Here there was an open space, and he saw sitting upon the steps of a palace, but a few doors away from the great thoroughfare which the multitude crowded, an old man playing a violin the was playing before a lazzarone who dozed, leaning against a column, and three or four bambini in tatters, who, standing with legs wide apart, listened as they ate remnants of or anges, or gnawed away at watermelon By the side of the old man was a little boy, who held upon his knee a misshapen hat, which was protably to serve as a contribution box, but in which there was not a single carlino, since no one had listened to the old musician.

When he saw the old man playing the violin the listener was more bewil dered than before. He saw, and could not believe ; for his ear told him more positively than ever that those could not be the sounds of a violin, had a le-gion of katydids been put into it. He stepped forward, and was at last compelled to admit that it was a violin, but one made of tin-whence those unusua

He looked, listening, when the old minstrel stopped to search his pockets, from which he at last drew a piece of rosin, upon which he rubed his bow vigorously, preparing probably to make use of all his means to please the one genuine auditor who had just come, and whose attentive air and benevolent smile caused him to hope for a few carlini-the first that day, alas !

But, just as he was about to replace the instrument under his chin, the stranger stopped him and said: "Parstranger stopped him and said : don me, my friend, but what is that?" "Why, it's a violin, as you can see, Signor!" answered the other, somewhat hurt that any one should fail to

recognize it.
"Yes, to be sure," continued the stranger, who understood the thought of the old artist, and did not wish to wound his feelings, "it is a violin, but
—an extraordinary one! Will you allow me to look at it ?"

The old man handed it to him, and assumed the dejected look common to assumed the solution of the so

your vest pocket. After having turned it over, in order to examine it on all sides, the stranger said to the old man: "How did you get the notion of having a tin violin made?"-for it was unmistak-

ably made of tin.
"Papa made it!" proudly spoke up

the little boy.
"Yes," answered the old man at last, "it was the child's father, my son, who made it." Nor was this said without a touch of pride.

"Ah!" said the auditor; "but what gave your son the idea of making you a tin violin?" he repeated. "I'll tell you," replied the poor man

"My son is a tinner; he has sadly. "My son is a tinner; he has seven children, and his wage is only one scudo a day. One scudo," said he, sighing, is but little for ten persons he, his wife, the children and myself (for he never would hear of my going to the poorhouse), and so we were poor, so poor that I often thought of going so poor that I often thought of going out begging, since I am too old to work upon the quay—but I was ashamed." He was silent for an instant, and then continued: "Still, ago I had learned to play the violin, and many a time have I played for the merry dancers; and I said to myself that if I could only get an in-strument, I could play in the streets, and bring home a few carlini every evening. But how can one buy a violin when one has no money to buy good son and a good workman, and no tool, began to make one for me out of the worthless clippings about the shop of his employer. He must have been a month at least making it, for making a violin is no easy job, you see! At last he succeeded, and one evening he brought me-

Yes, I understand," interrupted the stranger, stretching out his hand to take the bow. "Will you allow me to try it?"

The old man gave him the bow. Then the stranger picked at the strings with his fingers and began to tune the instrument. It would seen that he did it not unskilfully, for the owner, smiling in a friendly manner, said to him: "Ah, you are one of the trade, too?

"Humph! just a bit," answered he, smiling; and as the violin was now tuned, he placed it in position and gave one stroke of the bow, so vigor ous, so masterly, that the old man, and even the children, looked at him won-deringly; for in Italy everyone is an artist by instinct.

After a short prelude, intended to

give him the range and capacities of the instrument, the eccentric-looking man whom I introduced to you, was transfigured; the lines about his mouth became sharper and deeper, and be-neath his thick eye brows, in the depths of his cavernous eyes, a gleam appeared; and as he played this light grew and developed, illuminating his face and ennobling the entire person of the weird player, who seemed to have forgotten both the place where he was and the people who had begun to surround him; for he gave up his whole soul to the breath of inspiration surround him ; even as a vessel opens its sails to the favoring breeze, or as the Pythoness of antiquity, possessed by the spirit of her god, gave up all her being to the prophetic ecstasy which made her obli-

tist whom she was going to the palace tist whom she was going to the palace to hear. She stretched out her arm, and crying "Paganini!" bade the coachman, "Stop!"

