plead in vsin; for the wild wind shall mock you, And never shall you know the warmth of To melt away your sorrows in the Spring-time!

Ye laugh because you see I am defenceless— Because I cannot even e'en outstrip your arrors; Or garrison the fortress of my virtue Against your lusts! And yet your blinded fury—
The very keenness of your bad desires
Left me a road—a broad road to escape you

Behold, O Chief-the slave you scorn despise Behold, my suitors-I the wrestler's guer-Have blood to seal and ratify our nuptuals!
(Stabs herself)

Now shall my shadow haunt ye, until Ven-Does thunder down the judgments of the Highest,
As avalanches en yon riven Mountains—
So shall your bad deeds make your souls accuraed
And the Great Skirit blast you to Destruction.

A Sure Thing.

There are very few things in this life of which we may be absolutely certain, but this is one of them: that Dr. Pierce's "Pleasant Purgative Pellets" have no equal as a cathartic in derangements of the liver, stomach and bowels. They are very small and their action is pleasant. Purely vegetable, perfectly harmless. 25 cents a vial. All drugglets.

Weather Probabilities.

CHURCH AUTHORITY.

HOLY CHURCH IS A SPIRITUAL POWER—DUTY OF HER CHILDREN TO HEAR AND CBEY.

Catholic Columbian.

At the present day, many children of the Church presume to state or define just how far they are bound to obey. It would seem from their standpoint that the Church is an enemy to be guarded against. They forget that she is a mother. Her origin is divine. She is guarded from error. The gates of heli cannot prevail against her.

She is a spiritual power. Her members are beings composed of body and soul. Their bodies return to the dust whence they came. Their souls are immortal,

She is a spiritual power. Her members are beings composed of body and soul. Their bodies return to the dust whence they came. Their souls are immortal, hence never dies. Some say, this is all true, hence the Church has power to rule in spiritual but not in temporal matters. Let the body or corporal matters rule the soul or spiritual matters and what is the result? Imagination and taste, or sensual appetite, become the master. Impulse of the sensual appetite has been, unfortunately is and will ever be, a powerful factor in this world, but always for evil, never for good.

We are like to God in our souls. There are three persons in God and, will, memory and understanding, three powers in our souls. Without the soul, the body is dead and becomes loathsome. When we say "1," we do not mean the body but soul and body united in and making by such union the personality or individual speaking of himself. In the first person "1," we speak of our soul as superior to the body.

We believe this, the fact is too evident to require illustration. The child owes obedience to parent, and the parent must demand it. The superior instructs, the subject obeys. The beasts of the field, the birds of the air, the creatures of the deep are under man's power, according to God's will. When man comes into their power, they devour him. Their sensual appetite, not cruelty, impels them. They destroy the body, but can not harm the soul.

Man's body is likewise animal, but his soul is rational, and places man above mere animal life, which follows the craving of the appetite. Man's soul raises his mind to God. The soul must govern,

mere animal life, which follows the craving of the appetite. Man's soul raises his mind to God. The soul must govern, lest the appetite of the body degrades man's life to bestial desires.

The body is subject to the soul, and soul and body are subject to God, consequently subject to God's Church, which is a continuation of our Lord's life on earth

some say "this is all right, but we are bound to obey the Church only in matters of faith and morals." The Church commands her children to abstain from the use of flesh meat on certain and the Endages throughout the stain from the use of flesh meat on certain days and all the Fridays throughout the whole year, except when Christmas day falls on Friday. This is a command, and, there is nothing about faith or morals in it. It is a matter of discipline. Yet every Catholic is bound to obey this mandate under pain of mortal sin. Who made this obligation binding under this penalty? The Church did it, and no Catholic may dispute her authority for so doing and remain a Catholic.

If your priest or bishop foresee danger

so doing and remain a Catholic.

If your priest or bishop foresee danger to your life or limb, does not charity require them to warn you, and prevent, too, even against stubbornness on your part to obey, by all the authority possible the evil threatened? Charity requires such action at the hand of every neighbor.

me.

When did the sun or stars or tempests harm me?

What trees or floods were waiting for to slay mr?

Who e'er, but coward Man, made war on woman!

Shall yon dark Mountains list, and unavengting
Still roil long thunders down the hidden canyons.

When sall the Plains shall cry aloud for vengeance, For that a woman's blood was cast upon them?

Nay all the Earth shall arm her to avenge met.

Nay all the Earth shall arm her to avenge met.

The Catholic does not begin to grumble

in his religious duties. A good way to judge of the depth of grumblers is to ask:
"When did you receive Holy Communion? Have you a seat in your parish obursh?" munion? Have you a seat in your parish church? Do you pay for it? Do you contribute to the support of your pastor?" Such questions as these, generally, expose the hiss of these ganders. We must love our mother, ask the saints in heaven to help us to do God's will constitute of the poor souls in earth and pray for the poor souls in S. S. M. purgatory.

Catholic Opinion.

