r. 9.]

cis Xavier

ame time cs respecIt May be Your Turn Next.

Judge not too harshly, oh, my friend!
Of him your fellow-man.
But draw the veil of charity,
About him if you can.
He once was called an honest man,
Before some trials vexed—
He stepped from out the narrow way:
It may be your turn next.

Fainting upon the great highway
A suffering soul doth lie;
Go staunch his wounds and quench his thirst,
Nor pass him idly by.
God will not brook the swift excuse,
The thoughtless, vain pretext;
A fellow-mortal bites the dust;
It may be your turn next.

You heard, one day, a single word Against a person's name; Oh, bear it not from door to door, To further hurt his fame. If you're the man you claim to be, Remember, then, the text To "Speak no evil," true or false: It may be your turn next.

The world is bad enough we own,
And many need more light;
Yet with true love for all, may we
Help on the cause of Right.
Lift up the sinful and the weak,
The souls by care perplext,
Well knowing that to drink the gall
It may be our turn next.

#### DISTRESS IN DONEGAL.

#### A SAMPLE OF THE FINANCIAL AND AGRI-CULTURAL DISTRESS NOW AFFLICT ING POOR IRELAND.

The following letter, dated "from the cabin of an Irish peasant in Donegal," has been written by a comimssioner of the Dublin Freeman. Its melancholy narrative will have a sad interest for our people in America:
I date this letter from the place where

is roughly begun—a peasant's cabin on ne estate of the Earl of Arran, near the little town of Donegal. As there is no one more fearful of exaggeration than am I, so there is none that has a greater conmpt for claptrap. Anything and everything that I have said in my former letters I am prepared to swear to as the evidence of my eyes and of my ears. Anything that I shall write now, not only shall I alone be equally ready to stand by, but whole regiments of witnesses from The Rosses to Ballyshannon will spring from mountain and moorland to back up, confirm and aver on the most sacred adjuration that

Their potatoes, 50,000 acres, are rotten; their hy, 50,000 acres, is manure; their turnips, 17,000 acres, did not grow; and their oats, 97,000 acres are threshed upon the fields. These are sveeping assertions, but no man can stand aghast at the universal devastation that surrounds him and mince matters; no man can conscientiand nince matters; no man can conscientiously convey the appalling reality of the ruin by hedging, qualifying, or circumscribing the great one wides read and universal truth. I heard the chairman of the union of Donegal give orders in the workhouse to prepare fresh wards or sheds for the reception of the influx of fever the reception of the influx of fever patients which the awful weather and the etched food are sure to be sequelled by. a supplemental rate is unavoidabe and doubtless. There are 118 inmates of the doubtless. There are 118 inmates of the workhouse as compared with 86 the year before last. I saw a circular from the Local Government Board demanding reports of the state of the country, the harvest, and the people, and stating that already there are between 3,000 and 4,000 mass accurate throughout Instant vest, and the people, and stating that already there are between 3,000 and 4,000 more pauper inmates throughout Ireland than there were during the corresponding week of last year, and between 4,000 and 5,000 more people in receipt of outdoor relief. I saw the books of a general and old established merchant in the town of Donegal, and I believe firmly that £7,000 or £8,000 of his property—clothes, food and money—is out in the couple of baronies that environ me. I totted his property—for which is the property of the same trader he couldn't put a shoe and in elevating and directing both the beginning both the intellect and the will, form the whole soul, the whole end of man. Look at the whole of one moment before the light of the Gospel rose upon it. What was the state of the nations of the world? They were lying in the darkness and the shadow of the couldn't put a shoe or is stocking upon his wife; and, said one not describe it. The perfections of God and money—is out in the couple of bar-onies that environ me. I totted his process book for the coming October quarter sessions, and the amount was the astounding one of £1,218. I said to him—one of the most respectable, humane, popular, and representative men in this place, an electguardian and a holder of propertyill you proceed against these people?" "Certainly I will," he at once replied, "for if I don't, the landlord will take all, and ruin both me and the people." I heard a big, stalwart Donegal tenant farmer say of this very gentleman: "Only for

