

My Bird and I. BY JAMES R. PATRICK. It is hardly a month since it burst its shell, and already it beats at its gilded bars...

TRUE TO TRUST. OR THE STORY OF A PORTRAIT. CHAPTER VII.

Any one who has read the description of a Cornish gentleman's residence in former days will readily understand that when the Casternman found no difficulty in gaining admittance to the kitchen of the Manor...

When they retired to rest, but early next morning all was astir in the cottage, and as Dame Barnby did not appear, it was not long before she was seen...

When Ruth was a little composed, she related to her cousin all that had occurred. On her reaching Ty-andour with her mother, Dame Casternman told them that their mother had left the house late the previous night...

These peculiarities would probably have escaped the notice of Casternman, had not the expression of alarm which suddenly appeared on the young man's face, when he found that the eyes of the wrecker were fixed upon him...

CHAPTER VIII.

Catherine had now grown used to her new home; there were numerous trials in it, but there was also much good to be done; and that to an energetic and zealous character was a source of happiness...

At first Dame Barnby felt no great liking for her niece; but when she saw how industrious she was and that, far from being a burden to the family, she gained money by her work, she became more favorable to her...

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her cousins grew stronger each day. She had taught Ruth how to spin and sew; and as Lady Margaret generally gave her little protegee some needlework to do for her at home, they would sit and work together, when Catherine would explain to Ruth and Susan the principal mysteries of religion, and repeat to them the good instructions at the Manor...

The darkness of a winter's night had not yet fallen, and with uplifted hands and prayer fervently. When she arose there was an earnest expression in the deep-blue eyes of the old Irishwoman, as though she was about to say something of much importance...

"Mother, why do you never cross the moors in the dark," said Ruth; "she must have stopped at Ty-andour. She did not come before, I remember; so we had better wait no longer, but go to bed."

"Mother's arm is broken," sobbed the child; "when we first found her we thought she was dead." The poor woman was laid on her bed; Bridget came in to nurse her; and Maw was dispatched for a house-sister of great repute in the neighborhood...

When Ruth was a little composed, she related to her cousin all that had occurred. On her reaching Ty-andour with her mother, Dame Casternman told them that their mother had left the house late the previous night; she then called to her sons, and asked them to go with the children, and look if the poor woman had fallen over the rocks near the sea, which they did; and after some search discovered her lying at the foot of the cliff...

These peculiarities would probably have escaped the notice of Casternman, had not the expression of alarm which suddenly appeared on the young man's face, when he found that the eyes of the wrecker were fixed upon him, been too marked not to arouse his attention...

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until he found it; and then he caressed it, and carried it on his shoulders to the fold. Now, our Blessed Lord says that He is that Good Shepherd, and that is how He brings back the souls of poor sinners who have wandered away from Him. Now, if you will only turn to him, and tell Him you are sorry for having offended Him, why, sure, then He will send the holy angels down to bear you soul up to heaven; if you reject, 'tis said, more over one sinners' damnation than over ninety-nine just."

"All that is very beautiful," said Dame Barnby; "but how am I to turn to God? I would willingly do anything I could to escape hell."

"Why, I've been in the kitchen of the Manor several times; but I could not ask them about priests and the like; I don't suppose they would tell me. I never said a word to the fellow you mean, though I have often seen him; however, I will try to find out. But look, now, to the note. Here, spread out this one; and the brothers continued their work in silence."

"Some days after, as Stephen was leaving the house, intending to proceed to town, he saw Larry coming from the Manor, and walking in the same direction, 'Good-afternoon to you,' said the wrecker, approaching him. The servant returned the salutation."

"You are one of Sir Reginald's attendants?" continued Stephen. "Of course I am; and there is not a gentleman in all Ireland that I would sooner be serving than his honor."

"What thought you all of the Sheriff's visit?" they were much frightened, I suppose. "Frightened? sure and what should we be frightened for?" replied Larry. "Well, I know not," said the other; "but I suppose you had priests in the house?"

"Suppose we had, if ye like." "But it is no use that your master does harbor them sometimes!" The Jew told me that all Papists do."

"Sure, man, what would you have a Jew know about the ways of Christian folk? But it is thinking of entering his honor's service that I am thinking of."

and prayed that He would further the good work which was begun. On the following feast of Pentecost, which fell that year in June, there was great rejoicing in the old Manor-house, and doubtless in heaven also there was joy among the angels, for that day the waters of baptism had regenerated four souls hitherto plunged in ignorance, but now become children of the Catholic Church.

The chapel on that day wore a festive air. The faithful crowded its narrow precincts in greater numbers than usual. All felt an intense interest in the converts; the brotherly charity that reigned among the congregation, the secrecy and caution with which the sacred rites were administered, reminded one of the first days of Christianity.

Before Mass began Dame Barnby and her three children advanced towards the altar. Father Ralph with the assistants said the 'Veni Creator' and some other prayers, and the converts having pronounced the profession of faith, received the sacrament of baptism.

Catherine had another cause for happiness besides the conversion of her aunt and cousins, although that was in itself sufficient to pour gladness into her heart; she had long been preparing to make her First Communion, and in a few minutes her wishes were to be fulfilled.

