(The incident embodied in the following times is said to nave led to the religious vocation of one of the first and most devoted Mothers of the Society of the Sacred Heart of Jesus in France.)

The brilliant ball is over, The guests and minstrels gone:— Within her own fair bower, The maiden stands alone.

Her robe of satin trailing, Resplendent in the light; The golden curls half veiling The lovely face from sight.

She stands—(fresh roses falling From sparkling porte-boquet), With downcast eyes, recalling The dance and banquet gay.

She draws the night-lamp nearer.

O strange, mysterious image! She sees,—what sees she there? Her own sweet, rosy visage, Bright eyes, and sunny hair? Ah, no! the glass before her Grows dim, as if with tears, And from its depths (O horror!) A bleeding Face appears!

A Face divinely tender, Whose brow a crown adorns; Not rich with gilded splendor, But rough with cruel thorns!

The temples bruised and bleeding, The sad and hollowed eyes, The white lips mutely pleading, Before her, shuddering, rise!

"Oh! pardon, Jesus pardon!" She weeping kneels to say; And rends her glittering garmer And casts her gems away.

"O bleeding Face! this favor Shall not in vain be shown; Henceforth my heart, sweet Saviour, Is Thine, and Thine a one!"

#### THE END AND THE MEANS.

#### A Jesuit Bishop Challenges a Masonic Slanderer to show his hand.

The following letter from Bishop Meurin, of Bombay, appears in the Times of

India:
"The proposition 'the end justifies the means' can be understood in good sense.
The means which lead to an end, are into the means which lead to an end, are into the means which lead to a mean the means which lead to the sense. themselves either good actions, like almsgiving; or bad actions, like lying; or in-different actions, like taking a walk. When for a good end we use a good means, this becomes doubly good; when we use a means indifferent in itself, it becomes good by its being directed towards a good good by its being directed towards a seen end; but when we use a means which in itself is bad, it never becomes good thereby, but rather vitiates our good end. We are never allowed to do a bad action and thereby to offend Almighty God, in order to obtain a good end, however much this good end may tend towards the glory of

All the theologians cited by 'Nemesis' in your issue of to-day, speak of indifferent actions used as means for a good end, and teach that such actions are thereby sanctified; not one of them says that a bad action becomes good by being used as a means for a good end. They all exclude beforebear by desired. beforehand bad actions, and many of them. when treating on this question, explicitly repeat, that only indifferent actions are repeat, that only indifferent actions are talked of; for instance Gury, cited be 'Nemesis': "Where the end is lawful, the means to it, if in themselves indifferent is likewise lawful.' If 'Nemesis' had given the text in English, instead of Latin, which is known to comparatively few of our readers, not only the learned, but also every reader of your paper, would have at once detected his fallacy. The doctrine of the Jamits is the of the Jesuits is the common doctrine of all authors of Moral Theology, and is every man of common sense, as must be

clear from the above. I hope that Fr. Darling will be ready to name an arbitrator-'any Judge, of any Court—provided Nemesis comes out with his name, ceases to strike from the dark in which he hides himself, and fights manfully with open visor. But the Instruc-tions given by Voltaire, one of the greatest masonic authorities, to Alembert Helvetins and other Brs., say expressly: 'De-stroy the Infamous; (the Catholic Church); say boldly all you have on your heart; strike but hide your hand. The Nile hides its source and sends forth its benescent water; do the same, send off your arrow, but do not let your hand be seen.' (Letters to Alembert, 28 Sept. 1773). lesis' is a perfect adept in this royal Let him first give his name, and then let the decision be given by any Judge, and no doubt, a just nemesis will

Nemesis, i. e. Vengeance of the Lord, is ew Nekam Adonia, and is the holy in Hebrew Nekum Adomia, and is the holy word of the Kadosh, (Scottish 30th degree) in Sweden, Germany, Eegland, France and so on. In this degree, of a Kadosh, the Lodges commemorate the suppression of the Order of the Templars by King Philip le Bel and Pope Clement V., and the death of their last Grandmaster, James Molay, whom Philip le Bel condemned to death by fire, on the 11th March, 1314. In this degree there is no more talk of Hiram and of his tragical end: but this allegorical person is substituted. end; but this allegorical person is substi-tuted by J. B. M.—Jacobus Burgundus Molay-whose death the initiated yow with terrible oaths to avenge, either imita-tively on the authors of his death themselves (i. e. Pope and King), or consequently on those on whom it is just and equitable (i. e. their adherents). (Cf. The secret War of Freema-onary against Throng and alter. From Poster of Cf. Throne and altar. From Documents Ch. VI). Whether your correspondent (Now. Throne and altar. From Documents Ch. VI). Whether your correspondent 'Nemesis' knows anything of this nemesis the secret societies are pledged to, I do not know, because he has his visor on, and may also possibly belong to those who are initiated only in the lower degrees, or perhaps only nominally in the higher degrees, to whom the royal secret is not communicated."