I WOULD NOT HAVE A RAG ON MY BACK or a bit in my belly." I sat in a room of the hotel here during the miserable mar-ket of yesterday, and heard the evidence of the people who were brought to me or who came when they heard your com-missioner was in town to tell their story. Here were no whining serfs, no lying knaves. Each one could corroborate the case of his neighbor. Crushed, indeed, they are, but it appeared to me, I must say, as if the period of dejection had passed and that of defiance had set in. At one ea and that of defiance had set in. At one time in the room with me there were eight witnesses, and of the eight not one was Catholic except the priest. I cautioned them to the verge of offence to be moderate and make no statement to me which they could not attest on oath before the Royal Commission. I believe, now writ-ing with all due reflection, that in the majority of instances my warning was no-necessary, and that these men are too in-telligent, too practical, are too high satisfiute and make no statement to me which telligent, too practical, aye, too high-spirited to risk the repute of our inquiry by inserting into it one baseless or unfounded assertion, or stain their class or damage themselves with a public lie. Well, my

own senses tell me that IT SOUNDS ALMOST LIKE MOCKING at him to ask a Donegal peasant farmer about his crops or his harvest. A justice of the peace and deputy lieutennant of the county, Thomas Brooke, Esq., (and mention this gentleman's name especially to wreath around it the record of the people's gratitude for his own and his ladys' kindliness and beneficent consideration both now and always), that thirty or forty acres of his own hay is just turned into manure; that he saw the potatoe as black as his boot, and that he has stopped the further cultivation of his turnips the further cultivation of his turnips be-cause they wern't worth it. When this is the case with the wealthy, and on the rich-est and best cultivated lands in this country, what must be the condition of things upon the shabby patches snatched or wrested by time and toil and sweat and sinew from the black bog and barren rock? The cate alone promise a luxuriant yield The oats alone promise a luxuriant yield, if luxuriant can be applied, in even a comparative sense, to any portion or to any lolic organs in each district.

crop of this bleak northern county; but here we are in the third week of Septem ber, and it is still as green as leek; and wherever encouraged by the safron gleam that sparsely shone over the occasional chess-square, the farmer has cut his corn he finds the grain as soft as butter, and with hardly the consistency of thin milk. In point of fact, to the Donegal farmer it may be truly said that Hope is

Like the bird in the story.
Filtting from tree to tree,
With the talisman's glittering glory,
For hope is that bird to thee.

We will now leave the dissolving view of "The Harvest" and turn our attention to the stern realities of the landlordism. Of all the unpopular landlords that I have heard of in the course of my inquiry I Of all the unpopular landlords that I have heard of in the course of my inquiry I must certainly give the first place—indeed the solus place—to the noble owner of the soil upon which I am now standing. The only one who could at all approach him in the rivalry or competition of popular disfavor is another of the Donegal landlords, a Mr. Murray Stewart. They are both absentees. But though they are, that does not account for the freedom and universality of their condemnation. The universality of their condemnation. The straits which have driven

THE DONEGAL MAN DESPERATE AND TO BAY alone account for it. The Earl of Arran is a very elderly nobleman residing mostly, I believe, in London, and I find his rental from property situate in two counties estimated at about £9,000 a year. He has not been over here for some years, and the Scotchman whom I have placed in his lordship's company never comes here at all. Now, if it be a libel upon either or both of these gentlemen to state what I have stated, they are slandered orally and libelled without stint under orany and needed without stiff under the eyes and noses of their balliffs in this town of Ballyshannon, and by all the tenantry that come into its market. I never have had experience of so crushing a consensus of opinion. I confess I am absolutely

absolutely

ASTOUNDED AND ALMOST TERRIFIED

at the spirit which is roused in these
people. I have vividly before by eyes in
this lonely room, where in cold blood I am
writing, the excited but determined
earnestness of the group of men by whom
I was surrounded vesterday, every man of I was surrounded yesterday, every man of them such a one as the military glance of the Prussian Hohenzollern would love to right hand can pledge. The peasantry of Donegal, with its vast area of 1,200,000 light upon, as they told me consecutively and unshakenly their fate. One fine and the property of the Prussian Hohenzollern wound love the Prussian Hohenzollern wound love the property of the Prussian Hohenzollern wo stalwart and haggard and care-worn look-ing man told me that he holds a farm of land of fifty acres—half of it is bog, half of it arable land. It was was once in his family at a rent of £7 a year. When he got it the rent was £17. About twenty years ago the rental was increased to £20. Two years after it was increased to £28; Two years after it was increased to £28; two years after that to £34; two years after that again to £42, at which it now is and which this man, deeply involved as he is by the losses and liabilities of successive seasons of scarcity, is utterly unable to pay. I need not say with what feelings this poor man must have seen the fruits of his industry thus lost. But there was no alternative for him. was no alternative for him.