The coachman obeyed, but, although

the distance was short, the persons in the carriage could not hear well, and so, in order to draw near to the great artist, they alighted. From that instant the Vir Frattina began to fill with fine people. Transmitted from carriage to carriage, the news that Paganini was there, playing in the street, spread in the Via di Toledo, and forthwith the carriages were emptied and waves of silks, laces and perfume, that is to say, noble ladies, rushed for-ward and filled the street where Paganini, in the glow of inspiration, im provised upon his tin violin, an un-heard of melody He had taken as his theme the story which the old minstrei had just told him, and he rehearsed to himself in a wordless tonque (since it is made up only of melodious sounds) the sorrows of the poor, the desolate complaint of an old man; the filial love of Giuseppe; the joy of his father, when he found himself possessor of a violin; his first paragraphical violin; his first peregrinations, and his humble endeavors to move the pity of the passer by; finally, his return to his humble home, the happiness of the children, the smile of their mother, and the pride of the son, when the old man threw upon the table his first days' re-

ceipts. With his wonderful musical genius, and his brilliant execution, he rendered as expressively as if it had been in words, the feelings and scenes which his artist's heart presented to his mind. Sometimes his violin wept, his mind. and sometimes it seemed to think ; then a melody, sweet as a dream of the Orient, spoke of the hopes of the old man, and of the joys which his humble labors brought to the little children. Paganini was perhaps never greater than on this occasion, when his genius, borne aloft upon the wings of charity, soared above the wondering multitude. As he finished his improvisahe took the misshapen which I have spoken, and, handing it

to the child, motioned to him that he should begin the collection. While the bambino was going from one to another of the fine ladies who filled the street, soliciting an offering, and staring with his large black eyes at the beautiful faces before which the populace had respectfully fallen back, and which at this moment composed the front ranks of the crowd, Paganini had again taken up his violin and was improvising a melody, not sombre or brilliant, but soft and gentle as the prayer of a virgin; and if what I have already said may be true, if music can express the sentiments of the soul, and it its accents are those of the cherubim, who cannot use our barbarous words to sing praises of the Most High Paganini must have spoken that tongue and have been understood by all the ladies who surrounded him; for no one will deny that there is some thing of the angel in women. His second improvisation, then, was a prayer, and it was so well understood that the gold coins were soon mingled with the pieces of silver, the rings and

bracelets, in the old hat.

When he had finished his collection and returned to his grandfather carrying what, for these poor people, was a veritable fortune, Paganini returned to the old man his strange violin then, looking at it, he had an artist's fancy, and asked its owner whether he would sell it to him. The first impulse of the old Neapolitan was to press the precious instrument against his heart, for it seemed a real talisman to him, bread! And yet, I had spoken of that and he answered promptly: "On, no, so often that my Gluseppe, who is a it's too good!" But as his gaze fell upon the miraculous receipts, he felt that he was ungrateful, and as he held out to the artist his precious violin, he said; "No, I would not sell it for any money-but, if you want it, Ill' giv it to you - for you play it better than "added he, after a pause.
Paganini understood the old man's

regret, and notwithstanding his thank ful offer, did not accept his gift; he even added a mod st offering to the old musician's store, and departed in the midst of a murmur of praises, which followed him even within the palace. "Still," said I, "the violin is in the museum

"Yes," answered the Marquis de valo. "when the story was related Rivalo. to the King, he laughed heartily over the refusal and the answer of the old musician, and in order to reward Paganini for his charitable deed, that is to say, in order to perpetuate the memory of an episode which probably stands alone in the life of this great artist (who had the reputation of being anything but generous), he caused the famous violin to be purchased and de posited in the museum, where you saw

SICK.

The Voice of Missions, of Atlanta, Ga., an organ of the African Methodis Episcopal Church, thus refers to the illness of one of the Church's Bishops "Lord Bishop Henry M. Turner, D.
D., LL D., D C. L., the Martin
Luther of the twentleth century, the modern reformer, African explorer, the primate of his Church, greatest hero of the age, the philosopher and historian, the acknowledged leader of the Negro race, the champion of religious and civil rights, ex diplomat of the Liberian Government, one of the foremost Prohibitionists of this country, the most famous silver tongued orator of this mighty nation, the poputinued to preceed slowly towards the palace, whither they were taking all the aristocracy of Naples. The crowd that had gathered at the entrance of the Via Frattina attracted the attention of a lady, who recognized the aristocracy of Naples. And then the writer says that the via Frattina attracted the attention of a lady, who recognized the aristocracy of Naples. The crowd is an among our race, a right thinker, in minded bigot. However, he appeared to much delight in the fact that he had attreed it a sign of the good effect the lectures were having in less prejudiced quarthers. The STANDARD OF THE WORLD.

The STANDARD OF THE WORLD.

Catalogiree. 146 Boylston St., Boston, Miass. lar Church dignitary among his race of to day, one of the best parliamentar-

when he heard the news, "whimsical feelings quelled my frame; my puis-sance s rength failed; my hydraulic engine was moved to sensation.

NON-CATHOLIC MISSION'S CLOSE

Fruits of One Week's Labor by Rev Xavier Sutton, C. P.