communicated. L. MEURIN, S. J., R. C. Bishop.

### Bombay, 19th August, 881. BUT WHAT ABOUT WORSHIP!

Star preachers in these days are privi leged characters. The demand for them is so much greater than the supply that they can make their own terms if they se to do it. Their places are not easily filled, and in churches where the sermon main feature of the service, a preacher of attractive eloquence is a prime necessity, if they expect to fill their seats.

The pulpit is everything.—New York

# HOW A COURT PREACHER DE-CLINED A BISHOPRIC.

At the court of King Ferrinand, Spain, there was a priest who in all his sermons mercilessly lashed the vices of his auditors, without allowing himself to be swayed from the utterance of the truth by regard for their station or their pride. Some of the courtiers looked upon this severity and candor as excessive, and they were for a long time devising plans for his removal; at last a favorable portunity seemed to present itself. They went to the king, extelled the religious as a priest whose merits were of the highest order and concluded by expressing the opinion that there was no one so well qualified for a higher position, or that more deserved a bishopric that had just become vacant. The king smiled, and

answered:

"I am well persuaded of his merit and capacity; but I doubt much if he will accept the vacancy."

One of the courtiers immediately volunteered to secure the consent of the Father. His offer was accepted, and Father. His offer was accepted, and without delay he called upon the hated, but fearless, proclaimer of the truth. He opened his proposal with many flattering speeches, pointed out what a glorious opportunity there would be to render still greater service than hitherto, in promoting the glory of God, etc., etc.

The priest, who saw through the design of his would-be-friend, met these representations with the modest confession that he was not qualified for such a

sion that he was not qualified for such a sion that he was not qualified for such a dignity, was not equal to such a burden; but the nobleman urged him so pressingly that he found himself constrained to oppose artifice by artifice. "I would submit cheerfully to the will of the king," he said, at last; "but I must reflect a while before I consent to change the tranquil life that I now lead for one to which are attached such heavy cares and responsibilities, especially since that high and lucrative position is so deeply in-

volved in debt."

"Oh! as to that," replied the nobleman, highly delighted, "you may set your mind at rest; before the sun goes down, I will send you 4,000 zechins."
(over \$3,000).

And, in reality, the sum was placed in the viries."

And, in reality, the sum was placed in the priest's hands before night. But meanwhile a number of poor trader-peo-ple had assembled in the room of the good priest,—creditors of the nobleman, whose tears had often touched the heart of the religious, and whom he had pur-posely gathered together on this occasion. After examining into their demands, he paid these men, in the name of their debtor, and sent them home full of gratitude towards the nobleman as well as

On the following morning, when the on the tollowing morning, when the priest made his appearance in the ante-chamber of the palace, his pretended friends came forward to salute him, and congratulate him on his promotion. He thanked them politely, and then drawing the nobleman into an adjoining room, produced the receipts of the tradesmen, and handed them over, saying:
"Here are your 4,000 zechins. I have

concluded to return them, and remain what I have hitherto been."

The consternation of the courtiers, particularly one, and the amusement of the king, may be imagined.