HE SHOULD EITHER PAY OR QUIT.

He was served with "a notice" every
two years, and unless he would see his
wife and family thrown out upon the
roadside he had to submit. I am assured on all hands that this man, a Protestant, is one of the most industrious tenants in all Donegal, and I could myself observe that he was a good class-man, and a counor stocking upon his wife; and, said one to whom I asked for corroboration of this heart-rending statement made

WITH THE TEAR IN HIS WILD GREY EYE, oh! then, that would be a pity, for she's as fine and as good a woman as there is in the baroay. This is not an isolated case. On another property an increase of from 3s. 6d. to5s, in the £1 has been put upon the rents of the land in one barony. £2 an acre is charged for bog, and everybody knows that there will be a fuel famine as knows that there will be a fuel famine as well as a food famine this year. To sum up, I believe in my soul the truth of that which I am assured, viz., that the indebtedness to the Belfast and Ulster Bank branches and to the shopkeepers of this little town of Donegal is more than the value of the fee-simple of the estate. In one of the bank branches here I have learned, on reliable authority, that there are 200 "bills" of the farmers of the district ranging in amount from £10 to trict ranging in amount from £10 to £20, and aggregating £3,500; and a large proportion of the bills, discounted two and a half years ago, are not paid yet. I have also heard of

A CIRCULAR LETTER addressed by one of the banks to its manager, and shown by him to an applicant for credit, whom he was obliged unwillingly to refuse accommodation. Its sense is to the following effect: — "Do not discount the farmers' bills drawn on each other. It probable that they will be much offered this year that money may be raised to pay the rent. Let bills for rents be drawn on the landlesde or the investment of the landlesde or the landlesde landlords or their agents. The discount accomodation at present given to country accomodation at present given to country shopkeepers must not be increased." You may depend upon this being the full gist and nearly the ipsissima verba of the circular to which I allude, and I may add that the rate of discount is never below 5 that the rate of discount is never below 5 per cent. and goes up to 7½. It is to select the most telling and illustrative facts out of the mass of evidence under which I am almost overwhelmed that is my care and desire. I will not add an historical reminiscence, or a streak of scenery to this letter. It would be adding another hus of the rainbow? "another hue of the rainbow." I am writing within rifle shot of the castled keep of the Princess of Tyrconnell, whose greatest chieftain was the Red Hugh. But you want, and the kingdom wants, the present—not the echoes of the stateliest past. You want facts, not poetry, and I have confined myself to them

Among the good works which the Bishops and priests of Germany recom-mended to their flocks in connection with the Jubilee was to subscribe for some

## GODLESS EDUCATION.

# TIMELY WORDS OF WARNING.

BY CARDINAL MANNING. On Sunday morning, Sept. 14, Cardinal Manning preached at the Pro-Cathedral, Copperas Hill, Liverpool, in aid of the elementary schools of the mission. Pontifical High Mass was celebrated by the Lord Bishop of Liverpool. There was a large congregation.

His Eminence took his text from the

eleventh chapter of St. Pauls's Epistle to the Romans, the words being St. Paul's answer to some among the Jews who said that God had broken His promise in casting off His people, and to some among the Gentiles who said that the Jews were cast off in their faith that they (the Gentiles) might be grafted in. St. Paul, His Eminence said, was describing the family of Abraham, or he might call it the Church of the Lucy are add clivetree of stress. Abraham, or he might call it the Church of the Jews, as a good olive tree of fatness and fruitfulness—that was to say, it had the light of the knowledge and the revelation of God and the promise of the old law, the salvation of Israel, just as our Lord compared Himself and His disciples and the Church of which He was the head, with all its members united to Him as and fruitfulness—that was to say, it had the light of the knowledge and the revelation of God and the promise of the old law, the salvation of Israel, just as our Lord compared Himself and His disciples and the Church of which He was the head, with all its members united to Him, as the true vine. They were going to make their offerings that day for the schools in the true vine. They were going to make their offerings that day for the schools in the transh, and it seemed good that on such an occasion they should think a little as to what education really meant. They had had a great deal of clamor and controversy about secular education and religious education, and about school boards, and time tables, and inspectors, and he knew not what. Let them get rid of all that and go a little deeper. He might say, in one word, that education meant the formation of the could not sustain them. The salt of the could not sustain them. The salt of the might say, in one word, that education meant the formation of the intellect and the will, the whole soul and the whole nature of man by the light of faith, by the power of grace, and that therefore education without faith in God was impossible; and all this clamor and contropossible; and all this clamor and controversy was only among those who, helding part truths, and therefore being more than half in error, never saw the whole length and breadth and depth of what education meant. He would say in one word the Jews were cast off because they believed in God through Jesus Christ. Without feith in God through Jesus Christ. Without faith in God there could be no human society of men. Without the human society of men. Without the society of men there could be no nation and no national life. This was the good olive tree, the true vine. Just as it was with men, so it was with nations, if they lost their faith in God—if they gave up their national Christianity, they were broken off like branches and cast away. The olive tree still stood, but its root the true vine, was imperishable. That which caused a nation to lose its faith in

