

A Woman's Pleading.

Nay! put it from thee, my darling—
Lest not on the bloom of wine;
Though fall the night,
It holds dearest light
For thee, noble natures like thine!

Thou wiltest foe, my darling,
As thousands have learned to their cost,
Who, gazing on thee,
On its shimmering light,
See the souls of their manhood lost!

There is grief in the cup, my darling,
And heartaches and bitterest tears
Lark adown in its deeps,
Where the wine Demeter keeps
Watch and ward these awful rolling years.

Oh! put it from thee, my darling!
Smile not at my pleading strong;
Love trembles and weeps
By those dangerous deeps,
Where the wine Siren sings her song!

—ROSE STANDELL.

"ANTI-ANGLAIS"

HOW BITTERLY FRANCE HATES ENGLAND.

Special Correspondence of the Pilot.

PARIS, Sept. 16.
The hatred of France for England, if the authoritative newspapers be a test, is growing more intense day by day. An organ entitled "Anti-Anglais," the name of which denotes its character, has appeared and been successfully received. Down with the English! is its cry, and at no period for years past has this sound more pleasant to the ears of the French people than it is to-day. "It is full time," says the Anti-Anglais, "that a loud cry should arise from all quarters. It is time that all Frenchmen, whose ancestors have suffered so much at the hands of the English, should unite every effort to wage against them a war without truce or pity—first of all a commercial, industrial war, then a maritime war—till the day comes that being driven out from every corner of the globe where they are an annoyance to us, we shall go to punish them, even in their children, for the crimes they have committed against us with impunity for so many centuries."

This extract shows the spirit by which the Anti-Anglais is animated. But it is not this journal alone, whose very existence and reason to be is involved in the propagation of hatred to England, that such a spirit is displayed. A powerful journal like the Gaulois declares that the enemy of France is not over the Rhine but across the channel. "From the Black Prince, who with torch in hand, destroyed our fields, set fire to our cities, and dishonored our wives, to Gladstone, the horrible Shylock who robs and tries to dishonor us, England has pursued against us her work of dark hatred and fierce rapacity." Every misfortune in France is traced to English agency. She is in French defeats, making them more insufferable, and in victories trying to tarnish them. She has depopulated France in a pitiless manner of all her possessions from Canada to India, and is continuing her piratical career. If England does not succeed in cramping French colonial expansion by her intrigues, she will prohibit France from "warming herself at what she looks upon as her own colonial sun."

The climax of the Gaulois' denunciation is summed up when it says: "The Englishman—that footpad of the universe—has held long enough panting humanity beneath his knee while he picked its pockets and crushed its heart." The cruelties of England are described as far surpassing the orgies of human flesh which stained the Rome of the Caesars with bloodshed and a blaze of torches. Patriotism and civilization urge it as a duty for France to turn on these thieves and traitors whose greed, equal to that of a wild beast, and whose pride, that of a mad tyrant, have blackened the pages of human history. A war of public opinion against England is recommended, which land can float on the tears she has caused to flow and the blood she has caused to be shed.

The Bonapartist journal, Pays, describes England as the most execrable nation in Europe. The Voltairian wars England that her position is dangerous and that she ought to take heed lest she come into collision with the powers of Europe, almost all of whom have had to suffer from her boundless greed and ambition.

More recently still a project of an alliance against England by Austria, Germany, Russia and France is seriously proposed as the sovereign remedy. These four great Powers acted in concert at the late Egyptian Congress in London. The appointment of Prince Orloff as Russian ambassador to Berlin leads to the conclusion that Russia and Germany have become allies, and that the imperial triple alliance has been re-constituted with the consent of the French Republic. Egypt will serve as a pretext for disturbance. Questions concerning that country, which England would not allow to be raised in the recent Congress, have yet to be discussed. The doubling of the English forces in Egypt and the despatch of their best General there, show that England prepares for emergencies. Lord Northbrook, with Gen. Wolsley, went to Vienna, on their way to Egypt, in the vain hope of securing the continuation of Austria. In all this diplomatic intrigue it is evident, says M. Pierre Dubail in the Eclair, that "France will always have an interest in the misfortunes of England, which never allows an occasion to pass of betraying and even humiliating her. Recent facts present to the memory of every one, even to the abuse which the journals poured forth on the worthy Admiral Courbet, are there to prove it; it has always been so, and nothing tends to prove that the hatred and even the contempt which each individual Englishman nourishes openly and impudently for France should one day give place to sentiments less blind and more loyal."