## PRAYING FOR THE CRUSADERS. A Saloon-keeper's Revenge.

At Atchison, Kan., the crusaders, invaded saloon during the crusade time, a saloon during the crusade time, and tried by praying to induce the proprietor of the saloon to close his place. The pro-prietor invited the ladies to seats and asked them to pray, and then offered himself the following prayer:

Almighty Creator in heaven! thou who hast made heaven and earth and created man in thine own image as ruler of the earth. . . . O Lord! we pray thee have pity upon the women who dress extravagntly and lead their husbands by other extravagance, not tending to our wellbeing, to bankruptey, depriving them of all pleasures of this world, yea, even driving them to suicide. O Lord! have mercy on these ladies; look upon them; they wear not even the color of the face which thou hast given the, but they are sinning against thee, and, not content with nature, paint their faces. O Lord! thou alone canst perceive that their figure is not as thou hast made it; but they wear humps upon their backs like camels. Thou seest, O Lord, that their head dress consists of false hair. O Lord! thes women want men who will patiently accept all this without using the power thou hast given to man that all women shall be subject to man. They will not bear the burden of married life, and obey the curtae out and obey thy commands to multiply and replenish the earth, but they are too lexy to raise their own children. O Lord have mercy upon them and take them back to thy bosom; take folly out of their hearts, give them common sense that they may see their own toolishness, and grant that they may become good and worthy citizens of our beloved city of Atchison. O Lord! ally hypocritical women, and thine especially hypocritical women, can shall be the praise for ever and ever.

## "MONKS AS MASONS.

The above is the title of an article in the Weekly Register, which rouses some of the old sentiment of a time gone by. We hasten to say that the honds.

Freemasons. They could not be monks and remain Freema ons. They are actual working masons. They have taken up the real work of building as they did in the old days. The Franciscan Capuchin the old days. The Franciscan Capuchin We hasten to say that the monks are not the old days. The Franciscan Capuchin when he discovered the sell, the attendants endeavored to induce him to give up Friars of Chester wanted a school in which they could teach their doctrines to the children of parents who believe in them. But there were no funds. Labour cannot be had for nothing; and the labour they needed the monks could not pay for. So the provincial of the Order, the Rev. Father Pacificus, has lead his sons into the breach. "For the last two or three months these brave ecclesiastics have been at work, digging, brick-laying, building, at work, digging, brick-laying, building, carpentering for the sake of the children of the dense Catholic population among which they live. The erection of the schools has been begun at the rear of the church on the last piece of land available

to the community. The provincial unloads bricks, with his sleeves rolled up on his capable arms; a scholarly-looking friar digs at his side; another, whose hair and beard are white, is laying the mortar; a group of lay-brothers are at labour with them. Men of many nations, they form a picture as real, sincere and charming as it is quaint."

cry of "I'll fight it out on this lion if it takes all summer!" he rushes upon the beast and with one well-directed blow laid it over on its side. Then he chased the bequests is one of £500 to Paul Emanuel Loyson, son of Hyacinth Loyson, better acquainted with the country they got away from him in safety.

THE POPE AND PRINCE BISMARK.

"BE NOT BECEIVED—GOD IS NOT

### ANOTHER CURE AT LOURDES.

Among the miraculously cured of the last national pilgrimage to Lourdes was M. Reac de Bil. Le Petit Nord, following Edmond About's paper, the Nineteenth Century, made fun of the miracle, but was torily answered by M. Leys, doctor

of medicine at Rexpoede:
"I, the undersigned, doctor of medicine,
declare that I have attended M. Rene de Bil, aged twenty-three years, without profession, living with his parents, landed pro-prietors at Hondeschoote, in Dunqueque, Department of the North. The white the 13th of August last—the day before the eve of his departure for Lourdes—I examined the sick man and found him in the same grave condition. To day, September 2a, I aver that the white swelling and fistulous passages have disappeared, that the leg has recovered its position, and that the young man walks without help of the crutches which were formerly so necessary to him. To myself, as to all

### WHO IS TO BLAME!

As long as we can remember, Catholic editors, with few exceptions, have complained of the lukewarm support given their press by the Catholic people, and as long as we can remember, also, the Catholic people, with fewer exceptions, proportionately speaking, have complained that the Catholic press was not as deserving of support as it might be.

The majority of the Church papers, these censors have said, are too dry, or too milk-and-waterish, or too much given to theology and sermons, or too fond of quoting whole columns from foreign papers, or too almost anything calculated As long as we can remember, Catholic

or too almost anything calculated repel the support of those whose support is necessary to life. And to the ex-tence of such a sentiment, and it cannot be denied that its existence is deep-seated and wide-spread, is due in part the fact that while of the least appreciative of the Protestant sects-the Lutheransin every 700 support their press, only one of every 2,000 Catholics do their duty in

that respect.

