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The Chapel Bell in Ireland.

Along the dew-gemmed fields and woods,
Over the shamrock-spangled hills;
Through the green earth's solitudes,
Above the murmur of the rills,
Glad sounds are ringing soft and clear,
Blest sounds that I no more shall hear
on Irish grounds; ah! never more
I'll wait beside my cottage door,
O'r in the present, grassy dell,
The summons sweet of chapel bell.

The shin is anchored in the bay,
And ere another Sabbath light
Shines on the churchyard, old and grayThe storied panes, the sitar white,
The grave, the altar and the cotAnd svery memory-haunted spot,
All shall lave faded from my view,
Even friends I loved so warm and true;
Sad eyes shall weep a long farewell
To Ireland, home, and chapel beil.

Our fathers met in days of old
In lonely cave or green hillside;
In secret there the beads were told,
And there by stealth the Crucified
Came down from heaven in lowly guise
To warm their hearts and dry their eyes.
From nature's sheller to the rack
Tueir footsteps leit a gory track;
On gibbet dark; in convict cell,
They died who loved the chapel bell.

They died who loved the chapet bell.

Those days were dark, but God knew best; And now throughout our island greep, From north to south, from east to west, The sign of Calvary is seen.
Unfettered now each man may kneel And to his God his heart reveal. In thronging crowds our people pass In sun-bright day to Holy Mass, And prayerful anthems grateful swell Responsive to the chapel bell.

Responsive to the chapet beth.

How often in the days to come
These Sabbath chimes and Sabbath lays
Will haunt me in my distant home
And send my thoughts through memory's
maze
With yearning tenderness to thee,
Dear cradle of my infancy!
Though other countries promise gain,
Tis hard to bear the exile's pain,
For all the blessing wno can tell
Of Irish faith and chapet bell?

—["Irene," in London Lamp.

A PROTESTANT TRIBUTE. A Non-Catholic Writer Discusses the

Heroism of Jesuit Missionaries.

THEIR CHIVALROUS DARING OUTRIVALS THE TALES OF KNIGHT ERRANTRY.

A recent article in the Edinburgh Review, entitled 'The French in North America,' and which deals with certain books lately published in Boston by Mr. Parkman, contains the following tribute to the heroism of the Jesuit missionaries in Canada. The fact that the writer themse the particle that he heroism.

to the heroism of the Jesuit missionaries in Canada. The fact that the writer shows throughout his article that he has no sympathy with the Catholic Church makes his testimony in this instance all the more weighty:

"If heroic courage and unselfish zeal could command success, the Jesuits would have Christianized North America. The Missionary annals rival in deeds of chivalrous daring, the tales of knight errantry, or the legends of the Saints with which Ignatius Loyola solaced his sickness. Fervent in their Master's cause, strong in religious enthusiasm, they labored in North America with allembracing activity to advance the interests of their Order, of the Papacy, and of France. Directed, disciplined, impelled, restrained, by one master hand, yielding obedience as complete as that of a corpse, they impressed on the world the tremendous power of their organization. If Navier alone has become the canonized Saint of Christendom, many of his brethren were heroes of no common starms. In China, Japan. Thibet.

the numerous Huron tribes who lived in stationary settlements, along the shores of the Western lakes. In 1634, Brebeuf, Daniel and Devost left Trois Riviers for Lake Huron. The hardships of the voyage, which lasted thirty days, were so severe that even the iron frame of Brebeuf almost succumbed. "Partly from the fear of offending the French at Ouebec. party from supersti-

French at Quebec, party from supersti-tious awe, the Jesuits were permitted to settle and to build houses in the Huron

town.

