

Written for The Record.

The Indians.

There I saw a stern, pitiless fate,
A wild and a swift life decay,
A weary shore beneath a transient joy,
A cold and a sunless day!
A white-winged tale or was they tell,
A deep, spirit song of grief!
A grim'sn lesson of high-souled power,
That shines forth in bright relief!

Yes, brave and bold as the eagle swift,
Firm and true to the right,
They sank not from such tasks of war,
Fear'd not the red bolt's light,
No rest pavilioned their path
With soothing solace sweet!
A darkly mournful life I seem,
No earthly hopes to meet!

In their savage vigor, storm-like power,
In their noble hearts and brave,
Softened and subdued they were to slip low,
Where love's pure waters lave!
To their country true; with god's own faith
Clung till the last on her shore,
And with a glance at the azure house,
They are fled for evermore.

They're basking 'neath the rainbow arch
Of the throne of the King!
In harmony their victory notes,
In beauty soft they sing,
No heart's sorrow or doubt them now,
Their's is a blissful land,
Where peace and hope and love
Clung till the last on her shore,
And with a glance at the azure house,
They are fled for evermore.

And their history—bright it shines
As the sparkling sky for beauty!
In the moral heaven's glitters bright
Epistle with its golden hue,
No home had they to call their own
Save the lonely dusky grave,
A requiem breathe with earnest heart
O'er the spirits of the brave!

Pity, unsifted fountains flow!
Weep, weep o'er their mournful fate
For a wildly woe-worn life's
Ah! sympathize 'em late!
In the regions of light and love,
In freedom's valley fair,
They are shelter'd from the white man's
darts.

They're resting sweetly there!
E. DE M.

Hamilton, Ont.

ENCYCLICAL LETTER.

Of Our Most Holy Lord Leo XIII., by
Divine Providence Pope.

TO ALL THE PATRIARCHS, PRIMATE, ARCH-
BISHOPS AND BISHOPS OF THE CATHOLIC
WORLD IN GRACE AND COMMUNION WITH
THE APOSTOLIC SEE.

LEO XIII., POPE.

VENERABLE BROTHERS, HEALTH AND AP-
OSTOLIC BENEEDICTION.

That long and most mischievous war-
fare, carried on against the Divine author-
ity of the Church, has reached the point
whither it tended; that is to say, it has put
in danger all human society, and particu-
larly civil government, upon which repose
principally the public weal. This seems
to have happened in this, our age, espe-
cially. For popular passions, deny more
boldly now than before, any power what-
ever in government; and such is the pre-
valence and so frequent are seditions
and insurrections that not only is
civil government, but the very idea of ad-
ministering public affairs, but no sufficiently
adequate protection seems to be left them.
The task for a long time has been to bring
their rulers into contempt and hatred
with the people, and the flames of odium
thus started have burst forth, the lives of
sovereigns have several times been at-
tempted by secret assassins, or open at-
tacks. All Europe was lately horrified at
the dreadful death of a very powerful
Emperor; and while men's minds are still
in a state of amazement at the magnitude
of the crime, disolute persons do not fear
publicly to make threats and intimidat-
ing speeches against the other Princes of
Europe.

These dangers in the general order of
things cause us grave anxiety, when we
behold the almost hourly peril in which
the security of rulers, and the peace of
governments, together with the welfare
of the people, are placed. The divine
virtue of the Christian religion, however,
produced excellent foundations of stability
and order for the republics, as soon as
it entered into the manners and institu-
tions of States. The equitable and wise
adjustment of rights and duties on the
part of rulers and people, is not the least
or last fruit of that virtue. For there is a
wonderful force in the precepts and ex-
ample of Christ Our Lord, to keep within
the bounds of duty as well those who
are to rule, and to maintain
among them that union, which is quite ac-
cording to nature, and that harmony, as it
were, of wills, from which springs the
tranquil and wholly undisturbed course
of public affairs. Wherefore, since we
are appointed by God's favor to govern
the Catholic Church, the guardian and in-
terpreter of the laws of the republic, we judge it
to be within the scope of our authority,
publicly to call to mind what Catholic
truth demands of every person in this
matter of duty; from which it will also be
manifest, in what way and by what means
provisions may be made, in so threatening a
state of things, for the public welfare.

