Away with false fashion so calm and so chill, Where pleasure itself cannot please; Away with cold breeding, that faithlessly

Affects to be quite at its ease;
For the deepest in feeling is highest in rank,
The freest is first in the band,
And Nature's own Nobleman, friendly and
frank.
Is a man with his heart in his hand!

Fearless in honesty, gentle yet just. He warmly can love—and can hate; Nor will he bow down with his face in the Gust
Fashion's intolerate state;
test in good breeding, and highest in

Though lowly or poor in the land, Is Nature's own Nobleman, friendly and The man with his heart in his hand!

His fashion is passion, sincere and intense,
His impulses simple and true,
Yet tempered by judgment and taught by
good sense,
And cordial with me and with you;
For the finest in manners, is highest in rank.
It is you, man I or you, man I who stand
Nature's own Nobleman, friendly and frank,
A man with his heart in his hand!

HOUSE OF COMMONS.

MARCH 17th, 1884.

LOYAL ORANGE ASSOCIATION INCORPORA-TION BILL. CONCLUDED.

"The people in America are governed by constitutions which leave to them-selves the power of determining the character and structure of Government.

"These constitutions are, therefore, inimical to the Church of Rome, in her opinion, and are only tolerated because they cannot be destroyed. As she is at war with every form of Government not scribed by herself, it would be her duty presented by hersell, it would be to destroy these constitutions, if she could; nay, she would be guilty, under her teachings, if she had the power, and did not

destroy them.
"It is necessary to keep constantly before the mind of the Orange and Protestant public of the D-minion that Rome

is still true to her motto, semper eadem.

"She is the same to day that she was a hundred years ago, planning, scheming, and continuing to subvert the best liber-ties and freest institutions of every State

and over again as to the political attitude of the Church of Rome, and all true Protestants are called upon to occupy an inimical position on the ground, first of all, that the adherents of that church do not owe civil allegiance to the Queen of this Dominion and the Constitution of this country; second, that they owe it to a foreign power; and third, that that power is inimical to free institutions, and that its efforts are directed to subvert them as far as possible. That is the attitude with respect to the Church of Rome and its adherents in Canada to-day. So late as the 19th February, 1884, at a meeting of the Grand Lodge of Ontario West, the Grand Master—while this Parliament was sion, while this Bill was on the Order Paner-referred to the unfortunate

order raper—referred to the unfortunate affair in Newfoundland, and said:
"Brethren, it is the old story. It has been told in Ireland a thousand times. It has been told in Fort Garry, Montreal and been told in Fort Garry, Montreal and Newfoundland, and shows to us as plainly as the sun at noonday that when Romanism has the ascendancy Protestants have no rights and are only tolerated, and that the teachings of Rome are the same to-day as they were in '98—that to break faith with heretics is no sin, and that kill-ing is no murder." * *

Then, Sir, in the same speech, he quotes approvingly from a weekly journal these words:

words:

"It (i. e., the Orange body in Ireland)
is acting strictly in self-defense, for everybody who has read Irish history, or who
listens to Fenian harangues, must know
that from the moment when power
passed into the hands of Irish Catholics
no man of British blood or Protestant

says:-

man who on more than one occasion has spoken in no friendly terms concerning our order, shows that the thinking Protestants of this country are becoming alive to the necessity of having a Protes tant secret society to counteract the influence of the gigantic secret society of Romanism."

