I Wouldna Gie A Copper Plack.

a gie a copper plack men that turns his back On duty clear; dns take his word or note dns trust him for a groat, it an car in ony boat Which he might steer,

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dna sie an auld bawbee ay man that f could see Wha didna hold westues o' his mither's name, indness o' his brother's claim, opor o's woman's fame, For mair than gold. MARY A. BARR.

## THE YOUNG ABBE.

# A STORY OF THE FRENCH REVO-LUTION.

LUTION. Few there are in the present day who, having resorted to either Pau or Biarritz during the winter months in search of alther health or amneement, have not, as the spring sets in, made excarsions into the heart of the lovely mountains of the Pyreness. But at the time the incidents occurred which I am going to endesvour to relate. Bagniere de Bigorre, and De Luchon, Canteret, and indeed all the now fashionable places, were very different to what they are in the present day; the so-called improvement manis had not laid its hand on these lovely scenes, all had been left very much as God had made it. For the most part the lives led by the poor pessants were quist and industrious, their occupation being mostly the care of their flocks, and the only black spot in this otherwise innocent life was the immense contraband trade which was carried on with Spain. The seignaur of the part of the Fyreness I now allude to was the habited and all the surrounding country had belonged to his family from time im-memorial. Smuggling was carried on very extensively during the reigns of Louis XIV, and XV, and, unfortunately, there were few, if indeed any, of the nobles who held their castles in the fasteneses of the Pyreness the wore not more or less con-netted with the bands of amugglers in-fasting the whole range. The Marquia de Bajac merely allowed the use of the hid-ing places at the back of his chateau, but for this favour he received a large gratu-ity. He died a few years before the uning places at the back of his chateau, but for this favour he received a large gratu-ity. He died a few years before the un-fortunate Louis XVI. ascended the throne of France, and as he left no child he was succeeded in the family estates by his cousin, with whom, notwithstanding the immense difference of character between

immense difference of character between them, in every respect, he ever had been on terms of close friendship. Jacques de Bajag, who thus inherited the chateau, held in horror the lawless trade that had been connired at by his cousin, and on taking possession gave the smugglers at once to understand, that for the future they were to expect neither ald nor protection from him. He and his smiable and pious wife devoted all their time and attention to endeavours to help the poor by whom they were surrounded, and in spite of the hatred with which in the first instance they were viewed on trade that had been connived at by his cousin, and on taking possession gave the mugglers at once to understand, that for the future they were to expect neither ald nor protection from him. He and his musbles and pious wile devoted all their time and attention to endeavours to help the poor by whom they were surrounded, and in spite of the hard with h is the first instance they were sivered on account of smuggling having been for-bidden, they soon by their kindness and charity won the love and esteem of all their good works they were aided by their only child, a con to whom both were de-tor the sacred ministry. They knew that he was more honoured by being for one moment granting him their fall consent when he sacred ministry. They knew that he was more honoured by being for one sumed to the greatest earthy honours. As soon as Jacques de Bajac succeedd to the family estates, he entracted the Bishop of the divest the spite. They knew that been named to the greatest earthy honours. As soon as Jacques de Bajac succeedd to the family estates, he entracted the Bishop of the divest the spite. They knew that he was more honoured by being called to the greatest earthy honours. As ono mas Jacques de Bajac succeedd to the family estates, he entracted the Bishop of the divest the spite this carce of the parish. The request was once granted. Years passed presefully away. In those days, and above all away. In those days, and above allows allow all allow allow allow allow al