"In France the utmost enthusiasm was aroused for the Missions; Brebeuf's Relation' produced a prodigious effect; as time passed on more Jesuits crossed the sea to aid in the work of conversion. The central Mission House, near Lake Huron, served as a residence, hospitals, magazines, and refuge in case of need. magazines, and refuge in case of need.
The Huron towns, all named after
Saints, were divided into districts; to
each of which two priests were
assigned. The Missionaries journeyed singly or in pairs from
village to village, till every Huron
town, had heard the doctrine. Their
circuits were made in the depth of
winter, for it was not till November or
December that the Jesuits settled in December that the Jesuits settled in December that the Jesuits settled in their village. The Jesuits paid for their lodgings with needles, beads, awls, and other small articles. They taught the Hurons to fortify their towns, doctored the sick, instructed children, and preached to adults. But converts were the side and harder still to retain. preached to adults. But converts were hard to make, and harder still to retain. But if the Jesuits converted few of the But if the Jesuits converted two it the savages, they gained personal influence. Their disinterestedness, intrepidity, and blameless lives gradually told upon the Indians. Their patience and tact were

never at fault. Their most determined enemies were the sorcerers, medicine men, and diviners, who swarmed in every village. To the Hurons the priests appeared as rival magicians. They looked upon the black-robed strangers as 'Okies,' or supernatural beings, masters of life and death, controlling the sun and moon and the seasons. They attributed to them death, controlling the sun and moon and the seasons. They attributed to them the changes in the weather, the scantiness or abundance of their crops; they came to them for spells to destroy their enemies, and for charms to kill grass-hoppers. Brebeuf foretold an eclipse, and his prophecy was fulfilled; the native sorcerers failed to obtain rain; nine Masses to Saint Joseph broke up the most obstinate drought. But the triumph was not an unmixed advantage. Pestilence and small-pox decimated the people, the

medicine men, unable to check its ravages, whispered that the Jewite themselves caused the pest. Some said that they had concealed in their houses a corpse which infected the country—a priverted notion derived concerning the body of Christ in the Eucharist. The lives of the fathers hung upon a thread. Again and again nothing saved them but their unflinching courage. They could not leave their houses without danger of being brained. Chaumont was once actually struck down. So hopeless were they of escape, that they wrote a farewell letter to the Father Superior, and entrusted it to a faithful convert. Even when the immediate danger had passed away, they were exposed to every sort of insult. It was many years before their persecution as sorceres ceased. Surrounded by frightful dangers, hedged in by the gloom of pathless forests isolated from their fellow-countrymen, and often from each other, the perpetual tension of their nerves combined with the ecetatic exaltation; of their faith, to bring heaven and hell very near to their liver.

"In the winter of 1640 Brebenf saw a

"In the winter of 1640 Brebeuf saw a "In the winter of 1640 Brebenf saw a great cross slowly approaching the Mission of Ste. Marie from the country of the Iroquois. This ominous vision was fearfully realized. Up to this time, though the lives of the Missionaries were living martyrdoms, no priest had been put to death. But if the blood of martyrs is the seed of the Church, the harvest should have been great in North America. With the next ten years DeNoue, Goupil, Jogues, Lalande, Daviel, Beteux, Garnier, Lalement, and Brebeuf fell victims to their heroic enterprise. The five confederate nations of the Iroquois tribe * * * * * had never forgotten the assistance which Champlain rendered to the Hurons. War raged uninterruptedly between them and the French and Iadian allies. The Iroquois hovered round the French settlements, cut off stragglers, lured parties into ambuscades, and harrassed the colonists by ents, cut off stragglers, lured parties into ments, cut off stragglers, further parties into ambuscades, and harrassed the colonists by day and night * * * * * 'I had as leaf,' writes Father Vimont, 'be beset by goblins as by the Iroquo's. The one are about as invisible as the other. Our people on the Richelieu and at Montreal are kept in deser confinement than ever were monks closer confinement than ever were monks or nuns in our smallest convents in France.