Now those are statements with which

we have to deal to-day. If those views be correct, if that be a correct statement of the tenets of that church, then it does not merely hold erroneous views in matters of dogma. The hon. member for Hochelaga (Mr. Desjardins) and myself, do not agree (Mr. Desjardins) and myself, do not agree in our religious views, and unfortunately we do not agree in politics, but our differ-ence in religion does not make the differ-ence in our political allegiance. Our difence in our political allegiance. Our dif-ferences in religion are questions between us and our consciences, between us and our God, to be disposed of individually by each of us. But this other is some-thing different. It goes far beyond that. We have here a statement of views hostile to the Throne, hostile to free institutions, hostile to our Constitution, hostile to hostile to our Constitution, hostile to social order and safety—views which are destructive to everything which we, in Canada—and I do not put the Catholic below the Protestant—which we, as a united people in Canada hold most dear. I say that if you tell me that the adherents of the Roman Catholic faith in civil matters do not owe allegiance to the Crown, and the Constitution, but owe them to a foreign power, then, I say that they are not true subjects to the Queen, that they are aliens in the middle of the land. I say that you cannot trust them—
I agree with those hon, gentlemen who sometimes say certain things until they give absolution before the election—I agree with him that if these are the tenets, agree with him that if these are the tenets, I can well understand their hostility, from a political point of view, to the Roman Catholic religion. If they believe that that church is hostile to, and desires the subversion of our free institutions, of our Constitution, I can understand their hostility going far beyond dogmatic differences of religion; I can understand that the whole institution is one with references. ence to religion; I can understand that the belief that it is lawful to murder or the whole institution is one with reference to which no alliance is to be kept. If it is their opinion, and if it is the case, that a Roman Catholic believes that no faith need be kept with a heretic, that the literature of their being heretics; and also, the principle that no faith is to be kept with heretics."

There you find distinct statements of the Opposition, as a legal argument, the belief that it is lawful to murder or destroy any persons whatever that has been said by the hon. member for King's. We have had the lucubrations of the Orange Sentinel and the equally violent abuse of the Toronto

killing of a heretic is no murder, then sating of a heretic is no murder, then social order and safety are at risk and we cannot possibly remain at ease if such doctrines as these are true. All those who honestly believe these opinions to be true of the Roman Catholic faith or of the adherents of that faith, could not possibly, if they are lovers of our Constitution and our institutions housely concerts with our institutions, honestly co-operate with it in politics. It is impossible, Sir, that an honest belief in these things, as the active tenets of that church, could consist with political co-operation with those who

so believe.

Mr. WHITE (Hastings). Do you believe what the Liberals in Lower Canada be-

Mr. BLAKE, Order. On the other hand, all lovers of free institutions should nand, all lovers of free institutions should combine against the evil which would be wrought, the pressing evil and danger to our institutions which would exist, if such indeed were the tenets held by such a large proportion of the citizens of this country. The question, then, is a serious one. We have it here; we have had it within the last few months, we have it one. We have it here; we have had it within the last few months; we have it stated as a doctrine of to-day, and the hongentleman nods assent to it, as the feeling an Orangeman holds with reference to his Roman Catholic fellow-citizens. Now, Sir, I believe it is untrue. I believe that the Church of Rome holds many religious doctrines and dogmas of the gravest error; I am extremely opposed to them. error; I am extremely opposed to them. Mr. WHITE (Hastings). You believe

Mr. Will'te (Hastings). You believe too much; that is the trouble.

Mr. BLAKE. Well, perhaps I believe too much. I will not say that the hon. gentleman believes all he says; I hope he does. I have endeavored, in my own poor way, and to the best of my humble ability, Protestant denominations, and I have always been desirous of seeing such a union accomplished for the better advancement of the Gospel, according to our views of it. I rejoice to see the evidence of a tendency towards that union, in the existence of those organizations in which ministers and people of various denominations mingle, forget their differences, learn what is best in each other, and in what point they agree.

I rejoics to see Evangelical Alliances,
Young Men's Christian Associations, and
Ministerial Associations, such as the one
that exists in my own city. I have worked

with Orangemen in the Synod of Orange-men of my Church and elsewhere; they have sympathized with me and I have sympathized with them; I care not for our differences in politics; they have never made the shake of our hands less warm, or our co operation in the work of our church less earnest; and it pains me that hon. gentlemen opposite should seek an occasion of this kind to raise a wall of division, even among those engaged in church work, by easting these calumnies against me, and by declaring that my Protestant principles are abandoned, because I cannot in my conscience support cause I cannot, in my conscience, support a Bill for the incorporation of a society which propagates opinions like these. I know that I shall be misrepresented and misunderstood, and that men shall be misled, in my Province and elsewhere, as to what I have said to night. I cannot help it; I felt it borne in upon me, and I had to say it. I say that men will be misled by designing politicians, who are using the cloak of religion and the cloak using the cloak of religion and the cloak of charity to promote party politics. If we could forget our differences and agree to mingle in all religious works, irrespective of our faith, as God be thanked, although we differ in religion, we may agree in works of charity, it would be a blessed achievement. But to-day what are you doing? You are promoting these calumnies in reference to another church; you are coming forward and declaring passed into the hands of Irish Catholics no man of British blood or Protestant religion would ever dwell in safety on the soil of Ireland."

