

Morley your rifle, Phil, and you and Hale stand a trifle back. Now, Morley, I'm going to creep in a thought nearer. Keep your just behind me. I'll blaze away at him first, and I shall hit him. Don't be afraid for that. If he springs right at us, cover him well and let fly. If he only jumps up, hand me your rifle, and I'll bang it at him again. Do you understand me?

"Perfectly."  
"Follow me, then."  
"O'Dowd stepped gently towards the tiger, and I followed his steps closely. When we were within a dozen yards of the animal, the tiger dropped O'Flaherty's arm, which it had in its mouth, and lifted its head. O'Dowd sank on to his knees, and stantly, looked along his barrel for one second, and fired. With the most awful yell I ever heard, the tiger sprang up, gave one bound towards us, and then before I'd time to mark him properly, rolled over the long grass.

"Twelve feet from the nose to the tip of the tail, I'll bet a hundred," said O'Dowd quietly.  
"I handed him the loaded rifle, and we all, except Doolan, who dashed recklessly over to O'Flaherty, walked cautiously towards the fallen tiger. The bullet had passed through his eyes into his brain, and he was as dead as his greatest grandfather."

"Dead as a herring," I cried.  
"Begad, and so he is," said Doolan, who was bending over O'Flaherty; "and so he is. Come, here, Hale, can't you. Bad luck to ye! You're a pretty doctor to stand staring at a tiger when there's a dead Christian in want of your assistance five yards off. Come here, can't you?"

"We all ran at once to O'Flaherty, whatever it juiced you to go and die in a hurry like this."  
"Die!" said Hale, sharply; "what the dickens are you talking about dying for? The man's not dead. Not a bit of it. His left arm's broken, certainly, broken in two places; and he's nicely contused all over. I'll stake my reputation; pretty well frightened, no doubt; I confess I am, without, so much cause; but, dead! Bless my soul, sir, will you have the goodness to allow him a breath of air?"

"The breath of air was allowed him. In a very short time he recovered consciousness; requested to know in a strong Irish accent whereabouts he was; betrayed by a few words that he was under the impression that he had lost his way in returning from a heavy dinner, and had gone to sleep by the roadside; then recovered his senses completely; listened to the whole history, while Hale tied his arm up as well as it could be done; and finally, with much assistance, rose to his feet.

"Well gentlemen," said I, cheerfully, "I suppose we may return at once, for the business which we came about will scarcely be proceeded with now, I apprehend."

"I decidedly forbid Mr. O'Flaherty's proceeding with that matter to-day," said Hale, sulkily, laying strong emphasis upon the last word.  
"Faith, Hale," said O'Flaherty, "ye may even forbid it altogether. I should be a more insensible brute than the tiger there if I could not apologize now without feeling any humiliation in doing so. Give us your hand, Dennis, and receive my apologies. I was screwed when I met you the other night, and—"

"You shan't say another word, Tim," said O'Dowd; "if you do, I'll never spake to ye again. Come along; let's go at once. We'll send the servants for the beast yonder."

"We all returned in high spirits; and that was the first and last duel I ever had a hand in."  
"By Jove! that was a fine shot of O'Dowd's," said Galton, "and, all the circumstances considered, must have been immensely satisfactory to himself. Yours is the only affair of the kind, Morley, that I ever heard of, in which either of the principals obtained any real satisfaction."

"If O'Dowd was as good a hand at a pistol as at a rifle, O'Flaherty's chance would have been a very poor one," said Dormer.  
"Well, the tiger was the real peacemaker after all," said Bingham, "and yet he had to suffer for it. There's a want of classical justice about that part of the story."

"Nay," said Morley, "on the contrary, it is quite correct and classical. Amongst the ancients, you know, when two enemies were reconciled, they sacrificed a beast upon the occasion."

THE MAYNOOTH SYNOD.