There is need of a Catholic press is an assertion that requires no demonstration at our hands. The need has always been great, it grows greater every day. And each new day brings into greater prominence the lamentable poverty of our press; not intellectual but financial poverty. Why is this?

Three things are necessary to establish any paper successfully: viz., 1. Brains in the editorial management; 2. Enterprise and tact in the business direction; and 3.

of the clergy.

Now, we attribute the poverty of the and catholic press to the lack of the second and third requisites. Catholic capital will seek any and every legitimate means of investment save and except the Catho-lic press. Approach your wealthy Catholic with a proposition to put his money into a newspaper enterprise, calculated to advance the interests of the faith, and he will tell you it is of no use to attempt it as failure will be the inevitable result. and because of this erroneous belief there but one Catholic paper of national reutation in the United States that receives

more than a half decent support.

Journalists and men fitted to manage newspaper enterprises who profess the Catholic faith find rich fields for the exer-Cathone faith and non heads for the each cise of their talents in the secular press, and thither they go. Now a days talent of all kinds waits upon money and the popular favor upon both. The capital invested in Catholic journalism being of the control of the capital invested in Catholic journalism being of the capital invested in Catholic journalism being of the capital capital security. invested in Canonic journalism being of the most niggardly dimensions there is a paucity of talent—of the business order mainly—and consequently our public are not enthused in the matter of supporting

the press devoted to their interests.

When a half decent share of the millions of capital hoarded in the coffers of ealthy Catholics will seek investment in atholic literary enterprises, the best tal-Cathone iterary enterprises, the best rai-ent of the literary and business order can be summoned to the Catholic newspaper field, and the Catholic press can attain to a dignity, an influence and an affluence that it now lacks most lamentably.—Cath-

## NEW STORY ABOUT GEN. GRANT.

It has just leaked out that while Gen ral Grant was travelling in Asia he expressed a desire to get a shot at a lion. Not wishing to expose him to any danger the natives secured a stuffed lion, set it up in a jungle and then took the illus trious traveler out for a hunt. When the beast was sighted the General was all excitement, and crawling up to a favorable osition began to blaze away at the animal

The Roman correspondent of the Man-The Roman correspondent of the Man-chester Courier, writing from Rome on September 7, says:—'Prince Bismark's agent, M. Kurt de Schloexer, has been in Rome for the last few days, and he has had frequent interviews with Cardinal Jacobini. The Pope, too, has received him twice in private audience; and it is not improbable that the modus vivendi between the Vatican and the Berlin Government will soon be an accomplished fact The basis of the negotiations is the old story of minimising the action on both sides at the time of the nomination of Department of the North. The white swelling with which this young man was complicated by fistulous ulcers, with anchylosis of the knee and flexion of the large transfer of the inferior clergy will be conducted canonically, a list being sent up to the Government periodically of all parish priests and vicars holding the cure leg to the thigh—a development of disease which, during five years of treatment, I have found to be incurable. On schism is an utter failure unworthy of further patronage, and there will be no more spiteful intrusion into benefices of priests, who probably never had any voca-tion for their ministry, and whose sole title to promotion was the fact that they were at loggerheads with their lawful superiors. The emperor William has always refused to receive Bishop Reinkens, the chief prelate of the new sect, and no-body will rejoice more over the success of persons not biassed, it is evident that a cure so sudden and marvellous can be attributed only to a miracle."—L'Univers (September 10th).

September 10th).

Body win reforce more over the success plous than the sternly pious monarch, whose bent of mind is thoroughly Papal. He is conscious, too, that the Empress is a strong patroness of the German Catholics, and that his Catholic subjects were as ready to spill their blood for unity of Germany as others."

### UNPLEASANT EFFECTS OF A BAD TEMPER.

There is no greater tyrant in a house than a bad-tempered person. There may be no particular tyranny in his actions, or even words, for looks and manners are of themselves quite sufficient to keep a whole household in awe. Bad temper does not consist entirely of passion; in fact, passionate people are often of an affectionate disposition, and injure themselves more than anyone else. But the really bad-tempered person governs the household. All the other members of it are in a perpetual state of anxiety as to how he shall be pleased and kept in good humor. He must have the most comfortable chair in the cosiest corner; the meals must be regulated both as to time and food accord to his pleasure; nothing must be done without considering how it will affect him; and all this because, if he be put out, he knows how to make the house unbearable knows how to make the house unbearable to every one. We use the masculine pronoun in speaking of the bad-tempered person, though the distemper belongs to both sexes. Perhaps it predominates in women, for men have to begin early to fight their way in the world, and so learn to be tolerant; and the bustle and worry of life make them glad of peace and quietness. But a very large number of women ness. But a very large number of women remain in comfortable homes, and having every care taken of them from girlhood and tact in the business direction; and 3. Money. To make a Catholic paper successful there is a fourth condition necessary, and that is the active co-operation of the clergy.