you are coming forward and declaring that the tenets of this church, which you do not hold, are detestable, and that every true Protestant must take the same very

> e true; but I am anxious that there should be no Protestant ascendency of the material kind to which the leaders of the material kind to which the leaders of the Orange Tory party refer, when they speak of Protestant ascendency, which existed in the past in Ireland, and to which they look forward with such longing eyes. I am not anxious for that kind of Protestant ascendency; and in my desire to promote my dogmatic faith. I do not countenance such weapons es the hon. gentleman and other Orange leaders use. My belief is other Orange leaders use. My belief is that my Catholic fellow-subjects do acknowledge allegiance to, and feel a loyalty to, the free institutions of this country. My belief is that they do not think that to break faith with a heretic is no sin, and to hill him a more than the single statement. and to kill him no nurder. I have not forgotten the declaration made against such calumnies as this by the Irish prelates, as long ago as the 25th of January, 1826,

which contains many statements of faith and doctrine, as to which Protestants and Roman Catholics are as wide as the poles asunder. But it contains two statements which touched our social and political system, and our relations to each other as citizens of one common country, as follows:
"The Irish Catholics swear, that the Catholics of Ireland do not believe that the Pope of Rome, or any other foreign prince, prelate, state or potentate, hath, or ought to have, any temporal or civil

jurisdiction, power, superiority or pre-eminence, directly or indirectly, within this realm: and this without any mental reserrealm: and this without any mental reservation or dispensation."

The prelates go on to say:

"After this full, explicit and sworn declaration, we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing towards our most Gracious Sovereign only a divided allegiance."

And with reference to the other insulting charge thay say this.

ing charge, they say this:
"The Catholics of Ireland not only do not believe, but they declare on oath, that they detest as unchristian and impious the belief that it is lawful to murder or

which contradict allegations which ought not to have been made, and which there ought not therefore to have been necessity for contradicting; and yet, Sir, we find not ten years ago, not five years ago, not one year ago, but within the past few days, the most offensive of these allegations repeated, which I have shown would be subversive of the free institutions of be subversive of the free institutions of our country, if true. Now, I am not prepared to mark as murderers, as treacherous and disloyal, nearly one-half of my fellow citizens. I do not believe the cause of true religion, or of the advancement of the Gospel, the cause of the good Government of this Dominion, will be promoted by the State recognition of this secret society, organized and led as it, in Ontario, devoted to the propagation of views such as those which I have exposed. I do not attach myself, in the discordant dissolution of parties that belong to this Bill, any particular significance to the question. I have viewed it from another aspect altogether; I have been anxious that we should understand what the real merits of the controversy are; and in my statement of what my objections are, I have endeavored to sustain them, not by stale and musty authorities, but by recent and authentic utterage. tain them, not by stale and musty authorities, but by recent and authentic utterances. But, penhaps, I am wrong; I dare say I may be more bitterly misrepresented than ever before by the Orange Tory leaders; and as to the Tory Roman Catholic leaders, they, too, the temporary struggle between them and their Orange allies being ended, will regard me still more distastefully, because I have necessarily exposed how false and unnatural is the conjunction of the two. It will be an ample reward to me if I have sucan ample reward to me if I have sucway, and to the best of my humble ability, to promote the spread of those Protestant principles of dogmatic religion, those views of the Gospel and the Bible, in which I agree. I am doing what I can in that direction, and have been for years; it is not much, but I have done what I could. I believe that a most potent power in that direction is a greater union among the Protestant denominations, and I have learn dark agreement of the rights of others; where we must combine firming to moderate men on both sides the views I hold, and in point ing out what the true path of duty is in a community of diverse races and creeds like ours, where we must combine firming to moderate men on the potential of the path of the path of duty is in a community of diverse races and creeds like ours, where we must combine firming to moderate men on the path of the path misrepresentation, calumny and abuse where we must hold to an ample acknowl edgment of each man's individual rights and conscience in religious matters, and give citizenship to all in civil matters, if we would make of Canada a great and free country, inhabited by a happy and

united people.