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possible I am he otherwise than as yen find me." The abbe informed him of his secred office, but without telling his name, not wishing to add another drop to the bitter oup the poor wretch had to drain. He at once exhorted him not to give way to despair, but to seek pardon of God by making a good confession. At first the wretched man was most unwilling to comply, and only burst out into fresh groans. The abbe threw hum-self on his knees and prayed earnestly to God that He would soften the proud, hard heart. His prayers were answered, for soon after the poor man called to the priest to hear his confession, and when he had done so he told him that to give him courage to the last, he would try and obtain permission to be executed at

for som after the poor man called to the priest to hear his confession, and when he had done so he told him that to give him courage to the last, he would try and obtain permission to be executed at the same time. The smuggler was over-joyed at the promise which had hardly been made when the door of the cell was opened and a man entered. It being the hour for the prisoner's scanty meal, the abbe scarcely turned his head. What was his astoniahment when he did so to see one of his nearest and dearest relations before him 1 He was on the point of speaking to him by name; but the new-comer put his finger to his lips and asid in a wharper: "Quick, quick, my friend, there is no time to lose. All the arrangements are made for your escape. Put on this dress which I have brought," at the same time showing him a bundle. "Inspossible !" replied the abbe ; "it cannot be," and he proceeded to relate the events that had taken place and the promise he had made to his fellow pris-oner, adding that however terrible death might be it would be nothing compared with the remores he should ever after feel were be at this moment to abandon a fellow creature in distress. The friend knew him but too well to entertain any hopes of his altering this determination, and he left the prison with a heart asd for the fate of the rela-tion he loved so warnly, at the same time full of admiration for his self-sacri-fice. The two companions in misfortune time full of admiration for his self-sacri-fice. The two companions in misfortune time full of admiration for his self-sacri-ing the prison while the populace cried out that the prisoners should not be allowed to speak to each other. The abbe met his fate with the calmees and resig-nation that one would expect from him; he left this world but a few instants after the fatal aze had ended the hife of his penitent, and soon both appeared at the indeerly hese the such as parent at fire the fatal axe had ended the hife of his penitent, and soon both appeared at the indeerly injured.

And he is could to the whole commun-ity to secure them, so far as depends on him, against the social evils of intemper-ance or other vice. This is imposing on him a far heavier task than that of mere indiscreet gen-erosity, which often kills by giving. But it is no more than what nature itself, and much more, Christian charity, demand of him. The factory, in our present society, is a necessary element in the world. And the head of the factory or other associated employment has a real charge of souls. That he is united with others in a heartless corporation does not change the state of the case. Each and all—even the superintendents and the foremen—every one, in his orn degree, is bound by this same obligation, as much as the father in his family or the priest in his parish, for like them, once again, they have the charge of souls. It would be otherwise could the working-men's souls be taken from their bodies while they are under the charge of their patron. But God has not made man in this way. He has breathed into him a living soul, and a soul he is whether in the factory or in the church. The one means to force the applica-tion of this one remedy cannot be ex-plained here at length. Our Lesgue ob prayer has no small part in it. For it is to reavaken the Christian conscience by Catholio associations, especially smong the workingmen. When these have found a true remedy for their griev-ances, the employers will not be slow to adopt it. ASSOCIATIONS OF LABOR, which exert a lawful business pressure

THE CATHOLIC RECORD.

No society was over an each unto death as that of the socient work when Christian ity took hold of it. The regeneration in of that society is the prime mirstel in of that society. And there is one pre-ent and great advantage in the sociat workingmen are largely Christian in their sympathies and often in their pre-tice, while their employers have drunk in pite of reform and revolution, still go in their sympathies and often in their pre-tice, while their employers have drunk in pite of reform and revolution, still go in their sympathies and often in their pre-tice, while their employers have drunk in pite of reform and revolution, still go in their sympathies and often in their pre-tice, while their employers have drunk in pite of reform and revolution, still go in their sympathies and often in their pre-med Christian charity in all the relation of the employer must not only be given and Christian charity in all the relation in the employer must not only be given and the is bound to help their and the is bound to help their and the is bound to the whole communi-tion secore for them, so far as depender and he is bound to the whole communi-tion secore them, so far as depender and he is bound to the whole communi-tion secore them, so far as depender and he is bound to the whole communi-tion secore them, so far as depender and in the is bound to the whole communi-tion secore them, so far as depender and in against the social evils of intemper-and the is bound to the whole communi-tion secore them, so far as depender and in the is bound to the whole communi-to the social evils of intemper-and the is bound to the whole communi-and the is bound to the whole communi-to the social evils of intemper-and the is bound to the whole communi-to the social evils of intemper-and faither the mane struggle with the societ evils the societ them, so far as depender the societ evils of intemper-