and nothing else. If they carried on these thoughts a little wider they would find that they were very applicable to the present state of the world abroad, to our own country, and to ourselves. First of all, he would say that nothing but faith in God could raise, elevate and perfect the human reason, the human intellect, and thereby guide and direct the human will, not describe it. The perfections of God were sanctity, purity, justice, mercy, truth; and where people had a light of the knowledge of these perfections, and h.v. ing that they had what was called a conwhat were the civil, he might say the political, laws of the people of Israel of old, they would see that there never was what we called a constitution so perfect in justice, in equity, in mercy, in care for the truth, in consideration for those who were afflicted, the widow, the orphan—

THERE NEVER WAS A LAW SO FULL OF as the law of Israel. It came from faith in God, and when that light of the knowledge of God enlarged into fullness by faith in Jesus Christ, when the knowledge of the control of the con of the ever-blessed Trinity and the insti-tution of the Church of God came, then there was in the world a new constitution there was in the world a new constitution and society springing from faith in God built upon the foundation of God Himself. There was in the world the beginning of that wonderful creation of God, the universal Church, to which He gave a divine constitution—precise, inflexible, imperishable—and the Church became the light of the world and the salt of the earth, and created Christian households. Christian and created Christian households, Christian nations and Christian people, and the nations and Christian people, and the bound them all together in one vast community, which we called the Christian world—Christendom. And what, then, was the Christian world? The growth of was the Christian world? The growth of faith in God. Everything was preserved by the same power or the same principle by which it was created; and if the Christian world was formed by faith in God, it was only by faith in God that these things could be preserved. The old heathen world, what was it?

heathen world, what was it?

MAN WITHOUT A KNOWLEDGE OF GOD.

If he were to define paganism or heathendom, he should say it was man, flesh and blood; intellectual will without the light of the knowledge of God. When once the Christian life, or the religious life, of a people was cut asunder, nothing could restore it but that same power by which it was begun, viz., faith in God; but to restore faith to those who had once lost it was like raising the dead. He had said at the commencement that there a great deal of clamor and controversy about natioanly education in these days, but all the orders in council, all the acts of Parliament, and all the minutes that were ever laid upon the table of the House of Commons in the matter of national education could never make a Christian people. The acts of the Legislature might control the outward actions of men, or, what was more, THEY MIGHT PUNISH MEN IF THEY BROKE a.m. the Prefect of Turin and the Procurators of men, or, what was more,
THEY MIGHT PUNISH MEN IF THEY BROKE
THE LAWS,
but they could not touch the heart—they
could not move the will. Then in this

"The Laws, but they could not touch the heart—they
could not move the will. Then in this

"The Laws, but they could not touch the heart—they
could not move the will. Then in this

day we had men of science—philosophers, men of culture, as they called themselves, who came in with their schemes of national education; but could they mould the character or touch the conscience? Not at all. All the sciences in the world Not at all. All the sciences in the work went no deeper than the reason. Conscience was not touched by knowing the weight of the moon or the velocity of light. Scientific education was culture, indeed, for the intellect; but what did it do for the soul of man or the formation of his character? Did it make him a of his character? Did it make him a citizen? No. But perhaps they would say they had also moral teaching, moral philosophy. What could that do? The world was full of moral philosophy, the philosophy they heard of in Athens and in Rome. There was no intellectual culture in ethics, or in logic, or in metaphysics which they had not then.

THE MOST REFINED NATION THE WORLD EVER SAW

EVER SAW was in Athens, and the most corrupt in its refinement, and the most refined in its not create Christian nations, and they could not sustain them. The salt of the earth did not come from them.

