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### DAY DREAMS.

The children played, in the cool moon air,  
 At what they would like to be:  
 They peeped as boys and as ladies fair,  
 And folks of a high degree.  
 For life looks fair at the break of day,  
 With little of work and much of play,  
 And all is possible—so they say,  
 When the heart, when the heart is young.

The morning changed to the heat of noon,  
 And then to the twilight chill:  
 The children wanted of high life soon,  
 And quarrelled, as children will.  
 But then ran away home in the fading light,  
 To sob out their wrongs ere they said good-night,  
 And the mother, the mother made all things right,  
 For their hearts, oh, their hearts were young.

And we need not sorrow, as years roll on,  
 If the hopes that have ceased to be  
 But bring us, when passion and youth are gone,  
 To the truth at the Father's knee;  
 Who husheth us up, when our prayers are said,  
 Forgetful of sorrow, in restful bed,  
 To awaken again when the night has fled,  
 Where the heart will be always young.

—LILLY OAKLEY in the Pall Mall Magazine.

### A Minister on Molokai.

Rev. Doctor Wheeler, a Protestant minister of Pomona Valley, Cal., recently returned home from an extended visit to the Sandwich Islands. In conversing with a representative of the California press the other day, he spoke thus of the place made hallowed by the labors of the lamented Father Damien.

"The part of Molokai occupied by the lepers," said Doctor Wheeler, "is about three miles long and three-quarters of a mile wide, and contains about 15,000 acres. The Pacific Ocean beats upon the shore on three sides, and a huge precipitous range of cliffs runs the length of the view on the fourth side and makes escape impossible. The climate is always soft and balmy. Bananas and oranges grow wild. The island is better managed under the Dole administration than when the monarchy was in power. The sanitary conditions are better, and better houses and food are provided for the wretched people who are not allowed to leave the island and seldom to see their friends and relatives. The Roman Catholic Church has done more than any other denomination in the way of alleviating the lot of 1,240 residents of the leper colony. Everybody knows of the sacrifice made by the late Father Damien, who went to Molokai in 1874, when he was a young, healthy and finely educated priest, to make his home among the lepers and to die there. The good that Father Damien did in Molokai can hardly be expressed. Even in the midst of pain and helplessness through the literal rotting away of his hands, he went about visiting the diseased and dying and cheering the lepers. There are in the leper colony now two Roman Catholic priests, who have cheerfully accepted the risk of disease and given up their lives to comparative imprisonment because they were inspired by Father Damien's example. Besides, there are six Catholic Sisters from New York and Pennsylvania, who went to the island last winter to live there until released by death, because they think that it is their mission to minister to the girls and women at Molokai.

The best known man at Molokai since Father Damien died is Charles E. Dutton. His life of self-sacrifice is scarcely known outside of Hawaii. He was once an officer in the United States army, and was born and raised in Columbus, O. He inherited a fortune and travelled abroad. A dozen years ago he became converted to Christ and resolved to give his life to following as closely as possible in his Master's steps. He heard about Molokai and the people sent there to a living death, and he went to Honolulu, then to Molokai, knowing that he could never leave the island if he once made his home there. The physician who accompanied me introduced me to Mr. Dutton, who is known by the Kanaka lepers as the 'Good White Man.' He is a quiet man, tall, unusually well read in the old standard literature, and especially Church history. He says he knows he has incurable leprosy, for he feels the characteristic numbness at times in his feet and fingers, and has the fearful headaches that the lepers usually have at first, but he prefers not to speak about it. He lives in a little five-room cottage on the outskirts of the leper settlement, and has the place well furnished, and has the place well furnished, and has the place well furnished. He has a library of several hundred books, and a great quantity of engravings that he picked up in his travels. One room at his home is lined with shelves, and there are enough bottles and cans and boxes of medicines to stock a country drug store. He has dozens of medical works and dictionaries. His whole life is devoted to the amelioration of the lot of the lepers and teaching them the blessings of Christianity. Since I saw and knew what that man Dutton

