The aggregate meeting held in Long-ford on Sunday to hear Mr. Justin Mc-Carthy's address to his constituents surpassed in dimensions any public gathering held in this county since the inception of the land agitation. After the usual pre-

liminaries, Mr. Justin M'Carthy, M. P. came forward, and was greeted with enthusiastic cheers. He said he came forward to supward, and was greece with characteristics of the motion affirming the resolutions of the Convention which sat in Dublin a few days ago (cheers). Great wonder had been expressed in many English newspapers, and by many English public men that they did not dissolve the Land League now that they had got the Land Bill. "Oh," they said, "You have no more need of your Land League. Dissolve it, and trust to the Government and to the land-looks as your natural processor." (Jensel) lords as your natural protectors" (laughter). They remembered the fable of the ter). They remembered the fable of the wolves and the sheep. "We are your natural protectors; we will take care of you; trust to us in the future; but there is one thing we want you to do, and that is to get rid of those noisy, dreadful creatures—the sheep dogs" (laughter). That was exactly the kind of appeal made to the farmers and labourers of Ireland today. exactly the kind of appeal made to the farmers and labourers of Ireland to-day. He had been astonished to hearso much advice given to the people of Ireland lately, which did not in the slightest degree belong to the present time or to the present state of things. Twenty years ago, perhams there might have been some meanlong to the present time or to the present state of things. Twenty years ago, perhaps, there might have been some meaning in the kind of appeal now made by the landlords and for the landlords, but the times had altogether changed, and still this old useless cry was kept up. The progress the country had made towards the attainment of her rights seemed to be en-tirely forgotten. One of the great appeals they made in their resolutions to-day was they made in their resolutions to day was for the release of the political prisoners, and when he said appeal he did not mean asking for mercy. He had again and again refused to sign a petition of any kind for the release of any one of the political prisoners. They demanded their release in the name of justice and in the name of practical common sense. practical common sense. The Govern-ment had no chance of getting for their ment had no chance of getting for their Land Bill a fair trial until they released from prison the authors of that Land Bill and of every other land policy which could benefit Ireland (cheers). The Land Bill might have some good points in it, but who were the inspirers of the Land but who were the inspirers of the Land Bill? Michael Davitt and Mr. Parnell

Mr. M'Carthy, continuing said-In the first session of the present Parliament the Marquis of Hartington stated that the Government was not pledged, and had given no promise to introduce any measure whatever with regard to the Irish land question. Why, then, did they bring in the Irish Land Bill? It was because of the agitation inspired by Michael Davitt, and led by Mr. Parnell (cheers). They, therefore, were the authors of the Land Bill and any good points the bill had in it Bill and any good points the bill had in it were for the most part introduced from amongst the Irish party, and more especially by his able and keen-sighted friend, Mr. Healy (cheers). Mr. Healy watched the progress of the bill, morning, noon and night with an unflinching and lynx-like tenacity. He knew every clause of it, and by his efforts and skill some of the best amendments to the bill were introduced. best amendments to the bill were introduced, and with the support of the Irish party pressed on the Government. The men who inspired the bill—men like the bil Davitt and Brennan - were now in prison; It is a noble task that you are engaged in, they taught the Government how to introduce a Land Bill. The teachers were in British dungeons, and the pupils were on the Treasury Bench. That was a condition of things they could not possibly bear distinct of the first of th they taught the Government how to introduce a Land Bill. The teachers were of Dublin—often tried and often shown— Let those men out, and then only can you count upon a fair trial for your Land Bill (cheers). Another question upon which he should say a few words was that which concerned the agricultural labourers. Mr. Parnell in Ireland to Jay, or any child who has had the opportunity of sharing in and doing their part in this great work will live to be those not yet born and who may come after us. So, believe me, the spirit that is alive in Ireland to Jay, or with the spirit that is alive. say a few words was that which concerned the agricultural labourers. Mr. Parnell at the convention promised to do his utmost to enable the labourers to obtain what they are justly entitled to claim, and all who knew him would admit that when he said a thun he know how to keet her her between the said at the t who knew him would admit that when he said a thing he knew how to keep his word (cheers). There was not a single man in the Irish Parliamentary party who did not feel the deep debt of gratingle they all (cheers). There was not a single man in the Irish Parliamentary party who did not feel the deep debt of gratitude they all owed and the cause of Ireland owed to the every corner of Ireland. That spirit, fellowed and the cause of Ireland owed to the control of the Irish and the cause of Ireland owed to the control of Ireland. That spirit, fellowed and the cause of Ireland owed to the control of Ireland. That spirit, fellowed and the cause of Ireland owed to the control of Ireland. That spirit, fellowed and the cause of Ireland owed to the control of Ireland owed to Ireland owed Ireland Irela cultural laborers. Their condition now was simply a disgrace to any civilised alien rule which has kept our country im-(cheers). But the leaders of the poverished and in chains, and sweeps that people were determined never to rest un-til the Irish labourer had a decent home which he could call his own (cheers). They were determined that he should have a plot of land on which he could make an survived coercion, and not having seen the phot of raind on which he could hake all satisfaction, and hot having some stindependent living for himself and last of coercion she stands determined, after the Government of this country has no talk about emigration or about anything else except such legislation as should settle the Irish labourer a happy and indevented by the Irish labourer a h pendent man on the soil of that country for which he so long and patiently toiled. hoped also to be able to do something for the encouragement of Irish manufactures. They did not expect that Ireland ures. They did not expect that irename could produce everything under the sun, but there were many articles she could but there were many articles she could be we'll if not better, produce just as we'l, if not better, than any other country in the world, and they asked Irishmen and women to give their support to the movement which sought to establish Irish manufactures, and to give it a fair trial amongst its own people (cheers). There was one other question, in many ways the greatest of all, upon which he should say a word or two. The motto over their heat's bore the words "Home Rule," and "The land for the scale." for the people" (cheers). Home Rule, the legislative independence of Ireland, was the greatest question which could occupy an Irish audience. It involved and comprehended all the rest. If they had a much better Land Bill of their own long ago. They should have had no political prisoners, no suspects, no informers, no spies. They should have been able to show to England a happy and contented peasantry fixed in the ownership of their own soil. They should have been able to contrast their rule with the sort of rule England imposed on them so disastrous than it has been at any time during those long years, the failure of the stomach and bowels, had had Home Rule, they should have had a much better Land Bill of their own

