Lenten Pastoral of Bishop Durier, of Natchitoches Fla.

have disgraced forever my family and myself; by your crime you have for-feited your life; your life belongs to and take it I must."

me, and take it I must."

These words no man has a right to say to another man ever so guilty. The life of a man, innocent or guilty, is God's property, sacred and inalienable. Here is the supreme dictate of the Bible: "It is Thou, O Lord, that hast power of life or death." We acknowledge only one Lord of human life, and that Lord is God Creator, Preserver and Master of the human race. It is true, the penalty of death is necessary to check crime and safeguard society, and it is God's law: "Whosoever shall shed blood, his blood shall be shed." The supreme rulers of the people, called by St. Paul the "higher powers," may take the life of great criminals, for, as says the Apostle, "they bear not the sword in vain * * they are the ministers of God." Yet those supreme rulers of the people in the execution of criminals being simply His ministers, representatives and instruments of His iustice. God alone stands Lord representatives and instruments of His justice, God alone stands Lord

To apply the penalty of death are needed both a legitimate authority and a just law. The just law is the expression of God and the people's will, and supreme it must reign—one and the same law for all. Do not talk so much of the supremacy of one race over the other, With good will to all and a wise legislation, mildly yet strictly enforced each race will take it hatural place in society, just as when oil and water expected into one glass, up comes the oil and under sinks the water; that is the law of nature and nature's God. There is positively no need to talk so much of the supremacy of one race over the other; but To apply the penalty of death are

opinion countenances lynching for horrible crimes; they say it is necessary in order to right a horrible wrong. "Two wrongs can never make a right." The Lynch wolfhowling is contagious; even some cool-headed and righteous men feel like howling with the wolves. The Church never howls with the wolves and bread live with the wolves. like howling with the wolves. The Church never howls with the wolves and brands lynching as downright murder generally with aggravating circumstances—murder with aggravating circumstances sometimes only abstaining from eating it—murder with aggravating circumstances when lynchers strike a man who is down; shame! and when they shoot at the man who is dead; double shame!—murder with aggravating circumstances sometimes hellish and sometimes more than hellish. How that? Lynchers will often laugh and jeer at the sufferings of their victim; that is no more than hellish, as the devil does that; but they will sometimes mutilate the body of the dead man; down to that meanness no devil ever did lower himself.

lynchers strike a man who is down; shame! and when they shoot at the man who is dead; double shame!—murder with aggravating circumstances sometimes hellish and sometimes more than hellish and sometimes more than hellish. How that? Lynchers will often laugh and jeer at the sufferings of their victim; that is no more than hellish, as the devil does that; but they will sometimes mutilate the body of the dead man; down to that meanness no devil ever did lower himself.

Lynchers are murderers in deed; their helpers, counsellors and sympathizers are murderers in heart, blood-stained before God. I cherish the hope that my Catholic children and non-Catholic friends will never be disgraced with that stain of blood whether on their hands or hearts. As for that staining on our fair land—the Lynchers are a disgrace to the land—lynchers are a disgrace to the land—lynchers are a disgrace to the land—lynchers are a disgrace to the land out the land consider to a post of danger that the word were exposed in various attitudes solder's death. For the only purpose of getting him out of his way be ordered that upright and brave soldier to a post of danger that the surpling and bavid, out of a sorrowing, repentant heart, uttered the cry: "Deliver me from blood-guiltiness, O God."

A nation that wages an unjust war is a blood-guilty, blood-stained nation out fair land—the two with the sword. "All that take the sword with the sword." That sentence applies to nations as well as to individuals and another for nations. From blood-guiltiness preserve our blood-guiltiness preserve our blood-guiltiness preserve our blood-guilty blood-stained family. Will am the present that the man they will not be tempted to throw at us "affirst stone."

ABOUT SMOKING.

ABOUT SMOKING.