Mr. CURRAN. I rise to say a very few words on the subject that has occupied the attention of this House for several hours past. When this discussion commenced, it was St. Patrick's Day; and ou menced, it was St. Patrick's Day; and out of respect for the festival, I heartily concurred in the view that had been impressed upon me, more particularly by my French Canadian friends in this House, that if possible we should allow this Bill to be brought forward and voted upon without any discussion. I was perupon without any discussion. I was perfectly willing, having already on one occasion in this honourable House given occasion in this honourable House given expression to my views upon this subject, to allow the matter to take that course. However, the fates have decided otherwise; and we have had this evening certainly some very extraordinary speeches; and with regard to one particular speech, that delivered by the honourable of the Opposition, I think I do not go too far in saying that I have never heard anything in my life to equal it in the magnificence of its matter and of its manner. (loud, cheers), In so far as this the magnificence of its matter and of its manner. (loud, cheers). In so far as this question relates to the politics of this country, I take this opportunity of saying as a representative Irish Catholic that if we did not know it before, the hon. gentlemen who have spoken here this night have informed us of the fact, that Then, Sir, in the same speech, he quotes approvingly from a weekly journal these approvingly from a weekly journal these words:

"It (i.e., the Orange body in Iteland) is acting strictly in self-defense, for every-body who has read Irish history, or who listens to Fenian harargues, must know that from the moment when power passed into the hands of Irish Catholics and on the subject is concerned, Ithink I can say for the light on would ever dwell in safety on the soil of Ireland."

Commenting on that statement he says:

"This statement, coming from a gentle-"

"This statement to be a decided of the fact, that from time to time both political party and in so far a stata particular from time to time both political party and in so far a stata particular from time to time both political party and in so far a stata particular from time to time both po secret societies, with which I agree; for, as a matter of course, neither I nor any other Catholic can approve of secret societies. But I did think that the honmersher for King's, who is a lawyer, would have sought to meet some of the arguments, at all events, that were brought forward in regard to the constitutional question which presents itself to this honourable House in the present dis-cussion. (hear, hear). Why, Sir, we have cussion. (hear, hear). Why, Sir, we have before us a proposition that is as plain as A, B, C. We have upon the Statute Book of the Province of Quebec, chap. 10 of the Consolidated Statutes, a law which declares in positive terms that every association of a secret nature, with the exception of the Masonic body of Canada, is illegal; and I must say that I was rather astonished to hear my hop friend the members. and I must say that I was rather astonished to hear my hon. friend, the member for Cardwell (Mr. White) take the position he took in his speech to-night as regards this Statute. Why, Sir, so convinced is that hon. gentleman of the truth of what I am saying, that in order to legalize the Quebec Masons, he has introduced a Bill here to change that particular Statute, in order toat these gentlemen may enjoy the privileges which they seek. It must be equally necessary for the gentlemen who are now seeking incorporation for this association to secure the gentlemen who are now seeking incorporation for this association to secure
the repeal of that Statute first of all,
(applause.) Now, Sir, I do not think it
would be advisable for me to travel over
the ground I have already gone over in
this House. I think there are several
reasons of still higher moment which I
might urge here against the passage of
this Bill; but the speech of the hon. leader
of the Opposition, as a legal argument,
remains entirely unanswered by anything
that has been said by the hon. member
for King's. We have had the lucubrations of the Orange Sentinel and the