is doing for the Master's cause, my heroes of the world have been very much altered. He sits with the sick and the dying; he nurses the children of the diseased and administers medicine for relief; he hears them and plans pleasures for them. He says his heart has been most moved by the score of Kanaka boys and girls in Molokai who have been transported to the island and vainly believe that some day they may go back to their fathers and mothers and sisters and brothers. He plays games for the little fellows, he reads the Bible to the disabled by their progressive leprosy that it is hard to find any game in which all may participate. Baseball, football, and such physical sports are out of the question with the unhappy children. Every morning he puts on a blouse and overalls and goes down to what he calls his workshop, a small frame house with a veranda, around which are arranged a number of benches and some chairs filled with warm water. Miserable, decrepit lepers come hobbling in until the benches are filled. Mr. Dutton, with true religious courage and sympathy, bathes the leprotic sores in the pores of water and applies fresh salve and bandages. He cheers these one, gives a flower to another, helps another to an easy chair for a long rest and does all that he can to make their existence easier to bear. A Cincinnati woman has presented him with a large music-box, and while he is attending to these poor people, some of them without much or any feet at all, this music-box plays waltzes by Strauss—a strange piece of sarcasm.

I have been asked many times since I was at Molokai as to how much physical pain the lepers suffer. I believe there is comparatively little pain about the disease. Several lepers, who had lost part of their anatomy, said that the nerves are first deadened as the disease is contracted, and that the loss of a foot or a hand is not painful. The Hawaiians are a peculiarly happy people, and even people who would be an unbearable calamity to Americans is taken with resignation by them. The only cases of suicide at Molokai among all the 5,000 people who have been there first and last have been of white people. The lepers have all the company they want. They keep moderately busy all the time, and they sing and tell stories by the hour. They have meat, bread, poi, plenty of fish and other food, a reading-room, a reading-room and good homes. They have organized a band of musicians among them, and some are quite good performers. The Catholics have erected several plain parlors, like hospital wards, with kitchen and dining-room attached. The Sisters try to induce the leper girls to occupy these quarters, designed for their comfort, and they are comfortable. But as a usual thing the girls would rather enjoy perfect freedom of the separate private cottages than be under the rules and restriction of the Church.

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### GEO. E. HUGHES,

### Catholics and the Jews.

Father York's lecture in Metropolitan Hall, San Francisco, recently. He was introduced to the audience by Rev. Dr. Jacob Wine, rabbi, as follows: "The question may be asked of us: Why, as Jews, do we stand shoulder to shoulder with the Roman Catholic at this time? We stand shoulder to shoulder with any sect that was experiencing any difficulty in practicing its religious creed in its own way and according to its own lights. I will tell you why the Jew stands by the Roman Catholic; I will tell you why. Not only the priests, but the states of his heart, which will always detest religious persecution. The Jew, I hope, is beyond all things, a grateful." He related how in the early portion of the sixteenth century, when the priests of Europe were seeking to despoil and destroy the Jew every occupant of the Papal chair had declared that no Jew should be persecuted and that his property should be protected. He told how Gregory X, deposed the Jew and vouched for the untruthfulness of the charge that the Jews drank human blood and ate the heart of a child at the celebration of the Passover feast; how Archbishop Warner, of Mayence, defended the Jews from the charge of child murder, when no one else dared raise hand or voice in their behalf; how Innocent IV, secured for the Jew the privilege of being allowed to retain his Bible and Talmud when all the nations were against him; how Innocent VII, gave a refuge to the Jews when they were expelled from Spain; how Pius IV removed the badge which up to this time all Jews, as related of Shylock by Shakespeare, were compelled to wear to indicate that they were Jews, and how Henry I, Archbishop of Mayence, and Clement IV, had given protection to the Jews. Continuing he said: "In view of all these kindnesses showered upon our race by the supreme power of the Catholic Church, how can we do otherwise than stand in and say that there shall be no religious test in this country?" He referred to the anti-Semitic agitation in Germany, and remarked: "Those who were responsible for that were not Catholics." After a tribute to the broad spirit of toleration that he said marked the treatment of other sects by the Catholics, he introduced Father York.—Exchange.

### Colds and Catarrh Relieved in 10 to 60 Minutes.

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GEO. E. HUGHES.