At the Synod lately held in Maynooth, Ireland, the Bishop of Kerry preached a sermon at the second public session, in the course of which he used the following beautiful language—

"The tempest rages round the rock on which our chief Pastor rests. Like the rock he is unmoved. We may say to him—Blessed art thou, because they speak evil against thee and persecute thee. Rejoice and exult, because thy reward is abundant in heaven. When he shall have been called to that great reward, let the Church's anthem be his epitaph: 'Dum eset summus Pontifex terram non metuit, sed ad caelestia regna gloriosus migravit.' After him we have a legion of confessors ready to endure, and many of them actually enduring like those of old, bonds and prisons—'vincula et carceres.'"

"If we would characterize the moving spirit of the persecution of to-day, we might say that it was an unmix'd hatred of God. The Jewish persecution was not that. We have the inspired record that they had zeal for God, but not according to knowledge. The Pagan persecution sought to defend and perpetuate the worship of the false gods. The various persecutions which heresy excited in regard to the Church did not seek the total extinction of God's truth. Now, naked atheism, brutal materialism, seeks the destruction of all belief in God, of all belief in morality or virtue; seeks to subject man to the rule of evil instead of the rule of the supreme good. Legislators and civil rulers strive to restore the old Pagan supremacy of the State over the conscience, and to tear up the character of Christian liberty which was proclaimed the day that the Apostles told their judges that it was better to obey God than man. We know that the strength of this antagonism is immensely increased by the combination of secret societies; so that our conflict is not only with the noxious devil, but also with that which goeth about in the dark. This network of iniquity is fast covering the earth—Witness, my lords, that for us, after a long season of struggle and persecution, the prayer of the Church has been heard—'et scura tibi serviate libertate. We have liberty and rest for the present, but we must bear well in mind that this cannot be the permanent state of any portion of the Church. If the Lord gives rest to the weary, He will, in due time, call them to work and to fight. We can never lay down our arms. We must keep watch on the towers of Israel, lest the enemy should find us sleeping. And have we not already heard the mutterings of war? The doctrines of materialism have been already preached within our shores—The spirit of Revolution, masked under the form of Liberty, cherished the spirit of pride and of resistance to authority. The spirit of the world, adopting the appropriate name of Secularism, seeks to banish the Creator from the intellect of man, and to fill his mind with the knowledge of the creature. We must be prepared. The Lord may now be asking us the question: 'Can you drink of the chalice that I shall drink; or be baptized with my baptism?' With humble reliance on His strength, we all say—'possumus. Sooner or later this chalice shall be drunk. Calicem quidem memibetis.'"

The right sort of thing to have during the hot weather—A cool thousand or two.

FATHER BURKE ON TEMPERANCE.

The following extract from one of Father Burke's discourses on temperance is always fresh and useful:—  
"Consider next the relation of man as to his neighbor. We are bound to love our neighbor—every man—'I don't care who he is, or what he may be, he may be a Turk, he may be a Mormon, he may be an infidel—but we must love him; we are bound to love him. For instance, we are bound to regret any evil that happens to him, because we are bound to have a certain amount of love for all men. Well, in that charity which binds us to our neighbor there is a greater and a lesser degree. A man must love with Christian charity all men. But there are certain individuals that have a special claim on his love—that he is bound for instance, not only to love but to honor, to worship, to maintain. And who are they? The father and the mother who bore us; and the wife that gave us her young heart and her young beauty; the children that Almighty God gave us. These, my friends—these gifts of God given to you—the family, your wife, your children—have the first claim upon you, and they have the most stringent demand upon that charity concentrated, which, as Christians, you must still diffuse to all men. Any man that falls in his fraternal charity is no longer a child of God. For if any man says he loves God, and love not his neighbor, he is a liar, and the truth is not in him. Any man that hates his fellow-man, or injures him wilfully, is no child of God."