# AUG 27, 1807. HOME AND HEART OF A SAINT.

kept in the church at Louvain. It is at aide altar, in a silver reliquary, and on his feast-day at other times is presented to the faithful for veneration. The case which contains it is heart-shaped, arranged so that all that remains of the heart is visible. As it is artificially pre-served, it does not, of course, resemble a heart. But when holding the case in the hand, I could not help experiencing a most sacred reverence for that relic. The human heart is the centre of the affections, and here is the pure heart of that youth whose every pulsation was offered to his Greator in soits of fervent love. To realize this thought is a step orward, helping us to understand the Heart of Jesus.

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### The Shattered Nest.

AUG \$7, 1807.

she Da bre

What ernel band in wanton mood Wonld abaiter ibus that little nest? In rain and hai san tempests rude The bird found shelter there and rest; At morn it left its iby home Beneath a sunber m's obserful smile, Nor sought beyond it far to roam, But diceamed its dream of joy the while.

At eve it sought its leafy nock, It hestened to its fleegings dear; With anguish ory and woful look, It sees a ruit, blank and drear. Yainiy its missing ones it sought. And tried to catch some twittering to ah then that feathered breast was fram With bitter sorrow all its own,

Methought how reckless was the sport That would a creature's hopes destroy, That, jor its pleasure, would resort To what might mar snother's joy i The linnet's bright but fleeting span Upon this fragrant earth of ours (Unlike the nobler sim of man) Was meant for sunsnine, joy and flowers.

At morn it sang its song of glee. With trustine, gashi g, pure delight; And. lonely, perched upon a tree, It sang a mourriul dirge ere night. Its trembling piblons felt the chill And dews of night upon each plume; A serner face awaits it still.--Bome trush's hand shall fix its doom.

Poor bird ! how like thy sudden wees To those we see in human life-At moru in effuence and repose; At eve, in struggle, toil, avo a trife. Encircled by home's joys to-day, On hore's bright pluions borne aloft To morrow comes, and we survey A shattered wreck alone-too oft.

A chargeful fortune smiles awhile And holus a talisman to view, How of its promises beguile From seeing real goods and true ! Yet as a cloud obscures the ray Which brightly on ctr pathway shone, ome sudden charge comes o'er our day,-The shining bait that lured is gone.

Well hath it been if we discern Its mocking glare ere yet too late, And from remorseless fortune learn That higher, better things await; Nor pause the ruin to survey. But on a surre site rebuild; Howe'er our projects shall decay, By patient hope we may regild.

### A MEMORABLE DISASTER.

A RECORD OF MARVELS AND GOLDEN

### DEEDS. Ave Maria.

Ave Maria. The burning of the Opera Comique, one of the principal theatres of Paris, on the night of the 25th of May, plunged the whole city into mourning, and the horrors of that disaster are still spoken of with bated breath by those who witnessed them. The scenery, it appears, took fire from the gas jets, and some sparks fell upon the stege. The director came for-ward and implored the audience to retire quietly, declaring that there was no dan-ger; but, as burning material continued to fall on the stage, and the iron curtain was not let down—it was out of order— the theatre became filled with smoke, and a great panic encued. Unfortunately, all

BY J. F. X. O'C.

be victims of good will constantly offered up before Him. This has ever been the rule of His Providence over men--that they should give Him their hearts. Now in the haunts of labor where the most un-Christian spirit prevails, how many there are in suffering and in want, who, were their faith but once swakened, would offer themselves as victims that God's kingdom might come! And the ory of their sweat and blood would avail in the sight of God.

A LONG CANOE JOURNEY.