Writing for the Age of Steel, Mr. Woodrow aptly says: "A boy may be kept at school so long as his father can pay for his books by carrying a hod, or his mother keep him in decent clothing by scrubbing floors or knitting mittens, but if his heart is not educated with his head and his conscience with his memory, a knowledge of arithmetic and skill in penmanship, the date of Bunker Hill and the area of Lake Michigan are no guarantees that he will not use his education in putting the finishing touches to a consummate scoundrel as ever baffled a Pinkerton, or crossed the threshold of Sing Sing. So far as education goes, there are fascals that understand geometry, can discourse on the sciences, and can give the distances of the sun, moon and stars, as easily as a railway conductor can punch a mileage book. We have thieves that are neither ignorant nor in need of three meals a

day. Vagrants that could sleep at home in clean sheets and on the down of geese, are to be found in every highway. Criminals that slay with bullet, knife or bludgeon, without the temptation of a plugged dime or the excuse of self-defense, are rubbing their noses against the iron bars of prison cells. Hoodlums that glory in being 'toughs,' and would as soon ride in a patrol wagon as in Pharaoh's chariot, that break windows, scald dogs, and terrorize quiet neighborhoods, are probably thicker on American soil than on any other spot on the crust of the planet. There is evidently a dropped stitch in the stocking somewhere. We have all the educational facilities for making bright men, and possibly may have more of such than any other nation, but—here the shoe pinches and the dark cloud on the horizon of the future shows itself—we produce more criminals to the per centage of population than history has ever yet put on its black slate. The vital defect in our national educational system is the lack of moral training in our public schools. Character is neglected. The young are not taught to distinguish right from wrong, they are not accustomed to act according to a set of well-defined principles, they are not instructed on the Biblical axiom that "the fear of the Lord is the beginning of wisdom."

One of the favorite arguments employed by the opponents of parochial schools is that these institutions do not afford the children who attend them an opportunity of becoming acquainted with the many pupils who go to the public schools, and with whom, in after years, they will be brought into social and business relations. To public schools are represented by such individuals as great amalgamating institutions, wherein all children, rich and poor, stand upon the same footing and mingle with each other without reserve or distinction. The New York Sun evidently does not look upon the public schools in that light. In a recent editorial on the subject it said that, in the cities, at least, we seem to be getting back, in our public schools, to something akin to the situation that existed in older times, when wealth monopolized education. "The poor," it adds, "are being shut out of our schools, not merely by their poverty, which compels them to go to work at an early age, but by disregard of their wants and respect for appearance. . . . This vanity may be exhibited in the lower schools as well as in the higher, and sometimes becomes so conspicuous at commencements that school authorities are compelled to prohibit extravagant dressing. . . . That this condition should not be permitted to exist is obvious, for no mental education can compensate for the lack of moral training which such a custom proclaims. There are, of course, many causes contributing to an increase in the number of illiterates, but extravagance in the conduct of schools, and especially public schools, is one of them, and it is a contributing cause that may be removed, and ought to be removed, because of its pernicious effect upon the character of pupils." This is not the first time that similar declarations have been made about the public schools, and such statements coming from newspaper as the Sun ought to put an end to the absurd assertions that the public schools are the only ones in which pupils meet on a common ground and where no distinctions prevail.—S. H. Review.

### WHY THEY DO NOT PASS.

Kidney Disease Prevents Hundreds of Men From Passing a Medical Examination for Life Insurance.

If you have inquired into the matter you will be surprised at the number of your friends who find themselves rejected as applicants for life insurance, because of kidney trouble. They think themselves healthy until they undergo the medical test, and they fall in this one point. South American Kidney Cure will remove not alone the early symptoms, but all forms of kidney disease, by dissolving the uric acid and hardening substances that find place in the system. J. P. Locke of Sherbrooke, Que., suffered for three years from a complicated case of kidney disease, and spent over \$100 for treatment. He got no relief until he used South American Kidney Cure, and he says over his own signature that four bottles cured him.

Sold by GEO. E. HUGHES.

Severe gales have prevailed along the Nova Scotia coast, and as a result several marine mishaps are reported. The schooner Kezi, from Louisbourg for Halifax, with coal, took fire off Casco and was beached at Glasgow Harbor. The cargo is still burning. A small quantity of the material can be saved. The vessel and freight are insured in Halifax. Schooner Paul, from St. Pierre for Halifax, with five thousand quintals fish, has been lost. Schooner L. E. Davies, from Halifax for Alberton, P. E. Island, with general cargo, is stranded near Alberton. The vessel and cargo are insured. The schooner Soudan, from Grand Narrows for Newfoundland, went ashore at the entrance of Big Bay d'O'Or and was abandoned. Shortly afterward the wind changed and the vessel floated. The damage is slight.

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