Now, we attribute the poverty of the

## TRUE MEANNESS.

ter was called on, but declined on the grounds of being an indifferent player.

After the guests had departed the dialogue ran as follows:

"You are just a mean, nasty thing!"

"Why, Jennie, what's the matter?"

"My gracious, darling, how you aston-

"You went and played all the pieces I play the best. You know the Angel's Whisper is my crack piece to show off on, and you played that last night. It was the meanest trick I ever saw a girl do in my life. If I was as mean as you I'd—" Pulls out handkerchief and begins to bawl. Sister leaves the room happy.

## THE IRISH GIRL IN AMERICA.

Rev. Father Hunt, O. M. I., in delivering a lecture in Providence, R. I., paid the following tribute to the Irish servant girl in America, creature of the simple, trustg faithful heart Like the shamrock ever struggling,

Like the shamrock ever strugging, though unmeet for strife, who ever struggles and wins as she? Outside her native land by fraud or necessity, not to say oppression; made early acquainted with suspicion, fear and hate; necessarily ignorant of the trials of life, truth yet becomes in a strangal land, the layer of her heins. a strange land the love of her being, a lamp to her feet and a guide to her path. Loving God and virtue beyond every-thing, she is yet faithful, beyond praise, to home and family as well as duty; with her hand ever at work every thought is far away with the widowed mother to whom every dollar is sent, and yet she is the soul of her immediate surroundings and will often captivate the very mistress who has nothing in common with her but her human nature. Like the little shamrock that lies at our feet the whole year round, for the festal pride of resting for

#### THE WILL OF THE LATE DEAN STANLEY.

The will of the late Dean of Westmins-The will of the late Dean of Westminster was proved on the 27th ult. The gross value of the estate is sworn as £84, 291 6s. 2d., the net value being £83,948. 2s. 1d. Among Dean Stanley's bequests is a sum to be used for remunerating the guides of Westminster Abbey, and so abolishing fees: but that sum is to go to West-minster Hospital in case the Abbey shall case to belong to the National Church as now in very late in the morning and turned in very late at night.

# MOCKED."

By Father Faber.

How the Bible is always startling us! We children of men are deeply fallen, but are we come to this—that we dare to mock God? It seems incredible. We for you to strive. When you have broare indeed far gone in folly: but are we

thinks it needful to warn us against it.

There are few things in the Holy Scriptures stranger than this.

I. To mock God. 1. The scene in Herod's courtyard; what if His Divinity had burst forth! 2. God in His Majesty, amidst the burning angels, and the vast fires of heaven. 3. God with the mexorable pressure of His just hand in hell. 4. But even in hell, no one dares to mock. even in hell, no one dares to mock. 5. To mock God! unspeakable, unimaginable wildness! I never heard even of madness that did it! Yet an apostle thinks it a sin we are not unlikely to fall into. II. Who mocks God? I fear, there is no one of us who has not at some time mocked Him. What if we are mocking Him now? as in Herod's court. What it is to promise to God. 1. Those that promise to Him and do not perform—perhaps hardly mean to perform when they promise. 2. Those who perform carelessly and indifferently. 3. Those who do not even take the trouble to promise, like not answering a man when he speaks to you. 4. Those who delay, trusting to future repentance. 5. Those who do some things for God,

and leave other things undone, as if they were His judges and superiors. 11<sup>1</sup>. Playing a part with God is a mocking of Him.

1. Shirking examination of conscience and self, for fear of discovering things to and self, for lear of discovering timings to change. 2. Indefinitely adjourning corres-pondence to grace. 3. Bargaining with God for reserves. 4. Praying for what we seriously do not wish. Thy will be

God for reserves. 4. Praying for what we seriously do not wish. Thy will be done, &c.