It is significant that the "United States Tobacco Journal," which should be interested in promoting the use of tobacco, prints some pregnicular proposed in various attitudes solder to a sorrowing repentant hea

Except in self-defence against an Except in self-defence against an unjust aggressor, when he cannot otherwise save his own life, a manis never allowed by private authority to take the life of his fellow-man. The crime of murder cries to heaven for vengeance; it is the voice of blood. Heaven's curse follows the worders wherever the goos. And the is never allowed by private authority to take the life of his fellow-man. The crime of murder cries to heaven for vengeance; it is the voice of blood. Heaven's curse follows the murderer wherever he goes. And the Lord said to Cain: "The voice of thy brother's blood crieth to Me * * * cursed shalt thou be upon the earth." And Cain "dwelt as a fugitive on the earth." The Bible brands four crimes as crying to heaven for vengeances in against nature, crying to heaven for vengeance; sin of detaining the wages of the workman, crying to heaven for vengeance; sin of detaining the wages of the workman, crying to heaven for vengeance; sin of detaining the wages of the workman, crying to heaven for vengeance; sin of detaining the wages of the murderer. "That ghost will not down." A Franch contains the series of the workman crying to heaven for vengeance; is the first sin branded as trying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; is not contained to the living (lod, who will render to every ne according to heaven for vengeance, sin of detaining the wages of the works."

O God, the only Lord of human life, from blood-guiltiness preserve our damiles, O Lord. As for the man distinct of the state of the works."

O God, the only Lord of human life, from blood-guiltiness preserve our definition, and the crown of the low has a sudant to the hands of the living (lod, who will render to every ne according to heaven for vengeance; sin of detaining th And Cain "dwelt as a fugitive on the earth." The Bible brands four crimes as crying to heaven for vengeance. sin against nature, crying to heaven for vengeance; sin of oppressing the poor, crying to heaven for vengeance; sin of detaining the wages of the workman, crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance; but the first sin branded as crying to heaven for vengeance is murder. Awful is the remorse of the murderer. "That ghost will not down." A French orator has said: "That murderer! when he is awake a demon hovers around his head; when he is asleep a demon sits on his breast, and when he is imprisoned in his grave a demon is the jailer of that prison." And all that goes to say that murder is a foul stain that cannot be washed out even by the effusion of the nurderer's blood; only the blood of Christ can wash out that stain in the repenting murderer, and even then the ghost of removed the blood of Christ can wash out that stain in the repenting murderer, and even then the ghost of removed the blood of Christ can wash out that stain in the repenting murderer, and even thex the ghost of removed the blood of Christ can wash out that stain in the repenting murderer, and even thex the ghost of removed the blood of Christ can wash out that stain in the repenting murderer, and even the the ghost of removed the blood of Christ can wash out the function of the souther have been issued in several municipalities. In none have these prohibitions can be successed to the success the offending the success the following the order to every ne according to heaven in file promotes and the blood of the only Lord of human life, from blood-guiltiness preserve wall my fellow-men. Christians, Jews and Gentiles, and especially my Catholic children and non-Catholic children and non-Catholic children and non-Catholic children and souther have been supported to the works."

Following the example of anti-file washed to the living God, the only Lord of human life, from blood-guiltiness preserve

Long years ago I heard an injured better for thee to be in thy grave man say to the offender: "Sir, you a murdered man than to be out of

a murdered man than to be out of it as a murderer.

A would-be murderer is the man who, not forced by the necessity of self-defence, proposes or accepts a deadly encounter. The two parties meet and fire away and fight with the recklessness of the brute, though honestly they are quite inferior to the brute in courage. A low public, minding only their lack of courage, simply laugh and feer at them, and boys simply say why do they not fight it out to a finish? Boys must be excused, the poor things do not be excused, the poor things do not know better; but that low public which simply laughs and jeer at them ndulge in the meanest laugh that the devil knows. Brand with infam their unchristian and unmanly dec but do not laugh at the men soon as possible forget all a that disgraceful encounter. Ver because the would-be murderer yesterday may be to-day the fri of God aend everybody's friend.

God is our master by creation, preservation and redemp-tion. It is self-evident that man, be-ing a creation of God, and not being able to keep in existence even one minute without God's help, can claim no independence from God; by nature man is not and cannot be "his own." Now, man redeemed by the whole blood of Christ is not his the whole blood of Christ is not his own. Hear the words of the Apostle St. Paul: "You are not your own, for you are bought at a great price." So long as we read in the Great Book those five little words, "You are not your own," the life of a man is not his own property, but God's; respect to God's property. The suggestion of the property of mildly yet strictly enforced, each race will take its hatural place in society, just as when oil and water the poured into one glass, up comes the oil and under sinks the water; that is the law of nature and nature's God. There is positively no need to talk so much of the supremacy of one race over the other; but my friend, speak out and stand up for the supremacy of the law and out ives, property and sacred knonr; let your principle be this: The out-and-out supremacy of the law we must and shall maintain.