Although many, borne on by a sort of
vainglory and wildness, have often sought
to throw off the yoke of authority, never
has he been able, however, to get to
where he might obey no man. Necessity
itself requires that some should be rulers
in every association and community of
men; lest society being without a govern-
ment or head should go to pieces, and fall
into anarchy and confusion. But if the political
power of States could not be made
away with, it was surely the pleasure to
employ all sorts of expedients to weaken
its force and impair its majesty; and that,
especially in the Sixteenth Century, when
obnoxious new opinions infatuated con-
siderable numbers of men. From that
period, not only did the masses claim a
measure of liberty than was proper;
but it seemed that they invented at will,
theories of the origin and constitution of
civil society. Nay more, very many of a
more recent day, marching in the steps of
those who, in a former age assumed the
title of philosophers, say that all power is
from the people; therefore, that they who
exercise authority in the State, do not ex-
ercise it as their own, but as entrusted to
them by the people, and upon this condi-
tion that it may be recalled by the will
of that same people, by whom it was con-
fided to them. But Catholics who derive the
right of governing from God, as a natural
and necessary source, hold a contrary opin-
ion.

It is important, in this connection,
to consider that they who are to be set over
the republic, may, in certain cases, be
chosen by the will and decision of the

people, without any opposition or repug-
nance. Catholic doctrine, on this point,
chose the ruler is designated, but the
rights of government are not conferred;
and power is not given, but it is deter-
mined by whom it is to be wielded.
There is no question here of the forms of
government; for there is no reason why
the rule of one or of several should not
be approved by the Church, if only it is
just, and tends towards the common good.
Accordingly, justice being observed,
people are not forbidden to provide them-
selves with that kind of government
which is most suitable to their genius or
the institutions and customs of their an-
cestors.

But touching political government, the
Church rightly teaches that it proceeds
from God; for she finds this clearly at-
tested by the Holy Scriptures and the
monuments of christian antiquity, and
besides, no doctrine can be conceived,
which is more agreeable to reason or
more conducive to the welfare of both
rulers and people.

Indeed, the books of the Old Testament
establish plainly in many places the fact
that the source of human power is in God.
By me kings reign, by me princes rule,
and the mighty decree justice. And else-
where. Give ear, you that rule the peo-
ple, for power is given to you by God, and
strength by the most High. The same is
also contained in the book of Ecclesiastes.
Over every nation beareth a ruler. Yet
these truths which men had learned by de-
grees on account of heathen superstition,
which corrupted the genuine form and
beauty of government, in like manner as
it did, the real aspect of things and quite
a considerable number of ideas. After-
wards, where the light of the Christian
Gospel shone, folly made way for the
truth, and, again, that most noble and di-
vine source from which all authority flows
began to be made manifest. Christ, Our
Lord, answered the Roman President who
was pretending to, and ostentatiously
claiming the power of releasing or con-
demning. Thou shalt not have any
power against me, unless it were given
thee from above. Saint Augustine ex-
plaining this passage says, let us learn
what he said, what he taught also by the
Apostle, there is no power that does not
come from God. The faithful voice of
the Apostles has, indeed, re-echoed, as an
echo of the doctrine of the Gospel, of
Jesus Christ. The advice of Saint Paul to
the Romans, who were subjected to the
rule of Pagan princes: There is no power
from God; from which he infers as a con-
sequence. The prince is God's minister.

The fathers of the Church devoted them-
selves zealously to the profession and pro-
pagation of this same doctrine in which
they had been trained. Let us not at-
tribute the power of conferring govern-
ment and empire, says Saint Augustine,
to any one except the true God?
Saint John Chrysostom is of the same
mind, "Let there be governments," he
says, and let some rule, others be subject,
and let all things be done in order, and
let all things be done in order, and let
all things be done in order. I say it is a piece
of divine wisdom.