"Trackling the smallest trails with unering segacity, and untiring patience, skulking in ambush for days and weeks, coming and going with the stealthiness and rapidity of wild animals, they kept the whole colony in a perpetual fever and anxiety, destroyed the fur trade, and for three years severed all communication with the Huron mission. In 1642 the priests were without clothes; they had no vessels for the altars, or sacrificial wine; they had exhausted their writing materials. Father Jogues volunteered to accompany the Huron fur traders on a voyage to Quebec to procure supplies. On the return march the Iroquois surprised the Huron canoes, and carried off Jogues, with two young donnes of the Mission as prisoners. They beat him senseless with their clubs, and, when he revived, tore away his finger nails with their teeth, and gnawed his hands like famished dogs. After an eight days' march under a blazing sun, his captors reached their first camp. There sickness. Fervent in their Master's cause, strong in religious enthusiasm, they labored in North America with all-embracing activity to advance the interests of their Order, of the Papacy, and of France. Directed, disciplined, impelled, restrained, by one master hand, yielding obedience as complete as that of a corpse, they impressed on the world the tremendous power of their organization. If Xavier alone has become the canonized Saint of Christendom, many of his brethren were heroes of no common stamp. In China, Japan, Thibet, Brzil, California, Abyssinia, and Caffee land, they performed miracles of self-denying devotion.

"Above all, in North America, men like Le Jeune, Brebeuf, Garnier, and Chaumont braved famine, solitude, insult, persecution, defici intolerable and inexpressible torture, tasted day after day the prolonged bitterness of death in its most appalling forms. A first the labors of the Jesuits were among the Algonquin children. But nopermanent results; could be obtained among the wandering Algonquin hordes. Le Jeune determined to establish Missions among the numerous Huron tribes who lived in stationary settlements, along the sorts of the Western lakes. In 1634, Brebeuf, of the Mestern lakes, and and the treatment of the theory of the Mestern lakes. In 1634, Brebeuf, of the Mestern lakes, and principle of the Mestern lakes and wr driven into the earthen hoor. The chir-dren profited by the example of their parents, and amused themselves by placing live coals on the naked bodies of their prisoners, who, bound fast and covered with wounds and bruises, which covered with wounds and bruises, were made every movement a torture, were sometimes unable to shake them off. For three consecutive days the torture continued; in two other Mohawk towns they subsequently endured a repetition of their sufferings.

The remainder of his story and his ulti-

The remainder of his story and his dif-mate escape to France, are well told by Mr. Parkman. Still Jogues had the heroism to return to Canada. Four years later negotiations were opened with the later negotiations were opened with the Iroquois. He was chosen as the French emissary to act as political agent, to found a Mission prophetically called the 'Mission of the Martyrs.' For a moment he recoiled, but the weakness was transient. He set out with a presentiment of his death. 'Ibo et non redibo,' he wrote in a farewell letter to a friend. His foreboding was realized. After once more under was realized. After once more undergoing the torture he was unmercifully brained with a hatchet. In the heroism of his life and death, he was, before three years had passed, equalled by more than one of his brethren.?

The writer gives still more horrible The writer gives still more norible details of the torture and death of Fathers Lalement and Brebeuf. The narrative, as we have said, is that of one unfriendly towards all that is Catholic, and the traces towards all that is Catholic, and the traces of this may be found even in what we have quoted. The testimony, however, is all the more valuable, and may be reckoned among the tributes, so often un-willingly paid to the Catholic Church and her Missionaries by those who are hostile to them.

In a Dangerous Condition.

Any man, woman or child is in a dangerous condition when neglecting a constipated state of the bowels. There can be no perfect health without a regular action of this function. Burdock Blood Bitters cure constipation by imparting a healthy tone to all the secretions.

NATIONAL PILLS purify the Blood, regulate Stomach, Liver and Bowels.

A Seasonable Item.

During the breaking up of winter, when the air is chilly and the weather damp, such complaints as rheumatism, neuralgis, lumbago, sore throat, croup, and other painful effects of sudden cold, are prevalent. It is then that Hagyard's Yellow Oil is found truly valuable as a household

DEVILS LAKE.

MISSIONARY WORK OF THE BENEDICTINE FATHERS AMONG THE SIOUX INDIANS
IN NORTHERN DAKOTA.

Washington, January, 1886.