As she went to the altar the congregation noticed the expression of angelic peace on her features; they saw her devout and recollected manner as she returned to her place; but what passed in her young soul at that supreme moment none but Jesus Christ and the love of the sacrament recognize. There are feelings too deep to find utterance in human words; and emotions which it would be vain to attempt to describe.

TO BE CONTINUED. FREEMASONRY IN AMERICA. Unidentified Exchange—Printed in the Cleveland Catholic Universe a few Weeks ago.

Ever since the termination of the late June communication of the Grand Lodge of the State, and after a careful survey of the proceedings of sister lodges in various parts of the United States, accompanied by corroborative statistics, a wide-spread feeling of alarm, bordering almost upon panic, has seized upon the higher functionaries of the fraternity, forced to recognize the rapid decline of the order as to numbers, influence and financial resources.

This retrogressive movement commenced some ten years back and has gradually swollen into a current apparently irresistible in force, threatening to undermine the foundations of the Masonic temple, as far as this country is concerned, unless some intelligent remedy can be found for removal of the numerous grievances which the elder and more influential members of the order know that, members of the craft claim to be the direct origin of the decline assuming so palpable and threatening a shape as at present.

modern financial rules do not intend, to neither can they, sever their general connection with the order, for against them the much mooted question of 'Money & Mason' always Mason' holds emphatically good. Although deprived of every Masonic right and privilege, even to that of Masonic burial or permission to attend a Masonic funeral, the unaffiliated still remain beneath the lodge jurisdiction, and subject to its discipline, and even to the ignominy of expulsion, like a moral or social felon, upon the flimsiest of pretexts, were his late colleagues vindictively inclined.

The Grand Master of Georgia reports a case bearing directly upon this matter: "A man was made a Mason in one of our lodges, who was a member of the Baptist Church. His brethren in the church objected to his being a member of our fraternity. He went before the lodge, paid up his dues and asked for a diploma, which was granted. Afterward he married his dimwit to his church and handed it around among his brethren, so that they might see that he had severed his connection with the order, and then deliberately and contemptuously tore it into pieces in their presence. I was asked to remove the lodge should pursue toward him. I instructed the W. M. to have charges preferred against him for conduct unbecoming a Mason, and calculated to bring the order in contempt, to cite him to trial, and then suspend him, and recommend him for expulsion, as the lodge might determine unless he retracted and made an ample apology for his conduct." The lodge could do no other thing than implicitly obey this mandate from so potential an authority as the Grand Master of Georgia, and consequently the Mason who, at the moment of his candidature and repeatedly thereafter was assured that Masonry would in no wise interfere with his religious convictions, and who in his ignorance of Masonic law, imagined himself, by reason of dismission to be disencumbered from any pre-existing connection, WAS INCONSCIOUSLY EXTERMINATED.

as if he had been a seducer of a brother's daughter, an adulterer with his wife, or the perpetrator of a heinous crime. According to the old practices of Masonry such as were in vogue among our immediate progenitors, so pitiful an act of petty tyranny was impossible of commission by a Grand Master and a subordinate lodge. Any Mason had, at his option, an undoubted right to sever or suspend his relations with the fraternity either permanently or for such a period as suited his convenience or pleasure, being regarded by the craft as a Mason in abeyance, and as such entitled to courtesy and respect in any quarter of the universe. Should an unaffiliated brother, at any time or place, wish to rejoin the new his connection with the fraternity all he had to do was to cause himself to be proposed in any lodge for affiliation. Until he did so he was regarded as a Mason in every essential save the privilege of demanding a fee and of being buried with Masonic honors, which, had ever, were almost invariably extended to a wandering stranger known to have been properly initiated into the mysteries. At present the unaffiliated brother is treated like an outcast in the hands of his mystic brethren, who, although they profess to care for, and to this home treatment he is condemned the instant he ceases to fork over his money for imposts against exaction of which he protests. Again, under the ancient customs, it was impossible for such a scandal as the proposed expulsion to have occurred, inasmuch as every well-read Mason must be aware that by the fact of admission into the fraternity, a Roman Catholic places himself under the ban of his church, and that, since the period of the Reformation, the Baptists in America refuse the communion to church members embracing Masonry. Consequently, it was a standing rule with honorable Masons never to wear any man from his religious allegiance. The Roman Catholic Church, strange as it may appear to some, has good and sufficient cause for this.

EXCOMMUNICATION OF FREEMASONRY, the best organized, most indefatigable and capable enemy the Roman See ever possessed, provided the oaths, obligations and instructions assumed by a candidate in the so-called infallible degrees mean no less than blasts of empty wind, Garibaldi, the "First Mason of Italy," a worthy (dubiously depraved) successor of William Penn, reorganizer of the Carbonari, or political Freemasons in Central America, was a faithful representative of the type of what Freemasonry is among the Latin race in Europe, and should be in America, were its spirit religiously followed.