The very same testimony is given by
Saint Gregory the Great, who says, "We
confess that power was given from heaven
to Emperors and Kings."
Nay, the holy Doctors undertook to ex-
plain these same doctrines even in the
natural light of reason, in such a manner
that they ought to appear quite correct
and true even to those who follow reason
alone as a guide. And, in fact, natural,
or more truly God the author of nature,
ordains that man shall live in society; which
is clearly shown by the faculty of speech,
that greatest power of society, and the
very many inherent demands of the soul,
and the many necessary and important
things which men living alone cannot pro-
cure, but which joined and associated
with others they can procure. Now no so-
ciety can exist to be conceived, in which
there is not some one who controls the wills
of individuals so that out of many, one as
it were may be produced, and who im-
pose according to right and order, in the
direction of the common good; accordingly,
God has wished that there be men in so-
ciety who should rule the masses. And it
is of great value, also, that they, by
whose authority public affairs are admin-
istered, should be able to oblige citizens
to obey in such a manner that it would
be plainly sinful for the subject not to
obey. But no man has in, or of himself,
the power to bind by such bonds of au-
thority, the free will of others. This
power belongs solely to God, the creator
and universal lawgiver; and it is neces-
sary that they who exercise it, should do
so, as if shared with them by God. There
is one lawgiver and judge that is able to
destroy and to deliver.

This same thing is seen in every order
of power. It is so well known that the
power which is in priests comes from God,
that they are esteemed and called among
all people the ministers of God. In like
manner, the power or heads of families is
strapped as if with the image and impres-
sion of the authority that is in God, of
whom all paternity in earth and heaven is
derived.

In this way the different sorts of power
possess admirable resemblance to one
another, since whatever there is anywhere
of government and authority, is derived
from one and the same maker of the world,
who is God.

Those who have it that civil society has
sprung from the free consent of men,
seeking the origin of government from
that same source, say that each one has re-
linquished some portion of this right, and
that by his will each one has contributed
to the power of him, in whom the sum of
those rights is vested. But it is a great
error not to see, what is manifest, that
since men are not a race of nomads, they
are born independently of their will, for a
natural community of life; and moreover,
the compact, which is alleged, is clearly
fabulous and fictitious and it cannot im-
part to political power so much strength
and dignity and stability as the care of public
affairs and the common good of citizens ex-
act. Authority will have all these orna-
ments and supports only if it be regarded
as emanating from that august and most
holy principle, God.

No truer or more useful doctrine can be
found than this. For the authority of
State rulers, in it is a sort of communica-
tion of the divine power, immediately ac-
quires a dignity greater than human; for
that reason; not that impious and very
absurd dignity formerly sought by pagan
emperors claiming divine honors, but true
and solid, and that coming from a certain

divine gift or benefit. Hence, it will need
be that citizens submit to, and obey prin-
ciples as God, not so much from dread of pun-
ishments as reverence of majesty, and not
for the sake of flattery as for the con-
scientious claims of duty. Thus estab-
lished, authority will stand more firmly in
its place. For citizens feeling the force of
this obligation must needs shun disloyalty
and insubordination, because they should
be persuaded that they who resist political
authority resist the divine will, and that
they who refuse to honor rulers, deny
honor to God. The Apostle Paul explicitly
taught the Romans this doctrine; he
wrote to them on the respect due to sov-
ereigns with such authority and weight,
that nothing, it would seem, could be
more vigorously commanded: Let every
soul be subject to the higher powers; for
there is no power but from God; and
those that are, are ordained from God.
Therefore, he that resists the power resists
the ordinance of God. And they that re-
sist purchase to themselves damnation.
Wherefore, be subject of necessity, not
only for wrath but also for conscience
sake.

And the celebrated passage of Peter, the
Prince of the Apostles, on the same sub-
ject, is in harmony herewith: Be ye sub-
ject, therefore, to every human creature for
God's sake, whether it be to the King as
excelling, or to governors sent by God for
the punishment of evil doers, and the
praise of the good, for so is the will of
God.

