

PARNELL LEAVES COURT.

Diagnosed and Stunned at the Proceedings. He Makes a Bold Step.

LONDON, July 16.—Upon the opening of the Parnell commission this morning, Sir Charles Russell, counsel for Mr. Parnell, stated that after full consideration of the situation, Mr. Parnell had instructed him to resign, and he would no longer represent him before the commission. In reply to Sir Charles' statement, which virtually was a notification that Mr. Parnell declined to make any further presentation of his case before the commission, presiding Justice Hannen said: "Mr. Parnell will, of course, remain subject to the jurisdiction of the court."

Mr. Parnell made a personal application to the court, asking that if there was any desire to further examine him such examination be proceeded without delay. He complained of Attorney-General Webster's action in postponing for three months his re-examination on the subject of the cheques drawn by him (Parnell).

The court, Mr. Parnell declared, ought to appoint a day for his re-examination or else discharge him from further attendance. Justice Hannen promised to try to meet the convenience of Mr. Parnell by recalling him Thursday.

O'KEELY ON THE STAND.

After counsel for Parnell and the other members of Parliament had retired, Justice Hannen said the scope of the enquiry would not be altered by their action. The persons hitherto represented by counsel could appear in their own defence if they desired. The taking of testimony was then resumed.

James O'Kelly, M. P. for North Roscommon, was called. He declared he had no statement to make.

On cross-examination he admitted that he was a member of the Irish Republican Brotherhood from 1860 to 1870. In 1871 an attempt to arrest him was made when he was leaving Ireland under the name of John Smith. Letters were found in his luggage from an "agent" who was shipping arms to Ireland.

Sir Henry James, of counsel for the Times, produced several letters partly written by Mr. O'Kelly in invisible ink, in which reference was made to the shipment of arms and the doing of Fenians. One of the letters, referring to a remittance of \$21,500 from America, contained a passage reading: "We are ready to take the field when the proper orders are issued to the regimental commanders."

Witness admitted that the letter written was authentic. While witness was in America he joined the Clan-na-Gael. This organization sent him to Ireland as a military officer to organize the men. He received \$9,000 toward his expenses. He did not effect the object, finding that the agents in Ireland would not co-operate with him. He, therefore, considered his mission ended and went to France. He sent his information to America and returned \$8,000. Since that time he had had no connection with the Clan-na-Gael or the Fenians.

During his career in parliament he had received no money from America. He denied spending \$10,000 which had been entrusted to him for election purposes.

Matthew Harris, M. P. for East Galway, testified that he joined the Fenians in 1865. The death penalty to traitors was not an essential feature of the Fenian constitution. Mr. Harris instated the case of Informer Kilmaham and said the society, after discussion, decided he should not be that.

Justice Hannen said that there was such a discussion implies much. The witness said the Fenian council of 1881 was held in Paris for the sake of security. Mr. Davitt had been arrested, and they did not know whose turn would be next. It was, therefore, thought better to meet out of Ireland.

He admitted saying in a speech that he did not go about from platform to platform ostentatiously over the death of Lord Frederick Cavendish. His language was used in the heat of controversy and was not meant to justify the murder. He had qualified the speech made by him in which he said he should not mind seeing landlords shot down like partridges.

THEY WERE CAUTIONED AGAINST FIGHT.

T. W. Russell, Unionist member of Parliament, to-day declared the only reason for opposing inspection of the affairs of the Irish Loyal and Patriotic Union was that hundreds of persons had subscribed to the movement under a pledge of secrecy. He said Houston, secretary of the union, asked him in 1887 whether a letter which he showed him was in the handwriting of a certain member of Parliament. He replied he thought not, and after that neither he, himself nor the other members of the committee of the union, to his knowledge, knew anything about the matter, until a facsimile of the letter was published. In November, 1888, he cautioned Houston against dealing with Pigott, of whom he had never heard any good.

DUBLIN, July 16.—Timothy Healy, M. P., presiding at a meeting of the National League to-day, declared that the withdrawal of Mr. Parnell and his colleagues from the commission court would greatly please the Irish people. For the report of the commission the Parnellites did not care a rush. Mr. Healy said the Tenants' Defence League would put new life and vigor into the old movement.

