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#### CHARACTERISTICS OF WINDT. HORST

To the last number of the American Catholic Quarterly Review Dr. Joseph Schroder has contributed an interest ing account of Ludwig Windthorst, the steadfast and triumphant defender of the Catholic cause in the German reichstag. Next to Bismarck's there has no more striking individuality than Windthorst's in the Germany of this generation, and the recollections of a man who knew him well, and is familiar with both his personal and and private history, are of much his-It was in the year of 1866 that Windt-

horst, whose reputation had before been provincial only, entered on the path that gave him national and European fame. The King of Hanwho had been the faithful alley of Austria, was defeated in the battle of Langenzalza, and his kingdom was annexed to Prussia. Windthorst, who had formerly been a deputy to the Hanoveran chamber and King George's minister of justice, held at this time a high post at the court. Apparently the annexation of Hanever would end his official career, but, as a matter of fact, another more brilliant and more lucrative, was opened to him in Prussia There were three subjects of the de-throned King George whose services the Berlin government were especially anxious to secure. These men, Ben These men, Benningsen, Miquel and Windthorst, were to be known as the three sore heads of Hanover, and they were char The first is very acterized as follows: able, the second is still abler and the third is abler than the other two put Benningsen and Mique together. hastened to adore the rising sun but Windthorst was of another tem He was not inclined to change masters as a man changes his From that time to the of his death it could truthfully be said of him that "Victrix causa deis pla cuit, sed vic'a Catoni." ("Bythe victor's side the gods abide, but by the victim's, Cato.") Windthorst made up his mind that the cause of justice and Catholicism would need defenders in Berlin. Accordingly he went thither and took his seat in both the Prussian and imperial legislatures. At first he placed himself at the side of Mallinckrodt, Reichensperger, and Schorlemer, but it was soon reserved for his arm to upbear the memorable standard which bore on one side the inscription: " No hope of official advancement here, and on the reserved side words: "For truth, for right, for liberty. this banner for a quarter of a century Windthorst ranged the unshakable phalanx of the ultramontanes. His followers alone could neither be intimidated nor secluded by Bismarck. Other factions but their strength grew The time came when Bismarck under stood that without a compromise with Windthorst it would be impossible to govern the German empire through the reichstag. It was to Meppin, the district represented by Windtherst, and not to Canossa, as superficial observers fancied, that the haughty chancellor was at last forced to make a pilgrim He had to submit to the strong terms of his Hanoverian opponent he had, in other words, to agree t repeal the May laws, which he had repeatedly deciared unrepealable. With the abolition of those offensive inti-Catholic statutes the great work of Windthorst's political life was done.

Windthorst was particularly noted as a master of parliamentary strategy and as a cogent and persuasive speaker. But these qualities do not explain the passionate attachment to the followers, nor the species of sympathy, as well as admiration, with which even his adversaries regarded him. The secret of the deep and fervent feelings which he excited is to be found in his moral char acter, his uprightness, disinterested ness, intrepidity and magnanimity At an epoch when politics everywher was ruled by material interests, he fought for an ideal and with intellect It is impossible t ual arms alone. imagine a more striking contrast than that presented by the two great pro-tagonists of the reichstag. On the one side stood the most powerfal of European statesment, in his cuirassier's uni form, whose tall statue, and the clanking of whose spurs threw his partisans into ecstasy; on the other side was a man of small suatue, bent, almost blind, whose walk was as circumspect as his speeches and political actions, yet whose plans, thoroughly thought out, and carried out with unwavering persistency, at last checkmated the here

of modern politics.