Away up in the north of Dakota, not far from the Canadian frontier, is a lake, about 60 miles long and 10 miles wide, called Devils Lake. I could never find out satisfactorily, why this lake was named after the devil. It is, perhaps, because in former times wild hordes of various tribes of Indians, who had temporarily settled here, did spread terror and horror in all directions from this place and then moved to some other point; yet we find whole mounds of bones of slain Indians here—or may be it is because the devil has always exercised a great influence over the Indians residing here and by witchcraft, holy dances, as they call them, by exorcisms, and devils service in manifold forms, made this poor, self-conceited people his loyal and willing servants, or probably the lake itself had something horror exciting for these Indians, be this as it may, the Rt. Rev. Bishop Marty placed this mission under the powerful protection of St. Michael two years ago, and it has already also here verified itself: "Michael pugnavit cum dracone et fecit victoriam, Michael fought with the serpent and gained a great victory." The Indians who are living around this lake, and are now applying themselves so peacefully to farming and regulating their lives in accord with the Catholic religion, were ten years ago not quite as harmless and friendly disposed as they are to day. For the good Sisters had once to fly before a band of such Indians and ask for protection in the neighboring federal Fort Totten; one of the Sisters seized such articles of clothing as they were able to carry off in the hurry. The priest, a Canadian, who happened to be ab eat from home had also to take fluch seized such articles of clothing as they were able to carry off in the hurry. The priest, a Canadian, who happened to be ablent from home, had also to take flight in haste after his return. The Sisters who are now in charge of the school, came here ten years ago from Canada; only two years ago they had besides the schools a fine hospital, wherein the sick Indians received the necessary medical treatment and nursing. But on a cold day in Feb-"Trackling the smallest trails with

and nursing. But on a cold day not broke out and laid the entire edifice in ashes; the convent, the chapel, the hospital, everything was destroyed. Fortunately no lives were lost. Since we have no hospital, the convention of the no lives were lost. Since we have no hospital, the Sisters make from time to time the rounds, looking for sick Indians in their huts, and if they find one at the point of death, they remain day and night by his miserable bedside, giving him spiritual and budily consolation.

115 Indian children are at present residing in the school-house at this place. Besides tuition in reading, writing and arithmetic the girls receive instructions in cooking, baking and other feminine em-

arom the government, but such of them as distinguish themselves by industry and good behavior, receive horses, wagons and clothing from the government as a present.

At Christmas each Indian brings one or two sacks of wheat as a Christmas gift to the missionary the missionary.

Now we will relate how the Indians Now we will relate now the Indians here consecrate the Sunday. No matter how cold, or stormy the weather may be, rain or snow, the chapel is always crowded on Sunday. On Sunday mornings there are always two divine services held, for otherwise half of the congregation would have to stand outside of the chapel. They come even in the midst of winter from a have to stand outside of the chapel. They come even in the midst of winter from a distance of 10 to 16 miles to church, some come in sleighs drawn by oxen or ponies, the poorer ones come afoot in the severest cold. Some bring a lunch, while others return contentedly home after divine

cold. Some oring a then, while others return contentedly home after divine services with an empty stomach.

All sing during the service, and indeed with might and main. Before and after High Mass, before the sermon and before the Cathechism, the singing is conducted in the Indian language, but during the High Mass only Roman choral songs are recited, and indeed with great precision. At vespers also everything is accurately sung in accord with the vesperale. An Indian youth, 15 years old, plays the organ, and although we here do not yet belong to the Cecilia Society, we are nevertheless true Cecilians in heart and deed. The Indians like to sing, they have strong, melodious voices, entirely appropriate for the Gregorian song and many an old Indian has learned to read during the winter, so that he should also be able the winter, so that he should also be able to sing at church from the book. It is to sing at church from the book. It is almost incredible, how quickly many of these Indians learn to read and write. On all feast days the whole congregation goes to the holy Sarraments, old and young all approach with great joy and devotion the Lord's table. There are about six such Communion days for the whole congregation during the year. On these days the St. Joseph's Society prepares, in an adjoining Indian house, a frugal repast, where at noon all who do not bring their own lunch along can satisfy their appetites. But the members of the St. Joseph's Society go regularly once a month to the

tites. But the members of the St. Joseph's Society go regularly once a month to the holy Sacraments.