The following from the pen of Dr. Orestee A. Brownson, shows the relations of Catholics with the principles upon which the experiment of free government was established upon the American shores:

"Religion is for me the supreme law."
"I am a citizen of the Republic, and therefore a republican citizen; and I am a Catholic, therefore a loyal citizen; and no redical or revolutionist, either for my own country or any other."

"Liberty ic, no doubt, threatened in this country, but the danger comes chirtly from the side of license, and is best averted, not by common place declamations for the largest liberty, but by asserting and maintaining the supremacy of the law."

Scrotula and General Debility, will try Scott's Emulsion of Cod Liver Oil, with hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases. It is very palatable. Put up in 50c, and \$1 size. If the Sufferers from Consumption,

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It is probable that in the breaking up of winter we shall have much damp sloppy weather, when rheumatism, neuralgia, sore throat and other painful complaints will prevail. Hagyard's Yellow Oil is the popular household remedy for external and internal use. Its curative power is truly wonderful.

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BIRDS OF PREY.

THE LANDLORDS OF IRELAND APTLY CHAR-ACTERIZED BY AN IRISHMAN,

The vultures are gathering, remarks W. F. Denehy, one of the clever contributors to the paper of the lord mayor of Dublin, and he further says: The sombre birds of evil omen are pluming their murky feathers and whetting their blood stained beaks, for already they scent carnage from sfar, and a fierce instinct tells them that a time of joy cometh, as when the ground recks with some eth, as when the ground reeks with gore and human hearts are broken. Theirs not, as their fellows, to lift to Heaven's King the warbled anthems of nature's choristers, or to flash through the sparkling vapors of azure space, almost as messengers of joy and peace from God to man. The vulture's work is different. to man. The volture work is an elected, this to gloat, with exultant croak, when the roar and rush of battle have swept by over the rank repast the sword sickle has garnered for him; his to bury his talons and his keenhooked beak in the sightless orbs of the waverocked corpse; his to riot wherever suffering rules, his to riot wherever suffering rules, where famine, and pestilenes strike down the grayhaired and the young, or wheresoever the clouds of sorrow half shroud his ghastly license. Irish landlords of the worst type are akin to the vulture. Like the assassin bird, they court the darkness, and would much prefer solitude for the execution of their murderous deeds: for full well they murderous deeds; for full well they know the world is sick of the record of

their crimes, and regards

WITH ABSOLUTE LOATHING
the story of their exactions. Such of
them as are gitted with common sense
shrink from calling public attention to
the piled up heap of sins against the
people of their native land which already people of their native land which aiready cries to heaven for vengeance, and which damns their cause in the sight of honest men the wide world over. Others of them, who lack even the serpent like quality of cunning and who take no counsel of those of their body who have it, plunge into the garish glare of day and perpetrate anew atrocities that bring, as it were, from their unhallowed graves the phantoms of a past, so full of terrible criminality, of foul wrong and of cruel dishonor that the angels must cruel dishonor that the angels must surely avert their gaze from the sickening record, upon which aught that was holy could hardly shed a tear of forgiveness, or aught that was just drop the pall of oblivion. For it were not right, and I say the words with regret that Irish landlordism of the type I have now depicted should be forgiven or its deeds forgotten. Therefore it is that one is sometimes almost inclined to thank those of the landlords who, rushing out sometimes almost inclined to thank
those of the landlords who, rushing out
before their fellows into the open, show
plainly how the old fell spirit still lives
and the old foul passions still survive to
work their evil. The lesson is one to
be laid to heart; it should be the
strength of our nation and the support
of our people in the days of trial which
are near to us.

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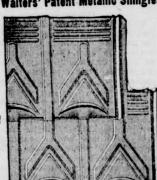
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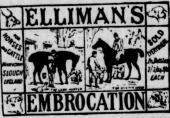
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FOR SPRAINS, CURBS, AND SPLINTS WHEN FOR OVER-REACHES, CHAPPED HEELS, WIND

GALLS.
FOR RHEUMATISM IN HORSES.
FOR SORE THROATS AND INFLUENCA.
FOR BROKEN KNEES, BRUISES, CAPPED HOCKS,
FOR SORE SHOULDERS, SORE BACKS.
FOR FOOT ROT, AND SORE MOUTHS IN SHEEP
AND LAMBS.
FOR SPRAINS, CUTS, BRUISES IN DOGS.

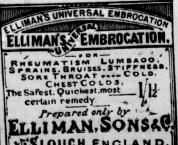
FOR SPRAINS, CUTS, BRUISES IN DOGS.

SPECIMEN TESTIMONIALS.

From His Grace The Duke of Retiand.

Belovic, Grantham, Dec. 1, 1878,
Master of Belvoir Hunt.

Cattle Weir, Kingston, Herderdorfahire, Dec. 3, 1878,
Gentlemen, — I use the Royal Embrocation in un solded be learned and have found to the law of the control of the law of the control of the law of the control of the law of the



SLOUGH, ENGLAND.