The loyal son of the Church ever and always takes the stand of the Church, no matter how unpopular that stand may be. The Church does not represent the people; she represents God; and the loyal son stands by his mother. There is what is called the "Lynch Law," and would be more properly called the Lynch murder. Here and there popular opinion countenances lynching for horrible crimes; they say it is necessary in order to right a horrible wrong. "Two wrongs can never make a right." The Lynch wolf-

other man could not commit under the same circumstances."

There is the suicide by intemper-ance—the man who drinks himself to death—the man who, saturated with alcohol, sinks into his premature and dishonsered greats. dishonored grave, leaving a heabroken young wife and children broken young wife and children in rags. That man seems worthy of contempt as a nobody. Yet, friends, do not despise him, do not vent out the ridiculous contempt of the Pharisee thanving God fornot being like that man, but please do not waste time in lecturing the dead nobody, but go and extend a helping hand to his wife and children.

come the day of reckoning and i will be executed that sentence of th Lord: "God visiteth the sins of th fathers upon the children unto the third and fourth generations."

murder committed by a family generation after generation is a family inheritance of woes and shame. From blood-guiltiness preserve our dear families.

others proceedings have been instituted. The first judgment in such a case was given on Friday of last week by M. Lucas, the juge de paix at L'Isle-Adam. Five priests were charged before him with having disregarded a municipal decree prolibiting the wearing of the soutane in the township of Persian-Beaumont. The defence was conducted by Maitre Menard, who, after a vigorous protest against the multiplying attacks on the liberty of the subject for which the notorious M. Thomas's decree seems to have given the signal, showed by an appeal to numerous precedents the utter illegality of the order issued by the Mayor of Persan-Beaumont. Alluding to the phrase of Lacordaire, he pointed out that when these ridiculous and vexatious prohibitions had had their little day, there would come a time when the people would hail the soutane as one more "symbol of liberty." The Judge based his decision on the law of 1884, which defines the limits of municipalities, the general law of 18 Germinal determining the dress of ecclesiastics, and the necessity of an interference of the executive power of the Republic if that general law was to be rescinded or limited. His judgment therefore was that the prohibition issued by the Mayor of Persan-Beaumont was ultra vires, illegal and void of sanction. The five priests were accordingly acquitted,

ABOUT THE CATACOMBS. Right Rev. Monsignor Campbell Right Rev. Monsignor Campbea.
D.D., in an article in the current
number of the "Catholic World Magazine," entitled "Interesting Facts
About the Catacombs," says:—
In the second half of the third cen-In the second half of the third century edicts were multiplied against assemblies in the cemeteries. It was a cry of the rabble, and began in Carthage: "Areae Christianorum non sint"—Down with cemeteries of non sint"—Down with cemeteries of the Christians! It soon found are echo in Rome. Septimius Severus re sisted the clamor for a time, then yielded. But it was in 257 that Valerian first confiscated them, and forbade them to be entered under peraity of death. Notwithstanding peraity of death. Notwithstanding these prohibitions the Christians continued to penetrate into many parts of the subterranean galleries, abandoning to the enemy the edifices constructed above ground, demolishing the approaches and stairs, and blocking the ordinary communications; substituting other secret entrances through caves and send. trances through caves and sand-pits, with strategical protections that can still be traced in the catacombs. Assemblies held in such ceptional conditions required no spe cial crypts to be excavated and ad apted as subterranean churches ave or recess was fit church for those of whom "the world was not worthy, wandering in deserts, in mountains, and in dens and caves of the earth." Still, some of the larger cubicula present every feature of a small church, with its primitive ar-rangement: the episcopal chair, seats for the presbyters, the isolated rangement: the episcopal chair, seats for the presbyters, the isolated altar, divisions to separate the men from the women, vestibules for the penitents and catechumens. It was in one of these chambers that Pope Sixtus II. Was surprised in a crowd of worshippers and beheaded in his chair, which was long preserved with stains of his blood. Another time, on the Salarian Way, a number of the faithful had gathered to pray at the tomb of two recent martyrs, Chrysanthus and Daria, when they were discovered by the pagans through a lucernare; the ways were blocked upon them, earth and stones were cast down, and men and women, priests and children were crushed and buried under the mass. The spot was rediscovered many years after, and St. Gregory of Tours describes how, when the stones and earth were removed, the skeletons were exposed in various attitudes lines as death had found them; ves.