Amongst those, I say, whom we are bound to love are the wife—the children. And this is precisely the point wherein the drunkard, the intemperate man, shows himself more hard-hearted than the wild beast. The woman that in her youth, and purity, and beauty, put her maiden hand into his before the altar of God, and swore away to him her young heart and her young love; the woman who had the trust in him to take him for ever and for aye; the woman who, if you will, had the confiding folly to bind up with him all the dreams that ever she had of happiness, or peace, or joy in this world; the woman that said to him, 'Next to God and after God, I will let thee into my heart—and love thee, and these alone;' and, then, before the altar of God, received the seal of sacramental grace upon that pure love—this is the woman, and her children and his children, to whom the drunkard brings the most terrible of all calamities—poverty, blighted beauty, premature old age, misery, a broken heart, sleepless eyes, ragged, wretched poverty of the dirt form—the woman whom he swore to love and to honor, and to cherish, and to render the homage of his true and manly affection! Oh, my friends, every other sin that a man may commit may bring against him the cry of some soul scandalized; but the drunkard's soul must hear the accusing voice of the passionate cry of misery wrung from the broken heart and the curse laid at the foot of the altar where the sacramental blessing was pronounced when the young heart of the wife was given away! Such a one did I meet. Hear me. I was on a mission in a manufacturing town in England. I was preaching there every evening; and a man came to me one night, after a sermon on this very subject of drunkenness. He came in—a fine man; a strapping, healthy, intellectual looking man. But the eye was almost sunk in his head. The forehead was furrowed with premature wrinkles. The hair was white though the man was evidently comparatively young. He was dressed shabbily, scarce a shoe to his feet, though it was a wet night. He came in to me excitedly, after the sermon. He told me his history.

"I don't know," he said, "that there is any hope for me; but still, as I was listening to the sermon, I must speak to you. If I don't speak to some one my heart will break to-night." What was his story? A few years before he had amassed in trade twenty thousand pounds, or one hundred thousand dollars. He had married an Irish girl—one of his own race and creed, young, beautiful, accomplished. He had two sons and a daughter. He told me for a certain time everything went well. "At last," he said, "I had the misfortune to begin to drink; neglected my business, and then my business began to neglect me. The woman saw poverty coming, and began to fret and lost her health. At last when we were paupers, she sickened and died. I was drunk; he said 'the day that she died, I sat by her bedside. I was drunk when she was dying.' The sons—what became of them?" "Well," he said, "they were mere children. The eldest of them is no more than eighteen; and they were both transported for robbery." "The girl?" "Well," he said, "I sent the girl to a school where she was well educated. She came home to me when she was sixteen years of age a beautiful young woman. She was the one consolation I had; but I was drunk all the time." "Well, what became of her?" He looked at me. "Do you ask me about that girl?" he said, "what became of her?" "And, as if the man were suddenly struck dead, he fell at my feet. 'God of heaven! God of heaven! She is on the streets to-night—a prostitute!' The moment he said that word, he ran out. I went after him. 'Oh, no! oh, no!' he said, 'there is no mercy in heaven for me. I left my child on the streets!' He went away, cursing God, to meet a drunkard's death. He had sent a broken-hearted mother to the grave he sent his two sons to perdition; he sent his only daughter to be a living hell; and then he did blaspheme God."

THE ISLES OF LERINS.

The following interesting sketch originally appeared in the Dublin Freeman's Journal—