A LONG CANOE JOURNET. Hontreal Heraid. On Feiday Mgr. Lorrain, Bishop of Gyther and Yiaz Apostolic of Pontias, returned to Montreal, accompanied by his Revs. Guegen and Dozois and Bro. Trem-bay. Monseigneur had been on a pastoral visit to the Indian mission on the Upper Vitawa, Rupert's Land and the Upper St. Maurice. His route was from Ottawa, vis posching, Kepewa, etc., thence to the source of the River du Moine ; from here hrough a chain of lakes to the "Lac Bar-riere" mission now on Lake Wapous; then cot Lake Wassepatebi, lying between the Province of Quebee and Rupert's maning Cypress Lake, River Pok-sheak, by a chain of live lake, the Lah oches river to Lake Wassemaip!. The return if was made by the route as far as Lake wassenip!, to the Matkikan river and the prostly by water, in bark canoes, occupy-ing was made by canoe. The port postly by water, in bark canoes, occupy-moting traveled by canoe. The port postly by water, in bark canoes, occupy-moting traveled by canoe. The port postly by water, in bark canoes, occupy-moting the postly of fifty nights in tents or in diata huts. Thirty five infart baptisms, to adult baptisms, 16 marriages, 572 communions and 458 confirmations were ben and the set and the marriages, 572 communions and 458 confirmations were benerice.

## Horsford's Acid Phosph

STRENGTHENS THE INTELLECT. Dr. D. P. McCLUEE, Rantoul, Ill, says : "I find it very beneficial to strengthen the intellect."

### A Valuable Discovery.

F. P. Tanner, of Neebing, Ont, says he has not only found B. B. B. a sure oure for Dyspepsia, but he also found it to be the best medicine for regulating and invigorating the system that he has ever taken. B. B. B. is the great system regulator.

and good Archbishop weeping with him from sympathy." From that moment all doubt and disturbance fied from him for-sver. He had possessed nimself thoroughly of the grounds of the Catholle faith; he was a Catholic at heart before his sub-mission; and now he feels that after long and tedious wandering he has got home, he lays his weary head calmly and pesco-fully on the bosom of his Holy Mother, and is forever at peace. Father Hewit says he soon after met him, and that for the first time in all his acquaintauce he noticed an expression of real joy fulness in his countenance.

the first time in all his acquaintance he noticed an expression of real joyfulness in his countenance. So, too, with Doctor, now Cardinal, Newman. Soon after his conversion, in writing to his friend, J. R. Hope Scott, who had not yet made his submission, he says: "For myself—I say it from my heart—I have not had a single doubt, or temptation to doubt, aince I became a Catholic. I believe this to be the case with most mery, it certainly i, with those with most mery, it certainly i, with those with whom I am in the habits of intimacy. My great temptation is to be at peace and let things go on as they will and not trouble myself about others." Again, in 1862, when a parsgraph appeared in the Globe to the eff.ot that he had left, or was about to leave, the Ora-tory at Brompton, as a preliminary to his return to the Church of England, he wrote to that paper: "I have not had one moment's wavering of trust in the Catho-lic Church ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ ; and ever have had, and still have, an unclouded faith in her creed, in all its articles ; a supreme satisfaction in her worship, dis-cipline and teaching, and an eager longing and hope that many dear friends whom I have left in Protestantizm may be partak-ers of my happines." Cardinal Manning, too, so late as Feb-ruary, 1886, in answer to a forged letter, purporting to have been written to Lord

Cardinal Maniportes." Cardinal Manipor, tco, so late as Feb-ruary, 1886, in answer to a forged letter, purporting to have been written to Lord Robert Montagn, and published in the Canadian papers, after exposing the impos-ture, says: "I am glad to take this occa-sion which the forger has made for me, to bear once more my thankful witness to the Catholic Church. From the hour that I saw the full light of the Catholic faith no shadow of doubt has ever past over my reason or my conscience. I could as soon believe that a part is equal to a whole as that Protestantism in any shape, from Lutheranism to Anglicanism, is the revel-ation of the Day of Pantecost.