M. Dubail then quotes a passage from a book against England about to appear, in which a person in high diplomatic position said: "As long as England stands, France, on entering on war, will inevitably have two enemies—the enemy fighting boldly and openly, and the enemy cunningly and surreptitiously. For this reason a proximate war—a terrible war—is inevitable between England and France. . . . If the longed-for hour of revenge should strike, she will not be there in the shadow to hurt as she would certainly do. Let the Germans and the Russians then destroy her. Doing so, they will work for us. And when this salutary disaster shall be accomplished, we will see. But for the time being we must content ourselves with crying with all our efforts, Down with Eng-

THE CHURCH IN SOUTH AFRICA.

Through the kindness of Benziger Brothers we have been allowed to copy the following from a private letter of Right Rev. Dr. James D. Richards, Bishop of Grahamstown, South Africa:

"A few words about the state of religion in the Vicariate may interest you. We began here in 1838—with two priests. The whole of S. Africa from the Portuguese settlements to the Indian Ocean was then under the spiritual jurisdiction of the Right Rev. Dr. Griffith—a Dominican. In 1847 South Africa was divided into two vicariates and Mgr. Devereux appointed V. Apostolic of the eastern Districts including Natal. In 1850 Natal and the Orange Free State were formed into another Vicariate under Bishop Alard, an Oblate. The Vicariate of the eastern Districts now extends from the Orange river to the sea and is about 200 miles x 300 miles in extent. Grahamstown is regarded as the Capital, with a population of about 10,000. Port Elizabeth, with a population of over 12,000 is our chief Port and place of business. Grahamstown and Pt. Elizabeth are united by rail—about 120 miles—over seven hours distant. In Grahamstown we have the College of St. Aidan, founded in 1875, and flourishing under the Jesuit Fathers. We have a convent here also—in which there are schools for the higher branches, languages, and accomplishments, and free schools—a boys' school attached to the convent and the Marist Brothers, who will be under the Marist Fathers, in Pt. Elizabeth there is a fine Gothic church, a large convent, and upper and lower schools of the Marist Brothers, and last month a novitiate of the Marist Brothers and boarding-school for the sons of the farmers was opened at Wittebaag—a pretty town about 30 miles from Pt. Elizabeth, and united to it by rail. King Williamstown is about 90 miles from Grahamstown, with a population of about 6,000. There we have a beautiful church and a large convent founded by nuns from Angsburg at the close of 1877. These nuns, now numbering 42, have a large branch convent at East-London—distant from King Williamstown about 40 miles—and united to King Williamstown by rail. There is no rail yet between King Williamstown and this—a railway was just finished between this and Pt. Alfred—where we have a small mission, with next chapel, and are now preparing for a branch convent. In Bedford, Craudoek, Queenstown, Bargherdorp, Port Beaufort, and Alice—we have small missions. Our whole Catholic population in the Vicariate is about 5,500. The Jesuit Fathers are opening large missions for the natives. We have over 200,000 of these, nearly all Pagans, in the Vicariate. This bit of information will enable you to form an idea of how we are getting on in this part of the world. There will soon be two, perhaps three, more convents in this Vicariate. One of these will be for training Kaffir girls. Before the end of this year the Jesuit Fathers will have a school-estate of 30 novices, training for the Kaffir missions. I regard this work with great interest—it is of vast importance. The Trappist monks, whom I brought out in 1880, are now numbering 100, in the Natal Vicariate, pushing on with the work of native missions, in which the Oblate Fathers, aided by the nuns of the Ste. Famille, have had much success. There are four convents in Cape Town and four in Natal Vicariate."