THE "TIMES" THANKS SIR CHARLES RUSSELL.

LONDON, 17.—The Times, in a leading article, joyfully thanks Sir Charles Russell and the others for their assistance in the Commission court. It says it is heartily glad that they did not retire earlier and cannot understand why they retire now that the case is almost concluded. It states that the Irish Loyal and Patriotic Union had nothing to do with the charge of the Times, and that they were made entirely on the paper's own responsibility.

The Standard says that Mr. Lewis, on behalf of Mr. Parnell, will continue to watch the proceedings in the Commission court.

Whitechapel's Latest Mystery.

LONDON, July 17.—The woman found murdered in Whitechapel early yesterday morning was about 45 years of age and was known as Kelly. She was a servant to Mrs. Smith, the keeper of baths in Castle ally. The body was found near a lamp-post under the glare of the light. Parts of many descriptions were stacked on both sides of the ally. Just where the murder occurred there was room for a man to stand out of sight. The theory of the police is that the man and woman entered Castle ally from Petloo's lane. As they were passing an unoccupied building he thrust a knife into her neck below the right ear. The woman apparently fell on her knees. The murderer then turned her over and inflicted frightful gashes across her stomach. The police are, as usual when they know nothing,

A DEADLY CRASH.

Runaway Cars Dash Into a Train With Fatal Result—Many Passengers Killed and Injured.

SHAMOKIN, Pa., July 17. A frightful accident occurred on the Lehigh Valley Railroad a mile east of this city this morning, by two runaway cars colliding with a passenger train. The following named were killed: Aaron Shiffer, single, a carpenter at Hickory Swamp Colliery, crushed between the tanks of the locomotive and platform of car. John Bonch, married, carpenter at Hickory Swamp. The wounded are Norton Weaver, legs and face fearfully lacerated; Levi Albright, head cut and leg broken; Irwin Kashner, both legs broken, and head cut; Jno. Baker, shoulder broken; an unknown Hungarian woman, leg and wrist broken and head badly cut; Jas. Hodge, leg broken and face cut; Patrick Britton, legs frightfully mangled, will die; Mike Britton, back broken, injuries fatal; W. Lindemann, conductor, bruised about body and face cut; Engineer Albert Reed, legs injured, face and head badly cut; Michael Gable, head cut and badly bruised; Mrs. John McHugh, serious internal injuries; John Miller, Pottlander, collarbone broken; Joseph Fredricks, back broken, will not live; Jacob Kulb, head, face and legs cut and bruised; John Darrett, legs mangled; John Thomas, jaw fractured and face cut. The cars were loaded with miners, six pluckers and women. At Coal Run switch, the track branches out to the main line which had heretofore been hidden by a chain of mountains. After the train gained the main line, a miner sitting on the rear platform saw the two running cars dashing

DOWN THE TRACK AT LIGHTNING SPEED.

With a cry of warning he jumped off and rolled down an embankment in safety. The flagman Jno. Metz followed and placed a number of railroad ties on the track through which the cars passed like a shot. By this time the inmates of the two passenger cars, which were packed, beheld the danger and a wild scene of confusion ensued. A rush for the doors was made and a few succeeded in gaining the platform and safely jumped off; then a jam occurred in the doorway; a number escaped through the open windows and rolled down a steep embankment. Mrs. John McHugh, about to become a mother, leaped from her seat and shouted to the men in the rear car.

CLEAR THE WAY FOR ME.

Instantly the men, who were fighting like demons to get out, cleared a passage way, through which the woman ran out to the platform and jumped off the flying train. A second later the crash came. After the runaway cars struck they passed through the passenger cars like a bullet, the coal flying about like a battery of Gatling guns playing on massed troops. The scene that followed was terrible. All this time the wrecked train kept the track, and rushed on Lake Fielder station with lightning-like swiftness two miles down the line. Then the engine left the track and the cars telescoped. Here is where the most damage was done. After the vast clouds of dust cleared away the work of rescue commenced and in an hour the dead and wounded were taken out. The cars that crashed the wreck started from the Excelsior Colliery, two miles away. They were standing on the siding and it is supposed that some boys, in order to obtain a ride, uncoupled the two and loosed the brakes. When the brakes were put on, but the boys being unable to tighten them enough became frightened and jumped off and took to the woods. Wrecking crews are now on the scene of the disaster, and will have the road open for traffic by morning. The railroad will sustain a loss of \$150,000.