Globe. I do not think myself, that in the past nor perhaps in the present, either of these great party organs has any particular love for the class to which I belong. (applause.) I may say, before resuming my scat, since reference has been made to speeches made during recess, that I am not going to rake up any bad feeling in connection therewith. I am perfectly prepared to meet on the floor of this House, or elsewhere, any gentleman who wishes to attack me face to face, but it would be out of place here, in view of what has transpired, in view almost of the arrangement that nothing should be said on this Bill, that I should say a word on this bill, that I should say a word on this significant in the past nor perhaps in the present, either of tinguish Him from others of different education. A careful study of His life will disabuse us of this idea; and reflection upon His nature and His modes of life, with its influences and associations, will enable us to see how long to the son of the son of the son of those traits of character which may be told in a few words: "He went about doing good!" He willed it so, and so it was. She gave back to him the glory He gave, just as the brilliant gives back the splendors of the sun. Globe. I do not think myself, that in the out of place here, in view of what has transpired, in view almost of the arrangement that nothing should be said on this Bill, that I should say a word on this matter which would create ill-will, that I should revive any of those speeches, more particularly as nothing has been said on the thoor of the House. (cheers.) Those post-organization are probably to post-prandial statements are probably to be accounted for in various ways; at all events, I have never uttered a word against any gentleman, either in this House or out of it, that I would decline to repeat here, and I now say, in conclu-sion, that whilst I hope that the discussion that has taken place here to-night will teach all political parties that it is a bad thing to indulge in violent abuse, that such abuse will, at times, come home to roost, and afford immense enjoyment to those who have been the victims of the abuse, more especially when, as to-night, the champions on one side and the other rake it up as a reminiscence of unpardon-able vulgarity. (laughter and cheers.) I say that the reasons which I gave last year, I now reiterate against this Bill, We have no constitutional right to pass this measure; and on that ground, as well as on others which I might urge, but do not intend to urge to night, I intend to cast my vote, as I did last year, against

DEVOTION TO THE SACRED HEART.

PRACTICAL FOR MAY AND PREPARATORY

Catholic Columbian We must never forget that Christ is the Redeemer of the world, and that he wished the proof of its redemption to be the wound in His Sacred Heart! Mind and sentiment may be brought to bear in criticism; but it is the boast of the Catho-lic Church that in her belief and in her practice there is a depth of thought and a lelicacy of devotion that can satisfy the thest aspirations of the mind and the strefined feelings of the heart. As most refined feelings of the heart. As her Divine Founder forever kept in view the nature of those creatures whom He had come to save—stooping to their low-liness when there was need, calling them, when too carnal minded, to the contemplation of higher things—so His Church, while carrying out His work, is never unmindful in the choice of her devotions and of man's inhorn tendencies towards

and of man's inborn tendencies towards the beautiful and the good. This is strikingly so of the devotion which we are soon to begin. We find ourselves at this season anticipated, our inclinations foreknown and provided for, our best wishes already crowned! The beauties of nature are wedded to the beauties of grace; the outlets of our natural inclinations are sanctified: and this month of loveliness that is coming upon us, and in which we must so wel appreciate the beautiful, we find consecrated to the most beautiful of God's creatures—the most blessed of the children of Eve!

It is fitting that it should be so! It is fitting that the bloom and blush of the fairest and freshest flowers should pale

respect to political party, have sent me here as their representative by an overwhelming majority, if I did not say a few words on this occasion. I will say first, that I was more than disappointed when I heard the hon. member for King's (Mr. Woodworth) attempt to reply to the speech of the hon. leader of the Opposition. I do not think it will be necessary to go into the latter gentleman's vindication of himself or of his views regarding secret societies, with which I agree; for, as a matter of course, neither I nor any to rise from the weight of sin and the ruins which it had made. It was from her veins that sprang the precious blood of Her Divine Son, which in His manhood He was to shed for the life of the world; it was her hand that led Him when He walked with her in the morning of His sorrows; it was her soul that magnified Him for every thought, word and deed of His mortal life, and by her last look on Mt. Calvary gave Him more glory than the united choirs of angels had done from their own creation's dawn.

Let us not fall into the mistake of considering her as only associated with the last look on their own creation's dawn.