life in your step or feel your weight? are you come hoping to be so next spring or summer or fall?

One is health; the other is not-quite health.

This condition of not-quite health can be turned into health with Scott's emulsion of cod-liver oil.

It is a pity to get in the habit of thinking of health as a thing to be hoped for; why not go for it now!

There is only one way to make strength: by food. You want appetite first, then food. The emulsion will give you food-rest, to master your food

We'll send you a little to try, if you like. SCOTT & BOWNE, Toronto,

of organic lesions of the heart for which, in his opinion, the excessive use of tobacco was primcrily responsible. In the discussion which followed, French and German physicians supplemented this citation with similar cases from their own practice. Many of them occurred in digrarette-smokers, but while admitting this, the general opinion of the debaters seemed to be that cigarettes are not particularly harmful in them this, the general opinion of the debaters seemed to be that cigarettes are not particularly harmful in themselves, but that this form of tobacco tempts to more frequent smoking, and also encourages the inhalation of the smoke. "There seems to be a distinctly growing impression among medical men," said the "Journal." "that for persons who are susceptible to the influence the use of tobacco, even in moderate quantities, does harm temporarily or permanently. The symptoms of this evil effect are to be found mainly in the heart and vascular system. It is noteworthy "that lately French medical men have to a considerable extent abandoned the use of tobacco."

PASTORAL VISITATION.

timerary of His Grace Archbishop May 17, Lavaltrie, arrival, Fri-

ay, 4 p.m. May 18, Lanoraie, arrival, Saturday, 4 p.m. May 19, Berthier, arrival, Sunday, 4 p.m. May 20, Ile-du-Pas, arrival, Mon-5 p.m. y 21, He Saint Ignace, arrival,

May 20, He-du-Pas, arrival, Monday, 5 p.m.
May 21, He Saint Ignace, arrival, Tuesday, 4 p.m.
May 22, St. Barthelemi, arrival, Wednesday, 4 p.m.
May 24, St. Edouard, arrival, Friday, 10 a.m.
May 24, St. Cuthbert, arrival a.m. 24, St. Cuthbert, arrival, riday, 4 p.m. May 26, St. Leonard, arrival, Sun-

4 p.m. y 27, Rivieres des Prairies, arrival, Monday, 4 p.m.

May 28, Pointe-aux-Trembles, arrival, Tuesday, 4 p.m.

May 29, Longue Pointe, arrival,

Wednesday, 4 p.m. June 3, St. Norbert, arrival, Monday, 10 a.m.
June 4, Ste. Elizabeth, arrival, Tuesday, 4 p.m.
June 6, St. Thomas, arrival, Thursday, 11 a.m. June 7, St. Paul, arrival, Friday, 4 p.m. June 8, Joliette, arrival, Saturday, 4 p.m.
June 10, St. Felix, arrival, Mon-

day, 11 a.m.
June 11, St.-Jean-de-Matha, arrival, Tuesday, 4 p.m.
June 12, St. Damien, arrival, Wed-

nesday, 4 p.m.

June 13, Ste. Emmelie, arrival,
Thursday, 4 p.m.

June 14, St. Zenon, arrival, Friday, 11 c.m.
June 14, St. Michel-des-Saints, ar June 14, St. Michordes Santa, rival, Friday, 6 a.m.
June 16, Ste. Emmelie, arrival,

rival, Friday, 6 a.m.
June 16, Ste. Emmelie, arrival,
Sunday, 6 p.m.
June 17, St. Come, arrival, Monday, 10 a.m.
June 18, St. Alphonse, arrival,
Tuesday, 4 p.m.
June 19, Ste. Beatrice, arrival,
Wednesday, 4 p.m.
June 20, Ste. Melanie, arrival,
Thursday, 4 p.m.
June 21, Ste. Ambroise, arrival,
Friday, 4 p.m.