# THE NUN SENSATION EXPLODED.

# FULL STATEMENT OF THE CASE.

On Wednesday morning our neighbor the Free Press presented to its readers the correspondence of the London (Eng.) News to which we took exception in our last issue. As we gave then the discipline trust that as their readers received from ment of the case:—
Annetta Bedarida, a young lady of some

Annetta becaritat, young who, having been born a Jewess, wishes to become a Chris tian, but finds her reception into the Cath-olic Church rather a difficult matter. She has sent an account of her troubles to the Unita Cattolica of Turin. It appears from this account that Miss Bedarida formed the determination to embrace Christianity, three years ago, when at Nizza Monfer-rato, her native town, situated some eleven miles and a quarter from Alessandria. But at that time she was unable to carry out her desire, because it was useless to ask her desire, because it was useless to ask her parents' consent, and if she ran away she had no house to fly to. In May of this year, she placed herself with the "Sis-ters of Maria Ausiliatrice," a teaching and charitable community then recently estab lished in Nizza by the famous Don Bosco. In order to enjoy more tranquility away In order to enjoy more tranquinty away from her home and parents, while preparing for baptism, she went to a convent or hospice, kept by the same Sisters at Turin. Her parents now applied to the authorities. A few days after her arrival in Turin, Annetta Bedarida was visited by the Inspector of Police (Pubbica Sicurezza) and to his constions regular that she had taken Annetta Bedaria was visited by the Inspector of Police (Pubbica Sicurezza) and to his questions replied that she had taken refuge with Doa Bosco's "Sisters" of her own free will and in order to become a Christian. Some time passed wichout further police intervention, and during the period Miss Bedarida was visited by her relations, including her father. The young lady was very auxious to be baptised, and requested that the 24th of June, and subsequently the 15th of August, should be fixed for that ceremony. But Don Cagliero, the priest who instructed her, advised a further deax, in order that she might be better prepared. On the 25th of August she had a visit from her brother which lasted some hours. She was greatly which lasted some hours. She was greatly moved by his tears and intreaties that she would return to her parents, and being overcome by agitation, consented to write a few lines at his dictation addressed to the authorities, in order to be taken from the "Sisters" as if she were detained by them against her will. She even said that she would leave the house that moment along with her brother, as she was free to do so if she wished. But in a few minutes she changed her mind, and in the presence of her brother and two witnesses, retracted all she had said and told her brother, that she would take more time to "Sisters." Her brother departed in indignation, and presented to the police the paper she had signed, and asked their as sistance to compel the lady to abandon the "Sisters." On the 26th of August Miss Bedarida left the Sisters to spare them an-noyance, and went to reside with a lady who acted as a mother to her. On the same day four persons, her brother, a same day four persons, her brother, a cousin, a friend, and a policeman went to the house of the "Sisters," and not finding her caused some annoyance to the nuns. On the following day, the 27th, the King's Procurator-General visited the Oratory of St. Francis de Sales, and Miss Bedarida declared to him that if was her fran will and her readult.

that it was her free will and her resolute determination to stay where she was, and applied to him for protection. She signed a statement to that effect and the Procurator departed, convinced that she wa under no compulsion.

On the morning of the 3rd of September, the house wherein dwelt Annetta

without considering the consequences. The Prefect and Procurator-General then introduced the father, brother and sister of the Jewess, and a long conversation took place, in which the Prefect expressed a hope that she would return into the bosom of her afflicted family. The prefect at of her afflicted family. The prefect at last begged of her that she would not again enter the house of the nuns of Don Bosco, but would go to some other insti-tute, engaging himself to obtain admit-tance for her in the house of flatic dei militari, or home for soldiers' daughters, and stating that her father consented to pay for her maintenance in that establishment. The Jewess asks whether "under the present Government a woman of full age, and wishing to change her religion, and resid-ing in the house of a free citizen, and hav-ing declared before the authorities that she ing declared before the authorities that she suffered no violence, has not a right to be left in peace?" "Why," she asks, "is she to be subjectied to repeated interrogations, while her residence is besieged by the Questura?" On the subsequent day, the house was still watched by the police, and the lady wrote a letter to the Prefect, protesting against his conduct, and stating that she could find another home, if she wanted one, without his assistance. The guards were not removed and the following telegram was sent to the Home Minis ery:—"Being of full age I have a right to personal liberty. I demand withdrawal of the guards of the Questura who for four days surround my habitation, to seize me if I go out. I wrote in vain to the Prefect, against whom I also protest because he wishes to interfere in the affairs of my