The trait of Windtherst's character which proved at once imposing and attractive-his moral superiority-had been exhibited from an early age. his college days he was remarkable not only for his distinguished talents, but also for his exemplary behavior. He renounced not a few enjoyments that among young men are deemed legiti-mate. It is not to be inferred, however, that there was anything austere or forbidding about Windthorst; on the contrary, his good humor and joviality were proverbial. His goodness was a lovable goodness, and the fact helps us to understand his extraordinary influ-His social and convivial virtues made him everywhere the centre of attraction; at meetings of the Catholie students of German universities he would "command a salamander" with a felicity which would make the heart of a veteran of a score of " semesters wild with jealousy. He loved to recall to undergraduates the words of the "A joyful mind maketh wise man: age flourishing; a sorrowful spirit dryeth up the bones." He would

missing in his words; he was an adept in the Horatian art of saying true things jokingly. With Windthorst the love of work

was veritably a passion. He had taken St. Paul's motto for his own: "I will spend and be spent myself," and he lived up to it through the long term of his lay apostolate. "I am certain," says a close observer, "that Wind-thorst would be yet alive if the parliamentary sessions of our later times had not killed him." The repose so indispensable to one of his years and infirmities he denied himself altogether. How feeble Windthorst was, yet how indefatigable, Dr. Schroder had a chance of witnessing when he met him in August, 1890, not long before his It was in Coblentz, at the death. annual congress of German Catholics, where thousands had assembled to greet their aged leader. The old man advanced slowly, leaning on the arm of a friend, but his way was almost impeded, for the crowd in its enthu siasm forgot his almost total blindness and the extreme weakness which a con stitution always delicate would naturally exhibit at the age of eighty. On this occasion Windthorst spoke for nearly two hours to an audience that hung upon his lips and broke out in frenzied applause at the conclusion o almost every sentence. Hearing their champion speak so long in a voice at once clear and full, the audience were ed to believe that his vigorous intel lect would sustain for many a year to come the body shattered by so many labors. There was one, however, in that assembly who did not share the hope ; it was Windthorst himself. was supposed that he had finished his discourse, and the applause was breaking out afresh, when, in a voice shaken with emotion, he added the following words: "Gentlemen, I know not if shall ever again be able to take part n one of our yearly congresses. lone knows; my life is in His hands. If He does not deign to suffer me to be in the midst of you again, I pray that ou will keep my memory green in your hearts and that your prayers will follow me." The wish uttered so touchingly has been unstintedly fulfilled. The prayers of German Catho lics have followed Windthorst, and the memory of no son of the fatherland is greener in the hearts of his fellow-

#### A LITTLE BROWN HAND.

countrymen.

Cardinal Lavigerie Makes it the Text of an Anti-Slavery Sermon.

The slave dealers, however, extend their activity even to the very doors of Biskra, and one of the most dramatic features of the ceremony of the consecration of the monks was when Cardinal Lavigerie led to the altar a little brown girl barely nine years old, who succeeded in concealing herself and in effecting her escape from a slave caravan passing through the desert a ew miles to the south of Biskra. A sudden movement of the child caused her to drop something that she was nolding concealed beneath the folds of her djebba. The venerable prelate bent down and raised it fro ground. It was a small dusky handthe hand of the little girl who stood beside him, and which in sheer wanton cruelty had been cut off by her captors Holding it aloft and pointing it south ward toward the great Sahara, whi with his own hand he raised the child's arm so that all present could see the mangled stump, the Cardinal exclaimed, in tones that seemed to ring forth as a clarion: "I would to God that all Europe could see this little that all Europe could see this little hand! May it serve to direct your line of march. 'En avant,' for God, for France and for humanity! Harper's Weekly.

#### The Superior-General of the Capuchins on a Trip Through America.

Father Bernard d'Ardermott, superor-general of the Capuchin order, whose residence is in Rome, arrived in New York a few days ago on a visit to the various Capuchin monasteries in this ountry, one of which is located at Milwaukee and comprises the St. Francis church and the Capuchin convent. notice has yet been given of the date of the superior-general's visit to Milwaukee, but it will probably be in Septen ber, as the chapter of the order will be held at Detroit during that month, over It is expected that several important changes will b made by the superior-general during his stay, which will cover several months, as the Capuchins have a large number of monasteries here, all

which he will visit. Father Bernard was born in Switzer-land in 1837. He joined the Capuchin order in 1855, and was ordained in He did missionary work in 1860. Switzerland, and occupied many important positions before he was elesuperior-general of the order on May 1884. For the last two years he has been visiting Capuchin monasteries in all parts of the world. He spent a year in Africa and was served m the Orient. He had completed the visitation of the French and English houses when he sailed for this country.