Right Rev. Dr. Richards, who is a native of Wexford, Ireland, went to Africa thirty-five years ago, and has since devoted himself, as a priest and Bishop, to that mission, where he was consecrated Bishop in 1871. He is a man of more than ordinary attainments; gifted with a clear, logical mind, and in his writings exhibiting a polished, scholarly style. He is now engaged on a work, "Catholic Christianity and Modern Unbelief," which will be issued in this country by Benziger Brothers.

A Beautiful Illustration of Humanity

A pious nun of the Order of the Visitation, distinguished for her devotion to the Blessed Virgin, when but fifteen years of age, went one Sunday to Vespers and felt annoyed to have to give place to a lady who owned an estate which formerly belonged to her own ancestors. Not wishing to be behind this lady from the church she remained on her knees, and by chance fell asleep. In a dream she beheld the Blessed Virgin, accompanied by a troop of virgins, going up the steps of a beautiful palace. Immediately the young girl arose to join them, but our Blessed Lady looked severely at her saying: "You are not little enough to serve me." Having said this, Mary continued her ascent, leaving in her footsteps, in large letters of gold, the name of a virtue, the first one being humility and the last charity. From this the young girl understood that humility is the foundation of every virtue, and she set to work to attain it, heastily a-bathed of her pride. God loves the humble and showers on him innumerable blessings. Let us ever strive to be humble, that we may approach a little nearer to Him who has said, "Learn of Me to be meek and humble of heart."

Caution to Daughters.

Ask for Wells, Richardson & Co's. Improved Butter Color, and take no other. Beware of all imitations, and of all other oil colors, for every other one is liable to become rancid and spoil the butter into which it is put. If you cannot get it write to us at Burlington, Vt., to know where and how to get it without extra expense. Thousands of tests have been made, and they always prove it the best.

An Alabama Judge has decided that a man who puts his satchel on a seat in the cars reserves the seat, unless the man who removes it is bigger than he is. This is the law of custom and common usage.

A Good Record.

Among the many thousand bottles of Haggard's Yellow Oil sold annually in Canada not one has ever failed to give satisfaction. It cures rheumatism, colds and all painful complaints and injuries.

THE ROSARY.

BY MRS. WALTER S. FLYNN.

When the Catholic world is celebrating the feast of the Holy Rosary, many young readers may ask: "What is the original of the Rosary? To please and instruct them I have collected the following information:

In the thirteenth century there was a class of sectarians in southern France called Albigenses. They received their name from Alby, a city of France where they appeared in greater numbers than in any other place. They aimed at the destruction of religion, destroying whatever offered resistance to their abominable tenets.

Pope Innocent III. commissioned St. Dominic to labor in the south of France and instruct the Albigenses, who were desecrating churches, murdering priests, etc.

This illustrious father of the Church manifested great zeal for the salvation of souls. He earnestly prayed to God through the intercession of His Blessed Mother to give Him strength to conquer the enemies of our Holy Faith.

After three days of devout prayer in a lonely forest, the Blessed Virgin appeared to him, surrounded by great magnificence. Accompanying her were three queens, surrounded by fifty virgins. The first queen was clad in white, the second in red, followed by the third in dazzling gold.

The Mother of God explained the meaning of this vision to St. Dominic. These queens represented the three chaplets; the fifty virgins who form the chain of each rosary represent the fifty Hail Marys of each rosary; finally the white color reminds you of the joyful mysteries, the red color of the sorrowful mysteries, and the gold color of the glorious mysteries.

It must not be supposed that the custom of repeating the Hail Mary has its origin with St. Dominic. Little balls strung together by a thin wire were found in St. Gertrude's tomb. She died in 1097. It is related of St. Paul, a celebrated Abbot of Lys, who lived in the time of St. Anthony, that he repeated these prayers a hundred times in the day, and used small stones to count them.

The barbarity of the Turks in the latter part of the 16th century roused the indignation and fears of Christendom. Pope Pius V., then in the Papal Chair, exerted all his faculties to avert the dangers which threatened the religion of Europe.

A fleet consisting of 240 vessels went in search of the Turkish fleet which was still more numerous. The great naval battle of Lepanto was fought October 7, 1571. The armies met at four o'clock in the afternoon. For several hours the conflict was terrible. Meanwhile Pius V. begged of our Lord, through the intercession of our Blessed Lady, to grant a victory over the enemies of our holy faith.

