

beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love and victorious in war. Such a spirit is liberty. At times she takes the form of a hateful reptile. She growls, she hisses, she stings. But woe to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be regarded by her in the time of her beauty and her glory."

For liberty we plead, liberty for Roman Catholic as well as for Protestant. He who strikes at liberty when she appears by the side of a Roman Catholic is seeking to drive a dagger into the heart of his own best friend. Whether a Roman Catholic shall be elected for this or that office, or whether he shall be employed to do this or that piece of work, may be in itself a small matter, but that any man, Catholic or Protestant, Buddhist or free-thinker, shall have the right to live and enjoy the privileges of citizenship in this country; that is a principle worth fighting for, and if need be, worth dying for.

I am not a fanatic, neither am I rash and hot-headed. Those of you who have been accustomed to hearing me, Sunday after Sunday, know that I am careful in public speech, that when I say a thing I know why I say it. I have not been led into this position hastily. For months I have meditated upon it. I have turned it over and over in my mind and have sought light on it. I have considered it in the rush of day; have pondered it deeply in the calm, clear night, with the mystery of the midnight over and around all; I have looked at it again in the clear, pure light of the morning when the mind is refreshed and strong; I have gazed upon it with eyes purified by prayer, and in the glowing light of God's holy word, and no other conclusion than this can I reach—that this oath is un-American, un-Christian, inhuman, utterly selfish and despicable. Do not misunderstand me as branding all who have taken it as un-Christian and inhuman. Far from that. Its real character is disclosed only by close and careful scrutiny. Many, perhaps most men, who have taken it have done so with the thought that they were doing God service. It was an expression of their patriotism and their desire to advance the truth. That I grant willingly. But I maintain and insist that they have been misled, and if they are true men they will repudiate it as soon as its true character has been disclosed. If they are not true men it makes very little difference what they do. If they will not aid but rather resist the on-sweeping of truth, justice and liberty, they will be crushed.

I appeal to you as true men to set yourselves right in this matter. I have good reason to believe that there are members of this church who have joined this organization and have taken its oath. That they did so with any thought of harm to any one I do not and will not believe. But I should be absolutely unfaithful as a minister of Christ and unworthy of your confidence and love if I did not point out their error and warn them of its consequences. The message is as it were a burning fire shut up in my bones and I cannot forbear uttering it. And I warn you solemnly, as I never warned you before that if you have taken that oath you have not only taken a stand against liberty, but you have joined yourself with the forces of the devil. And I exhort you in the name of our country, and for the honor of our Protestant churches, and for the glory of Christ to come out of the midst of it and cleanse yourself from its defilements.

Believe me, this movement, although started in the name of our Protestant

Christianity is a reproach to it. Our American Protestantism has been disgraced by it. The literature it has sent forth is a reproach to our public school system, an insult to our intelligence, and a damage to our churches. Who are the men who are members of it! No one will deny that great numbers of them are not only not members of our churches but they are very rarely seen inside of them. How much can we value a man's enthusiasm for the Bible when he never reads it? And how much is a man's religion worth who never worships? That man whose sole religious characteristic is a hatred of Roman Catholics has not a very clear title to a place in glory and a crown of righteousness. Shall we seek for the champions of Protestantism among the men who are outside of our churches and not among those who are the leaders of our churches. Protestantism does not want and utterly repudiates help of that kind. If these men want to build up the cause of Protestant Christianity let them be found as faithful members of our churches; loving one another as Christ gave commandment, doing unto others as they would that others should do unto them.

Wedding Wreaths of the Nations.

The wreath which graces the head of the bride on her wedding day has been sung by more poets, even the great ones like Schiller, than any other chaplet of fame or honor. In the early days the Jews saw in the wreath the sign of what, for them, was most beautiful and precious—the promised land, and of the myrtle and bridal crown was woven. Later this myrtle wreath became the symbol of womanly purity, and as such is worn by every girl bride in Germany. In many parts of Germany the sprigs from which the wreath shall be twined must be taken at a fixed hour of the night between certain holidays. And in both Denmark and Germany families possess myrtle trees which have, for quite a generation or more, furnished the bridal wreaths at family weddings. In Greece the myrtle and the rose were considered the favorite flowers of Venus, the twining of the two together signifying the union of love and virtue. In England, in France, and in Poland, as in America, the orange blossom reigns supreme in wedding chaplets. In Italy the white rose has taken the place of the evergreen and fragrant myrtle wreath. In Spain it is the red, red rose that adorns a bride, and Portugal's wedding flower is the carnation.

Silence.

Very few men know how to keep still. The Italians have a proverb, "Hear, see, and say nothing, if you wish to live in peace." The man who is bent on telling all he knows generally ends by telling a great deal more than he knows. The tongue is harder to bridle than the wildest horse that ever roamed the prairie. The Germans say truly that talking comes by nature, while silence comes of the understanding.

Simeon adopted the following rules for the conduct of his life:—1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to. 3. Never to drink in the spirit of one who circulates an ill report. 4. Always to moderate the unkindness which is expressed towards others. 5. Always to believe that if the other side were heard a different account would be given in the matter.

The Best Restorative Against Debility.

There is nothing more precious, and particularly efficacious in restoring strength that has been lowered by disease or by difficult digestion, than Almoxia Wine. Gianelli & Co., 16 King street west, Toronto, sole agents for Canada. Sold by all drug gists.

Thieving Characteristics of the Mink.