The only case wherein men are bound
to obey, is if anything plainly repugnant
to the natural or divine laws should be de-
manded of them; for it is impossible alike
to command and perform anything that is
against the law of nature or God's will. If,
then, it should happen that one is placed
in the alternative of neglecting the com-
mands of God or of rulers, Jesus Christ
must be obeyed, commanding that Caesar
be rendered the things that are of Caesar,
to God, the things that are of God, and
we must courageously answer with the
Apostles: We ought to obey God rather
than men. (Acts V., 29.)

And yet, they cannot be charged with
disobedience who act in this manner, for if
the will of princes is in conflict with the
will and laws of God, they exceed the
measure of their power and violate jus-
tice; and, then, their authority can have
no value, being void of justice, null.

And in order that justice may be pre-
served in government, it is of very great im-
portance that who rule States should under-
stand that political power is not devised
for the profit of any individual whatever,
and that public affairs must be administered
for the advantage of those who are con-
nected to their charge, not of those to
whom the charge is given, but of the peo-
ple, from whom they derive their authority
and placing him before them as their
guide, in managing public affairs, let them
govern the people justly and honorably,
and temper such severity as is necessary,
and let all things be done in order, and
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that reason; not that impious and very
absurd dignity formerly sought by pagan
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and solid, and that coming from a certain

number of enemies were wont to decrease.
You have fewer enemies now because of
the multitude of Christians, having Chris-
tians in almost all the cities of nearly
all the States. There is, also, signal evi-
dence in the same matter in the Epistle to
Diognetus which establishes the fact that
the Christians were accustomed at that
period not only to obey the laws, but that
they were bound to do by the laws. The
Christians obey the laws which are enacted
and, by their mode of life, surpass the
laws. Indeed, it was quite another thing
when they were commanded by the edicts
of emperors and threats of pretors
to betray the Christian faith or, in any
way, lacking in their duty; on these ac-
counts, they certainly chose rather to dis-
please men than God. But in those very
circumstances, they were so far from doing
anything seditious or insulting the ma-
jesty of authority that they confined
themselves to this one point: to profess
that they were Christians and that they
were unwilling in any manner to
change their faith. Then they did not
think of resisting; but calmly and cheer-
fully they went to the torture, so that
the greatness of the tortures yielded to
their greatness of soul. Nor was the force
of Christian institutions seen under a dif-
ferent aspect, in the military calling. It
was, in fact, the enemy of a Christian soldier
to combine the loftiest courage with the
greatest zeal for military discipline; and
to swell the loftiness of his soul by his
immovable fidelity towards his prince.
But if he were asked to do anything dishon-
orable, as to violate God's laws, or to
turn his sword against the innocent dis-
ciples of Christ, then he would refuse to do
what he was commanded, yet so as to pre-
fer to abandon the profession of arms
and die for religion, rather than withstand
public authority by sedition and revolt.

After States had Christian princes, the
Church was still more emphatic in proving
and declaring how much holiness there
was in the authority of those who ruled;
whence it happened, that when people
thought of authority, the image of a sacred
majesty presented itself which excited a
greater reverence and love for rulers. With
this design, it was wisely ordered that
kings, at the beginning of their reign,
should be solemnly consecrated, a matter
which in the Old Testament, was estab-
lished by God's authority. At the period,
when society, drawn forth, as it were, from
the ruins of the Roman Empire, was born
anew to the hope of Christian greatness,
the Roman Pontiffs, having established a
Holy Empire, set a special stamp of con-
secration upon political authority. This in-
crease of nobility on the part of authority
was a very great act and it is not to be
doubted that that institution would have
been always quite useful to religious and civil
society if rulers and peoples had also
in view the end the Church proposed.

And in fact, there was peace and sufficient
prosperity while friendship and harmony
existed between the two powers. If the
people, in their agitations, became guilty
in any way, the Church was ready to re-
store tranquility, recalling each one to his
duty, quelling the most violent passions,
partly by gentleness, partly by authority.
So, too, if rulers were in anywise delin-
quent in the affairs of government, again
she was at hand to approach them, and by
calling to mind the rights, wants and just
demands of the people, to rebuke their
injustice and kindness. By this means, uprisings
and civil wars were often avoided.