DR. M'GLYNN WILL SUBMIT Archbishop Corrigan Will Explain.

NEW YORK, July 17.—The Press states on what it terms absolute authority that Archbishop Corrigan has been summoned to Rome to explain his conduct in the New York diocese, which has kept the Catholics in this vicinity in a turmoil for the past few years. The Press also understands that Dr. McGlynn has voluntarily decided to go to Rome and submit his case to the Pope.

What Matthew Harris, M. P., Thinks of the Irish Landlords.

LONDON, July 17.—The cross-examination of Matthew Harris, M. P. for East Galway, was continued before the Parnell commission to-day. He testified that he could not say whether \$530,000 was the amount Patrick Egan acknowledged receiving from America. Getting money from Parnell to pay part of his expenses. He met Egan, Walsh and Sheridan. He did not believe Sheridan would enter into a conspiracy to commit murder.

An Astonished Newsboy.

A newsboy took the Sixth avenue elevated, at Park place at noon recently, says the New York World, and sliding into one of the rear seats, fell asleep. At Grand street two young women got on and took the seats opposite the lad. His feet were bare and his hat had fallen off. Presently the younger girl leaned over and placed her hand under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and without saying anything held out a quarter, with a nod toward the boy. The girl hesitated a moment and then reached for the coin. A woman just ahead of her offered a dime, a woman across the aisle held out some pennies, and before she knew it the girl with flaming cheeks had

HISTORY OF FREEMASONRY.

Its Real Object is to Destroy Christianity for a Religion of Humanism.

Freemasonry is the system of the Freemasons, a secret order and pantheistic sect, which professes, by means of symbolic language, and certain ceremonies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Freemasonry not only to the Freemasons proper, but to all similar organizations which seek to undermine Christianity and the political and social institutions that have Christianity for their basis.

The origin of Freemasonry is disputed. The Freemasons themselves, in the language of their rituals, assume the sect to have begun its existence at the building of Solomon's Temple; but serious students, and Albright, believe that serious students believe it to be merely a conventional fiction. It is in any case a sect to be attached to the attempt that are occasionally made to find a link between the Pagan mysteries and Freemasonry. Some writers trace Freemasonry to the heretics of Eastern origin that prevailed during the early and middle ages in certain parts of Europe, such as those of the Gnostics, Manichæans, and Albigenses, some of whose mischievous tenets are, no doubt, apparent in the sect. The suppressed order of the Knights Templars, too, has been taken to have been the source of the sect; and this theory may have some countenance in the fact that a number of the Knights in Scotland illicitly maintained their organization after the suppression, and that it was from Scotland that Freemasonry was brought into France at the beginning of the last century.

But it seems more in consonance with many known historical facts to trace the sect to the mediæval guild of stonemasons who were popularly called by the very name of Free Masons. During the middle ages the various trades were formed, with the approval of the Church, in order of the most exclusive societies. In general no one was permitted to follow a trade for wages or profit, as apprentice, journeyman, or master, until he had been made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolic way in the ceremonies of initiation and promotion. It is to be said, in entering an apprentice, and as the end of his time declaring him a worthy fellow-journeyman or craftsman, etc. The guild of Free Masons was singular in this; that it was a migratory one, its members travelling throughout their masters in organized bodies, their services were required in all things. When they returned to their own homes they found their masteries especially about those of the Benedictines. The earliest form of initiation used by the guild is said to have been suggested by the ritual for the reception of a Benedictine novice.

The South of France, where a large Jewish and Saracenic element remained was a hotbed of heresies, and the Free Masons, as they were called by the guild of Masons. It is asserted, too, that a far back as the twelfth century the lodges of the guild enjoyed the special protection of the Knights Templars. It is easy in this way to understand how the symbolic allusion to Solomon and his Temple might have passed from the Knights into the Masonic formula. In this way, too, might be explained how, after the suppression of the order of the Templars, the Free Masons, as they were called, might have been able to impart some of the errors of the Templars to the initiated. A document was long ago published which purports to be a charter granted to a lodge of Free Masons in England in the reign of Richard VII., and it bears the mark in its religious indifference of a suspicious likeness between Freemasonry then and now. In Germany the guild was numerous and was formally recognized by a diploma granted in 1489 by the Emperor Maximilian. But this sanction was finally revoked by the Imperial Diet in 1707.

