

FOR THE TRUE WITNESS TAKE UP THY CROSS

Take up the Cross, low at thy feet, 'Tis thine, 'tis I who placed it there; 'Tis needful thou shouldst feel its weight, And with Me it weighs there.

URIEL:

Or, the Chapel of the Holy Angels.

By Sister Mary Raphael (Miss Drane).

CHAPTER XXIV Continued.

They seldom or never left him alone, unless it were at times when he called to the child in all his years looked to cherish and remember. Sometimes he liked to have all around him, his brothers and sisters, as he called the four; and though he could not speak for long together, he would look from one to another with his sweet kind smile and tell them again and again how glad he was to have them with him.

One day when the others were away, and Julian was sitting alone with Uriel, he remarked that the latter was looking grave and thoughtful, with an expression on his face more nearly resembling anxiety than he had been used to see there.

"Never fear for her," said Julian; "Aurelia is not like other women. Whichever she falls for she will make for herself a noble life, be sure of that. There is a pillar of strength within her."

"You wish what, dear Uriel?" said Julian, "it is so seldom you seem to have a wish."

"Not often, indeed," replied Uriel; "all my wishes in this world are granted—all—save one."

Uriel: "my boy, you know, I have left you and Julian his guardians. You'll make him a brave, true man, like yourself, Geoffrey; that is all I care for."

"I will do my best," said Geoffrey, falling back on the old familiar phrase, "and Julian will do his. In Julian's hands he can't go wrong; he will learn him everything."

"But I want him to be in your hands, Geoffrey," said Uriel; "I want you to make him a strong, true, honest man."

"No, Uriel, not another word, if you please; I can't listen to it. I did not think you had any such fancies, and you must banish them. If you see what I never meant that any one should see, you will understand when I tell you that the best thing I can do with myself, by-and-by, is to go to Manitoba."

"Listen to me, Geoffrey," said Uriel, as soon as he could get in a word, "listen to me and don't be a simpleton. Time with me is too short for such chattering. If you care for Aurelia, as I believe you do, tell her so."

"Geoffrey shook his head. 'Impossible,' was his only reply. 'But do you care for her?' 'I fear so.' 'Then why don't you speak?' 'How can you ask me, Uriel? It isn't kind.' There was a pause.

"Look here," said Uriel, "should you think it kind, supposing Aurelia cared for you, to let her happiness go to wreck, as well as your own, and all for folly?"

"Care for me," said Geoffrey, "why, she'd as soon think of caring for a donkey. I wonder at you, Uriel."

speaking, and at a gesture from Uriel had resumed standing, and had heard her last words.

"Now, heaven be praised that you understand another's heart," said Uriel, sinking back on his couch, as one whose heart was relieved of a heavy weight.

Uriel Pendragon lived about three weeks after the event we have recorded. In the prospect of his sister's future marriage with Geoffrey Houghton he saw the fulfillment of all his hopes, and a security both for her happiness and the guardianship of his little Uriel.

As to Geoffrey and Aurelia, their great joy came to them sobered and chastened by the thought of their coming sorrow. Their long wooing, if we may call it such, had been but little after the fashion of the world; and its happy issue could never be disconnected in their minds with the memory of the last week, the last days of Uriel's earthly existence.

One day he seemed to revive from the exhaustion in which he had lately lain, and greeted those who came to him with a smile that was almost gay. "So much better," he said; "I am longing for the terrace; I want once more to feel the sea air upon my forehead."

"But you are not equal to it, dear Uriel," said his sister.

"Oh, yes, I am; it is only this sick room life I cannot bear. You remember the German story of the dying knight who called for his war-horse. The life-horse was my war-horse; I feel just now as if I could guide it among the breakers. Let me look at the sea once more, the beautiful sea!"

Uriel took the roses, and thanked the giver with all his might, looking smiling, then he lay silent for a while, looking at the sea, as he lay stretched out before him, with its intense blue, studded over with sails and sparkling breakers.