On the contrary, the teachings upon po-
litical power invented by modern persons
have already brought men great afflictions,
and it is to be feared that they entail
extreme evils in the future. For, to re-
sist the authority of the Church, and to
right of governing is nothing less than to
shear political authority of its finest glory,
and cut away the nerve of its strength.
As to their saying that it depends on the
caprice of the multitude in the first place,
it is a false opinion; then, it is to establish
authority on too light and unstable a
foundation. Repressed and stimulated by
these theories, popular passions will grow
more and more insolent, and to the serious
injury of the republic will slip easily and
smoothly into secret movements and open
seditions. In fact, what is called the Re-
formation, the helpers and leader of which
assailed to the very foundation by new
doctrines of civil power, was followed,
especially in Germany, by sudden tumults
and most audacious revolts; and that with
such a bursting forth of domestic war and
slaughter that no place seemed to be free
from disturbances and blood. From that
heresy sprang in the last century, a false
philosophy and the so-called new right, the
sovereignty of the people, and an un-
healthy license which very many states
the only liberty. From these we have
come up to these last scourges, Communism,
Socialism, Nihilism, most pernicious
portents and almost the death of human
society. And yet a very large number of
men strive to increase the violence of such
serious evils, and under the pretense of
helping the multitude, they have already
devoted no slight outburst of energy.
What we recall here is not unknown or
very remote.

What is most serious, is that rulers, in
the midst of such dangers, have no suffi-
cient remedies to restore public order and
appease disturbed minds. They fortify
themselves by laws, and think that the
who disturbing the public peace ought
to be subdued by the rigor of punishments.
Rightly, indeed; but still it must be
seriously reflected that no punishments
have such an efficacy as alone to be able
to save States. Fear, as Saint Thomas
plainly teaches, is a weak foundation; for
they who are subdued by fear, if an occa-
sion arises, when they may hope for im-
punity rise up with as much the more
ardor against authority as they have been
put down against their will by fear alone.
And besides, from too great a fear, most
people fall into despair; but despair
launches them boldly into all sorts of in-
juries. We know sufficiently by experi-
ence how true this is. Therefore, we
must have recourse to a higher and more
efficacious principle of obedience, and
lay it down simply that the harshness of
laws cannot be fruitful rulers. Men
yield to a sense of duty and are moved by
the wholesome fear of God, religion,
which by her own force, influences men's
minds, and bends their very wills, can de-
viate from duty to be attached to those
who govern them not only for obedience
sake, but also for benevolence and charity
which, in every human assembly, is the
best guardian of their security.

Hence we ought to consider that the
Roman Pontiffs served conspicuously the
common weal, because they were careful
to curb the haughty and restless minds
of Reformers, and quite often by showing
how dangerous they are even to civil so-
ciety. Let us recall here the memorable
counsel of Clement VII. to Ferdinand,
the King of Bohemia and Hungary: In
this matter of faith your dignity and your
interest are comprised, seeing that the
faith cannot be overturned without entail-
ing the wreck of your own affairs, and
what has been very distinctly seen in
some of these countries. And in this or-
der of facts have shone forth the excited
foresight and courage of our predecessors,
and especially of Clement XII, Benedict
XIV, and Leo XII, who, in succeeding
ages, when the scourge of wicked doctrines
was creeping along, and the ardency of
the sects growing strong, endeavored by
their authority to oppose their progress.
We ourselves have several times declared
what grave dangers are impending, and
at the same time pointed out the best
means of repelling them. We have urged
rulers and those who are charged
with public affairs the aid of religion, and
exhorting the people to make the largest
use of the abundance of great benefits
which the Church supplies. We do this
in order that rulers may understand the
same assistance, which is superior to all
else is ever offered to them, and we ear-
nestly exhort them to the aid of religion,
and what is the very interest of
the State, permit the Church to enjoy
that freedom of which she cannot be de-
prived without injustice, and the suffer-
ing of all. Truly Christ's Church cannot
be inspected by rulers, or hated by peoples.
She admonishes rulers to follow justice,
and never shrink their duties, and by
many reasons, she fortifies and upholds
their authority. She acknowledges, and
declares that all that is of the civil order
belongs to their power and supreme au-
thority; in those matters, whereof the
judgment, although under a different re-
spect, appertains to the sacred and the
civil power. She wishes that there be an
agreement by means of which unhappy
complications be avoided on both sides.
As for the people, the Church was created
for the salvation of all men, and she loves
them as a mother. She it is, who, guided
by charity, has infused gentleness into
minds, refinement into manners, and
equity into laws; never hostile to a hon-
orable liberty, she has been used always to
detest tyrannical power. This habit of
doing good, which is inherent in the
Church, Saint Augustine has well ex-
pressed in few words. She (the Church)
teaches kings to watch over the people
and all the people to be submissive to
their kings; showing, thus, that every-
thing does not belong to every one, but
that charity is for all, and injustice due to
no one.