Not more than three years ago, the priest had constantly to combat against the nonsensical dancing; generally on Saturday towards evening the great drum could be heard in all directions and then the dancing commenced. They dressed themselves in a fantastic manner, painted their bodies with all possible colors,

howled and ate dog meat during the whole howled and ate dog meat during the whole night until the morning twilight; then, of course, very few attended divine service. Now you don't hear the drum anywhere; nobody ventures to dance; all who have been baptized have their hair cut short, wear clothes and consider it a disgrace to paint their faces; every one who has been baptized has to abandon at once all old Indian customs and practices. He is asked in presence of the whole congregation: "Do you renounce the devil? He is asked in presence of the whole congregation: "Do you renounce the devil? and his pomp? all his suggestions? all his works?" At each question it is explained to him what we mean by the words: "Do you renounce the devil?" After one of these Indians is baptized he would be afraid ever afterwards to participate in the superstitious customs and dances of the Indians.

I directed a little Indian girl, Lucy

Indians.

I directed a little Indian girl, Lucy Kega, to copy the report of the Mission as published in the "Report of the Commissioner of Indian Affairs, Washington, 1884." It is as follows:

sioner of Indian Affairs, Washington, 1884." It is as follows:

CIVILIZATION.

"The morals of these people improve rapidly under the instruction and example of our missionaries and Sisters. The Rev. Father Hierouquins Hunt, of the Order of St. Benedictine, is an eloquent preacher in the Sioux language, and under his guidance a Society of St. Joseph has been formed; the members provide themselves with sashes and wear them when they go to church in a body on their monthly meetings to receive Holy Communion. Mrs. Cramsie bought the material and made a banner for the society, to be used on these occasions, upon which is written in the Dakota language: "St. Joseph's Wica Okoda Kicige." At these monthly meetings it is truly an edifying and encouraging sight to see the men, young and old, who have vowed to lay aside and abandon all Indian customs and practices and who are united together for the express purpose of mutual aid and bothers purpose of mutual aid and bothers purpose of mutual aid and brothers purpose of mutual aid and prothers purpose of mutual express purpose of mutual aid and brotherly love, and who are fighting under brotherly love, and who are fighting under
the banner of the Cross, to raise themselves and their people to a higher Christian
civilization. A * Pagau philosopher
imagined that the Gods could enjoy no
sublimer sight than to see a poor man who
was earnestly struggling against misfortune. Shall we not hope that the God of
Love cheerfully gives His consent and
that He will bless and confirm them in
their good resolutions and works."

MISSION WORK.

MISSION WORK.

Following is the report of the missionary on duty here: "The majority of the Indians on this reservation belong to the Catholic Church. The mission is entrusted to the care of the Benedictine Fathers and the Sitters of Marcy or Gray Sisters. ted to the care of the Benedictine Fathers and the Sisters of Mercy or Gray Sisters of Montreal. If the missionaries succeed to win over the Indians effectually to Christianity, then is this in a large measure the case at this agency. The Sioux tribe residing here, who formerly were devoted to idolarry, superstition and fantastic dances, have completely abandoned these abominable practices. They are now attached to the Christian religion with more firmness than they formerly were attached to the Christian religion with more firmness than they formerly were to their idolatry. Polygamy is abolished, the marriages are solemnly concluded in the presence of the whole congregation. Since July, 1883, twenty-five pairs were united in this manner during divine service in the church, and in the previous year twenty-two bridal couples received the solemn nuptial benediction. The christeniogs since last July amounted to 94 The new church now in use was erected last Spring at an expense of \$800. For its erection and outfit all the savings of the mission were applied. The young For its erection and outfit all the savings of the mission were applied. The young and also some of a maturer age have joined together in a society, whose aim is to show by example and good conduct, that they are leading a good Christian life, to go around among their people and instruct the ignorant, to visit and assist the sick and to procure from their modest means all necessaries for those in need and worand to procure from their modes house all necessaries for those in need and wor-thy of charity; furthermore will said society work together to abolish all old Indian abuses and to exterminate the last remnants of the traditions of their ancesremnants of the traditions of their ancestors. Sunday is here celebrated in a manner due and befitting the Lord's day. Even during the severe winter months the native fathful come from a distance of twelve to fourteen miles in their sleighs, mostly drawn by clumsy oxen, to attend divine service. Not a wicked word cau be heard; in general enmities or animosities do not seem to exist and intemperance and drunkenness are things totally unknown here. All live in mutual concord and here. All live in mutual concord and exhibit the salutary fruits of a good bristian influence.'