So far, however, the Free Masons were really working in secret, but the so-called Cologne Charter—of genuineness of which seems certain—drawn up in 1835 at a reunion of Free Masons gathered at Cologne to celebrate the opening of the cathedral edifice, is signed by Melancthon, Coligny, and other similar ill-omened names. Nothing certain is known about the Free Masons, nor evidently becoming a sect during the last century.

It is supposed that in 1646 Elias Ashmole, an Englishman, founded the order of Rose Croix, Rosicrucians, or Hermetic Free Masons—a society which mingled in a fantastic manner the jargon of alchemy and other occult sciences with pantheism. This order soon became affiliated to some of the Masonic lodges in Germany, and thence it was introduced into Scotland, where it was constant founding of societies, secret or open, which undertook to formulate a philosophy or a religion of their own.

As we know it now, however, Freemasonry first appeared in 1726, when Lord Derwentwater, a supporter of the expelled Stuart dynasty, introduced the order into France, professing to have his authority from a lodge at Killwinning, Scotland. This formed the basis of the variety of Freemasonry called the Scotch Rite. The first organizations soon sprang up. Charters were obtained from a lodge at York, which was said to have been of very ancient foundation. In 1754 Martinez Pasquales, a Portuguese Jew, began in some of the French lodges the new degrees of "Cohens," or priests, which was afterwards developed into a system by the notorious Rant-Martin, in the year 1764.

Freemasonry in England, in the Scotch Rite, was introduced by the Duke of Devonshire, under the name of the Rite of Misraim. He it was who in 1783 predicted, as the approaching work of Freemasonry, the overthrow of the French monarchy. Indeed, Freemasonry was very active in the French Revolution, and assisted in bringing about many of the calamities which accompanied that great uprising of society.

Freemasonry in the meantime had sprung up into numerous sects, or "rites," all working to the common effort of destroying a belief in the Divine revelations of Christianity. In 1781 a great assembly of all the Masonic rites was held at Wilhelmsbad in Hanover, under the presidency of the Duke of Brunswick, which refused to recognize Weisshaupt's system, but at the same time permitted the most mischievous tenets of Illuminism to be engrafted on the higher degrees of Freemasonry, especially of the so-called Scotch Rite. About this time the Scotch Rite was introduced into America, S. C., by some officers of the French auxiliary army. The York Rite had been introduced into the United States by English colonists.

Freemasonry in Continental Europe has been the habbing-ground of most of the revolutionary societies, many of which were affiliated to the highest Masonic degrees. In France the sect was officially recognized by the government of Napoleon III., but advanced Freemasonry bore this unwillingly, as it involved restraint. An avowed belief in God was required for initiation, but this requirement, through the efforts of M. Maec, of the University, was finally abolished in the constitution of Freemasons held at Paris, Sept. 14, 1877.

A recent French writer maintains that Freemasonry is unknown to most of the craftsmen influenced in every possible way to the furtherance of the anti-Christian movement that passes under the name of Liberalism. Throughout Continental Europe, in Spanish American States, and in Brazil, Freemasonry has of late years again become active. In France and Belgium the lodges have officially commanded their members to assist the Ligue de l'Enseignement—a league intended to bring about the complete secularization of the primary public schools.

In the English speaking countries, however, Freemasonry has hitherto protested its respect for government and established society, and it has not had any immediate action on political members being usually found as numerous in one political party as another. But it has never failed indirectly to use its influence for the advancement of its members over others. English speaking Freemasons have usually been accustomed to regard the pantheism of their rituals as an amusing manner rather than as a reality. These Freemasons usually disown for their order any aim but those of a convivial and mutual benefit society, but no one can fail to see that infidélisme in religion at least is one of the results of English speaking Freemasonry as it has been. But the constant influx into the English speaking countries of Jews and Continental Freemasonry, more or less degenerate, is the order with all the poison of the Continental sect.

Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic rituals veils the doctrine of divine force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and power to conduct it makes him independent of the Church, and by its everywhere ridiculing rank is authority it tends, in spite of its occasional protests of royalty, to bring all governments into contempt.

The sect has been repeatedly condemned by learned and respectable men of all countries, Protestant and Catholic. Five bulls have been directed against it by Rome, the latest in 1884. "The Rites of the Rites," Benedict XIV., 1751; "Ecclesiam Christiam," Pius VII., 1821; "Qui graviores," Leo XII., 1826; "Quanta cura," Pius IX., 1864.—[Catholic Columbian.

English Spies in Ireland.

It has become to be a recognized fact that the English Secret Service Fund is used to sustain a regular army of English spies, both in Ireland and America. This man, in many instances, paid for his services in the service, was received from Cardinal Simons, secretary to the Pope.

The Apostolic blessing which you asked for is granted by Leo.

High Mass lasted until 10.30, and the other proceeding until noon. In the afternoon the Council commenced its private sittings, which will continue from day to day for two weeks, if not longer. A message from Cardinal Taschereau, of Quebec, and head of the Church in Canada, was received, containing an expression of good wishes to the first Provincial Council, of St. Boniface, and commending them to the sympathy of the Church in Canada.

What is Presbyterianism.

What do modern Presbyterians believe anyway? Ask them and they will tell you: "O, we believe in Presbyterianism, of course."

But what is Presbyterianism? Do you believe in a Calvinistic hell, or not? Or do you no longer believe as your fathers did?

Parsons this line of interrogation speculation; and if you receive honest answers, you will soon perceive that the boasted rock of Geneva has been pulverized into countless bits by the waves of time; and that our so-called Presbyterian fellow-citizens like all other good Protestants, believe just what and as much as they please.

Minimize this and you have Ingersollism—the logical offspring of the Protestant principle.—Union and Times.

A Roumanian Peasant Marriage.

The Roumanian peasants have many interesting custom, and none more interesting than their fashion of making love and marrying. The Queen of Roumania (Carmen Sylva) tells in the Forum how the lady strip the marriageable girls of their long girdles and wind them about their own bodies. If after a time the parents of a girl demand the return of the girdle by the youth who wears it, he is an accepted lover. To a wedding the whole village is invited. The troop sponsors stand beside the bride and groom, the altar, bearing in their hands each a tall, stout wax candle. The bride and bridegroom must thrice eat of the same morsel and drink out of the same goblet, to signify that as long as they live they will share with each other every bit and sup. Then, led by the troth-father and troth-mother, they walk around the altar thrice; that represents the paths through life. During the walk the bride must give a tug to the foot of one of the maid's dresses, who then is sure to be married before the year is out. If the bride is a maid the golden thread is solemnly taken off her head. It serves in the place of a veil and is like golden hair, being specially becoming when it reflects the candlelight. Her hair is then diphled a little, rolled tight under the handkerchief, and now the girl is for the first time covered with the veil, the token of matrimonial dignity. During this performance the bride must weep and cry, for henceforth she must never show her hair nor open to her husband.

JERUSALEM AND THE HOLY LAND.

—AT THE TIME OF THE—

CRUCIFIXION.

The grandest work of Art in America, pronounced by the clergy of all creeds, and by all the people who have visited it, as unequalled anywhere for magnificence of conception and beauty of color, harmony of composition, and so LIFE LIKE that one feels actually as if on the sacred ground. THE CRUCIFIXION forms a marvellous work, almost worth coming many miles to see, apart from the CITY, MOUNT OLIVET, MORIAH, MIZPAH and ZION. This grand PANORAMA to be seen at the OLYMPIAN, corner St. Catherine and St. Urban streets, Montreal. Open every day from morning till 10.30 p.m., and on Sundays from 1 to 10.30 p.m. Street cars pass the door.

LEO XIII. HALE AND EBARTY.

Interesting Interview with an American Bishop—Why no American Can be Pope.