while now they could point to nothing but ruined houses, the bailiff going about with his notices, the crowbar brigade at work, the ashes of the household fire scattered to the winds as the products of English misrule in Ireland (cheers). They could show goodly granaries stored with golden grain where the English Government had only been able to accumulate hears of the country. And we say to England, "You have been tried and you have been found wanting, you had better give it up, for if you dont give it up soon the united voice of the civilized world will bear it no longer." (Loud cheers.) DOES THE END JUSTIFY THE Another Letter from the Learned Jesuit, Bishop Meurin, of Bombay.

only been able to accumulate heaps of buckshot (groans). That was why they demanded Home Rule for Ireland, and they would never be contented until they had secured that justice and that right for reland. They could not be governed roperly from Westminster. If the Eng-sh Parliament were ever so well inclined to govern them, they could not do it; they knew nothing about the Irish people. The men who voted in the House of Commons for the most part cared nothing for them, and they voted against every measure designed for the benefit of the Irish people. Although they never list-ened to the arguments put forward, when the division bell was sounded they rushed from the tea-room and smoking-room and voted as their leaders directed them. It was impossible that Ireland could be pro perly governed under a condition of things like that (cheers). They were determined that that condition of things should not that it must come to an end, and come to an end in good time. They must have a Parliament of their own, and, please Heaven, they had been fore very long (cheers). They had been charged with using the Land League organisation for ulterior purposes. Why, of course they intend to use it for ulterior purposes. They intended to use it for the

PARNELL'S SPEECH IN DUBLIN.

reference to the present state of affairs

thousands to proclaim your unalterable determination to obtain the self-govern-

ment of the Irish people. (Cheers.)

detest ble rule with its buckshot

eyes of the world. No country has gone through such an ordeal in these days.