He ordered that the Holy Rosary should be recited throughout Christendom. In the memorable battle of Lepanto, the enemies of God lost thirty-five thousand soldiers, fifteen thousand Christian slaves, about two hundred and fifty men-of-war and galleys, three hundred and seventy-two large guns, and an immense booty with which their vessels were loaded.

When victory was proclaimed, Pope Pius V. ordered, to perpetuate its memory, that a feast of Our Lady of Victories should be celebrated, and to the Litany of the Blessed Virgin should be added: "Help of Christians, pray for us!"

When his successor, Gregory XIII., ascended the Papal Throne, he fixed the first Sunday of October for the "Feast of the Rosary."

Some young people think that the Rosary is intended for those who cannot read, or for aged people. Bossuet, one of the holiest and most learned men of his time, was enrolled in the Confraternity of the Holy Rosary, at the Dominican Convent in Paris, August 10, 1680.

Edward III., King of England, Louis IX. of France, also Francis I. and Louis XVI. made public professions of the devotion of the Rosary.

In one occasion a Jesuit Father found Louis XIV. in an audience saying his beads. The Rev. Father showing some surprise, Louis remarked: "You appear surprised to see me saying the Rosary. I glory in saying it. It is a pious custom which I have from the Queen my mother, and I should be very sorry to miss a single day without discharging that duty."

Let each one resolve to practice this beautiful devotion, which St. Francis de Sales and St. Vincent de Paul loved so much, and which many great men of the world were not ashamed to practice publicly.

MASS FOR THE DEAD.

The sympathy that exists between the members of those two great branches of the Church—the souls militant and the souls suffering—constitutes one of the most grateful and efficacious of Catholic devotions. That the faithful in this life can do good towards those who have gone to the other world, is one of the teachings of the Catholic Church. Prayers and intercessions offered up for the welfare of departed relatives, work great spiritual advantage to souls undergoing the purifying trials of Purgatory.

Masses for the dead are the most potent of those devotions which the living can offer, in sympathy and affection, to the memory of the departed. Of the wonderful character of the Divine Sacrifice, no Catholic needs to be told. It surpasses all conception of God's benefits to man. The priest at the altar pleads most potently with his divine Master. Judas Maccabees ordered sacrifices to be made to God for the slain in an engagement. What a much more potent sacrifice the Catholic may offer up in behalf of his friends who are no more!

There is no higher or holier manner in which filial affection may show itself than in the Requiem Masses for a father or mother. Such Masses should be, with genuine Catholics, an invariable rule, after the death of those to whom they are bound by the ties of a close relationship. Neglect, in this particular, argues either a want of Catholicity or want of filial regard. But, to the truly Catholic man or woman, there is a merited consolation in the opportunity presented by this practice and teaching of the Catholic Church, to make up for things undone, service neglected and, perhaps, crosses inflicted, while and during the life of the deceased.

We often hear of persons to whom much honor and respect is devoted after death, but to whom life has been a round of hardship and tribulation. Men who have starved for bread when living, are commemorated in marble when dead. And the reflection arises, how much better if but a meed of all this after-death regard had come when it would have "done some good"—when the subject of all was "in the flesh!" But it can "do some good."

In the case of the Catholic soul departed, a Mass of Requiem is an eternal service, outweighing all the temporal goods and glories that might be wished for.

Masses of requiem should pass down in Catholic families as legacies of devotion, never to be neglected and never to be forgotten. The body of the dead one might better be consigned, uncoffined and unshrouded to the earth, than this service to the soul remain unfulfilled. The Catholic parent should enforce the lesson upon his child and illustrate it by his own filial example. It is the last and greatest act enjoined by the command: "Honor thy father and thy mother."—Catholic Citizen.

THE VICAR GENERAL SHOOTS AT A BURGLAR WHO BREAKS INTO HIS PARSONAGE.