"Some years ago Ayer's Cherry Pectoral cured me of asthma after th best medical skill had failed to give me A few weeks since, being again troubled with the disease, I was motly relieved by the same remedy Hassler, Editor Argus, Table

#### Rock, Nebr. Stick to the Right.

Right actions spring from right principles in cases of diarrhosa, dysentery, cramps colic, summer complaints, cholera morbus inveigh delightfully against the sad-ness which enervates and the melan-choly which breaks young hearts. Yet a trace of serious suggestion was never are best. Never travel without it.

#### THE COSSIPING HABIT.

The Evil It Causes in a Community, and What Will Cure It.

The very simple reason why the world is full of gossip is, that those who indulge in it have nothing else in them. They must interest themselves in something. They know nothing but what they learn from day to day in intercourse with, and observation What these their neighbors. neighbors do-what they say-what happens to them in their social and business affairs - what they wearthese become the questions of supreme interest. The personal and social life around them — this is the book under constant perusal, and out of this comes that pestiferous conversion which we call gossip. The world is which we call gossip. The world is full of it; and in a million houses, all over this country, nothing is talked of but personal affairs of neighbors. All personal and social movements and oncerns are arranged before high court of gossip, are retailed at every fireside, are sweetened with approval or embittered by spite, and are gathered up as the common stock of conversation by the bankrupt brains that have nothing to busy themselves with but tittle-tattle.

The moral aspects of gossip are bad nough. It is a constant infraction of the golden rule; it is full of all uncharitableness. No man or woman of ensibility likes to have his or her ersonal concerns hawked about and talked about; and those who engage in this work are meddlers and busy bodies who are not only doing damage o others-are not only engaged in a nost unneighborly office inflicting a great damage upon them-They sow the seeds of anger selves. and animosity and social discord.

Not one good moral result ever comes out of it. It is a thoroughly mmoral practice, and what is worst and most hopeless about it is, that hose who are engaged in it do not see that it is immoral and detestable. go into a man's house stealthily, when he is away from home, and overhaul his papers, out into a lady's wardrobe and examine her dresses, would be deemed a very dishonorable thing but to take up a man's or a woman's name and smutch it all over with gossip-to handle the private affairs of a neighbor around a hundred fire sides — why, this is nothing! It makes conversation. It furnishes a It It keeps the wheels of society opic.

What is the cure for gossip? Simply, culture. There is a great There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbors because, and only because, they have nothing else to talk about. As we write, there comes to us the picture of a family of young ladies. We have seen them at home, we have met them in galleries of art, we have caught glimpses of them going from a bookstore, or a library, with a fresh volume in their hands. When we meet them, they are full of what they have seen and read. They are brim-ming with questions. One topic of conversion is dropped only to give place to another, in which they are nterested We have left them, after a delight

ful hour stimulated and refreshed and during the whole hour not neighbor's garment was soiled by so much as a touch. They had some thing to talk about. They knew They knew something, and wanted to know more They could listen as well as they could To speak freely of a neighbor's talk. loings and belongings would have seemed an impertinence a them, and of course, an impropriety. They had no temptation to gossip, because the They had doings of their neighbors formed a subject very much less interesting han those which grew out of their knowledge and their culture.