Hear, hear.) It would not have been

possible for any civilized Government to

have acted as this Government has acted

towards Ireland during the last six months.

supported by foreign bayonets and by superior power from another country

shall have put on the completing

have striven during seven long centuries to build, and to-day for the first time a

Mr. Parnell next came forward, and re-

Of charity and sins against charity, Gury treats in his chapter on Virtues; of justice, and sins against justice, and the restitution, he treats in the chapter on Justice and Right. "Nemesis," being evidently no theologian, brides to day three cases from the latter treatise, and where Gury teaches that certain sets have now and labourers, for the promotion of Irish man-ufactures, and for carrying out the cause of Home Rule (cheers). English states-men might make up their minds just as soon to see the River Thames roll backteaches that certain acts, however much they may be sins against charity are not also sins against justice, and hence free of the duty of restitution, "Nemesis" jump at the conclusion that Gury justifies thos wards, or the sun turn in the sky, as to see acts and declares them free of moral guilt! Surely, of so gross a blunder, I would at once expel him from the Seminary as an for it had accomplished all these great objects (cheers). He should be ashamed to think that they paused for a moment in their labours until they had crowned them by the achievement of Home Rule for Ireland. unfit subject.
If the fault of "Nemesis" were only ignorance, a simple correction of his error would suffice; but what shall we say, if land. He was reminded of the memorable words of Henry Grattan, spoken at a crisis in the fortunes of Ireland not altogether unlike the crisis they saw in her fortunes to day. The Land League organization, filled in a variously passed and y a suppr

of India:

ne evidently tries to deceive your reader ression of truth and by fals Not in his Casus Conscientsa, as falsely cited by 'Nemesis,' but in his treatise on Justice and Right, Gury teaches, Nr. 602 isation filled in a perfectly peaceable and unarmed way the position the Volunteers occupied in the great days of Henery Grat-

MEANS.

only against charity, but not against jus-tice; no one's right is thereby violated

But a calumny is not only against charity but also against justice, and entails th

luty of reparation.

604 that an interior evil intention, whose sinfulness against charity he has already tan (loud applause). The great move-ment in which they now were engaged would not fall down on the threshold of shown in Nr. 223, is not a sin also agains justice, whenever we are entitled to do the exterior act which it accompanies; for the temple of liberty which was opening before it, but would go on gathering strength until their wishes were realised instance, a judge who justly condemns a murderer to death, yet out of batred loes not by his exterior act commit a sign gainst justice, however much his hatred

may be against charity.

After this doctrine, which is as common as it is reasonable, Gury puts the disputed At a recent meeting of the Dublin Land League Mr. Parnell made the following question, whether besides the sin against charity there is also a sin against justice, when a person commits with an evil in tention, an exterior act, from which it i not very probable that the wrong intended by him will actually arise. He says that ceived a most enthusiastic ovation. Speaking with a considerable amount of energy and evident feeling, he aid: Citizens of the greatest theologians are divided on this question; some think No, because Dublin, we are under the shadow of the Castle of English misrule (cries of Buckthe slight possibility of the possible wrong annuls the efficacy of the bad intention; but others think Yes, because the evil inshot and groans). In Dublin, the strong-hold of British misgovernment, you have assembled together once more in your tention renders the cause of the wrong when it actually occurs, a voluntary cause Gury does not decide which of the two opinions is preferable. Suppose, then, an individual sets poison or a snare in a locality, where his enemy, though very rarely, passes, with the express intention that he might perish if he should chance to come by, if death really ensues.

The conclusion of Gury is: Some theologians think that under such circumstan-

logians think that under such circumstan-ces the murderer is not obliged to indemnification, say, to the widow of the mur-

onclusion of "Nemesis" is 'Gury teaches that no moral guilt attaches to him who deliberately set the poison or snare. Is not that suppression of truth com-

ned with wilful misrepresentation on the part of 'Nemesis'?

In the second case Gury asks, whether a man who, by an indifferent or just action, harms his neighbor, say by divert-ing a water-course, is bound to restitution

on this question.

Gury distinguishes thus: "1st he is not bound to restitution, when his act was a just one, and he makes use of his right thout the express intention of injuring his neighbor (nec agit animo nocend a tero.) although he may forsee the injury low countrymen, will never die (cries of "Never," and cheers) until it destroys the ensuing. Thus, you do not sin. you divert a watercourse which does harm to you, although you forsee that it

will do harm to your neighbor.
2ndly, But he is bound to restitution
when he has no strict right to such an act. bayonets (hisses and groans) far away over the channel whence it can never return (Cheers.) Ireland stands to-day having Thus you sin against justice, when you alter the watercourse, which does you no harm, if you intend thereby to do harm

to your neighbor.
"Nemesis" writes: "Gury justifies the owner of land, who diverts a water-course with the express intention of injuring his neighbor, provided the former can show that it caused him some annoyance; for such an act, it is asserted, would be strictly within his rights."