"Some weeks ago a short paragraph appeared in the Dublin Freeman Journal, in reference to the Monastery of Lerins. This induces me to give a longer sketch. In the Lent of 70 I had frequent opportunities of visiting these beautiful isles, so renowned not only in the ecclesiastical history of France, but of Christendom, and consecrated in the Church of the West, by the hallowed memories of over 1400 years. The antiquity of the monastery, the learning and sanctity of the monks, the blood of the martyrs who so often crimsoned the blue waters of the Mediterranean, attracted the regards and sympathy of the Catholic world, and they were called the 'School of Saints,' the 'Isles of Saints.' "They are a short distance from the beautiful bay of Cannes, at the foot of the Maritime Alps—the Sanctorium of the South. Its summit crowned by the vine, the olive, and the myrtle, its green lanes hedged with rose-trees, leading the balmy air with perfume, and all lying in a dreamy atmosphere of almost perpetual sunshine. Here on these charming shores of beautiful Provence the traveler of stranger feels an irresistible desire to stop forever. And here St. Honoratus remained, though on his way to Greece and Palestine, to visit the cradle of Christianity and the desert, and the Thebaid sanctified by the piety and penance of innumerable monks. "The East had its Anthony and Pacomius, and hundreds of holy men, worthy followers of those great masters of penitential life. And now the West wanted its intercessors and its models, for great trials were rapidly coming upon her; Italy, Gaul, and Spain were trembling at the approach of the barbarian hordes; and the Saracens and Algerine were prowling like wild beasts around their coasts. "Numbers of nations were sworn to destroy the Roman Empire, now tottering to its fall, incapable of resistance, through the effminacy and corruption of its people. "God, in his mercy, then designed to have an asylum for the wretched—a holy place, too, where men filled with the Holy Spirit would devote themselves to the worship of God and service of man; intercessors who would plead between Heaven and earth—fearless men who would stand between the oppressor and the oppressed. A school, too, where the germs of civilization would be preserved—now almost stamped out by unbridled libertinage and unpunished Communism—and where a pure and ennobling morality would be taught, showing what man is capable of when he subdues his passions and has confidence in his God. "About the end of the fourth century, St. Leonus, the then Bishop of Frejus, gave Lerins to St. Honoratus and his disciples. It was many years uninhabited, on account of its venomous reptiles.—It swarmed with serpents; but they vanished or lost their venom when these holy Cenobites established themselves there. The island, up to this time arid, sent forth gushing wells of delicious water. The monastery was built, and the Cross, with its legacy of persecution, trials, and martyrdom, took possession of the island. The world, when Lerins was founded, was only emerging from Paganism, and reeling under the fury and devastation of the barbarians, needed a place where the great virtues which Christianity taught could be seen, and where man would practice the examples and follow the high aspirations which the new Gospel proclaimed. What the Thebaid then was to the East, Lerins was to the West—the house of science, innocence, and prayer. And scarcely was it founded when it became a celebrated school of theology, and Christian philosophy, and elevated men to the dignity which Christ had given them, and gave to the Church of Gaul its wisest and holiest Bishops. "When death silenced the eloquent tongue of the great Augustine; whilst the Vandals besieged him in his own loved Hippo; when no more was heard the voice of Ambrose, or of Jerome, or of Basil; of Gregory of Nazianzen, of Chrysostom, or Hilary of Poitiers—there were heard then from this little gem of the sea—this little island—the eloquent voices of the Monks of Lerins, filling the West with the knowledge of the great Redemption, and teaching science and sanctity and wisdom. During the fifth century this little spot was the glory of the Church of Gaul, and from its cells went forth men of heavenly lights and Apostolic zeal—Romoratus and Maximus, Fabustus and Hilary of Arles—Encherius, Cassian, Vincent, and Salvien— and continued in the Church the long line of orators and great pontiffs who were the glory of the preceding age. "Who is it that has not heard of Lerins? 'O Isle superb' (cries out Placidus) 'miracle of nature always beautiful and blooming; you enjoy a perpetual spring.' And the celebrated Isidorus monk of Monte Cassino, says: 'There is not in the wide world so delightful a retreat. O how I would like to pass my life at Lerins.'"

THE CHRISTIAN BROTHERS.

A REMARKABLE BODY OF EDUCATORS.

