pale; but Gaston , and with a swift roached his fool-

'wait for me; I ith you, and we of the young oak ke in a low voice. e girl, who now o grasp the sturdy In another second e left arm, which a little behind the ook, now," he said

no reply, and fell der against the ak. Had not Gas-t have fallen the izzy edge. As it dmirable presence d his hold on the beckoned Hiawas-who had not taken air, understood in i. In the twink-with Gaston, beside m, grasping him nabling him to pull I thus remove her moment too soon; ock which the roots

ard by this sudden began to fall in oad beneath. was only dizzy and uite lost conscioussaving hand of her The two gentlemen etween them for a to recover herself. Jaston said, as soon rength to look up e, "you are rather rying the 'Lovers'

served to hold in its

," she said; "I am d; and mamma no, nor any one "But can I not get tree, after all?" she

e get down below,' for there goes rock the falling mass at-

e other members of themselves busy in ing panorama which elica affords in this

m, Hiawassee," said think we are sworn agic incidents befall ake my arm, Viva," ake my arm, Viva, "ee a brave little girl.
be foolhardy. And
will you not tell us
overs' Leap?"
and they all sat down
the wide branches of

NTINUED. OF A CHRISTIAN IER.

other, a noble lady,

other, a noble lady, orence, after having the by disposed of her family, addresses words: directed to you, my ddren, whom I hope the bed when I shall recommend to you, evotion to the Sacred evotion to the Sacred ary Immaculate and ach St. Joseph. In rief which may befall ime, have recourse to ever find her your te mother. I leave ecrate you all in a r; it is not possible r should refuse to ac-lren, and to protect

ns I recommend to guardian angel and ds in purgatory. If have mercy on me, one of their number, y for you always, as shall take care of you. to pray for all my only means to show a, and I take this opll with my heart. I to you, my children,

sincere attachment Supreme Pontiff and accepting every de-observing every order, may say. The thought e above all the others; self to be guided by

same to you, my most et your friends always dong to families that yourselves to be guid-vho shall have charge

ooks, nor read in secret. amage you much. I ent and pious persons. cample of your mother ken of your affection

yourselves. Union is a family, and woe to union is wanting. Be he poor, and, in these pecially to poor religi-ve must see the person Christ, and think that by never impoverishes orious before God. ended to you, I think,

e the principal things, he affection hat you will carry them beloved children re to do than bless you. recommended with all est holy Mother of God, who will henceforth be er; and rest assured that s I hope, have mercy on urgatory or in paradise, mother, who loves you never fail you; but do make others pray much ny soul. The Lord biess ctify you. This is my

relinquished a quarter of clieve the public finances.