conscience. Let them not cause me further suffering. If necessary I will appeal to the King. ISRAELE. The Procurator-General paid another visit to the lady and told her that her conduct might bring Don Bosco into trouble. Yielding to this intimation, she is said to have consented to enter some other Catholic Institute for a fortnight. The above account is abbreviated from the letter of Annetta Bedarida her-If the facts stated by her are true, and there seems no reason to doubt her ecuracy, the officials of the Crown in last issue. As we gave then the discipline of the Church on matters of conventual and monastic life we have nothing more to add, but lest these gentlemen might be anxious for the fate of Miss Bedarida, the lady in question, and to enable them to do justice to the Church which they have misrepresented, we reproduce the following article from the London (Eng.) Tablet. We trust that as their readers received from sympathy must be felt for her father and them the misrepresentation these gentlemen will now publish this the true state-men will now publish this the true state-King's Prefect and Procurator-General in Turin should employ the public force to of full age with her parents. The conduct of those officials might perhaps be understood, if they were Jews and if the religion of Italy were the Jewish. It is religion of Italy were the Jewish. It is altogeth r incomprehensible that the Catholic officers of a country wherein Catholicism is the religion of the State should deliberately overpass the bounds of their duty in order to prevent the conversion of a Jewess to Catholicism. Their duty ceased when they learned that Annetta Bedarida was of full legal age, and head her delegation that her age. and heard her declaration that sh under no manner of compulsion. The evidence so far as at present appears is clear on this point. The young lady herself was for years past resolved to seek admission into the Catholic ( hurch. For months she is under instruction and months she is under instruction and eagerly seeks baptism. Her Catholic teachers show no undue haste. They defer her reception and baptism in order that she may be better prepared and more completely instructed in the true faith. They give her ample opportunities for conversing with her father and brother, and give to be relations for a great size to be relationship to the properties. And now her hear summary out a word. And now her hear summary her between the properties of the properties or person of the lady. On the other hand, we see the highest representatives of the Crown in Turn exerting moral and material pressure on the mind of the in-Procurator-General are the most important local officials, and they have at their back the police and the military. They can put the whole machinery of the

> under his direction?
>
> Is it the case that conversion to the Catholic faith is regarded as a crime, to be prevented if possible, in Italy? It would seem so by what has just occurred in Turin, and by what has occurred also in Penny where years facility is reparted to Rome, where every facility is granted to Protestant proselytisers, while every im-pediment is thrown in the way of those who happen, when residing in State institutes, to wish to embrace Catholicism. During last winter a lady, apparently dying, was admitted into one of the ie great hospitals of Rome. She was a Prussian, a Protestant and poor. None of her Protestant friends or compatriots took much trouble about her at first. Voluntarily and of her own free will she intimated a wish to see a Catholic priest. She was told that it was against the rules to admit and of her own free will she intimated a wish to see a Catholic priest. She was told that it was against the rules to admit Catholic priests to the bedsides of Protestants, and that if she desired to be received into the Catholic Church she should remove elsewhere. A noble Englishwoman, then residing temporarily in

evecutive in action and are responsible solely to the Ministers in Rome. By these

over and over again. They spend hours in questioning and cross-questioning her. They surround the house wherein she

takes refuge with armed guards of public

residence in a Government Institute or in one under Government influence, namely,

a kiml of boarding school for daughters of military men. Why should the Prefect

of Turin take such violent interest in the

case of Annetta Bedarida? Is he a Jew, and does he hope that in the military institute the influence of the superiors

would be exerted to restore Annetta to her parents and Judaism? Why does the

solely to the Ministers in Rome. I functionaries the young Jewess is

by a Catholic priest unconnected with the hospital. But this conversion was not effected without difficulty. The officers of the Italian Government and the gentlemen of the German Embassy did all they could to persuade the lady to continue a Protestant. She was compelled to receive visits from these officials, and in her bed to respond to their interrogations. On the other hand the Protestant proselytising establishments are patronized by the St. te. The ministers of the

by the St te. The ministers of the Crown grant them subsidies, and the municipal authorities grant them sites for their conventicles and schools. The wife of the British Ambassador becomes pat-roness of a bazaar and openly collects money to be spent in promoting the per-version of Catholics to Protestantism Under these circumstances, it is not sur-prising that the officials of the Crown in It ly should entertain the notion that they will earn favourable notice from the for the will earn favourable notice from the Government by showing activity in preventing conversion to the religious which is thus placed under the ban of the Court and of the Ministers in office. The Prefect and the Procurator-General in Turin are doubtless well assured that energy and violence employed in in-timidating Annetta Bedarida will meet with due approval in high quarters.