Wherefore, your work, venerable breth-
ren, will be eminently useful and quite
salutary, if you use with yourselves the
zeal and all the talents which, by God's
gift are in your service, to ward off the
perils and inconveniences of human so-
ciety. Take care and see that these teach-
ings of the Catholic Church respecting
power and the duty of obedience be un-
ceasingly put before men's minds, and
diligently applied in the regulation of
their lives. Let the people be often ad-
monished, showing, thus, that every-
thing does not belong to every one, but
that charity is for all, and injustice due to
no one.

Meanwhile, as a pledge of divine gifts,
we bestow, from the depths of our heart,
on all of you, venerable brethren, and
clergy and people confided to your fidelity,
the Apostolic Blessing in the Lord.

Given at Rome, at Saint Peter's, the
29th of June, A. D., 1881, in the fourth
of our Pontificate.
Leo P. P. XIII.

CENTRAL AFRICA.

The Tortures of Thirst Endured by
Priests and Sisters.

SIR—I arrived at El Obeid, the chief
city of Cordofan, on the 5th of the present
month. I have been astonished to find a
new church considerably larger and finer
than the house of the governor, which I
looked upon here as a wonder. The roof
and the frontispiece are nearly completed,
a part of the nave and the exterior walls
are not yet coated with lime for want of
water. The question of water is every
year a very serious one. With a little
money we can at all times find something
to eat, but for drinking a great deal of
money is wanting; and this year, even
with money, the inmates of our two insti-
tutions have suffered thirst. Sometimes
the heat is excessive, thirst is great, and
how to quench it when water is scarce
and cost so much is a question for a great
part of the year; the expenses of water for
drinking rise to 15, 20, and 25 francs
according to the months. The greater
power the sun has.

THE SCARCER WATER BECOMES,
and the more the price increases. What
anxiety there is when the Superior of the
nuns comes to say to the missionaries—
"There is no more water for cooking the
food of the children;" or when a child
cries out "Father, I am thirsty, and we
have no more water." Then the Superior
must go himself to the governor in order
to obtain a little water, for which he is
obliged to pay 15 to 20 centimes per litre.
In Europe it is difficult to form an idea of
the tribulations one must bear in the arid
and burning regions of Africa, caused by
the scarcity of water; and one must ex-
perience them in order to be convinced of
them.

When water for drinking fails, water to
wash one's hands and face is out of the
question. Happy are the missionaries and
nuns when they have preserved in their
wash-basin the water used the day
before, and more than once.

And when the inmates of the missionaries,
nuns, and children—boys and girls—have
to be washed, the expenses of water is
double for that week.

There is another source of expense for
water. It is the construction and keeping
in repair of the cabins of the two insti-
tutions. To construct and to repair is not
possible during the rainy season, which
lasts three months. It is necessary that
all should be in good order before, because
at Cordofan the houses are made of clay,
and if the roof is not in good order, and
the walls are not done over with clay
mixed with dung of animals, water pene-
trates, and the houses are ruined. Last year
the church was in construction, it was
impossible to repair the habitations of the
two institutions, and when the rain came
it was necessary to use an umbrella in the
rooms in order to keep oneself from the
rain which fell in torrents.

What has not been done last year must
be done this year under pain of having the
water inside the rooms as well as in the
street, and of seeing the houses crumble
away.