The MISSIONARY VISITING HIS PARISHION
There are missions scattered all over Idaho which he attends. Not churches,

sidering her as only associated with the work of redemption, as a mere looker-on, an accidental part which might have been dispensed with! She was not only intimately, she was necessarily, connected with it! The scheme according to which the world was to be redeemed was that the Second Person of the Trinity should be-come man and suffer and die. As man He come man and suffer and die. As man He was to be born of woman. Of woman's substance was His body and the Heart in His body to be formed. After her image was His own to be made. Her features were to be stamped upon Him, and from her He was to derive His individual cast of character by whatever mingling of light and shade the influence of her education might produce. Truly enough, as God He ruled it, but He ruled it through her. It was His choice. It was no momentary delay that He was to make with her. It delay that He was to make with her. It was the lifetime of infancy and youth and young manhood. In Bethlehem, in Nazareth, on the banks of the Nile, and in the days of His Passion, He was to be associated with her in all things that might not lead Him from the chalice which, according to His Father's will, was not to pass from Him.

We are apt to forget this, and think of Christ as only God—incarnate, it is true,

Christ as only God—incarnate, it is true, having our human nature with soul and body and flesh and blood, but without any of those individual traits of character which go to make up the man, which tell whic

Christ and versings the only living satisfied the eleterated of the day, then existing equation colors by the season in made by the power. New York, when for three days he sustained the manual which will comprehens the colors of years of my life."

so forcibly upon His moral life, and disgave, just as the sun. H. L. MAGEVNEY.

AN IDARO MISSION.

HARD WORK FOR PRIESTS IN THE ROCKY MOUNTAINS.

Philadelphia Standard. For this beautiful sketch we are in-debted to Mr. John Gormley, of Salt Lake

City:

A PRIEST'S OUTFIT IN THE ROCKIES,
All Catholics the world over should know the difficulties surrounding the ministrations of the priesthood in these mountain fastnesses, and should take a more active interest, not only in these self-sacrificing holy men, but also in the portable Catholic missions which boast no marble altar or Catholic choir. The secclesiastical outfit consists usually of a ecclesiastical outfit consists usually of a bearded and aged priest, usually a Jesuit, a pack mule and a saddle mule, a frayed nd much worn set of vestments, and a little box containing the chalice, etc.

HIS LONELINESS.

Not only the priest, but also his mules Not only the priest, but also his mules obtain subsistence from the herbage wild and scanty, and from the wilder beasts upon the mountain side. The priest is frequently more than a week away alone in the mountains, on a trip from one white man's camp to another, and sees no human face on the entire journey, alone with nature, just as God created it. WHAT HE LOOKS LIKE.

The priestly outfit attracts no attention from the casual prospector occasionally met in some mountain gorges, for the dusty and bearded priest looks, with his camp equipage, for all the world like a prospector in search of worldly treasures. A long silvered beard floating in the mountain air assisting not a little in the leception.

AN IDAHO CHURCH AND PARISH. AN IDAHO CHURCH AND PARISH.

Yesterday my good fortune brought me face to face with one of these good Fathers, Rev. E. M. Nattini, S. J., who has a little trapper's cabin, about twelve by fourteen feet, at Hailey, Idaho. Also a little "church," about twenty by thirty feet, close to the cabin. This is his parochial residence and church, but he is seldom here having about 10 000 source miles of residence and church, but he is seidom here, having about 10,000 square miles of a missionary field to attend, riding from camp to camp in the saddle for days at a time. A sick-call three hundred miles distant would not surprise him, and this aged priest, now some sixty years old, would not fail to set out immediately

would not lail to see out immediately were the snows four feet deep or twenty. THE DANGERS THE PRIEST INCURS. His long white hair bangs down in pro-fuse ringlets upon his shoulders. His long beard rivals the snows of Idaho in color. He is dreadfully stooped, but the clear eye and strong bony frame indicate years of usefulness still. Strange it is that so aged a man could so long escape the bears and fiercer mountain lions with which the mountains of Idaho abound.