CATHOLICITY IN AUSTRALIA.

The Early Struggle of Exiled Irishmen in That Far Off Land.

Christian Mission Hardships—The First Catholic Priest Imprisoned and Sent Back to England by Religious Bigots.

When Great Britain sent out her first cargoes of convicts to Australia it never entered into the idea of that enlightened power that such an attendant as a minister of religion might be wanted, and, as Mr. Marshall says in his book on "Christian Missions": "The first ship which bore away its freight of despair, bruised hearts, and woe-filled memories, and fearful expectations, would have left the shores of England without even a solitary minister of religion but for one individual. The civil authorities had deemed their work complete when they had given the signal to raise the anchor and unloose the sails; the rest was no concern of theirs; he adds something more extraordinary and more to our purpose still."

Among the emigrants to the new continent were some of those children of Ireland whom Providence seems to have dispersed through all the homes of the Saxon race, they might one day rekindle among them the light of faith, which their own long misfortunes have never been able to quench, and they carried the first fruitful seeds of the ever-blooming tree of the Church.

To these exiles it was necessary to convey the succors of religion. The first Catholic priest who arrived in Australia on his mission of charity, and whom the policy of self-interest at least might have prompted the authorities to greet with eager welcome, was treated with derision, and was "directed," as one of his most energetic successors relates, "to produce his permission" or "hold himself in readiness for departure by the next ship."

He was alone, and consequently a safe victim; and though, as the latest historian of the colony observes, "his ministrations would have been not less valuable in a social than a religious point of view," he was seized, put in prison and finally sent back to England, because his presence was irksome to men who seem to have felt instinctively that his professed ministry was the keenest rebuke to their own cruelty and profane-ness.

This first Catholic priest was the Rev. Fr. Flynn, on whom the Holy See had conferred the title of archpriest, with power to administer Confirmation. Arrived at Sydney in 1818, he did much good there in a short time. Mr. Marshall has told us how the colonial authorities treated him.

But a circumstance, not mentioned in this clever author's work on "Missions," shows who and what were those Irish exiles whom the great had come to serve and direct in his spiritual capacity. When suddenly carried off to prison he left the Blessed Sacrament in their little church at Sydney. There the faithful, who followed his departure, as large a number as could manage to offer their prayers to God and look for consolation in their affliction. The visible priest had been snatched away from them; the Archpriest of souls, Christ, remained.

Rev. W. Ullathorne, now Bishop of Birmingham, England, was afterwards made vicar general apostolic of that desolate mission by the Holy See. He informs us, in a letter published among the "Annals of the Propagation of the Faith," how these poor Irish people were treated by their "masters" in Australia.

Heaven-Blessed Marriages.

The fact of Catholics usually numbering more in family than Protestants has often been noted. The disparity seems greatest in the New England States, where the sturdy sons of Ireland are supplanting the relatively small number of the descendants of the Puritans who are left.

With equal confidence we assert that Catholics look with horror upon infanticide and all kindred crimes whereby the grand purposes of marriage are defeated or distorted, while many others, at most, only mildly discountenance them in theory while practically they are fostered. With that much wanted civilization of which we hear so much from its apostles at the present day in the ascendancy it seems the increase of population would indeed be small. The other view of the question suggests that there is a blessing from God attached to the Catholic marriage which is lacking in the marriage of Protestants.

With Catholics the uniting of man and woman as one has all the solemn dignity of the divinely instituted sacrament that it is, and that our Lord made it when on earth. The Church imparts her solemn benediction to the couple, and children are always welcomed by the Catholic parents as blessings sent from God. With others there is little thought of God in their marriage, and the minister is not deemed necessary, but is called in or not as convenient or the fashion of the locality may suggest. He is not necessary, and an official officer of the law can "tie the knot" as effectually, as it is merely a civil contract, and no other heaven-sent blessing is expected or prayed for than would be in the purchase of a farm.