IS ALL THE MISSIONS THERE ARE SCHOOLS.
At El Obeid there are a great many people
who would send their children to school,
but one must first build schools, and
again, there is not enough water, or it is
exceedingly dear. In the meantime the
good is not done. It would be possible to
overcome all these obstacles by the creation
of wells or of fountains. The latter are far
preferable, because the wells must have a
depth of thirty-five metres at least, in order
to supply a little water, and every year it
is necessary to dig them again. At a depth
of thirty metres there is found granite,
which cannot be broken into without gun-
powder and instruments, and the neces-
sary water for quenching thirst, for wash-
ing linen and repairing the houses, would
cost a considerable sum. It must be made
of bricks and cement. Bricks cost 20
francs per thousand, and cement 15 francs
per quintal. A cistern which would con-
tain about 3000 cubic metres would require
from 50 to 60 thousand bricks and cement
in proportion, without mentioning the
workmanship. This is a large sum.

Oh! what torture I feel when I think of
my poor MISSIONARIES, NUNS AND CHILDREN SUFFER-
ING THIRST

for nine months of the year and exposed to
the rain the three other months! What
consolation it would be to me if I could,
once for all, see water in sufficient quantity
for quenching their thirst, and to procure
them a shelter for the rainy season. There
are in these times of desolation many suf-
ferings to relieve, but there are also hearts
full of inexhaustible charity. It is to these
generous hearts that I appeal through your
kind intervention. May those hearts
have pity on us, and be moved by the
tribulations of my poor missionaries, nuns
and numerous orphans. May God touch
these hearts; then I should have some
respite from my cares. And we would all
pray that Christ, Who never left without
reward a glass of water given to the poor
in His name, may bless them with a
special blessing, and reward them, and
pay, with a reward proportionate to the
many glasses of water they may have
given to us.

Please accept, sir, the assurance of my
highest consideration. Yours devotedly,
BISHOP OF CORDOFA, A. D. 1881.
Bishop of Cordofan, A. D. 1881.

EL OBEID, 5th May, 1881.

P. S. To this account I may add that in
these last days we have had to pay for
some black water fifty shillings every day
and some days we have not found any
water.

THE BOYS OF OUR MISSION AND THE YOUNG
GIRLS

with our Sisters are often weeping for
thirst, and the evening has come when
their drinking any water to quench their
thirst. We missionaries also must wait
until noon without drinking even a drop
of water. I have neither time nor strength
to describe our sufferings, and our dis-
tress on account of thirst, and the great
excessive heat of the burning climate; and
we will stay until death in our place, to
save the negroes. I have not the strength
to eat; I do not sleep one hour in a night.
We are happy in the hands of Jesus and
Our Lord and our love, and in the arms
of the beloved Mother of our Lord, and
trust in the hands of the holy St. Joseph,
our dear father, and in the hands of our
ancient charity.

LET ME PRAY FIRST.

A sweet and intelligent little girl was
passing quietly through the streets of
certain town, a short time since, when she
came to a spot where several little boys
were amusing themselves by the discarding
their practice of throwing stones. Not re-
serving her, one of the boys, by accident,
threw a stone towards her, and struck her
a cruel blow in the eye.

She was carried home in great agony.
The doctor was sent for, and a very suc-
cessful operation was declared necessary.
When the time came, and the surgeon had
taken out his instruments, she lay in her
father's arms, and he asked her if she was
ready for the doctor to do what he would
to cure her eye.

"No father, not yet," she replied.

"What do you wish us to wait for, my
child?"

"I want to kneel in your lap, and pray
first," she answered.

And then kneeling, she prayed a few
minutes, and afterwards submitted to the
operation with all the patience of a strong
woman.

How beautiful this little girl appears
under these trying circumstances! Truly
the dear Lord heard the prayer made in
that hour, and he will hear every child
that calls on His name. Even you can
be endured when we ask our Brother, the
Son of God, to help us bear it.

Dr. Fowler's Extract of Wild
Strawberry

Cures summer complaints, diarrhoea, dysen-
tery, cholera morbus, cholera infantum,
sour stomach, colic, nausea, vomiting, can-
ker, piles and all manner of fluxes.