Wheesing, gasping sufferers from Asthma receive quick and permanent relief by us-ing Bouthern Asthma Curs. Bold by drug-gists or by mail on receipt of price,

down them, sanctifying every step by offering it to God with purest intention. Indeed, these steps are one of the best reminders to show how we can sanctify the actions of ordinary life. This young man has become a saint on the alters of God's Church, not for any great or glori-ous actions, not for martyrdom or miracles, but because he performed with the purest intention of God's glory the commonest actions of his every-day life. They recall that solitary of the desert, who complained that the spring of water was so far from his cell. But he heard one counting as he walked—one—two— threed and, turning he saw an angel, who toid him he was counting every step, since even such actions, done for God, merit glory for eternity. Then he no longer complained of the distance, but wished to remove his cell still further from the spring ! Blessed Berchmans understood this, and God has placed him before the world as the model of sanctity in common life.

revent prayer, accompanied with study, she made up her mind to become a Catholic. As soon as they got wind of her resolve at Berlin, they left no stone unturned to change her mind. They sent her one of the chief Protestant pastors, in whom she formerly had great confi-dence. He put forth all his arguments to induce her to remain a Protestant. But it was to no purpose, for after having boothlessly spun out his logic he added : "Tnen, Madam, all you have to do now is to eay you beada." "I am already in the habit of asying them every day," said the Queen with a smiling countenance. The Protestant pastor found no reply to this and left her. Shortly afterwards the ceremonies of her abjuration and her admission to the Sacraments took place, and ever since the Queen has made her darling beads her insep rable companion.

Peter's Pence.

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a great panic erved. Unfortunately, all the doors from the building into the pas-sage opened inwards. People fought their way out as best they could, some leaping from the window, and faling in shapeless masses on the pavement. Othere by dint of hard blows right and left escaped, at din this struggle the weaker were knocked down and trampled under foot. The number of corpess found was reighty-three, nearly all of whom were thenified. About one hundred persons were hurt and injured more or less severy. The exact number of those who perished in this fire will never be known, a fiter the first two days all bodies in the theatre were completely carbonized. The havery and heroism of the fire men were beyond all praise, but they fit a trible disdvantage. On that fatal night, as there was no water at hand-til diver empty,-all they could do was to rash into the building and try to save as many lives as possible. The fire was burning for nearly an hour before any water was thrown on it, and it was not til eleven o'clock, when the theatre was a huge furnace, that fourteen engines began to play upon it. The first fre escapes did not arrive till one hour and then disaster, rose immediately, and then disaster, rose immediately. All followed without a word. They were able dying confessions of a faw. One poor datastes had been crying out in great theses, "Un pretry, un pretry of the most frequencies". And the Abbe is Rebountant the unspeckable con-tolation of being in time to administer to dying has the greater number of the same dying that the greater number of the same dying that the greater number of the same dying that the greater number of the same dy the wearsable in Paris, and was fre-quented for the most part by the best class of the populace ; therefore ti is God, He answers by numberless graces. We may, then, hope and believe that the memory of their Baptism and First Com-munion brought back to God many of the souls summoned so unexpectedly to the judgment seat."

A few almost miraculous escapes and A few simet miraculous eccapes and some deeds of the noblest heroism have been reported; they are quite authentic and deserve to be recorded in the pages of *Our Lady's Journal*. The mysteries of grace and conversion wrought amidst those terrible finmes and that suffocating smoke will be revealed only at the Day of Judgment.

Judgment. At the first sign of fire, a poor woman, box-keeper at the Opera Comique, was seized with fright; her impulse was to rush out of the theatre, but seeing a crowd hurrying to a sorridor without sgreas, she tarmed back and called on them to follow her. In their excitament they knocked down the lamps lighting the stairs, and the confusion so increased in the dark that several percons were trampled upon,