Philadelphia Catholic Standard and Times When the mission for non-Catholics conducted by Father Xavier, C. P., at the Church of Our Mother of Sorrows came to a close on Sunday last the interest of those who participated had reached the acute stage. The elo-quent Passionist's clear and lucid treat ment of the themes which formed the subjects of his nightly discourses and his frank, open responses to the queries propounded by inquiring minds had whetted the appetites of his hearers, and the prevailing sentiment on Sunday was one of regret that the time for his departure had come. Father Xavier reminded his hearers, however, that the means of securing further in-formation regarding the doctrines of the Church were close at hand, and urged them to continue their investigations.

The concluding night found a class of twenty-eight converts preparing for baptism, and this notwithstanding the fact that twenty had been received at the mission given a short time previously for the members of the congrega-. The salvation of one soul would amply repay all the labor of the mission, and the results indicated by the above figures are, therefore, a source of deep joy and gratification to Father Xavier and to Rev. J. J. McCort, rector of Our Mother of Sorrows' congregation, who induced the missionary to take up the work. True it is, too, that the figures here given do not show the full fruits of the mission. The twenty eight may be safely counted upon to bring others into the fold. Most of the converts are men, and of the ladies two husbands who are negligent Catholics, and these, strange to say, will be brought to a sense of their duty by their wives. One of these ladies has already persuaded her husband to go to confession. In another instance a whole family is likely to enter the Church through the efforts of one of the converts and a lady who was baptized on Monday evening brought her son along. These are the tangible results, but the disarming of prejudice which has been brought about by these lectures will bear fruit for years to come. The five hundred and fifty coples of "Plain Facts" and thousand of tracts on "Purgatory," "Penance," "What Catholics Do Not Believe," etc. etc., will conduct silent missionary work, much of which will no doubt

prove effective. THE LAST NIGHT. The concluding night (Sunday) found the church crowded. Chairs were placed in the aisles and benches along the sanctuary rail. The closest atten-tion was paid to everything by the non-Catholics, who must have numbered about six hundred, and the pictures on the walls came in for a large share of attention. The exercises be gan with the singing of "The Holy City" by Mr. McCulken, of the choir. Then Father Navier entered from the sacristy and stepped out on the platform erected close to the altar rail. He announced the hymn "Nearer My God, to Thee," which was rendered by almost the entire congregation, the previous training of Oar Mother of Sorrows' parishioners in congregational singing making it easy for them to unite with the others. The tenth chapter of the Acts of the Apostles was Sacrament would be given at the close, and a brief explanation of its meaning was made. It was also stated that the tract "What Catholics Do Not Believe" would be distributed at the

The question box was then taken The first query was as to whether up. The first query was as to whether a Roman Catholic can be a believer in the theory of evolution. The answer was that it depended upon how far the theory was carried. One cannot believe that which is contrary to Divine revelation and remain a Catholic.
"A Bible Protestant" asked "why the 'Romish' Church prohibits its mem bers from using their own minds," and condemned it for its action regarding Galileo, Bruno, Savonarola and Mivart. Father Xavier expressed his surprise that "A Bible Protestant" should be found arrayed on the side of these who wished to have the Bible interest by assisting the ushers in reconsidered as a fairy tale. Church has produced the greatest men of science, and there is hardly a great discovery the origin of which cannot be traced back to a learned son of the Church. It, however, warns its children to keep within their own realm and insists that science shall not medtheology. He cited the dle with French Academy as authority for the statement that there were eighty systems of geology up to 1805. these were condemned by the Church because they attempted to contradict revealed religious truth, and all of the eighty have since been condemned by scientists.

"Why is it a widower can become was answered briefly, "Bepriest? cause he is a widower."

MADE THE BIGOTS SQUIRM. Father Xavier kept for the last some choice correspondence, which evidenced great animus on the part of the writers, and on one occasion at least he waxed indignant and paid his

mass of Protestants are not like these." Among the numerous questions asked were: "Why do not Reman Catholics open their convent dungeons to State inspection?" "Can a man become a good Roman Catholic fortyeight hours after he is unconscious, like the late General Sherman, son of Father Sherman, who gave him the Viaticum?" "What is the reason for different prices for Masses for the dead? Father Xavier said he read dead? this letter because the writer said he was "afraid to," that I "would take two hours to answer all of it." The mis-sionary spoke of the rotteness of heart which prompted the mean insinuations against women who, if their slanderer were injured or sick, would risk their lives for him. He said that when the State passed a law for the inspecting of these institutions the officers would be freely admitted, but no tramp or self-constituted "smelling committee would be. He spoke of the different orders and cited the House of the Good Shepherd as one which had been visited by public officials, but obviously its in mates could not be put on public exhibition, perhaps to give the evil-minded writer of this note a chance to gloat over some victim of his lust. General Sherman was baptized while yet unconscious because he had pre viously expressed a desire to become So would any one else under Catholic. like circumstances be baptized. He did not receive the Holy Viaticum. The difference in honorariums for Masses, which are fixed to prevent trafficking, is because of the degrees of solemnity. If a Pro testant goes to a minister to be married quietly he pays much less than if he has the choir and organist, the church decorated, etc. The tirade was signed by "a follower of pure and holy doc-