One of the most popular religious orders of the Catholic Church in the United States is that of the Christian Brothers. The Sisters of Charity and Sisters of Mercy have, by their noble self-sacrifice won the praises of distinguished men of every religious persuasion, but even these devoted friends and servants of the poor cannot claim the popularity and influence of the followers of the venerable De La Salle. The educational triumphs of the Christian Brothers in this country during the past twenty years might seem incredible if they were not attested by facts which cannot be disputed, and by eminent educators and journalists of every religious denomination, and every shade of politics. Thirty-six years ago four French Brothers opened their first school on the American Continent in Montreal, with an attendance of two hundred pupils. Their first establishment in the United States was opened at Baltimore in 1848, and was opened in New York in 1848. In this country alone they are educating sixty thousand pupils. There are at present in Canada 240 Brothers, 45 novices, and 25 houses. In the United States there are 550 Brothers, 80 novices, and 62 houses; and in the Republic of Ecuador, 45 Brothers, 40 novices, and 6 houses. The government of the institution in America is divided into six provinces—Canada, New York, St. Louis, New Mexico, California and Ecuador. After the lapse of a few years the number of provinces will be ten. Though the Brothers devote their lives chiefly to the education of the children of the poor, they have colleges endowed with university privileges in all the great cities of the Union. Manhattan College, in New York, is one of the most flourishing and progressive of their higher institutions of learning. It is the only Catholic College in the State unencumbered by debt—an incontestable proof of the thorough education imparted in it, and of the generous patronage bestowed upon it by the public. A degree obtained in this popular seat of learning is valued as a high honor; because it is the reward of merit alone. Academic honors have never been prostituted in Manhattan College. Only one gentleman has received the degree of LL. D. since its foundation—Bishop Ryan, of St. Louis, the great pulpit orator of the West. Chancellors Pruyn and Wetmore, of the University of the State

of New York, have more than once borne generous testimony to the high literary and scientific standing of Manhattan College.

The President is the Provincial of the New York province, Brother Paulian, a gentleman well fitted by nature and education to govern successfully a flourishing seat of learning.

The Brothers conduct fourteen parochial schools and three day academies in New York. The annual income of each Brother engaged in the parochial school never exceeds \$400—a mere pittance, scarcely sufficient for the humblest food and maintenance. If the Brothers did not live in communities they would not be able to subsist on the small salaries they receive. Among the parochial schools the most successful is the thorough instruction imparted in it is reported to be St. Gabriel's, E. 31st St. "I fearlessly assert," said Commissioner Wood, of the Board of Education, a few weeks ago, "that the high and thorough education imparted in St. Gabriel's surpasses that of any school in New York. The only school conducted by the Brothers in Brooklyn is St. James's, Jay street. It is the oldest Catholic male school on Long Island, and has always ranked high among the best schools in Brooklyn."

The Catholic Protectors is healthily situated in Westchester County, and is said to be the greatest charitable institution on the American Continent. Within its walls 1,500 poor boys are trained, in various industrial departments, to be good and useful citizens. Distinguished Protestant gentlemen have again and again borne willing testimony to the excellent training received by the inmates of this admirable institution. "During my experience," said Police Justice Kasmir, a few days ago, "no graduate of the Protectors has been ever sent to the Penitentiary. The Institution has been conducted since its foundation by the Christian Brothers. The Rector, Brother Tellow, a gentleman of great administrative abilities, has, in the face of a thousand obstacles and difficulties, made it the grandest and most successful asylum of charity on this Continent. Not far distant from the Protectors is the Novitiate of the Order, in which over 80 young novices are carefully educated for the arduous mission of teaching.

The secret of the success of the Christian Brothers as educators, is a system of education which the experience of two centuries has almost perfected. Devoting their whole lives to teaching, their success in communicating knowledge to the young, maintaining order, and enforcing discipline in the classroom, without corporal punishment, which is strictly prohibited by the rules of their founder, has not been equalled by any other Order in the Catholic Church. Keenly alive to the wants of the age, and thoroughly awake to the aspirations of the American mind, they are equally popular among Protestants and Catholics.—Brooklyn Daily Argus.

POLICE ARROGANCE.