5. Trying to outwit God—to have both worlds—to make Him equal to others, not Sovereign, &c. Oh it makes one desperate to see how men go on with God. Do you not see that He is not in the least the God your conduct makes Him out to be? Do you not perceive that every thing is mockery of God which is not the fear of Him, the day-long, the life-long fear of His most holy and overwhelming Majesty? You—you who have not the courage to throw God off altogether, but are serving Him with half a heart—you who pray at times, who come to church, who give an occasional alms, but to whom fashion, pleasure, frivolity, but to whom fashion, pleasure, frivolity, expensiveness, amusements, are far more sensibly sweet than God—do you imagine God does not see through you? Do you imagine you will succeed? Do you suppose you will surprise God, and slip into heaven by a stratagem? Fools! Fools! Do you not see the enormity of the im-pertinence, which even your very religion is to His unspeakable truthfulness, to His nexorable sanctity ? O incredible audacity nexorable selectify? Oncredible audacity of human nature, audacious in its levity, audacious in its insincerity! How a cruel, a very cruel, but strictly just eternity will swallow up souls by millions, because they would neither face this honest truth, nor live upon it—that everything is mockery of God except a downright genuine conversion of the heart.

## TO BE CONTINUED.

WHAT A BOY DID. It takes a woman to reduce meanness to a science. The other night a young lady was called on to play, and pawed the instrument for nearly an hour, to the delight of the company, after which her sister was called on, but declined on the grounds of being an indifferent player. cents, then sixty, then a dollar, and then five to take a drink of liquor; but the boy, though his jacket was ragged, remained firm, and pulling a temperance medal from his pocket, said: "For all the money your honor is worth I would not break my pledge." The medal had been given him by a father on his dying bed who used to be a drunkard, but had become a sober man through the total abstinence move-ment. Mr. Hall threw the flack into the beside which they stood, and both he and his wife were ever devoted tetotalers, working with voice and pen.
The firmness of a boy brought two noble workers into the ranks.

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"Brudder Penstock, did you inwestigate dis case?" asked the president.
"I never investigate, sah, when I h'ar de voice of distress.'

"Do you know what ails Brudder St. instead of a corpse man.—Exchange. "I understand dat he was seized wid a chill, an' de arternoon I was in dar his pulse was up to fo' hundred, an' he was outer his head, an' takin' 'bout wolves an'

"Jist so—I sec. Maybe I kin gin you round, for the festal pride of resting for one day in our hat or on our heart where it will die, 'tis true to say of such as these, "faithful unto death."

"Jist so—1 sec. Maybe 1 kin gin you some pints on de case. I war'out lookin' fur my ole hoss de odder evenin' an' passed Brudder St. George's cabin. He an' his wife war jawin' about de dog, an' ten minits later, when I returned, de dog was running fur de woods. Kyfustne was lyin' running fur de woods. Kyfustus was lyin' on de grass all broke up, an' his wife was sittin' on de fence suckin' a lemon. Arter a man has been knocked into the middle

A young bride being asked how her husband turned out, replied that he turned

costs.

animals. I shall dismiss de appeal wid

## HOW TO BREAK OFF BAD HABITS.

Understand the reason, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy; idleness is the strength of hed habits. Do not give up. tation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, a thousand times. That only shows how much need there is come to such downright madness as this, that we mock God? Yet an Apostle it was you failed, so that you may be on thinks it needful to warn us against it.

Want of energy is a great and common cause of the want of domestic comfort. As the best laid fire can give no heat unless it is lighted, so the purest intention and clearest ideas will produce no corresponding action without that energy which gives power to all that is of value, and where is it more necessary and available than in the mistress and mother of a family? Girls who have it not—and many are enstitutionally destitute of it-would do well to ask their own hearts what compensating qualities they can bring with them on entering into matrimony. They should remember that their pretty faces and elegant manners, which gained for them ar-dent lovers, will not enable them to satisfy the various requisitions of perhaps fidgety and exacting husbands. Impetuous lovers, it is well known, are often transformed into this character.