And this tells the whole story. confirmed gossip is always either malicious or ignorant. The one variety needs a change of heart and the other a change of pasture. Gossip is always a personal confession eithe of malice or imbecility, and the young should not only shun it, but by most thorough culture relieve them selves from all temptation to indulge It is a low, frivolous and to often a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable Let the young cure it while they may

## Power of Poverty.

Rev. Dr. Cunningham Geikie, the Protestant writer, says: The monks who, in their early poverty and zeal, won land after land for Christ, were as the Apostles or as their Lord. Anthony, their virtual archetype, has been moved by the command to sell all he has and give it to the poor, and order after order acted by the same neavenly counsel. The love with which these poor

brethren, the "Friars," or "Freres" were clothed was the secret of their reaching the masses as they did. could be poorer than they, but they sought out the leper, the fever-stricken, the dying, the multitudinous army of the wicked, to give them human sympathy and tender ministrations. ver and gold had they none, any more than the Apostles, but they had better, and gave it freely. They spent and were spent in secret offices of Christian love and piety.

The Oarsman. Edward Hanian, the celebrated carsman, found great efficacy in St. Jacobs Otl, and he says: "It is a reliable remedy for muscular pains in arms and legs and invaluable to carsmen." All athletes use it.

### Fathers of the Great St. Bernard.

The exercise of untiring, unceasing hospitality towards all travelers, with out any distinction as to nation or religious belief, is the special vocation of these good monks. They often minister to several hundreds daily, and during the winter season (which often lasts over eight months) their hourly task is one of great self-sacrifice. Two of the lay brethren ("mar onniers" leave the monastery (after All Saint's Day each year till the middle of May) every morning on foot attended by their intelligent dogs, and go as far as the Italian and the Valais refuges, which are distant one hour and forty minutes, respectively When, however, the snow has fallen through the night, or when storms and tempests rage, their journeys fre-quently extend over several hours.

panied by some of the monks, as they often find on the route travelers almost frozen by cold, or sleeping that sleep which soon terminates They are rescued from their peril, given some of the food and drink carried by the dogs in a roll round their necks, and are guided up to the nonastery, where under care of the 'infirmier," they are restored health and vigor, and enabled to proceed on their journey. rostbites render amputation necessary, they are carried to the hospital of Aosta, on the Italian side of the mountain. Should any die at Hospice, their remains are deposited in the morgue, in company with those who or have lost their lives from exposure The monks are buried in a "caverne under the church.

The lay brethren are always accom

As a large portion of the travelers who cross the St. Bernard during the winter season belong to the working classes, often during the summer in sufficiently fed and clothed, they have little stamina for resisting the expos ure to a temperature generally below freezing point. Unfortunately, they do not always have sufficient provision with them, and they therefore fre-quently drink spirits when fasting-a practice that tends to induce sleep.

#### The Pope on the Labor Problem. The Pope's Encyclical on the Labor

Problem is epitomized in single sent-ences by the Christian Union as fol-That there is a labor problem

That workingmen are suffering under gross injustice. That it is the duty of the Church to

oncern itself with these facts. That wealth is a trust, and must be administered as a trust. That hours of labor should be such a

The Direct Route between the West and all Lawrence and Baie des Chaleur, Province of Quebec; also for New Brunswick, Nova scotta, Prince Edwards Island, Case Breton and Magdalene Islands, Newfoundland and St. Pierre. to be given time for soul culture. That wages should be such as to give opportunity for acquisition of pro-

That, if these results cannot be se cured by free contract, the law should interfere.

That labor arbitration should take the place of labor battles. That labor organizations should be

encouraged. That woman labor and child labor should be regulated and reduced by

egislation. That the factory acts are right in principle. That the Church, the State, free

abor organizations and capitalists should all co-operate in labor reform.

## Health in Herbs.

Health-giving herbs, barks, roots, and berries are carefully combined in Burdock Blood Bitters, which regulate the secretions, purify the blood and renovate and strengthen the entire system. Price, \$1 a bottle, 6 for \$5. Less than I cent a dose.

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and rooted out the disease."

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# Indigestion

Is not only a distressing complaint, of lixelf, but, by causing the blood to become depraved and the system enferbled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complainted with Liver Complaint, is proved by the following testimony from Mr. Joseph Lake, of Brockway Centre, Mich.:

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"Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered unrold agony, was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions. I found myself a well woman, able to strend to all household duties. The medicine has given me a new lease of life.

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