Again suppression of truth and direct falsification of Gury's text! (Hear, hear.) Any other Government not Being under the impression that 'Nemesis' was only a plagiarist, who would have swept away before the indignant voice of a united people, but we are warned by the history of the past that we must fight these people within the lines of the constitution. We shall not permit ourselves to be tempted for one instant nant voice of a united people, but we are warned by the history of the past that we the constitution. We shall not permit ourselves to be tempted for one instant beyond our own strength, we shall under-take to do and we shall finish what we can do, and as we have the can be the control of the cases of truth the large modes are the talgehoods contained in his first letter, of which I counted more five cases of truth and virtue represented do, and as we have succeeded in bringing the national movement and the cause of by him as untruth and vice, and many unworthy insinuations and exaggerations; Ireland up to its present point in a few short months, we feel confident that be-fore many more months have elapsed we but having found him guilty of wilful falsification, I abandon him to the judg-ment of your readers, and of the public, shall have put on the completing work and finished the edifice which Irishmen since he is not manful enough to stand be

fore a judge to claim his reward.

long. They should have been able to show as the result of their rule a contented and prosperous people, every man living on his own plot of land, and happy in the possession of his own holding; at any time since English rule first ob-

CATHOLIC NEWS.

The Catholic Church has 400,000 converts in China. The pastoral feast of the Bishop of Three Rivers—feast of St. Francis of As-sisum—was celebrated with great celat in

that town on Monday. The intelligence has been received by her friends in this country that Miss Harriet W. Preston, the author, has been expects to spend the winter in Rome.

The Jesuits, who have already two col-The following letter from Right Rev. r. Meurin, S.J., appeared in the Times leges in England destined exclusively for the reception of French pupils, not being able to admit all that apply, have lately purchased the Imperial Hotel, at Dover, I feel I owe an apology for noticing to found a new establishment.

once more your correspondent "Nemesis," but it is the last time.

All theologians dist nguish between the virtue of charity and that of justice, and consequently between sins against ch rity and sins against justice, which latter alone can some before an extension to the consequently between sins against on the consequently between sins against on the consequently before the consequently As Father Cannon finished the eloquent peroration of his masterly speech at the Garfield memorial meeting in Lockport, a delighted stranger from the country ex-claimed: "D-n it, boys, but oughtn't his wife be proud of him!" "Yes, Father can come before an exterior tribunal and entail the duty of restitution or indemwife be proud of him!" "Yes, Father Cannon's wife is proud of him. She is the Church of the diocese of Buffalo. nification. An interior act of hatred is sin

It is said that the new church of the parish of Cup St. Ignace will, when com-pleted—which will be about the middle of November—be one of the finest religious edifices on the south shore of the lower St. Lawrence. The steeple and belfry are said to be something magnifi-

The St. Bridget's Asylum bazaar, at Quebec, was still in progress at latest advices. Rev. Father Lowekamp expected to receive five or six thousand dollars; the average heretofore had been—including the most prosperous times—three thousand. It remains, however, for "new homes." brooms to sweep clean," and therefore, undoubtedly, the Rev. Father Superior will realize his ideal of a bazaar. May his expectations be more than realized.

A telegram from Omaha says: Bishop Machebeuf, Vicar-Apostolic of Colorado is visiting Villa Grove, Sagauche County, in company with Brother Meinrad Mc-Carthy, O. S. B., in order to establish a Benedictine abbey in that locality. Ex-Governor Gitpin, of Colorado, has made a present to the bishop of one hundred acres of land in that county, and the bishop land in that county, and the bishop seems to be disposed to establish there a Benedictine monastery.

England is the happy hunting ground of Mormondom. 550 converts left Liver-pool on the 4th ult. for Utah, making 2,000 and over who have quitted that port this summer,—and more, it is said, are still to come. Is it not high time that the American Missionary and Bible Society go to the aid of their degenerating English southed. lish cousins? Or do they think the latter so far gone that they would rather pay a hundred dollars more a head for the ceasional Chinaman or East Indian they