sand cheers). I turned to the end of it to see the last days of that holy and blessed man, and there is something very touching in them. He is there represented as walking, with his white head and his feels etc., and his venerable form bowed down, leaning upon the shoulder of a youth, by the sea-shore of Queenstown. And yet in these last days he never slacks, end his zeal in the cause of total abstinence; and when the hand of death was on him, the people crowded round his bed to kneel down and repeat the words of the propiets of the cross on their foreheads. I hope that "will be remembered by every one of you, and that you will preserve to the end as he did, not only yourselves, but in using the turnest of your endeavors to work on others over whom you have influence. There is one other thing of which I was reminded in reading that chapter. When the hand of the cross of the turned of the propiets and the sign of the cross to work on others over whom you have influence. There is one other thing of which I was reminded in reading that chapter. When the hand of the cross other thing of which I was reminded in reading that chapter. When the hand of death was on Father Mathew, and his eye was dim, he heard of the formation of the United Kindow Alliana (1997). United Kingdom Alliance, of which you all know, and he wrote these words to the founders of the Alliance—"I have labored, I hope, by God's help, without fruit, but I find that this work is beyond any individual exertions, and I rejoice that the United Kingdom Alliance has taken up United Kingdom Alliance the work, as it strikes at the root of the evil." Father Mathew had labored like an Apostle in Ireland, in Scotland, in England, and in America, before he went to his rest. He saw much done in his time, but he did not see what was to come after. The United Kingdom Alliance, as after. The United Kingdom Alianee, as many of you know, is a very powerful organization, spread over England, Ireland and Scotland, and the purpose of it is this: As the Legislature has, I may is this: As the Legislature has, I may say, created a drink traffic, and a licensing system, and as the Legislature is at this time under the influence of that enormous capital—of the 160 millions, which are invested, spent, and turned over every year in the manufacture and the sale of intoxicating drink—as the Legislature has done this the Legislature must undo this (cheers). This is the object of the United Kingdom Alliance. To use all the power that men can possess by legal and peaceful means to influence the parliamentary elections, and to return to Parhament men who will pledge themselves to counmen who will pleage themselves to counteract this enormous, this pestilent, and poisonous influence which is wrecking the homes of our people (applause). We have been told for years, "Why do you have been told for years, "Why do you not use your pastoral influence?" Why do you not use moral influence?" We are doing it (hear, hear). The bishops of Ireland have used their pastoral influence, and we have not been slack here in England to do the same. Liverpool, Manlatter and Loydon are proofs of what I chester and London are proofs of what I say. The League of the Cross is the offspring of the pastoral and moral influence of the Bishops and the priests of England (hear, hear). Why not do it with our moral influence? Can our moral influence shut up 150,000 public houses? Our moral influence may keep men and women out of these houses, and so we strive to do, but we want something which will do more. Whenever a new part of the town is to be built, whenever new streets are to be laid out, the best corner,

The following article may be read with necrest and advantage in New England and also in many parts of Canada:and also in many parts of Canada:—
The British mind has been stirred lately by the Sunday question. Lawgivers have tried to pursuade, preachers have thundered, and men of the world have argued without avail. When two factions have agreed to disagree, what possibility is there of a compromise? The hardest thing in the world is to uproot as prejudice, and such a prejudice is the Sabbatarian sentiment of a number of excellent and well-meaning people. They have confused the two words Sabbath and Sunday, the one a purely Jewish institution, the other an outcome of modern civilization, until they are hopelessly perplexed. Sunday is not the Sabbath. It is the first, not the last, day of the week, and has nothing whatever to do with Hebrew rites and ceremonies. The opening of museums, the harmless proposal ing of museums, the harmless proposal that drew down such a storm of abuse upon the proposers' heads, solely affects the working classes, but to them it is a vital question. Why may the upper classes walk in such gardens of Eden as the Botanic or the Zoological, or wander the state of the coological at the amongst the antedeluvian beasts at the Crystal Palace, or merely loll under their own fig or lilac-tree, like the gentleman in Tissot's picture at the Grosvenor; and why are these things a snare and a delusion for the poor? The churches will certainly for the poor? The churches will certain, for the poor? The churches will certain, not suffer, should the working man find not suffer, should the working the suffer the control of pleasure besides the haunts of pleasure besides the house. The homes of the poor will public-house. The homes of the poor will not suffer. What wife would not infinitely rather see her husband sober and happy, looking at pictures, than boozing in the gin-shop? Possibly he may be personally the public between the property of the property o sauded to take her with him to the museum, as in foreign countries, where happy family groups may be seen, the little children clinging to the father's hand, the mother, proud and smiling, dressed in her best. The wives who frequent public-houses are pale, creatures, hanging about, vainly hoping to hustle home the bread-winner before he has spent all the week's earnings and is too besotted for work on the morrow; or fiery viragoes, with scarlet faces, uplifted fists and matted hair, indifferently ready for a fight or a soold, with all the womanhood crushed out of, and all the female