There are missions scattered all over Idaho which he attends. Not churches, however, but where two or three miners have built log huts. There the priest calls once in three months. The rough edge of the world has so blunted religious training in the burly prospectors, that he says about one-half of them refuse to take any interest in religious practice. All are now interest in religious practice. All are poor
—many possessing nothing more than a
pack animal, pick and shove!. Being
constantly in the saddle, he finds that
many die without his ministrations. He constantly in the saddle, he hinds that many die without his ministrations. He stated that he rarely visits a camp but that some one or more is dead since his last visit. The anecdotes he relates are full visit. The anecdotes he relates are full of interest as told by himself; but may lack in that respect by repetition. Going on a sick call, he rode into a drift of snow so deeply that his horse's back and head alone were visible. Dismounting, and having no shovel, he kicked the snow for three hours to free his horse, then transped for eight constant hours to horse. for three hours to free his horse, then tramped for eight constant hours to break tramped for eight constant hours to break a passage through the drift, which he avers was about twenty feet deep. On another occasion, going on a sick-call, he noticed the messenger who called was freezing from lack of clothing, and generously gave his own blanket to shelter him, which resulted in a total loss of voice to the good father for a reside of these

related was the history of a sick-call which almost resulted fatally to the priest.

The messenger, an old mountaineer, volunteared to cut off sixty miles of distance by cutting through a ravine or gulch but little known. When well on the distance, a storm arose such as never falls except on a mountain range. The snow fell, to use the priest's own words, "like a thick, heavy blanket." The priest and guide could not see each other at arms' length distance. The guide lost his way completely; their matches refused to light, so no fire was possible. The wind increased to a gale so strong that they could no longer stand upright, but were compelled to bend their heads level with the waist in order to remain on foot at all. The snow was soon knee deep, and they The snow was soon knee deep, and they were so sore distressed that they frequently walked up against rocks which stood far above their heads. Finally, the guide declared he could proceed no far-ther, as his strength was completely ex-hausted. He said, "Father, we must die here; we cannot live through it!" Rev. Nattini encouraged him and said, "Let us recite a few prayers to Our Blessed Mother, that she may assist us," which they both did with great fervor. But as the guide could proceed only a short dis-tance and they were well-nigh exhausted, Father Nattini suggested that they break a path a few rods long in the snow and walk back and forth like sentinels until the storm ended. They a cordingly did so, and to their surprise, at the farther end of the path proposed, they ran against the door of a miner's cabin, entered, and were soon before a good rousing fire and partaking of refreshments. The storm soon beat with such increased violence that the owner of the cabin declared no white man could have lived in it the night through.

They continued the journey next morning safely. Many such adventures did the good priest narrate; but, with sadness in his tone, he said that on each return visit to a camp one is surely dead who was alive on the last visit. It weighs heavily on his heart that he cannot minis-

ter to each departing spirit.
AID ASKED FOR THE GOOD OLD MOUN TAIN JESUIT. Big tears stood in his eyes as he told

how a generous hearted former pupil of his from California rode three hundred niles into the forest to visit him, and he being from home on mission work, the young man was compelled to retrace his steps across an exceptionally rough moun-tain range in the saddle, without any other tail range in the saddle, without any other satisfaction than leaving a little note for the good Father under the door. When he related the story his tender old heart was sensibly touched.

AN AFFECTING INCIDENT Father Nattini intends to build a forty foot addition to his little home church, and will labor to place a bell above it to awaken the mountain echoes of Idaho. Will not the good readers of the Catho-lic Standard each send a little assistance to him? And will you not, Mr. Editor, open a subscription list for the purpose? Surely the good people of Philadelphia and vicinity will assist one so worthy, and sist one so worthy, and cheer the heart of the good old mountain

FATRER LAMBERT'S NOTES ON INGERSOLL.

Western Watchman Nearly one hundred thousand copies of the above little book have already been sold and the demand is steadily on the increase. What is quite strange regarding this immense sale is the fact that the majority of the purchasers are Protestants. It is for sale in every Protestant bookstore in the land and is spoken of with praise and commendation in synod, assembly and conference. The Advocate of San