Nor is it among the more civilized people that this marked contrast exists. The same blessings are seen to cluster around the Catholic marriage even among the Indians. Wherever Catholic missions have been established and Catholic marriages instituted among them, their children have multiplied and their numbers increased. The same is true of other races. A brilliant example is to be seen in the present condition of the Philippine Islands, the inhabitants of which have been under the civilizing and elevating influence of the Church for many years. The population has multiplied rapidly and developed splendidly.

In the work of faithful missionaries on these islands we find a good illustration, too, of the marvelous influence of Catholicity in other ways, for the condition of the natives was one of abject degradation. When we look at this picture and then at the rapid decadence of the natives in other localities where the sects have exclusive control, our conclusions seem fully warranted by the facts, and not in the least over-drawn. Charitably trusting that the scarcity of children in Protestant families is due to the uncertainty as to whether either may not seek an earthly divorce, we pray God to continue to bless our country with numbers Catholic families of many children.

Campeachy Devastated.

CITY OF MEXICO, October 2.—There is an indentation in the state of Campeachy formed by Laguna Lake, which is separated from the Gulf of Mexico by several islands, the largest of which is the Island Del Carmen. This island is populated, there being several towns there, the largest of which is Carmen. The cyclone struck the coast of Campeachy on the 19th, and a gale from that date until the 21st, with drenching rain, devastated the seaboard of the peninsula. The hurricane was so strong in Carmen that it pulled trees up by their roots and deposited them upon the houses, which they crushed like egg shells. The inhabitants were terrified and mistles of all kinds were flying about the streets, knocking in windows, destroying vegetation and keeping the people from seeking safety in the open air. The subtropical sea generated volumes of vapor, the very fuel of the cyclone engine, and upon this it fed until all the shipping in the harbor and about the island had been wrecked. Vessel after vessel was driven ashore. Twelve foreign barques were stranded, two steamships and twelve schooners and many smaller crafts were wrecked. The number of lives lost is not known.

A Pastor's Double Life.

CHICAGO, October 1.—A Canadian pastor's double life was brought to light by the police last evening. At the Army of the Reverend gentleman, Frederick T. McLeod by name walked the floor of a cell detained on charges of adultery and bigamy. In another cell was his alleged wife, her eyes red with tears and her hair in her arms. Mr. and Mrs. McLeod were arrested at their home by warrants sworn out by Mrs. Mary McLeod, of Central Economy, N.S. The complainant, a pretty blonde, said that Rev. Mr. McLeod married her two years ago with the pastor of the Congregational church at Central Economy. "He was driven out of town not long after that," she said, "on account of a family matter and came to Chicago. He has been here now two years, but I did not hear of his second marriage until this month. I at once came from Nova Scotia and had warrants for his arrest sworn out. I have one child, a boy, fifteen years old." Mrs. McLeod refused to make any statement.

Eight Wreckers Lost.

PORT BOWWELL, Ont., October 1.—The schooner Erie Wave went ashore below Clear Creek some ten days ago. A wrecking party was organized to get the stranded vessel off. They had succeeded in getting her off some distance from the shore, where she would float, last evening, intending to get a tug and tow her into harbor here this morning. A heavy gale sprang up last evening, and word was received here this morning that the schooner had capsized during the night, and that out of eleven on board of her eight were drowned. The names of the victims are: Capt. Thomas Safford, Robert Marlett, Edward Soper, George Bell and four others from Clear Creek, names unknown. The names of the three who succeeded in swimming ashore are: Thomas Baker and Seariah Vaughan, of this place, and Joseph Crawford, of Clear Creek. The sad intelligence has cast a gloom over the entire locality.

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PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT. In the case of F. ELIZABETH GUERIN, Plaintiff, vs. FRANCOIS NAVIER and BONSECOURS, Defendants. An action in respect of a property has been instituted by the Plaintiff.

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