memorable kind, uttered on the

American lakes, the Mackenzie regions, the confines of the Arctic Ocean, and British Columbia. What is thought and felt in regard to the labor of Catholic missionaries by dispassionate non-Catholics of distinguished enlightenment, let words 29th of September, 1877, by Lord Dufferin, serve to indicate. Speaking, there, in his authoritotive character as the Governor General of Canada, the noble Lord at Winnipeg, on the occasion we are reserring to, used these words—"Perhaps there is no country where the suc-cess of Catholic missionaries in promoting the interests of civilization has been more that he had happiness in meeting Archishop Tache, for whom he said that he entertained a lively friendship and profound esteem, amidst the scenes of his Grace's long extraordinary labors. What these labors have been for years part in the remotest parts of the vast North American continent—thanks to the grace American continent— thanks to the grace of God inspiring, thus, the holy missionaries sent forth by the late saintly Bishop of Marseilles, the founder of the Oblates of Mary Immaculate—Father Cooke relates, with touching eloquence, is one of the most enthralling and edifying books for a long time published. Apostolic virtues shine resplendently through the narrative, evangelical unction glows in every page, miracles of conversion are again and nameless fascination.

As for the life of the good and great
Bishop of Marseilles, Charles Joseph
Eugene de Mazenod, in it the finger of reverence for holy things and his over-

THE CATHOLIS RECORD.

And you are more received and determined, and we is both, and the many counter of the property of the pr

missionary labors and travers of the many remarkable members of that Society, among other quarters of the globe in Canada, Labrador, the Red River Settlement, Saskatchewan, the great North American lakes, the Mackenzie regions, the sentings of the Artic Ocean, and the Artic medicine. Hard boiled eggs are not half so bad as soft boiled ones, and ten times as easy to digest as raw eggs, even as in

egg nog. Onions as Medicines.—A mother writes to an English Agricultural Journal as follows: "Twice a week—and it was generally when we had cold meat minced—I gave the children a dinner which was hailed with delight and looked forward to. This was a dish of boiled onions
The little things knew not they were tak ing the best medicine for expelling what most children suffer from—worms. Mine were kept free by this remedy. It was a medical man who taught me to eat boiled remarkable or has s'ruck deeper root into the soil than here in Manitoba"—adding onions as a specific for a cold. not know at the time until I told him, that they were good for anything else." The editor of the Journal adds: "A case is now under our own observation in which a rheumatic patient, an extreme se labors have been for years past in sufferer, finds great relief in eating onions freely, either cooked or raw. He asserts

that it is no fancy, and he says so after having persistently tried Turkish baths, galvanism and nearly all the potions and plasters that are advertised as certain alleviatives or cures." RULES OF HEALTH, -Nothing is so essen

most enthralling and edifying books for a long time published. Apostolic virtues shine resplendently through the narrative, evangelical unction glows in every page, miracles of conversion are again and again recounted, the tale here told being from first to last one having about it a namelees of sanitary rules. The following suggestions in this line will be valuable: Drainage—A thoroughly drained soil is all important. Sewers should be properly located and frequently namelees for instance. examined, so as to insure cleanlin As for the life of the good and great Bishop of Marseilles, Charles Joseph Engene de Mazenod, in it the finger of God is distinctly visible from its commencement to its conclusion. Born at Aix on the 1st of August, 1782, the descendant of the list of August, 1782, the descendant of the list of August, 1822, the descendant of the an illustrious family, he showed, even in infancy and in his earliest childhood, his frequently examined and kept from color, frequently examined and kept from color, odor and other indications of impurity. Wells are the most dangerous sources of Educated first of all at the College of Nobles in Turin, whither his family had been driven by the Red Terror under Robespierre, he and they were driven yet further from the French were driven were driven when the french were driven when the french water supply, for few wells are free from water supply, for few water supply few water were driven yet further from the French frontier by the invasion of the revolu-carefully built with elevated curbs and tionary army into Piedmont. Driven thence to the other extremity of the should be examined at short intervals. A

olor to 7,060 times its weight of water. It is so in higher things—one companion, one habit may affect the whole life and character. The happiest time to inculcate practices

of devotion is in youth, when the mind is impressionable and the memory retentive. Children who are taught pious ejacula-tions are apt to remember them through life; they will have formed the habit, and will in turn transmit it. The Christian Brothers, when we were a boy, taught their pupils an ejaculation for each time that the bell struck the hour. How many hundred thousands throughout the United States now repeat that ejaculation to the glory of God, and may we not hope to their own salvation! We reproduce it from memory: "Blessed be the hour in which our Lord Jesus Christ was born and crucified, and may every hour of our lives be dedicated to the service of God."