## MISCELLANEOUS.

Bogus Certificates.

suffering from nervous debility and kindred weaknesses, send three stamps for Part VII of Dime Series Books. Address World's Dispensary Medical Associa-The watermelon is Ireland's national em-

blem. It has the green above the red

"Became Sound and Well." "Became Sound and Well."
Hatcher's Station, Ga., March 27, 1876.
R. V. Pierce, M. D.: Dear Sir—My
wife, who had been ill for over two years,
and had tried many other medicines, became sound and well by using your
"Favorite Prescription." My niece was
also cured by its use, after several physiciaus had failed to do her any good.
Yours trule. Thomas J. Methylin.

What riles a country postmistress is to have a postal-card come to the office, written in French.

## A SURPRISED PRYSICIAN.

A DYING PATIENT recovers through the arriving at the house he found a man about forty years of age, laying in a pros-trated and serious condition, with his whole frame dangerously affected with the painful disease. He prescribed for the patient, but the man continued to grow worse, and on Sunday even up he was found to be in a very alarming condition.
The knees and elbows and larger joints were greatly inflamed and could not be moved. It was only with extreme difficulty that the patient could be turned in ed, with the aid of three or four persons. The weight of the clothing was so op-pressive that means had to be adopted to keep it from the patient's body.

The doctorsaw that his assistance would

be of no avail, and left the house, the members of the family followed him to the At the last meeting of the Lime Kiln Club, the Rev. Penstock presented a written appeal from the wife of Kyfustus St. George, stating that her husband was confined to his bed, and she hadn't a cent in the house to get her hat retrimmed for Sunday. The reverend backed up the appeal in a speech that brought tears to the eyes of General Scott, and jammed Samuel Shin in between the wisdow and the wood box so hard that it took two men to pull him out.

"Brudder Penstock did you in the house of the family followed him to the door, weeping. At this critical hour, a neighbor, a poor and humble German shoemaker, appeared to the grief-smitten ones as a saving angel. He had heard of the despair of the family, and now asked them to try his remedy, and accordingly brought forth a bottle of St. Jacob's, Oil, As a drowning man will catch at straws so the poor wife applied this remedy; she had no hope, but would try anything, as a matter of duty. The first application eased the patient very much; after a few hours they used it again, and, wonder of wonders, the pain vanished entirely! Every subsequent application improved the sufferer, and in two days he and out. When the doctor called a few days after, he was indeed surprised; instead of a corpse, he found a new-made

man.—Exchange.

Some men, when they go to church, never think of studying the frescoing on the ceiling of the edifice until the collection plate is being passed around.

## A Matchless Medicine.

The cooling, cleansing, soothing and healing properties of Dr. Fowler's Extract of Wild Strawberry render it the best remedy in the world for all forms of bowel complaints, sickness of the stomach, cramps, cholera morbus and dysentery. Purely vegetable, and always reliable.

A Recipe for lemon pie vaguely adds, "Then sit on a stove and stir constantly." of January wid an ole base ball bat he am animals. I shall list an 'talk' bout wild an imals. I shall list a 'talk' bout wild animals. Get the Best.

Dr. Fowler's Extract of Wild Strawberry is the best, most prompt and safest cure for Cholera Morbus—Dysentery—Sick tomach-Cramps-Cholic and Infantum that has yet been discovered. Its popularity is undimmed by age. All medicine dealers sell it.

## Pastor Bonns.

Thrice happy man! no care disturbs hi His study is to make souls bright and gay His word, his life, his very act doth come From love divine; and virtue's cheerful ra; Shines on his placid brow; and through hi His grace-encircled soul speaks mysteries.

His pious flock like him are kind and good:
'Twas always so-'like priest and peop'o

Each household, glory is the holy rood, Each proudly boasts the faith which makes man free. Hope sentinels their hearts—dispels all care And gentle charity reigns everywhere.

His stately church shows all the marks of love;
And holy pride and reverence profound,
For Him by whom we live and have ou
being and move.
Who dwells within in prayerful silence
beout!

bound: In calm or storm its Cross gleams in the sky Beck'ning each spirit on to victory! Hard by his school in modest granden stands, (Deep shady trees and flower-beds inter-vene) Whose heart and mind, obeying Faith's com-

mands, Through learning's walks glide calmly and serene And drink at the perennial spring of Truth Deep draughts congenial to the soul of youti Sequestered in von cove of tow'ring pines.
And chestnuts rich with arms extending wide,
And varied evergreens, and clustering vines
Girded by fragrant walks on every side,
Behold his quiet home, whose friendly door
With equal love receives both rich and poor

Cradled in grief, the sad soul hither comes And finds relief in words that sooth an

ealm;
Here, too, what strifes disturb the parist homes
Are gently settled; for his voice like bala Assuages every lil, and lights a ray.
That drives the clouds of envy far away. True, hospitable, gen'rous and sincere, He loves the company of reverend friends Wit, eloquence and song to him are dear, And this of St. Augustine he commends: "My board allows no vile detractor place Whose tongue shall charge the absent wit disgrace."