trine," and contained reference to the time when, as he said, the Catholics burned the Bible and were only saved from being all thrown into the Dala ware by the interposition of the United States Government. "The writer of States Government. "The writer of this note," said Father Xavier, "would put us all there to night, and if the Catholics were in the majority and in sisted on their Bible being read in the public schools of Philadelphia, a howl would be raised that could be heard in Chicago.' IS ONE RELIGION AS GOOD AS ANOTHER ? Father Navier then discussed the subject of the evening, "Is One religion as Good as Another?" He spoke of the modern indifferentism which holds this view—the later Protestantism which says it matters not what one believes so long as one lives right (the antithesis of Luther's "justification by faith alone.") He showed from the tenth chapter of Acts that Cornelius was

a God-fearing man, lived rightly and gave much alms, yet God sent an angel to tell him to send for Peter, who would tell him what to do to be saved. From this the logical deduction is that right living is not sufficient. God's truth is one, and is not made up of contradic tions. He has furnished us with opportunities of learning it and will no excuse us if we refuse to believe what He has taught. It will not do to say. "The religion I profess was good enough for my parents; it is good enough for me." That's what the pagans said to the Apostles. "Would you," asked Father Xavier, "if you were born blind and a physician came who was certain of curing you, say, Oh, I was born this way. I don't core to see." He showed that the staunch-I don't care to see.'" He showed that the staunchest body of Protestants to their creed, the Presbyterians, are at last break ing away from it and aban-doning as truths those deetrines which they have held as essential since then read, after which it was an-nounced that Benediction of the Blessed to examine into the claims of the Old Church which can trace its course from Christ's establishment, with Peter as

> olic Church, which your fathers left three hundred years ago."
> Father Xavier concluded with a fer vent prayer that the seed planted might bring forth fruit, and that God might give them light and grace to see the truth and embrace it, to the end that all may be united with Him here

the head, down to the present Pope

'Come back to your mother, the Cath

and hereafter. The services closed with Solemn Benediction of the Blessed Sacrament given by the rector, Rev. John J. Me-Cort, assisted by Rev. John J. Duffy, as deacon, and Rev. Thomas J. Buckley, as sub deacon. Father Xavier then invited any who wished to see him to meet him in the basement. Saveral of the non Catholics manifested their moving the chairs from the aisles, and many called on Father Xayler in the the basement and inquired as to what books to read, and when he was coming back, and where similar services were likely to be held, etc., etc. Among Among the number was a prominent Market It is said that street business man. Father McCort contemplates a yearly mission for non Catholics at Our Mother of Sorrows, and that perhaps in the fall several other parishes will have them.

THE MODEL CHURCH CHOIR.

The model church choir of the world is in Glasgow, Scotland. "The members on entering the choir kneel and say a prayer and then retire to the seats allotted to them, the ladies on one side of the gallery and the gentlemen on the other; and during the sermon a respectful silence is preserved, and a nice spirit prevails among the memis edification not to be bers. found in America. - Church Progress.

THE CHURCH BUILDERS OF THE WORLD.

Speaking in England recently, the Bishop of Achonry said: "Though I speak in this English city, encircled by those Yorkshire hills, still I feel I am no stranger here ; for I speak to many of our own people, veins courses the same Irish blood, in whose bosoms throb the same Irish pulse, in whose souls the old faith is warm, and in whose hearts the old love is all aglow. Speaking to our Irish people, I ask you to be ever mindful of the fact that those of our race, and land, and blood have been the church builders of the world. Every gorge of Italy's Appenines, every valley by the Swiss lakes, the vast plains of Ger-many, the vineyards of France, still show the trace of the Irish churches, still bear the footprints of Irish saints What our fathers did in the Old World in the far off centuries, that our breth ren are doing in the New World in the light of the present day. I must only point where I love to linger. Across the great Atlantic, amidst the States of the Stripes and Stars, beyond the waves of the Indian Ocean in the rising the leading city of America, by the banks of the Hudson, on the old Manhattan shore, watching over the waters of New York, rise in whitest marble the win towers of the greatest church in America; and there in the capital of Victoria, on the beautiful bay crowned by the fairest city in the South, the noble Cathedral of Melbourne has just arisen, the pride of the whole Australian world; and both have been erected by Irish energy, and both have been raised by Irish hands, and both are de dicated to our own St. Patrick, who thus watches over our race and protects our people from the land of the glorious Orient to the land of the setting sun.

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