We learn with much pleasure that Mrs. Nathan Matthews, of Boston, was recently received into the Church at Bay Harbor, a well-known watering-place on the coast of Maine, where she has been spending the summer. Mrs. Matthews was a leading and influential member of the Church of by all. Suddenly there was a call at the the Advent in Boston, who has acquired considerable notoriety for ritualistic tendencies, and which has hitherto proved a successful training-school for the church. Her defection has, of course, produced a profound sensation among her former than the course produced a profound sensation among her former than the course produced a profound sensation among her former than the course produced a profound sensation among her former than the course of the course produced a profound sensation among her former than the course of the cou profound sensation among h profound sensation among her former religious associates, as she was very much legied upon both on account of her intelligence and her realous devotion to the irrence and her realous devotion to the control of the co ligence and her zealous devotion to wha she esteemed Catholic principles. She was oo earnest and too logical to be long satisfied with an imitation, and by the grace of God she sought and found refuge in the real Catholic Church, the true home

A number of striking miraculous cures through the intercession of Our Lady of Lourdes are reported to have taken place in the chapel of the Georgian, Fathers at Fery-Keni, Russia, and are an engrossing subject of conversation even amongst the Turks. At Pera, Galata, Stamboul, and on both sides of the Bosphorus, the prin-cipal topic of general interest is "the Vir-gin of Lourdes at Fery-Keni, who cures all maladies." Paralytics walk, the blind ee, the deaf hear, the dumb speak, and those given up by physicians in many cases have been instantly restored to health. Mgr. Vanutelli, the Apostolical Delegate, has named a committee consist ing of three ecclesiastics to inquire into the miraculous character of the numerous cures that are said to take place.

"Although our Lord, by His Apostle, has forbidden to women the public ministry of teaching in His Church, He has, nevertheless," says Cardinal Manning, "reserved for them a great and resplenent office in the edification of His mystical Body. The lights and inspirations be stowed upon them, according to the words of the Prophet Joel: In the last days, saith the Irophet Joel: In the last days, saith the Lord, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy; . . and upon My servants and upon my handmaidens I will rouse the control of the c ill pour out in those days of My Spirit, are among the prerogatives bestowed upon the church on the day of Pentecost. And their dignity is among the glories of the Mother of God, whose daughters and handmaids they are. Two of the great festivals of the church had their origin in the illumination of humble and unlearned women. The Feast of Corpus Christi was the offspring of the devotion of the Blessed Juliana of Retinne; the Feast of the Sacred Heart of that of the Blessed Margaret Mary; to Saint Catharine of Sienne our Lord vouchsafed the honor of calling back again the Sovereign Pontiff rom Avignon to the throne of the olic See; to St. Teresa the special gift of illumination, to teach the ways of union with Himself in prayer; and to Saint Catharine of Genoa an insight and perception of the state of Purgatory, which seem like the utterances of one immersed n its expiation of love.

The Age of Miracles

past, and Dr. Pierce's "Golden Medical Discovery" will not raise the dead, will not cure you if your lungs are almost wasted by consumption. It is, however, unsurpassed both as a pectoral and alterative, and will cure obstinate and severe diseases of the throat and lungs, coughs, and bronchial affections. By virtue of its wonderful alterative properties it cleauses and enriches the blood, cures pimples, blotches, and eruptions, and causes even great eating ulcers to heal.

A PRIEST'S DEVOTION.

In one of the French villages that stood upon somewhat neutral ground, there were at one time, during the late Franco-Prussian war, some twenty-five or thirty French soldiers at home on furlough. One night the village was entered by a portion of the German army, and a ruthss foray from house to house began. he young men could not brook the spoilers' tread; so they assembled, and rushed upon the enemy so furiously that many of them were left dead in the streets. But the patriots had but a short time to exult in their victory. The next day a large force of the German army entered the village, and, capturing the hostiles, doomed as many of them to die as had been slain the night before. Only two short hours of life were allowed to the doomed ones, after they had been selected by lot. Meanwhile all the French captives were confined in the village church and closely guarded. Their mothers, wives and lovers were allowed to be with them. All the villagers were present, but the silence was frightful—the very air hushed with breathless dread of the awfu cene soon to be enacted. Among the young men was one who had come home for the first time since the beginning of the war-home to see his young wife now a young mother. Francois was brave man, but Helene stood by hi weeping passionately. She held her young babe closely to her heaving breast.

The priest of the village, himself a roung man, was chosen to conduct the ottery of human life. It does not matter o my story how the lottery was con-lucted, but it was done with the strictest impartiality; and from little slips of paper the names of the doomed men were read out. Francois was to die! "To die!" there was a wild scream that startled even the rough soldiers without. Quicklyno time could be lost—the doomed men came forward, confessed to the good Father, and received words of comfort and absolution. Helene still clung to Fran-cois's side. The sun shining in, lit up the priest, with holy faith, and a calmness not of this earth depicted in his eye, began the Mass at which all were to receive Holy Communion,—the doomed ones, for the last time. The sacred rite is over, and the priest's voice again breaks the

"Dear friends," he said, "I love my native land as well as man can; I choose to die. I am not better prepared for death than you, but it is better for another to live.'

