

"Suspected he hanged," shouted the Squire—"I beg your pardon, Father Tom! This gentleman is in my custody and there he remains."

The three walked out into the sunshine. For a moment there was a hush; and then—such an Irish cheer rang, such a yell of triumph and joy and courage and hope, as has been heard—aye—hundreds of times all over the world, from the throats of Ireland's sons when the fierce gladness of battle had roused them.

No horses drew the carriage that day to the squire's door. Men and women, and even the little ones, lent willing arms. In front rode the squire, on his black hunter, the proudest man in Clare. At the door Marjorie was waiting, and her eyes were shining. MacMahon bowed low over her hand, and she did not shrink when he kissed it. Father Tom laid his hand on her head; and she smiled bravely at him. "Thank God! Father Tom," said she, "thank God!"

"Thank God, my child," said he; but his voice was broken; and in his eyes a troubled look.

When they entered he faced the host. "Squire Slocard," said he, placing both his hands on the other's shoulders and looking him square in the face, "Squire, did that man die by accident, or—"

"I don't know," said the Squire; "ask Tim Lynch. He was there. But this I do know that it is not by accident you would die on the gallows of Bannis town if that fiend had reached Dunbeg Courthouse this day—not to mention your friend."

Father Tom fell on his hands. He bowed his head in his hands. It could not be; but the two needed refreshment and cheer after what they had gone through; and both they got.

"And now," said the Squire at its conclusion, "Father Tom, you are a free man to day as you were yesterday, and heaven knows that's not saying much; but as for you, my young friend—I told you once there were good horses in my stable. I tell you so now again; if you are wise you will take the best of the MacMahons where they are not so well known. Tim will select the horse for you, and you are welcome to it."

That night by the light of a stable lantern Tim Lynch led out the grand black hunter. "Tell me," said Charles before he mounted, "did you kill Monroe?"

"No, Master Charles, fate did. We had him bound hand and foot in the loft. The master and myself did it. I came to have a look at him in the morning. The cord had had some way out the cords on his feet. I made a grab at him to tie him again and whatever way it happened the cord hanging from his leg tripped him and between that and the sheaf I gave him to grab him he fell over backwards off the loft and, begannies, he broke his neck."

"I see," said Charles.

"Aye, wisha, Master Charles, isn't it worse to think of yourself did it, your neck stretched. As for him, he has only got his due. Sure 'tis only cheating the hangman."

Fond was the parting between those two, who as little boys had played together. "God speed you," said poor Tim, "and keep you safe, and His Holy Mother," and he kissed MacMahon's hand over and over, while his tears dropped full and hot. Well he realized what he had done to save the two lives. "God speed you!" And he stood at the gate looking into the darkness long after the last hoof-beats had died away.

But over the crest of the hill, where the first shut out the last view of the house, MacMahon, thinking of the last whispered words of Marjorie, and taking a long look at the lighted windows—sighed deeply into the collar of his riding coat.—J. O'H. Devine, in the Catholic Bulletin of Dublin.



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priests showed what might be expected if the fear of foreign intervention had not held back the tyrant's hand.

From 1874 to 1882 the Christians again enjoyed relative peace. But the mandarins began to disregard treaty obligations and a decree in the Royal Council for a general massacre of Christians. The decree was vetoed by the emperor, but it shows at least what the sentiments were that animated his advisers.

The following figures quoted from the Catholic Encyclopedia will sufficiently indicate the ruthlessness of their methods and the fierce determination to destroy every vestige of the Christian faith. In Eastern Cochinchina the martyrs included 15 priests, 60 catechists, 270 nuns, and 24,000 Christians (out of 41,284); all the charitable institutions and ecclesiastical buildings of the missions—including the episcopal curia, churches, presbyteries, 2 seminaries, a printing establishment, 17 orphanages, 10 convents, and 225 chapels—were destroyed. In Southern Cochinchina 10 native priests and 8,885 Christians were massacred in the province of Quangtrung applied hundreds of martyrs; two-thirds of the churches, presbyteries, etc., of the mission were pillaged and burned. In the mission of Southern Tong King 163 churches were burned; 4,700 Catholics were executed; while 1,181 died of hunger and misery. These figures apply only to the year 1885. In 1888, 8 French missionaries, 1 native priest, 63 catechists, and 400 Christians were massacred in Western Tongking, while 1,000 Catholics only saved themselves by flight. The carnage extended even to the remote forests of Laos, where seven missionaries, several native priests, and thousands of Christians were butchered.