Fortunately, the average American Mason cannot be regarded as a man of superior education or of historical research; but one swallowing myths without mental digestion, adoring symbols without acquaintance of their latent significance, and numbing over Hebrew pass-words unacquainted of their actual character, him a templar is an individual in a soaked hat, baldrick and rapier, cutting up burlesque military dittos on highways and by-ways, less an object of terror to the Pontifex Maximus than he would be to Arabi Bey or any other muscular infidel, Bob Ingersoll included. But our Masonic Knight Templar is nothing more nor less than an emaciated edition of the Masonic Knight Kadosch, an animal of extreme vivacity, constantly at work on his mission for the propagation of Liberty, Equality and Fraternity. [Revolutions, Kadosch, Ed. U.] Now, as the degree of Kadosch is catalogued among those of the Ancient and Accepted Rite, it is presumed to be given, or at least any Master Mason is entitled to his receipt upon payment of a \$10 bill to the clandestine Brother Peck-ham, or to Hopkins' Treasurer, the Thrice Puissant Sovereign Grand commander of the rival Supreme Council of the 33rd and last degree A. and A. R. in and for the United States of America, their Territories and dependencies, as among the lot contracted to be furnished "from the

IN THIS DEGREE OF KNIGHT KADOSCH, the title mystically condensed into K. H., the neophyte finds himself confronted with a table draped in mourning, upon which are placed three human skulls, one adorned with a turban, a second with a royal diadem, and the third located in the middle.

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de, with a coronet of laurel, the being represented as originally elected to the Pope of Rome, to King Pilius Bad of France, and to Jacques de Molay the last Grand Master of the legitimate Templars. After being made to undergo the thirra, amid a chorus of "Down with religious tyranny!" the knight at the stake. Then the edged disciple of rejuvenated Templarism assumes a sonorous and strident obligation, vowing wholesale destruction to popes and potentates, as the helmsman of an administrator of the law, who, by his order, real or pretended, was limited to an imaginary vengeance, but which in reality undying hostility to Roman Catholicism as the Pope is presumed to be its assassin in the revivified tragedy "Temple," as it is entitled under Crusader—a second edition of the story, with Jacques de Molay as a tute for Hiram Abiff. From this the memory of the dead Templar is to haunt the advancing candidate, the crowning desire of his heart is 33rd; he is introduced to the old skeleton, which is engaged, however the useful task of holding a banner blazoned with a double headed eagle claiming to designate the consolidated pires of the East and West, or in words a union of the Greek and Latin churches. But then this bicephalon bears in his talons the word of Olinde Prussia, "Deus memento jus," certainly has very little to do with divided execution for treason and moral practices centuries ago, after having clambered to the perch of the stupendous Masonic Temple the Sovereign grand inspector goes finds himself compelled to announce dignity in just the sweetest manner his martyr's denunciation. Aware of restrictions placed upon a Catholic, he is an in aridible ruler. Masons of the past generation voluntarily to propose a candidate allegiance to his church could be a matter of course, and in a few days, where a greed for money has dulled an influx of most unworthy material and forced a corresponding exodus of old and well-tried members, new is laid upon this commendable usage existing in the past of Masonry being wholly to take old ex-comers in and nobody out. At present, since in 1873 of the constitution and statute the Grand Lodge of New York, it is almost

an impossibility to resign from the Masonic fraternity, while son is claimed to be beneath its jurisdiction and still preserve a particle of inestimable privileges and immunities about which Masonic writers and gossips prate so loudly to outsiders. If a brother should so far forget his existence save when dearly pursued the honorable method of leaving a was under the old constitutions the dismission, and a certificate of dismission was ever accepted as proof positive that if a certificate that the retiring brother has petitioned for affiliation in body, and even then the dismission is unless the act of affiliation is commuted. True, the member can himself be dropped from the roll, but the lodge, but then the lodge invites the penalties of non-affiliation which are expressed in section 42, article xxii in the new constitution. The declares "one who shall remain an affiliated Mason within this jurisdiction one year or more, but not be allowed to visit any lodge or to join in a procession or be entitled to receive any relief or burial."

Naturally one would suppose that final penalty would not be enforced upon a pretended philanthropist as against a member whose character of good character can be traced to poverty; but edict has gone forth, and its execution imperative, notwithstanding that initiate solemnly swears to attend funeral of a brother when

"WHEN REACHED HIS TABLE TO IN HIS official address, the Grand of Mississippi received: "On the 2nd of April last I received a letter, asking special dispensation to bury Brother with Masonic honors in case of his which was imminent. This old had been a member of that lodge about twenty years, and half that time Worshipful Master, but had dimitted the lodge and moved into the juris of Jefferson Lodge and affiliated and was suspended by it for non-payment of dues and was then under suspension. Such an appeal was well calculated and did arouse my sympathies, hard to refuse this dying request of brother and his family, but duty com me to refuse the dispensation.

This executive of summary upon the part of Grand Masters, upon them in obedience to new enacted by turbulent and untutored lodges, constitutes one of the numerous grievances against which veteran have uselessly protested, and their remonstrance, unheeded, are withdrawing from the order to cessation to pay lodge dues, 19,250 suffered themselves to be suspended the last year alone.

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