The peculiar license enjoyed by the Irish police, especially the Dublin Metropolitan Police, during the Fenian troubles, appears to have shaped them to habits that distinguish them still from their compeers in any other country. Two cases illustrate, in a remarkable manner, this singular despotism accorded to the Irish police—a despotism utterly unknown in England and Scotland. In order to place the matter in as vivid a light as possible, we take the liberty of changing the venue and of using the names of English instead of Irish gentlemen.

As all men are equal before the law, the case will not be altered if we substitute the name of Mr. Disraeli, of Hnghenden Manor, for that of Mr. Kelly, of Rosefield, Blackrock. And as both countries rejoice in the blessings of the same Constitution, it can make no difference in the merits of the case, if we read England for Ireland in the narrative.

On the 20th of August, Mr. Benjamin Disraeli was arrested near Hnghenden Manor on a charge of having a gun without being duly authorized under the Peace Preservation Act. Previous to arrest the constable asked him if he had a licence, to which Mr. Disraeli answered that he had, but that it was at his house; and he offered, it seems, to show it to the police-constable if the latter would accompany Mr. Disraeli to his house, which was not more than five minutes walk distant. The constable, instead of doing so, arrested Mr. Disraeli and carried him in custody to the Hnghenden police-station. There licences, both revenue and police, for the gun, were produced by Mr. Disraeli's brother, who had in the meantime gone for them. The police-constable informed the acting-sergeant at Hnghenden that Mr. Disraeli also had a pistol. This Mr. Disraeli admitted, and added that he had no licence for it, but Mr. I. Disraeli, who had just arrived, informed the police that his son was an officer in the Buckinghamshire Rifles. After consultation between the police, Mr. Disraeli was sent in custody to the next station, where, on the production of his commission, he was discharged. Mr. Disraeli then applied to the Commissioners of Police for an inquiry into the conduct of the members of the police concerned in the transaction. The Commissioners replied to him that they had instituted a careful inquiry, and the conclusion they had arrived at was that the police-constables had not been guilty of any violation or excess of duty under the circumstances.

As this testimonial, volunteered by the Commissioners to the perfection of the police, was not exactly adapted to satisfy the feelings of one who had been habituated to the benefits of the Constitution, it will not seem strange that Mr. Disraeli demurred. He wrote again, but being himself a ratepayer, he took the precaution of asking whether if he took an action against the police their defence would be paid for out of the public rates. He plainly did not care to pay to prosecute them; and to pay to defend them as well! He had considered the matter over, and was not quite satisfied with the solution pronounced upon the police by the Commissioners. He evidently did not think that when one of the public made a complaint against a public force, the proper method of meeting it was to send him an enquiry, resolved on in private sitting, by the friendly superiors of that force.

In answer to his letter, the Commissioners nobly disavowed all desire to screen the police, and magnanimously declared themselves willing to have a case for a public inquiry. This seemed an act of charming consideration on their part. Accordingly, Mr. Disraeli, with this companion, sought out their office, when the following interview took place. It will enlighten the public at large, as it no doubt enlightened the complainant, about the meaning the Commissioners attach to the term "public inquiry." The public may inquire but—

(1) Have the Commissioners of Police given any instructions, either written or otherwise, to their subordinates as to their power of arrest under the Peace Preservation Act? (2) Have the Commissioners, so instructed their subordinates that they may take into custody without warrant, any person, however well qualified to carry arms, unless such person actually produces the evidence of his qualification, and although he offered to produce it if they accompanied him to his house? (3) If an action of law should be brought by Mr. Disraeli against the constable who had arrested him, would the constable be defended at the expense of the police? (4) If in such an action damages should be recovered by Mr. Disraeli, will those damages be borne by the Commissioners for whom Mr. Disraeli is left there to recover from a police constable who may not be worth more than the coat on his back? (5) Would Mr. Disraeli be allowed to answer any of the queries put to him? 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