"No, no," said Francois, awakening from the stupor of grief that even the bravest must feel upon such an occasion. At that moment Helene drew the shawl from the face of the baby, and it smiled unconsciously upon its father, and the priest looked on and saw it. Then re-suming his discourse, he said: "My friends, suming his discourse, he said: "My friends, if I have wronged or neglected any of you, I ask you at this moment to forgive me." There was no answer, except a gush of tears—gentle, kind and faithful he had been to all, and was dearly loved him with frantic strength. She scarcely

The doors are thrown open and the doomed men, the priest at their head, walked out. Helene still struggled with Francois—until the report was heard of sixty muskets which had sent their contents into fifteen brave young hearts. Francois rushed out and knelt by the dead to purify, restore and build up the impoverished blood and enfeebled body. Price Francois rushed out and knelt by the dead priest who had given his life for bim, taking advantage of the young wife's struggles to assume his place among the A Danbury bootblack

pot where the priest, martyr and patriot ies. Francois and Helene often look at each other in silence as they think of his heroic act. Their children pray at his grave, and so, though dead, he still points ut the way to heaven.

SAVED HIS FARM.

A native of Flint River township went limping and groaning to the office of the new doctor, with the blue and gold sign and the Latin diploma and the new uggy and the chestnut horse with a blaze "It's the rheumatiz, doc.," groaned the

patient. "My whole back is just gone with it. I'm one ache from the back of my neck clean down to the hips. I'm in great agony."
"Let me see your tongue," said the new

doctor. "Ah, yes, I see, I see. That will do. Take this prescription, get it filled and use as directed. Four dollars."

"By hokey," said the afflicted one, as hobbled away, "ef I ain't the luck-t man in Flint River. Four dollars looking at my tongue ! An' I was just on the bare point of askin' him to look at my whole back!" And he breathed hard as he thought by what a narrow escape he had saved his farm.

The Text Aptly Turned.

Of a clergyman in Massachusetts, whose pugilistic propensities caused him to be called behind his back "the fighting parson" it is said that one of his parishioner asked him to preach from Matthew v. 38 "Whomsoever shall smite thee on thy right cheek, turn to him the other also." Cer-tainly he would the next Sunday. And there was a great crowd to hear how one of his temperament would treat such a sub-ject. After giving out the text, he said the meaning was very clear and the doctrine very satisfactory. "If a man smite thee on thy right check it may have been in sudden passion and repented of at once. You should bear it, and turn to him the other cheek in order to learn what his intention is; but if he smite you again, let him have it: for there is no scripture against that!

Dr. Pierce's "Favorite Prescription," for all those weaknessess peculiar to women, is an unequalled remedy. Distressing backache and "bearing-down" sensation yield to its strength-giving properties. By druggists.

A BRAVE DEED REWARDED.

Every year, on the occasion of the National Fetes, the Belgian Government makes a public distribution of rewards to persons who have performed remarkable acts of courage in good causes. Among those who were rewarded this year was a little boy of nine. Genin, -that was his name,—while playing in a field, saw a little girl fall into the Roman. Without knowing who the child was, he plunged into the river, and after some trouble saved her. She turned out to be his own sister. Not content with having rescued her from death, Genin, like a good-hearted little boy, wanted to shield her from the punishment she had deserved by playing too near the water, contrary to her par ents' orders. So he took the blame o her disobedience on himself, and received beating from his father. The little girl, however, could not bear to see him suffer in this way, and afterwards told the whole truth, which was corroborated by the evidence of an eye-witness. The facts then became public, and young Genin was summoned to Brussels to receive a na-tional recompense. He was of course loudly cheered as he stepped up to the Home Minister, in pinning a medal to his breast, called him a little hero.—Catholic Universe,

A WORD TO SWEETHEARTS

Many a girl is careless as to how much money a young man spends for her. Three and five dollars for a horse and carriage he can poorly afford, perhaps, yet she will go with him week after week, not only when she is his betrothed, but even when she has no particular interest in him, unmindful apparently whether he carns the money or takes it from his emcarns the money or takes it from his employer's drawer. He makes her expensive presents. He takes her to a concert, in going to which usually, save for her pride and his gallantry, a horse-car ride for a few cents would be far wiser than a carriage ride for several dollars. A young man respects a young woman all the more who is careful of the way in which he spends his monay and will not which he spends his money, and will not permit too much to be used for her. A thoughtful and well-bred girl will be wise about these matters.