THOSE JESUITS.

The General of the Jesuits has been the General of the Jessins has been to conform to the Pope's new Encyclical Letter concerning the teaching of philosophy. As this is contrary to the Jesuitical system of teaching, the whole Order is furious, but the Pope will be a contrary. furious, but the Pope will hear no discu sion on the subject, and the Jesuits must submit—London Standard.

We all of us remember poor Mr. Dick,

we an of us remember poor Mr. Dick, and how he never could complete that celebrated memorial of his, because by no manner of means could he "keep King Charles out of it," that unfortunate monarch always cropped up when least wanted, and so when we take leave of that simple and genial, but certainly very crazy, gentlemen, the famous memoria though covering sheets of foolscap, is still

untinished.

With the non-Catholic and secular press the Jesuits take the place of our friend Mr. Dick's bete noire; it is rarely indeed we take up one of these journals without finding them mentioned, and that in such a singular and contradictory man-ner as to be irresistibly suggestive of a mild form of cerebral hallucination on the part of the writers. At one time the Pope is nothing but a tool in the hands of the Jesuits, at another they are slaves of his despotic tyranny. Dickens' harmless lunatic would not have been half so amus-

CATHOLIC NEWS.

The unbroken line of the Sovereign monarchies fall, kings don shrouds, but the Vicars of Christ rest on an everlasting

promoter of the devotion to Our Lady's Heavenly Joys. It is said that this devo-tion was revealed to him, and that he composed the hymn Gaude, Flore Virginali,

Manners must adorn knowledge.
It is implous in a good man to be sad.
Literature is the thought of thinking souls.

A generous friendship no cold medium knows.

Civility is always safe, but pride creates

Composed the hymn Gaude, Flore Virginali, in their honor.

Centuries before the dogmatic definition of the Immaculate Conception, it was a custom ry form of salutation in Spain among acquaintances when they met to say: Ave Maria purisima. To which the reply followed, Sine pecado concebida.

Civility is always safe, but pride creates enemics.

The perfectly contented man is also perfectly useless.

Try to see yourself in the eyes of those around you.

The longest and darkest of all nights is the night of despair.

Fear is the white-lipped sire of subterfuge and treachery.

Never write when in anger; your writings may condemn you.

What is resigned? It is to put God between ourselves and our sorrows.

No one who has once heartily and wholly laughed can be altogeaher irreclaimably depraved.

It is one proof of good education, and clergy and the laity.

We may admire and respect the memory of the great, but shed tears of pity only at the grave of the generous.

A liar begins with making a falsehood appear like truth and ends with truth making itself appear like falsehood.

There are two classes generally in the wrong. Those who don't know enough and those who don't know enough.

When a man dies, men inquire what property he left belief in quire what inquires the falsehood.

HEALTH NOTES.

ROUGH SKIN.—For roughness of the distribution and those who don't think enough.

ROUGH SKIN.—For roughness of the distribution and those who don't think enough.

ROUGH SKIN.—For roughness of the distribution and those who don't think enough.

ROUGH SKIN.—For roughness of the distribution and those who don't think enough.

ROUGH SKIN.—For roughness of the distribution and those who don't think enough.

When a man dies, men inquire what property he left behind him; the angels ask what good deeds he sent before he hand the dest in the wrong. These who don't think enough.

When a man dies, men inquire what property he left behind him; the angels ask what good twill gather elsewhere that which is evil.

Coton Mixture.—The following is said the age of twill gather elsewhere that which is evil.

The mind of youth cannot remain any the right of comman pursues power in order to wealth; and another wealth in order to power which last is the safer way and generally followed.—Swift.