Friday, 4 p.m. June 25, St. Gabriel-de-Brandon arrival Tuesday, 1 p.m. June 27, St. Cleophas, arrival,

Thursday, 11 a.m. July 1, Ste. Marie-Salome, arrival Tuesday, 11 a.m. July 2, St. Jacques-de-l'Achigan, Wednesday, 4 p.m. July 4, St. Liguori, arrival, Fri-July 4, Stay, 11 a.m. day, 11 a.m. July 5, Rawdon, arrival, Satur-

day, 4 July Sunday, 4 p.m.
July 7, St. Emile, arrival, Monday, 4 p.m.
July 7, Notre-Dame-de-Ic-Merci, ar-

July 7, Monday, 7 p.m.
July 9, St. Calixte, arrival, Wednesday, 11 p.m.
July 10, Ste. Julienne, arrival,
Thursday, 4 p.m.
July 11, St. Esprit, arrival, Fri-

day, 4 p.m. July 12, St. Alexis, arrival, Saturday, 4 p.m.
July 14, Sault-au-Recollet, arrival, Monday, 10 a.m.

THE INDULGENT MOTHER. 'A fellow's mother." said Fred the

wise, With his rosy cheeks and merry blue eyes, Knows what to do if a fellow gets By a thump or bruise, or a fall in the dirt.

'A fellow's mother has bags and strings,
Bags and buttons, and lots of
things;
No matter how busy she is, she'll

'She does not care-not much, If a fellow's face is not quite clean; And if your trousers are torn at the

She can put in a patch you'd never

"A fellow's mother is never mad, And only sorry if you are bad; And I'll tell you this, if you're only true, She'll always forgive you, whate'er

"A fellow's mean who would never To keep the tear from her loving eye, And the fellow's worse who sees it not
That his mother's the truest friend
he's got."

Exchange.

Reason knows that man becomes dwarfed the moment he loses hold of God; and that the bond between him and God—religion—ceases to le religion if it discards its sovereign

VIGOROUSCLDAGE

DR. WILLIAMS' PINK PILLS.

ur. William Gray of Newmarket Tells at the Advanced Age of Seventy From the Express, Newmarket, Ont.

From the Express, Newmarket, Ont.

Mr. William Gray, who is well and favorably known in the town of Newmarket and vicinity, is rejoicing over his release from the pains of sciatica and rheumatism through the use of Dr. Williams' Pink Pills. A reporter of the "Express" called upon him for the purpose of obtaining particulars of the cure when Mr. Gray gave the following story for publication:—"About two and a half years ago I was seized with a very severe attack of rheumatism. The pain was simply torturing. At times the trouble was seated in my knees, then in my hips. For nearly a year I suffered along, working as best I could, in the hope of being able to overcome the disease. During the day the pain was less severe, but at night it was just as bad as wer. To increase my trouture I. ing the day the pain was less severe, but at night it was just as bad as ever. To increase my torture I caught a cold which resulted in an attack of sciatica in my right leg. If I walked a short distance I would be seized by sharp pains in the hip and in time I became a used upman; my appetite failed me, and I could not rest at night on account of the pain. I tried one medictne after another without avail. I also consulted doctors with no better result. I was beginning to think that I was doomed to suffer the rest of my life when one day a friend strongly advised me to try Dr. Williams' Pink Pills. I took his advice and procured a supply of the pills and began taking them according to directions. Before the third box was finished I noted a change for the better, so I continued the use of the pills till I had taken ten or twelve boxes when my trouble had entirely disappeared. To-day I am free from pain and feel that life is worth living, even at the ripe old age of seventy. I can now do a day's work with many men who are twenty years younger than I. I thank God for my restoration to health through the agency of Dr. Williams' Pink Pills, and I trust other similar sufferers will give them a trial, for knowing what these pills have done for me I am sure that they cannot fail being as beneficial to others similarly afflicted.