MISCELLANEOUS.

An Eastern paper is responsible for the startling averment that a Cincinnati belle, in reply to the question whether there was much cultivated and refined society in her native city, replied, "You jist bet your boots they were a cultured crowd."

A Wise Deacon.
"Deacon Wilder, I want you to tell me how you kept yourself and family well the past season, when all the rest of us have been sick so much, and have had the doctors visiting us so often."
"Bro. Taylor, the answer is very easy, I

used Hop Bitters in time; kept my family well and saved the doctor bills. Three dollars worth of it kept us well and able to work all the time. I'll warrant it has cost you and the neighbors one to two hundred dollars apiece to keep sick the same time.

"Deacon, I'll use your medicine here-

A man came into an editor's room with A man came into an editor's from with a large roll of manuscript under his arm and said very politely: "I have a trifle here about the beautiful sunset yesterday which I would like inserted if you have room." "Plenty of room. Just insert it yourself," replied the editor, gently pushing the waste-paper basket toward him.

Fancy Drinks.

A Danbury bootblack was in South Norwalk when the train went through there on its way to Hartford with the Nation's military dignitaries. "Did you see General Sherman?" asked a citizen this morning while having a shine, "No was he looking for me?" was the response. The citizen was shocked.—Danbury News.

Top off with a Bit of Tie.

What a peculiar American custom, and one which, together with hot cakes and excess of butter, lays the foundation for first-class cases of dyspepsia. Better use Burdock Blood Bitters. Price \$1.00, trial size 10 cents.

Little Jimmie, for once, couldn't have his way. "Mamma, I am going to leave oo; going to take the train an' never tum back." Mamma said, "Very well; I, too, shall get on a train and go away forever." This terrible scheme had never entered Inis terrible scheme had never entered Jimmie's head. Running up to her and throwing his arm around her, he said: "Mamma, me and you'll go on the same train—won't we, mamma?"—New York Star.

Many a man's love has been turned into Many a man slove has been turned into loathing on account of unsightly eruptions on the face, and of the offensive breath of his financee. This trouble could have been avoided if she only had sense enough to use Burdock Blood Bitters. Price \$1.00, trial size 10 cents.

The Toronto World had the following "personal" in its columns of Monday:
"Rev. Alexander Grant, of London, quite an actor in the pulpit. He preached in the Jarvis Street Baptist Church yesterday morning, talked in character and to himself, struck a dozen attitudes, snapped his fingers in the air and wound up with

Consumption Can Be Cured. In this changeable climate of ours, every one should remember that Dr. Wisevery one should remember that DR. WISTAR'S BALSAM OF WILD CHERRY has proven itself to be a positive cure for consumption, asthma, bronchitis, and all lung diseases. It has saved the lives of many even after all hope had fled. Many of our meat intelligent families wanted to of our most intelligent families would a soon be without woolen clothing in winter, as to not have WISTAR'S always on hand, for it never fails to immediately relieve all soreness of throat and lungs. A single dose taken at bed time will gently warm the blood, cause refreshing slumber, and by morning an ordinary cough or cold will be gone. Ask your druggist and your friends concerning the merit of WISTAR'S BALSAM and be wise. 59 cents and \$1 a bottle. Sold by deal-

ers generally.

A HARBOUR OF REFUGE.

In these enlightened days, when "Con nt these enightened days, when "Cou verted Monks" and "Escaped Nuns" as stumping the country, telling Protestan of all the enormities that are carried of in Catholic convents, it is refreshing thear something of the other side of the question. A writer in the Protestan Daily Telegraph of Tuesday having visite the Nuns at Navarth House, Hausen the Nuns at Nazareth House, Hammer smith, gives the following account of what It is at the close of one of those lovel

autumn afternoons that we have been er joying lately that I find myself in a gree garden space at Hammersmith. As ye the chill of the winter has not arrive