Probably the most cunning of all animals is the mink. Its propensity for thieving is marvellous, and the methods of stealing and the manner of hiding the proceeds of its robberies are unique in the history of the lower species. I do not refer here to the depredations of the mink among poultry; for they only resort to the bonneries when the waters are frozen, or a supply of fish is unobtainable. I allude only to the instinctive love of thieving which is a prime characteristic of this valuable little animal, and I shall illustrate this feature by giving two examples of the skill of the mink when engaged in a robbery.

Two gentlemen were fishing on one of the rivers of Maine. The fish were quite plenty, and as fast as one was caught, it was thrown behind on the grass. After some time one of the gentlemen thought he would take a rest, and at the same time examine his capture. But he could not find a single fish. He charged his friend with having played him a trick; but the friend was as surprised as was he. They now determined to watch their next fish, and their astonishment was unbounded when they saw a mink run out from a hole near by, snatch up the fish, and carry it off to the hole, where they afterwards found their entire capture cunningly hidden under some dead leaves.

In the same manner the mink steals the game which sportsmen shoot. On one occasion a gentleman shot a wild duck, but before the dogs could get to it a mink had stolen it, and carried it off to a hole in the frozen snow, which one mink had prepared while the other was watching for the opportunity to steal the sportsman's game.

Notwithstanding this peculiar characteristic, the mink is a brave as well as ferocious little fellow, and is only excelled in these two qualities by the ermine. He seems to have a particular aversion for the musk-rat, and although the latter is generally more than double his size, the mink attacks him fearlessly, and always wins the battle, after which he drags his dead enemy to some hiding place, as in the cases of the fish and wild duck. They are found in almost every State of the Union, but most frequently in Maine and in the States bordering the great lakes. They are easily domesticated, and Mr. Resseque, of Verona, Oneida County, New York, has nearly a hundred of these interesting little animals, which he has trained as ratters—after the same fashion that ferrets are trained in England. They are also bred and reared in captivity for their fur, which is very valuable, and forms an important part in the furs of commerce. —*Harpers' Young People.*

A Brave Young Priest.

While atheism and incredulity are waging a fierce war against religion in France, the clergy is pursuing the even tenor of its way in doing good. Abbe Klein, a young priest of the diocese of Dijon, was employed as a preceptor. As he was taking a walk with his pupils in the country one of them was bitten on the knee by a viper. The leg immediately swelled, and the sore tumefied. They were at a distance from the town, and no medical assistance was at hand. The priest at once made an incision with his pen-knife and commenced to suck the poison with all his might. His mouth was full of the tainted blood; but it mattered not, the child must be saved, and no time was to be lost. After a while the leg resumed its natural condition, and they hastily started home. But the young patient soon became weak and complained piteously. The wound was again assuming an ugly bluish look, and the leg was swelling anew. The work was to be done over; the preceptor again applied his lips to the sore place, and drew the poison with redoubled

energy; at last he succeeded, and the child was saved. Every body looked for the brave young priest to be dangerously sick; but he happily escaped with a slight indisposition. These are the men whom the French republic is persecuting as public enemies.—*Indianapolis Catholic Record.*

A Noble Purpose.

There are many joys in life, but few that are so pure, so intense, and so satisfying as the joy of a noble purpose. It is a strange thing that men and women go on year after year fully believing, in spite of experience, that happiness comes only with realization. They are ever looking forward to the time when something will be finished as the season of enjoyment; the time spent in pursuing, endeavoring, achieving is reckoned as a necessary road to be trodden, and made tolerable only by the thought of what it leads to—a needful toil to be performed made endurable only by the results that are to follow. No one seems to think that in the march itself there can be any other pleasure than that of having been over so much ground and being so much nearer the desired object. Yet this is certainly an illusion. It is in the purpose itself and in the active exercise of the faculties required to carry it out, that the chief happiness of life is found.

Legend of the Looking Glass.

Who ever heard it stated that a looking glass was first invented to spite a pretty woman? And how would it be possible to spite a woman by showing her a perfect reflection of her own dainty self? Well, according to Japanese mythology, the deity presiding over the sun and furnishing light to the world became infuriated at some trifle and hid herself away in a cave, thus depriving humanity of a very necessary element. In order to induce her to come out the mirror was invented and placed in the cave. The beautiful goddess, seeing another beautiful goddess within those narrow confines, immediately departed, and the people took care that never again should she enter the precincts of a cave. And so that most valued of woman's treasures was invented for spite, but for what a different purpose has it served.

A New Toaster.

A toaster that will allow of the bread being toasted on both sides without being removed or handled after being once fixed is indeed a novelty. Such a contrivance has lately been introduced to the house furnishing trade which has the advantage and also does away with the prongs of the ordinary toasting fork. Instead of these tines a clip somewhat resembling a spring clothespin is provided to hold the bread in place. To reverse the bread it is only necessary to turn the toaster top side down, and the bread swings over its untoasted side toward the fire.

A Simple way to help Poor Catholic Missions.

Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammoncton, New Jersey. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammoncton Missions.

The death is announced of Charles Purdon Coote, D. L., on Sept. 19th, at his residence, in Malloy. Deceased was a director of the Great Southern and Western Railway company.

Pride dries the tears of anger and vexation; humility those of grief. The one is indignant that we should suffer, the other calms us by the reminder that we deserve nothing else.—*Madame Switshine.*

Conformity to the Divine will is the treasure of a good Christian, and it eminently comprises mortification, perfect submission, renunciation of self, imitation of Jesus Christ, union with God, and in general all the virtues, which are virtues only because they are conformable to the will of God which is the origin and rule of all perfection.—*St. Vincent de Paul.*