Francisco thus speaks of it : "Mr. Lambert is now pastor of a church in Waterloo, New York. He is a Roman Catholic priest, a native of Pennsylvania and a true patriot and Christian gentle-man. His attention seems to have been called to Ingersoll especially by the arti-cles of Judge Black and Ingersoll in the North American Review, and the unjust treatment Judge Black received at the treatment Judge Black received at the hands of the proprietors of the Review. They gave Ingersoll all the space he asked, and allowed him to vilify Judge Black and Christianity as he pleased, and refused and Caristianity as he pleased, and refused to publish Judge Black's reply. This is a fine specimen of 'liberal' justice. Father Lambert undertook the task of scourging and flaying alive the great infidel Colonel, and the book before us is the result. It takes but a glance at any part of it to show that the priest is master of the subject and of the situation. Father Lambert and of the situation. Father Lambert rises above all prejudices, and does a most manly and most essential service to the whole Church, and to all reading people. He is an acute logician, a keen analyzer of sophistical arguments, pugent critic, well-read in philosophy and Christian evidences. He does not defend the Christian religion, except incidently, but he pulverizes Col. Ingersoll's assaults, and exposes his ignorance, falsehoods, pretence of 'honor bright,' and general and disgraceful charlatanism, buffoonery, and meanness. He follows him through all his windings with the most inexorable logic, the keenest wit, and the most crushing blows against his foul and false theories, and ribald jests. We excuse Father Lambert's use of suitable language in describing the coarse and profane ignoramus he is obliged to follow. It seems rough, but it is just. The farewell to Col. Ingersoll is good. We commend it and the whole book as racy and robust reading matter, and we heartily thank the good priest for taking in hand the dirtiest specimen seen since the beginning of this century. rises above all prejudices, and does a most

The book may be ordered from Thos Coffey, London, Ont. Price 25 cents.

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There's a lad to-nin He may never be But whether or no My heart is his or We were side by sid When I heard his And blushed at the Under the chestn

They tell me a saile
By bonds that bre
Others, perhaps, su
But his will be m
But whether he sle
Or over the crest
I must always be tr
Under the chestni

It would grieve in brought
That he died in a Than if, sitting alor He could ever be; the lowland in wir Snow covers the n No longer I stand b Under the chestn Eut I feel that my l From over the ste As loyal and true as He whispered fare My heart goes out b And never a doub We shall surely star Under the chestnu

SERMON BY REV

The following a preached by the I SS. R., at St. Patr March, 1884:
Subject:—Hell, "Depart from u lasting fire, which the devil and his at This, dearly bel.

This, dearly believed sentence of the livi upon the heads of day of judgment hell. It is indeed a that strikes terror sinner and of the because it is terril being true, some mits forebodings and therefore, and preciprefer not to belie pretend to deny it, "there is no hell." there is a hell, the Dearly beloved Chi that deny the exis eternity? Men omen of extensive an The prophet answer says in his heart the these words well, tians, "the fool say no God," not the me of God, the faith of one who would be the faith of the faith one who would be of this world, by to dren of this world, ness as they are cal God and holy church doctors of holy chur the St. Jeromes, t ories, aye, all the g galaxy of the sain highest office and that were elevated Church by the grace all, firmly believed i and in its eternity.

my good men, at le story of these me and the doctors of

tell me are they fool

over-heated religio

St. Augustin, a St. Jerome, a fool, an i

the great lights, and of the church fools,

the great men, the have figured in this partment of law, of

most profound, the

the greatest scientis commanded the adm and universities, the very touch could re within the eye-sight sands of men: men publicly and private these men denied the its eternity? St. C pronounced "the gol the orator of the clogician and philosophell, the fires of hel colors upon the wa consequences of sin. prodigy of science Augustin, who has w volume after volume upon the existence large audiences liste the palpitation of his of argument and the St. Jerome, the gree a regular polyglot of like unto whom the one in this world, at Jerome was not sec profound philosoph man first in every knowledge, natural, 1 as well as ecclesiastic natural—tells us of h nothing that caused face against the hone and the flatteries o and forced him into lo penance for his si in austerities and m moved him thereu and that that hell men, Catholic men, more than an hour one great luminary great saint of God one and all believed hell and in its eterr firmly, undoubtingly lutely, as a fact reve the Son of God; beli

in strict keeping wi fections of God, yes, ence of God; so that thus upon the words prophet, "the fool sa is no God," for, says God, then there is no is no hell, there is no is a God, that God m infinitely just, as w merciful God; and is just and merciful Go must be in order to God of infinite justice to deal out according men." And just been just, and is obliged by