NASHVILLE, Tenn., July 17.—The American publishes an interview with Bishop Keane, rector of the Catholic university at Washington, who is here in attendance on the National Education association. Speaking of the health of the Pope, Bishop Keane says: "So far as the health of Leo XIII. is concerned there is no likelihood of his dying very soon. I saw him the day before I left Rome, March 19, and he was then the picture of health, stout, robust and active. It is true he is a very old man, 82 years, but he does not stand alone as the only man of advanced age performing the arduous duties of a high responsible position. Bismarck, Gladstone and Manning, as all Leo XIII. are far advanced in life, and yet these men are moving the world. Cardinal Newman is 82 years old, and he has only just retired from the active performance of his duties."

"Leo XIII. became the chief Bishop of the Church some twelve years ago he himself regarded his health so poor that he said it was useless to make him Pope, for he had scarcely six months to live. His health now, however, is very good, and I assure you he has no notion of dying to please anyone."

"In the event of the death of the Pope, where will his successor probably come from?"

"Then all this talk about an American cardinal succeeding is without any foundation at all!"

"Evidently so. There are many reasons why an American will not be elevated to the Papacy. To begin with, an American, no matter how learned he may be, how well posted on European affairs, is thoroughly unfitted to fill the Papal See. The Pope must be a thorough cosmopolitan. He must be acquainted with European affairs, conversant with the political and spiritual conditions of France, Germany and Spain—in fact, the whole world. No American can grasp the situation in all its details. His educational surroundings and life are totally different from that of the man who is fitted to fill the Papacy. Europe is becoming Americanized. The people are gradually taking up our theories and systems of life and government, but it will be a hundred years before the conditions are such that it would be possible for an American cardinal to become the head of the Catholic Church."

Blessed by the Pope. WINNIPEG, July 17.—At the Catholic council yesterday, a cable message was sent to the Pope requesting the Apostolic blessing on the council and their deliberations. The following answer in Latin, which was read in the service, was received from Cardinal Simons, secretary to the Pope:

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Honor Thy Father and Mother.

Young men who come from the country to the town, and who get on in the world, are often ashamed of their parents, of the rustic dress they once wore, and of the simple but honest and kindly way of their childhood. And too often when they assume the fashionable ways of their new friends they leave behind them the religion of their childhood and forget the piety which they learned at a mother's knee. They have out-grown the priestly dress in which their mothers dedicated them to God, and think her religion old-fashioned and worn out. This is false shame. It is a sin against the dearest and most sacred instincts of our nature. So far from being manly, it is mean and dastardly. Depend upon it, the man who will have most of the esteem of his fellow creatures and of the favor of Heaven will be he who keeps unchanged all through life the mantle of heavenly devotion with which his mother clothed him. He who makes the religion of his youth the habit of his life—his garment and way of acting all through—will come to honor and will enjoy the proud blessing of constancy. His life will be a gracious verity, like that of Samuel; it will have one steadfast purpose running through it all. The center will be one of peace with the inner; one part will not reproach the other; and what he seems, that he ever is.—Good Words.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at Half Rates to points in the Farming Regions of the West, Southwest and Northwest. Limit thirty days. For circular giving details concerning tickets, rates, time of trains, etc., and for descriptive land folder, call on your ticket agent, or address P. S. BURTON, Gen'l Pass. and Ticket Agent, Chicago, Ill. 717,24,31—47,28—511,25

Fitzjones.

"Did you go to the theater last evening, Perry?" "De Brown—" "No; I attended a slight-of-hand performance." "Fitzjones—" "Where?" "De Brown—" "I went to call on Miss Le Smythe and offered my hand, but she slighted it."

"And now I am coming to the point," said a school-teacher as he slowly sat down on the chair where the vengeful pin was lurking. The next instant he was seen going from the point with a velocity he never before experienced.

Another has excited public attention by having an apple painted on his sign. When asked for an explanation he replied, "If it hadn't been for an apple where would the ready-made clothing be to-day."

Salvationists in Jail.

TORONTO, July 17.—Some members of the Salvation army have got into trouble at Eglinton, three miles from Toronto. The army has been in the habit of going to Eglinton and stinging and praying in front of Ottawa hotel, to the annoyance of the innkeeper. When the proprietor of the hotel, John O'Connell, died a short time ago, some of the army assembled in front of the hotel and prayed that his wife and family would give up the liquor business, at the same time saying that O'Connell himself was in hell. Last night when