Thrice happy man! I now perceive eac

Whence all his pastoral happiness dot rise:— His Church where souls are trained an taught to mount On wings of hope and love beyond the skie His School where faith both art and science

guides,
His Home where friendship reigns and pead
abides.
B. M. O'B.
Rutland, Vermont, Sept. 9, 1881. \*St. Augustine had written on his table the ansiation:
"Quisquis amat dictis absentum roder
Vitam
Hare mensam

mensam inndignam roverit es MORE LIGHT ON "DARK DONE

Landlord Agrarian Outrages.

GLENA, COUNTY DONE GAL,

August 26th, 1881.

I explained, if I remember rightly, in recent letter, why, as a rule, the landlor of Donegal had never evicted their terants. The landlords of Mayo and other Western counties evicted their tenan during the famine of 1847. The chief ex-ceptions to the Donegal landlord polic were the late Lord Leitrim who was sho and John George Adair who is still ur

I write in a parish adjoining the scer of one of the most famous evictions—c "clearances"—in the history of Irish land lordism and in the house of a Cathol ordism and in the house of a Cathod priest who personally knew the victus s this notable agrarian outrage by Jof George Adair. It was in the parish Gartin, in the townland of Derryveag the birthplace of the early Irish sair Columbkille, the successor of St. Patrict Time, April, 1861. The property he een nurchased a short time before

Mr. Adair, who is a resident of the Queer County. It contained about fifty familie
"I had known the district," said Fath
James McFadden, of Cloghancely, "sin my childhood, and its people were peacable, happy, and comparatively comfor

Following the same policy that t "benevolent" Lord George Hill adopt to keep the people in terror of his pow Mr. Adair served notices of ejectme on every one of his tenants. In Novet ber, 1860, his agent, Mr. Marray, a Scott man, was murdered. There was no e dence to show that this murder was aggravian one, and there was, and still is agrarian one, and there was, and still is belief in the neighborhood that it was t tragic calmination of a social scand On the night of the inquest, the parsona in which Mr. Adair ledged was set on fi Mr. Adair regarded the crime as an attention o assas-inate him. He vowed vengear on his Derryveagh tenants. To quote t words of a friendly chronicler at the tin 'the resolved to clear the whole distri and thus mark his determination to p and thus mark insucernmentor of an end to the outrages which were takiplace." He obtained writs of "hab facias possessionem," and placed them the hands of the sub-Sheriff. A body 200 constabulary were drafted into the constabulary were drafted into the constabulary. trict to protect this officer. This for commanded by sub-inspectors and a redent magistrate, began operations at extreme boundary of the Derryveagh tate. It is a mountain side, about sixt tate. It is a mountain stee, about sax miles from Letterkenny. The seen there is picturesque—with its mount and loughs; and these people had it in that charming country from time of mind. Mr. Adair had only seen it the first time a few years before. Neit he nor his ancestors had ever lived on Yet, although he had never spent a shill

absolute sterility, the English law rec nized the right of the new lord to w their homes and fields from them, and English Government loaned him the fe to enable him to commit this agran crime. Now the world has heard so m of agrariau outriges alleged to have b committed by the Irish peasantry, tha shall describe this typical agrarian c rage by an Irish landlord without abri ment and without pity, from unpublis legal documents in my possession, and testimony of living men with who have spoken.

The English force were halted at cabin of a widow named McAward, in townland of Loughdarragh. She was s

in improving it, and although the tens

or their forefathers had reclaimed it fr

years of age. Six daughters and a lived with her. The Sheriff, with a si escort, entered the cabin, and "deliv possession" to the steward of A "Long before the house was reach wrote a spectator at the time, "loud were heard piercing the air, and soon figures of the poor widow and her day ters were observed outside the ho