Fast Young Men.

Fast Young Men.

Most cities and large towns are cursed with a lot of useless young fellows who seem to have no object in living but to enjoy themselves. They are in most cases the sons of respectable and industrious parents. They are known as "fast young men." They are drones in society. An investigation of the cause which makes a respectable boy become a "fast young man" will show that there is something wrong in the system of training up thing wrong in the system of training up the youth in this country. The want of that solid instruction which can be given that solid instruction which can be given at the fireside and in the daily acts of parents and guardians, that inculcates the duties each one owes, first to his Creator, and next to his fellow men, who, had he devoted his youth to some useful purpose would be an ornament to society.

The petted boy is in danger of developing into a fast young man. Having his wants and every wish gratified, he soon loses his balance, associates with vicious companions, frequents the theatre and gambling hell, and before manhood swears like a trooper and wallows in the

and gambling hell, and before manhood swears like a trooper and wallows in the mire of impurity. He looks down on his father as an "old fogy," and is not a little ashamed of his origin. Late hours, victors companions and dissipation complete his character, and he is ready for any crime. The local columns of the doings of fast young men. The evil example of this class is working unutterable injury to society.

injury to society.

Parents and those who have the care or guardianship of youth should never permit a "fast young man" to enter their house. We fear that parents too their house. We fear that parents too frequently forget the duties they owe their children. We would remind them that, though the civil law does not take cognizance of dereliction of duty in this respect, there is a higher, holier law, becore whose dread tribunal they will have to render a rigid account of the trust placed under their care.—Pacific Catholic.

In selecting a remedy for coughs and that he news, and when she heard the news, and heard the

THE WIDOW'S SON.

BY M. C. WALSH.

"Father, I have a favor to ask of you," observed Amy Archdale, a beautiful girl of twenty, as her father came home from

of twenty, as her father came home from business one summer evening.

"Well, Amy dear, what is it you wish?" asked Everett Archdale, who was accustomed to grant every reasonable request his fair daughter made.

"Have you a vacancy in your office for Robert Alger?" she asked, timidly, looking up into his calm face, anxiously.

"Robert Alger," repeated Mr. Archdale, reflectively, "how happens it that you take so much interest in the young man?"

Amy blushed and said earnestly, "Oh, papa, if you knew what a hard struggle his poor widowed mother has to get along, you would not need to ask that question; and now Robert has returned from the West and is anxious to support, or even assist her, but cannot get a posior even assist her, but cannot get a posi-

or even assist her, but cannot get a position."

"Well, my dear child, that is really too bad, but it is no affair of ours; still I am disposed to do what I can to alleviate distress; so if you will have Mrs. Alger send Robert to the office to morrow, I will see what I can do for him."

"Ob, thank you! thank you, papa."
And the young lady's face became radiant with a flush of pleasure.

Amy Archdale was the only child of Everett Archdale, Esq., and heiress to his fine fortune and extensive estate of Elm-wood.

Mr. Archdale was a wealthy merchant,

who owned quite a number of ships engaged in foreign trade.
After dinner Amy dispatched a servant with a note to her friend, the Widow Alger, notifying her to send her son to the merchant's office on Weybosset street the following dev

the merchant's office on Weybosset street the following day.