Notwithstanding all these persecutions, without parallel since the fiercest days of the Reformation, the Church in Indo-China at the present time is fairly prosperous; nearly a million Catholics are practicing their religion under a well-organized hierarchy. But there are obstacles looming on the horizon, and it is to overcome these that the prayers of our Associates during the present month. One of the greatest of these obstacles is the growing influence of Japanese and Chinese rationalistic thought among those intelligent races. A craving for knowledge, an ambition to surpass even Europe in this respect, is taking possession of them. Young men are sent to European universities to be educated, many of whom return to their native country with their pagan mind undiminished and strongly biased with rationalism. And yet the faith must continue to make conquests in Indo-China. The vicars apostolic ask the prayers of our members for the welfare of the Church committed to their care. One of them recently wrote: "The Apostleship of Prayer, canonically erected in our vicariates, in assisting us the help of the prayers of millions of its Associates, will be a pledge of our success. With confidence, then, do we solicit the help of those prayers, and our heartfelt gratitude is tendered to the pious souls who will think of our little flocks hidden out here in an unknown corner of the Orient. The Heart of Jesus wishes also to be loved and served here." Let our readers generously respond to this appeal; let them pray that a land which has been so copiously watered with the blood of martyrs may bring forth a rich harvest of souls.

E. J. DEVINE, S. J.

the idea of personal responsibility to God being pressed home upon the mind of youth. I know of no other way of making good citizens. Therefore I can say that in its parochial school system your Church has built an institution that makes for the conservation of the American ideal of life and government.

Mr. Colar is not a Catholic, but, as we believe, a Methodist.—Philadelphia Standard and Times.

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THE CHURCH IN INDO CHINA

Indo China may be for many of our readers little more than a name, a souvenir from the geography lessons of their school days; and yet Indo China is that vast country lying the extreme south of Asia, comprising Burmah, Cambodia, Cochinchina, Siam, Annam, Tonking, Laos, and the Malay Peninsula. Its approximate area is 785,000 square miles, with a population of over 34,000,000. It is a land rich in resources; the soil is admirably adapted for cultivation, rice being the principal crop produced to feed its teeming millions. Owing to the dampness caused by the excessive density of its luxuriant vegetation, the climate is unhealthy for white men.

But the insalubrity of Indo China has never prevented the influence of the Catholic Church from penetrating to every quarter of that vast land. The native hatred of Europeans prevented the Portuguese missionaries, who preached the Gospel there in the sixteenth century, from effecting many conversions, but after the arrival of the noted Father Alexander de Rhodes, in 1627, Christianity began to make headway. This date is usually given as the beginning of the religious history of Indo China, a history that has been written in letters of blood, for the persecutions undergone by the Indo-Chinese at the hands of their tyrannical rulers form one of the most pathetic chapters in the annals of missionary life. Father de Rhodes

SEEING LIGHT AT LAST

It is a reassuring symptom of the times that at nearly all conventions of educators recently held the nasty old had which was so hotly taken up at first—the thing called "sex hygiene"—was emphatically condemned, as wrong in principle as well as in the methods proposed for its study. On the other hand, there is a growing demand by educators that religious education be included in the curriculum of the public schools. The Hon. Bird S. Colar, former Controller of New York, who in his earlier years had been a stout defender of the theory that the segregation of children of one religion in special schools was antagonistic to American institutions and the American spirit of freedom, is now convinced that he was in error, and the schools in the right. He said, speaking at St. Patrick's Academy, Watervliet, N. Y., on June 29, that the trouble with the public school system was the absence of the essentials that make for character building. Denominational diversity had made it impossible, he said, to agree upon the form which religious education should take in the public schools. Neither the so-called ethical culture system nor the scientific system could take the place of religious instruction.

How strange it is for me, with my early prejudices against the denominational schools, to be constrained by the facts of life to turn to these schools as the hope of the American people! I have found in the parochial schools the saving principle which has been eliminated in the public school system. I found a secular education which in every recent test has shown superior efficiency over the public school education. I found the idea of authority dominating moral instructions and the idea of the Divinity vitalizing moral instructions. I have found

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