Troy, Sept. 18.—About 2:45 o'clock yesterday morning St. Peter's parsonage, adjoining St. Peter's Church, on North Second street, was awakened by a bright light in the dining room. Thinking that she might have neglected to turn it out on retiring she got out of bed, and as she did so she heard some one walking in the next room. Supposing that it was one of the priests, she exclaimed, "Is that you, Father Killilea?" Receiving no answer, she walked to the adjoining room and saw a stranger, of whose features she obtained a good view, extinguishing the gas. The girl was no coward, and exhibited great presence of mind. Lighting a candle she ran into the hallway and shouted lustily to Fathers Ludden, Heffernan and Killilea that there was a burglar in the house. Fathers Heffernan and Killilea were on the spot, and Father Ludden, who is vicar general of the diocese, seized a double-barreled breach-loading shotgun and took a position giving him command over all approaches to the street. Meanwhile the burglar had descended to the basement and attempted to pass out of the door, but, failing to do so he ran to a window, and crawled through into a passage-way. Father Ludden saw him, and discharging one barrel to alarm the police, he covered the thief with the other and said: "If you move a step I'll shoot."

A Sacrilegious Robbery.

Altoona Times, September 23.
St. Bartholomew's Catholic church, at Wilmore, Cambria county, was burglarized for the third time on last Monday night. Entrance was effected by prying open a side door, after the main door had successfully resisted the pressure of a jimmy or chisel. As the pastor of the church, Rev. Father McHugh, was absent at the time of the robbery, and was still absent at latest accounts, it could not be ascertained to a certainty what amount of property has been stolen, but it is known that a silver chalice used at Mass on week mornings and the pyx, which contained the Sacred Host, were carried off by the sacrilegious scoundrels. All the drawers about the main and side altars were also unlocked and rifled, and it is thought that nothing of special value was found. As the burglaries at this church have all taken place during the absence of the pastor, and the last two immediately succeeding collections in the church, it looks very much as if the sacrilegious scoundrels reside in the neighborhood.

Is there anything more annoying than having your corn stepped upon? Is there anything more surprising than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

A very busy London physician was in a office, and continued writing a moment after a visitor entered, merely pointing him to a chair. The latter drew himself up indignantly and said: "Are you aware, sir, that I am Lord Fitzherbert?" "Take two chairs, Sir," cried the physician, continuing his writing until finished.

FROM THE PRESIDENT OF BAYLOR UNIVERSITY.

"Independence, Texas, Sept. 23, 1882.

Ayer's Hair Vigor

Has been used in my household for three reasons:—

- 1st. To prevent falling out of the hair.
- 2d. To prevent too rapid change of color.
- 3d. As a dressing.

It has given entire satisfaction in every instance. Yours respectfully,
WM. CAREY CRANE."

AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and is, at the same time, a very superior and desirable dressing.

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French is taught, free of charge, not only in class, but practically by conversation. CONVENT OFFERS EVERY ADVANTAGE TO YOUNG LADIES who wish to receive a solid, useful and refined education. Particular attention is paid to French and instrumental music. Studies will be resumed on Monday, Sept. 1st. Tuition and board per annum, \$100. For further particulars apply to Mother Superior, Box 303.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

This institution is pleasantly situated in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudiments, as well as the higher English branches. Tuition (payable per session in advance) in Canadian currency: Board and tuition in French and English, per annum, \$100; drawing, music and painting, \$15; board and laundry, \$20. Private room, \$20. For further particulars address:—MOTHER SUPERIOR, Box 303.

URSULINE ACADEMY, CHATELAIN, ONT.

Under the care of the Ursuline Ladies of this institution is pleasantly situated on the Great Western Railway, 30 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements. The hot water system of heating has been introduced with success. The grounds are extensive, including groves, gardens, orchards, etc. The system of education embraces every branch of polite and useful information, including the French language. Plain sewing, fancy work, embroidery in gold and silver, lace-making, etc., are taught free of charge. Board and tuition per annum, paid semi-annually in advance, \$200. For further particulars address, MOTHER SUPERIOR, Box 303.

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Meetings.

IRISH BENEVOLENT SOCIETY.—The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 12th inst. at their rooms, Masonic Temple, at 7:30. All members are requested to present. C. A. SMITH, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association will be held on the first and third Thursdays of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, 100, St. Nicholas Street. Members are requested to attend punctually. ALAN WILSON, Pres. C. HEVEY, Sec.

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