One feather does not make a bird, either can a nam who performs one good and stir in dirislacked lime till it is the consistency of glazier's putty.

Also a leather thimble, fill it with this composition and insert the finger therein, and the cure is certain. This is a domes the application that every housekeeper can obtain promptly.

Heartburk.—Heartburn may be relieved by using the following mixture, which has been much recommended. Juice of one orange, water, and lump of sugar to flavor; and in proportion to the spontful of the orange, about heaft was a sum of the cure of the sum of the cure of the sum of the great and good Bishop Milner, when the least of the death and a reduction of the relieved by using the following mixture that it is the safer way and generally followed.—Swift.

The mind of youth cannot remain them, the thirty if you do not put into the which is evil.

One feather does not make a bird, each of the sum of the great sum of the great sum of the great and good Bishop Milner, when the least of the sum of the

Indian children at Oldtown, Maine, under the auspices of the Sisters of Mercy, which has proved a great success. The examination, at which Bishop Healy was present, held some time ago, was highly satisfactory. The proficiency of the children greatly surprised the visitors, who fairly admitted that it would compare favorably with that of white children anywhere. Rev. Father O'Brien, the zealous paster of Oldtown, who is quite a lin-guist, has thoroughly mastered the language of the Indians, and preaches fluently

When St. Cajetan was on his death-bed, resigned to the will of God, eager for pain to satisfy his love, and for death to attain to life, he beheld the Mother of God, Chemists tell us that a single grain of the substance called iodine will impart a the substance called iodine will impart a ration he said, "Lady bless me." Mary replied, "Cajetan, receive the blessing of my Son, and know that I am here as a reward for the sincerity of your love, and to lead you to Paradise." She then exhorted him to patience in fighting an evil spirit who troubled him, and gave orders to the choirs of angels to escort his soul in triumph to heaven. Then turning her countenance full of majesty and sweetness upon him she said, "Cajetan, my Son calls thee. Let us go in peace."

Some days ago there appeared at Brussels a pamphlet entitled "The Jesuits." In all the streets hundred of cries shouted out the name. In few hours over 10,000 copies were sold. What was not the disappointment of the eager purchasers hop-ing to satisfy their thirst for scandal! Instead of finding fresh accusations regard-ing regicidal projects, they saw themselves in possession of an eloquent apology of the Jesuits—two letters of Father Clair in reply to the lying statements of M. Paul Bert. In an instant the streets were literally strewn with torn paper.
This incident proves how greedy the
Belgian public is for scandal, and to what
a degree the population is gangrened.

A correspondent in Rome speaks of the A correspondent in home speaks of the deep impression made upon him at witnessing the large number of Protestants sometimes mingled with Catholics at the audiences of the Holy Father the Pope, and their respectful and dignified bearing. His Holiness treats them with the greatest kindness and courtesy, making inquiries about their native land, their families, etc. about their native land, their families, etc.
"He will pray," he tells them, "that God
may enlighten them, that He may guide
their steps into the True Fold of the
Roman Church that was the Mother of
their ancestors and the Mother of all
Christian nations." He blesses them
affectionately, and finally the objects of piety they are accustomed to have with them after the example of their Catholic brethren.

The most venerable Prelate in the world, as is well known throughout Christendom, is the Most Rev. John McHale, the illustrious Archbishop of Tuam, now in his ninetieth year. Patriarchal though his age, his physical health and strength are such that he betrays no sign whatever of decrepitude. Working hard all day, the labors of his sacred office, while they are begun in the early morning, end only after nightfall. Through his archiepiscopal toll he conas to from a public house, but that public house or ginshop is built before any dwelling house is built before any dwelling house is built near it. To turn back the course of legislation from the encouragement and diffusion of the legalized temptations into a clannel of sobriety—this is the object of the United Kingdom Alliance. Well, it is a very up-hill game at high position, but they did no harm. They here had leading articles in newspapers, and jeers from men in high position, but they did no harm. They here had leading articles in newspapers, and jeers from men in high position, but they did no harm. They have no bones, and I am glad to say to-