Accordingly the young man presented himself, and, after a brief examination, Mr. Archdale being very well satisfied with his penmanship and general business qualifications, as well as his neat appearance and gentlemanly deportment, at once engaged him at a salary of ten dollars a week which the young applicant was very reek, which the young applicant was very

glad to accept.

He applied himself eagerly to his duties, and at the end of six months was promoted to the full charge of the books with a

largely increased salarly.

At length Mr. Archdale was so well pleased with Alger that, noticing his health was being impaired by too close application to business, he determined to send Robert away on one of his ships as

send Robert away on one of his ships as supercargo, hoping that a change of air and scene would prove beneficial.

Both Robert and his mother esteemed Miss Archdale highly for her kindly assistance and sweet disposition; and the former had learned to love her, though on account of the disparity in their social standing he felt obliged to suppress all tender feelings other than those of sincere

friendship.

Still when at length he bade her adieu and sailed on the Etta Fairfax, it was with the fondly cherished hope that he might by a judicious investment of the funds saved from his salary be able to lay the foundation of a comfortable competence, and in the future reach that station which he felt it was essentially requisite to at tain in order to aspire to her hand.

He was, however, mistaken in his inter-

He was, however, mistaken in his interpretation of her character.

Shortly after his departure Amy invited Mrs. Alger, a bright, clever little woman, educated and refined, to take up her abode in the Archdale mansion and be her companion, to which the widow gracefully assented.

Amy had many eligible admirers, and one among their number, Gilbert Ashwood, was her favorite suitor.

This gentleman, and aristocratic young attorney, was engaged to be murried to

attorney, was engaged to be murried to the vivacious little beauty.

Time elapsed, and the ship upon which Robert Alger had sailed was reported lost!

It was now nearly a year since that deplorable event, and the Widow Alger was still dwelling at the Grange, her associations with Amy Archdale being in a measure a compensation for the loss of her

son.

She still, however, maintained her belief in his escape; refused to abandon hope, and the conviction that Robert was yet alive was her greatest consolation.

One day a sad calamity beful Everett Archdale!

His business auddants collapsed, and he

Archdale!
His business suddenly collapsed, and he found himself a bankrupt and almost penniless!

The fine imansion went with the rest, and the Archdales were obliged to take up their abode in a humble cottage, where Amy and Mrs. Alger opened a private

Before their departure from the Grange, however, Gilbert Ashwood had an interview with Amy, during which he coolly stated that in view of her recent change from silluence to poverty he could not be a supported by the control of the control o reasonably be expected to marry her. Without waiting for the conclusion of her recreant lover's speech, Amy released him from the engagement. She had loved him with all the tender

affection of her young heart, and thought him sincere on his part; but now that he had shown himself to have been actuated by the most mercenary motives in seeking her hand, she began to realize that after all it was a blessing that her father had lost his property, as she was thereby saved from a life of misery with one who did not love her.

* * The day appointed for the sale of the Archdale mansion at public auction at length arrived. A large crowd was assembled, bids ran high, and the property was finally, after deliberate proceedings, "knocked down" to a tall young man with

"knocked down" to a tay young man wind dark complexion and a foreign appearance, evidently a stranger at Elmwood. He paid the necessary deposit to the auctioneer, promising to call at the latter's office in the afternoon with the balance, and requesting him to have the deeds ready to transfer at that time; after which he returned to his hotel.

Nobody seemed to know who the young

man was, and when she heard the news,

"Does Mr. Archdale reside here?" asked

the stranger, pleasantly.

"He door, sir," replied Amy; "please come in." And she led the way to the humble little parlor, followed by the visitor, after which she retired as Mr. Archiveles. dale entered the room.
"Mr. Everett Archdale?" queried the

stranger.

"Well, Mr. Archlale, I am the young man who purchased your estate to day.
"Yes?"

"Then you do not know me?" asked the visitor standing up and casting aside his false beard and other disguises.

"As I live, it is Robert Alger!" exclaimed Mr. Archdale, in astonishment.

"That is my name, sir," admitted.
Robert (for it was indeed he).