### THE LEGEND OF THE IVY.

It is an old legend-a German one, I think—and it runs in this wise:— Once upon a time there lived, beside the Rhine, a beautiful lady. She had a lover who loved her, and whom she loved in return; but after he had wooed her not one year, but three—he asked her to one year, but three—he asked her to marry him, and she anxious to show her power, merely answered, "Wait." "I have waited three," he said "but at your bidding I will wait one more-just one more, I

will go away from you and return, when the year is over, to ask your hand." Then he went away and became a soldier, ad the praise of his bravery filled the and the praise of his bravery filled the land, but the lady was piqued by the thought that he had been able to leave her for even a year, and when he returned she determined to punish him, though all the time she loved him well. He knelt at her feet, and took her hands

his and said—
"Lady, I have come back to claim you

But all she answered was-

"Wait longer; a patient waiter is not a

oser."
The soldier arose. He sighed, but he The soldier arose.
said no word of remonstrance.
"I will wait for two years longer," he
"If I do not lose, all is well."

said calmly. "If I do not lose, all is well."
Then he left her again. She had hoped that he would plead with her, and that she would be forced to change her mind; but no, he was gone—gone for two long years. How she lived through them she years. How she lived through them she could not tell; but they passed and again her lover was before her. "I have waited patiently," was all he

The lady yearned to cast herself into The lady yearned to cust herself into his arms, but pride was strong within her.
"Weit longer," she said.
"No," he answered. "This is the last time. If I wait now I will wait forever."

time. If I wait now I will wait forever."
At this her blood boiled; her eyes
flashed; she rose and drew back haughtily.
"Then wait forever," she said coldly.
Surely she thought he would sink at
her feet and beseech her forgiveness, but
he did no such thing. He left her without a word. And now her heart sunk in
her bosom. She wept bitter tears and rereceived in dust and ashes. When a year

But the message the little foot-page rought was just this—
"Wait."

Again she was left to her sorrow, and Again she was left to her sorrow, and two years glided by; then once more she bade her page ride over the mountains to her lover's castle.

"Tell him I am waiting," she said.

The page rode away and rode back. He stood before his lady and doffed his cap.

and repeated the message that had been given him:
"The patient waiter is not a loser."

"The patient waiter is not a loser."

"He is punishing me," thought the lady, and for two years longer she remained in her castle. Her heart was breaking. Her health failed. She knew thas death was near.

A longing to see him seized her soul Again see sent her cruel lover a message "Tell him," she said, "that I am nea my end, and that if I wait longer before see him I shall wait forever."

But nothing softened the heart her ow

But nothing softened the heart her ow cruelty had turned to stone.

The page returned and stood beside h lady's couch. His eyes were were full a tears, his head was bent upon his breast; I sighed and hid his fan it his almost a takes retuge with armed guards of public security and with detectives. Her resi-dence is besieged, and she is frightened into convulsions. They try to cajole her by promising that they will provide her a

sighed and hid his face in his plumed ca The lady lifted her wan face. "The message." "Speak," she said. "The message."
"Alas!" sighed the page "I would were a more tender one."

"Whatever it may be, speak," gasp the lady.
"The only message that I have,"
plied the page is: "Wait forever!"
"I am well paid in my own coin," as

Prefect object so strongly to the Sisters of Maria Ausilatrice, and why does he insinuate that Don Bosco will be punished if her conversion be completed in a house were back."

From that moment she faded fast. In From that moment she faded fast. In little while she died, and they buried be

in the old churchyard with a stone at head and a stone at her feet. When spring came there was grass up the grave, and there also was a new pla strange to those who looked upon it plant with dark glossy leaves, slowly but surely along, clutching faevery rough surface it met. There never been a plant like that on earth fore. Now we call it the ivy, but the

what those who saw it for the first said of it—
"It is the lady whom her lover wait forever. In this form she is cree; towards his castle slowly but surely, she will creep on until she reaches heart she threw away."