If the blood is pure and wholesome disease cannot exist. The reabut at night it was just as bad

blood is pure and whole disease cannot exist. The reason Dr. Williams' Pink Pills cure so nany forms of disease is that they ct directly upon the blood and erves, thus reaching the root of the the trouble. Other medicines act only on the symptoms of the trouble, and that is the reason the trouble alrays returns when you cease these nedicines. Dr. Williams' Pink Pills permanent cures roubles, rheumatism, erysipelas, an emia and kindred diseases. But be

sure you get the genuine which bear the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box.

Contented WOMAN

is'nt contented simply because she uses SURPRISE Soap; but the use of this soap contributes largely to her contentment. In proportion to its cost, it's the largest factor in house hold happiness.

It is pure, lasting and effective; it removes the dirt quickly and thoroughly without boiling or hard rubbing. SURPRISE is a pure hard Soap.

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boat without a rudder and without Sails, to seed by winds and storms. With it the soul rises up to Heaven on two easy wings. Prayer is the fiery chariot in which we ascend to Heaven. Some people's religion is just like

a wooden leg. There is neither warmth nor life in it; and although it helps them to hobble along it never becomes a part of them, but has to be strapped on every mora-ing.

He who in our days asks prodigies order to believe is himself a pro-

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OBNERAL MANA

ice law in due form proceeded from my the small town of The week after my ng a cheap cigar, and whole pacific town the ears and wrangle hance for legitimate my profession, a shore evidently a "gentleman men go, came in, and, off-hand manner, said

off-hand manner,

"This is Mr. Smart?

"Yes, sir, at your se
The visitor put on a
said as he drew his cha
"Are you afraid of g
"Never saw one—can
"Cautiously answered
attorney, eh? Well, sir
"You are, sir?" I asl
what he aimed at, for
full of mystery.

"Yes, sir, I am. I've
sult you as a profes
man."

"You had best get the to lay a ghost," I so "The parson can't do is a law matter. Hear I own a large house, who house. When I was a bies used to be told at sir, I wanted to sell it ning of the year, but ing of the year, but heard in it by r by. So at last de by. So at last at shiftless, good-for awless, and his wife a en, go into it out of

e. 'He wasn't afraid of "He wasn't afraid of Tom Lawless?" I asker "Not he! I've just made 'em himself."
"The ghosts?"
"Yes, and the in! They stopped as soon possession, which I the but now the cat's ou' The fellow, who never rent, and would sell liquor, got up the scar from selling it so that in it."

lawyer, begging your But he was a great wit told a capital story, a most of his time with at the tavern, till hi and poverty creen window and

though his wife and ragged, and his nose reshaped, he cared not a that he could get his 1 that he could get his 1 a broad story, or play In his cups he is shrew some, and loves a pracyabond! Well, he sponge me out of my has done it. Now, how him out? For now that have a buyer who is rit off my hands. I sak kins an hour ago, but may keep me out a yelaw. If I sell at all, thave possession the month."

month."
I listened attentively, ed: "What sort of g Lawless raise?"
"He tried to make a woman rising from the seen, and frightened what with the noise, turns out that he was branch over that he sa branch over the seen.

that has a branch over hoisted up and down a he had made." 'Very ingenious," I very ingenious, I will put your house is assion, what fee will; "Five hindred dollar erty is worth nine thou into my hands by the month, and you she amount I have named." That very afternoor shotgun, for I was shooter, and lounged foil to my true purpose the direction of the hI was a time worn, but much dilapidated windows, battered gall fences, with pigs and mangy dog occupying lawn. It had evidently ly old time residence, was broken down, I grounds, and was at c I will put your house

grounds, and was at case group of handsome it agged urchins of bot came as near to me at came as near to me at the control of the came as near to me at the came as near to me at the came as a came as a neglect of pearance. She looked then called out to some "Tom, here's a man a shout here! He'll kill children if he ain't car At this a man with acket and white trouse a month ago) came of at me, while I looked at I bowed civilly, as to and said—"Pardon mlooking for birds, and mansion is connected. Howe's memory, I had liberty to come in the permission to look at "By all means, my responded Tom cordificantly delighted to and be noticed." Com in! I'll show you at rookery with pleasure!

I advanced, he to hand, and shook it and escorted me first ters of the bread hall "A fine old mansion, ter he had taken me