Explanations followed.

The ship upon which Robert had sailed, nearly two years since, had foundered in the Indian Ocean on her outward voyage. Himself, one of the mates, and two sailors

were the sole survivors!

They had embarked in one of the quarter boats, and after having drifted about under the brassy glare of the ferce tropical sun for three days, and spent four dreary nights tossing about on the desolated waste of waters, they were eventually picked up by a passing ship and brought to Australia, where R bert had until recently remained.

cently remained.

He had managed to secure his money before leaving the sinking ship, and at once engaged in business at Sidney, intending, if successful, to return home after a while and surprise his mother.

a while and surprise his mother.

His business enterprise prospered; and at the end of the first year he had accumulated a snug little fortune.

He remained six months longer, and then determined to return home, as he felt assured he had made enough money to afford him a handsome capital with which to engage in business in his pative, city.

to engage in business in his native city-Providence. Accordingly he came home, via San

Francisco.

During his wanderings in the West in early youth he had staked several claims which had been left in charge of a reliable

partner.

These were located in Idaho, but as he had heard nothing from his partner for some years, he determined to visit the place on his way home.

He did so, and was surprised to find his claims in the hands of strangers and payone handsonely.

claims in the hands of strangers and paying handsomely.

On inquiring, he learned that his partner was dead and these strangers had taken full possession three or four years since, usurping all rights!

As he still retained his papers, however, he placed the matter in the hands of a lawyer, who was instructed to institute immediate proceedings against the in-

immediate proceedings against the invaders.
Mrs. Alger was nearly overcome by the

Mrs. Alger was nearly overcome by the intensity of her j y when she was led into the room to meet her long lost son.

And when the good mother held her boy in her arms and wept with great joy, the scene was indeed an affecting one to

hose present.

Amy Deeted the wanderer with the

Amy greeted the wanderer with the cordiality of sincere friendship.

Robert had heard the whole story of her heartless lover's treachery, and sympathized with the maiden in her double sorrow.

This was mainly the incentive that had prompted him to assume his disguise and purchase the homestead when it was sold

purchase the homestead when it was some by the Sheriff.

"Oh, Mr. Alger, how kind you were to buy our house and save it from strangers! I shall certainly feel privileged to visit your mother frequently when she takes up her abode there," said Amy, as she followed him to the gate, when he was about to return to his hotel.

"So you shall, Miss Archdale," he faltered, "But—but—why can you not take up your abode there, too, as—"

effort to control his feelings and contrived "As my wife, dearest Amy, for God knows I love you with all my heart!" An ecstatic feeling of joy thrilled through Amy's frame as she sweetly mur-

"So be it, Robert; you are a noble man, and I can desire no better husband."
Needless to say that when they were married Mr. Everett Archdale returned

married Mr. Everett Archdale returned to his former home.
Robert's lawyer out West soon after communicated with him, naming a hand some figure which he had been offered for all right and title to the mines, and the young man instructed him to sell.

So after all the Archdales were restored to their old home through the instumentality of the widow's son.

tality of the widow's son.

Business Principles.

Uncle Rastus-Kin I kerlick a littlebill, Mr. Robinson?
Mr. Robinson—What is it for, Uncle

Rastus?
"Hits for sawin' dat las' co'd ob wood, sah."

"But I paid you once for that job."

"But I paid you once for that job."
"Is yer sho'?
"Yes, I'm sure."
"Has yo' got er receep?"
"Receipt? No."
"Den I tell yo' what ter do, sah. Yo'
give me de money an' I guys yer a receipt for it. Dem's bizness principles, and we doan nebber one ob us hab no mo' trubble 'bout de account."—Life

DR. Low's WORM SYRUP will remove Worms and Cause, quicker than any other Medicine.
A Bad Breakdown.

It is a common thing now a days to hear one complain of feeling all broken down with a faint, weary, restless, languor, with strength and appetite nearly gone, and no well defined cause. This is general debility, which Burdock Blood Bitters promptly relieves, and most invariably

A Wise Choice.