and I am scarcely conscious of the firs

The scene is silent and peaceful; but ove all hangs a shadow of sadness. There are children playing about in this vast garder space, and there are cripples wheeled it their chairs under the trees whose leave are trembling to the ground; there are old men working among the beds in the fading sunlight, and there are old women who have brought their knitting out into the air, and are enjoying the soothing s that precedes the on-coming As if to emphasize the calm tha prevails, and the peace that is predomin ant, I notice strolling along the garder paths various good Sisters, clothed in the habit of a religious Order, and while me eye wanders from this strange medley o youth and age, activity and infirmity, na ture and religion, to the statues of the saints that are placed in niches over the doorways, and to the quiet cemetery o "God's acre" that terminates the avenue my mind grows confused with mingle impressions of English hospitals and for eign convent gardens. As I am suddenly introduced to this strange and noiseles scene, whether it be connected with alms house, convent, hospital, or public insti-tution, I can scarcely believe that a few seconds ago I was in the whirl and worry of the London Streets—outside there so restless; inside here so calm. I forget al ready that behind the great building and the little chapel that confront me, ar the fittle chapel that confront me, are cabs and omnibuses, and buying or selling; and dirt and drunkeness, and despair I am conscious of the roar of London, bu see no signs of contamination. I see the cloud wreaths of the distant city, but veil is between it and me. When I entered at the gate and was admitted to the garden, the world was left behind the garden, the world was left behind me there are no signs or trace of it here. Fo what do I find? Cheerfulness and con what do I find? Cheerfulness and con-tentment; a rule of order and of love Young girls turned into nurses ere they are mothers; good creatures nursing the dying and the sick; a small arm of age men, full of the petulancy, and uritability, and spleen that old age gives be ity, and spleen that old age gives, le into contentment and discipline by som into contentment and discipline by som gentle sister; another army of ailing, age stricken old women, some paralysed, anothers wearied with the long agonies obronchitis and rheumatism, coaxed int submission by a loving Sister of Charity and over all the community a gentle woman, who makes music with her voice that we are activities and only a long sister of the strict of the st as she passes amidst her family, and call down the blessing of young and old wh are touched with the skirts of her hol country; in days before the Reformation or in the noisily liberal nineteenth century; in London or the suburbs; in the

iness to the very young and very old, in respective of religion or creed. Startin with a small cottage at Brook Green, thes good women went cheerfully about the silent work. By begging and by praye by the example of simplicity, devotio and a blameless life, they gathered intone select family the children too your one select harmy the charten too your to assist themselves, the old people too in firm to be independent of help. Childre of drunken parents, children of thievand prisoners, children who were ignorant their children who were ignorant. of their own parentage, and shamefull their support, cripples, paralyzed peop of both sexes, old men who had know better days, old women left alone in the world gradually drifted towards the ha bour of refuge at Hammersmith. As the need for such an institution became more pressing, the responsibility became more great. The good sisters knew—none be ter—the need of their harbour for storn tossed creatures; they received more a plications than could be answered, charit of a fitful kind became exhausted, and grew necessary to feed the starving famil or to scatter it to the misery from which had been so recently rescued. So the si ters, armed with the sense of the justice their position, commenced a series house-to-house visitations, begging broken scraps and discarded victuals refuse from dinner plates, the until ness of the kitchen, the stuff that man less provident people would declare to only "fit for the pigs"—and with the broken meat they preposed to feed the creatures committed by Providence their care. At first—but for a very shoperiod—there were some who were INCLINED TO LAUGH AT THE GOOD NU who in the habit of their order, drov cart from door to door, and begged public of their charity to remember young and the old who looked for suste ance in perfect faith. The thing was

IN THE GROUNDS OF NAZARETH HOUSE. where these countless years past has bee carried on one of the most noble forms of charity that exist even in our charitable

London. For over a quarter of a centur

a religious Order in London has set about the beautiful duty of trying to give har

new and strange to England that the of the sisters was occasionally resented an intrusion. This was all in the eardays of Nazareth House, before Broading Green was deserted and the great place e main road of Hammersmith was bui Gradually, however, prejudice changed certain sympathy, and now, thanks to t brave work that is done by them, there scarcely a club, an hotel, or restaurant who the good sisters are not welcome at t area gates. All is fish that comes to the net. The outside crusts of the tinn bread, discarded after sandwich-maki by large firms such as Messrs. Spiers a Bond-ever liberal in their charity Nazareth House-are eagerly devoured hundreds of the young children; and the is not an old ham bone or leg of mutt shank or plate scrapings which careless s vants would throw into the dust hole th