Response to "Pleadings Sacred Heart."

MISS HUGHES.

Forget Thee, Lord! nor heed Thy pleading. Ope' not our hearts to Thy fond cry? Ah Jesus sweet! behold us kneeling Before Thy throne with contrite sigh! Forget Thee, Lord! ah dear loved altar! Thy peace we'll seek what ere betide, Our love for God will ever lead us, Where He-love's Prisoner—doth abide!

Forget Thee, Lord: our dearest Brother,
Who gave Thy life that we might live!
Thy woes we love, Thy wrongs we cherish,
Though seeming cold—dear Lord forgive
Again we say in love's fond language,
When on Thy Heart we rest in prayer.
Or at Thy shrine: "we'il love Thee ever!"
Dear Heart! record our fond yow there!

And in the peace of Thy dear Presence, That fills with bliss Communion hour, When Thy loved blood our lips enpurple, Oh Jesus! dear, dear Passion flower! We'll pledge Thee: that when sorrow tries

us
Or sin's dark shafts assail the soul,
Thy Swored Heart shall be our refuge;
Thy touch, dear Lord, can make us whole Forget Thee, Lord! oh nail-pierced Monarch That deigned to tread a world like this, Thy wounded feet in heart-rent homage We bathe with tears and fondly kiss! And Lover mid the lilies straying. That bloom by thrones where pare souls rest.

rest How sweet to know each day declining, But brings as nearer to Thy breast!

NOT TWO MASTERS.

SERMON BY ARCHBISHOP RYAN.

Philadelphia Standard, Sept. 13.
On the Sunday after the installation in the See of Philadelphia of the Most Rev. Archbishop Ryan, many persons went to the Cathedral, to attend the late Mass there, expecting that he would then preach. They were doomed, however, to disappointment. His Grace was not to appear in the pulpit before the first Sunday of September. Then the Solemn Sunday services would be resumed, the summer season being closed,—only theoretically, we may remark; for during the past week or ten days we have Philadelphia Standard, Sept. 13. ing the past week or ten days we have had some of the very warmest weather of the year. But in spite of last Sunday's great heat many persons from all parts of the city flocked to the Cathedral. In the vast congregation which at the late Mass filled every inch of space in the body of vast congregation which at the late Mass filled every inch of space in the body of the great edifice every parish in the city was represented. From the time that His Grace ascended the pulpit until the end of his discourse the closest attention was paid by every one to every word he

was part uttered.

Solemn High Mass coram archiepiscopo was sung. In the procession of the sacred ministers from the Sacristy to the Sanctuary the Most Reverend Archbishop was accompanied by the Rector of the Cathedral, Rev. John J. Eleock, who attended him at the throne during the Mass. The Celebrant of the Holy Sacrifice was the Rev. Daniel A. Brennan, Chancellor of the Archdiocese, who was assisted by the Rev. James P. Sinnott as Deacon, and the Rev. Alexander A. Gallagher as Subdeacon.

THE MOST REV. ARCHBISHOP'S SERMON. After the singing of the Gospel His Grace knelt in front of the high altar while the "Veni Creator" was being sung by the choir. Then he made his way to the pulpit. Having read the Gospel of the day, taken from the sixth chapter of St. Mathew warms 24 to 33 he reported it for taken from the sixth chapter of St. Mat-thew, verses 24 to 33, he repeated its first and last sentences, which are: "No man can serve two masters." "Seek ye, there-fore, the kingdom of God and his justice, and all these things shall be added to you." On these words, which form a part of Christ's wonderful Sermon on the Mount, Archbishop Ryan based a beautiful and clearly reasoned discourse on man's duty to God, of which we here give a necessarily

imperfect report :
The extract which forms the Gospel of The extract which forms the Gospel of this Sunday is a portion of that marvellous Sermon on the Mount which has been the admiration of the world for so many centuries, and which itself is a proof of the divine origin of Christianity. That a young Jewish teacher, himself untaught in the schools of philosophy and theology, she forget, I will not forget thee should soar at once to such sublime heights.

Stronger deeper tenders and work last the child which is a large marked from the parts of the counterbalance the damare supposed to counterbalance the danare su ould soar at once to such sublime height of morality—heights which neither Plato amongst the Gentiles nor Moses himself amongst the Jews ever attained—that h should do this without an effort, and announce his doctrines with magisterial authority united with such wonderful humility, is a phenomenon which philosophers have vainly endeavored to explain Those words on the mountain of Beati-tudes were followed and confirmed by the sermon of deeds on the mountain of Crucifixion, when He, poor in spirit, clean of heart, merciful, sorrowing, hungering and thirsting—suffering for justice sake, reviled and persecuted—placed the stamp of divinity and immortality on the first Sermon on the Mount on purely human grounds.

That sermon is still addressed to the audience of all humanity, and is, if possible, more necessary and sanctifying in the nineteenth century than in the first. The declarations of our Lord, "No man can serve two masters—God and Mammon" "Seek ye first the kingdom of God and His justice and all these things shall be added to you"-are the key notes to th whole Christian system of ethics, and they are the emphatic warning that must rise above the din of commercial gambling and boisterous revelry, if the society of our century is to be saved from the anarchy threatens it. Let us consider to which threatens it. Let us consider to-gether this morning, my dear brethren, the lessons inculcated by our Divine Teacher in this admirable Gospel, espec-ially that of our undivided allegiance to the service of our God, and trust his Pro-

vidence.
No matter how much men may differ on ethical and religious questions, there are a few points on which they generally agree, and on which the whole system of religious morality is really built. The first fundamental point is, that there are some things right and some things wrong, that right things are not wrong, and wrong things are not right. There are indeed cases when it is not easy to distinguish right from wrong, but this fact does not destroy the great distinction, as there are moments between day and night when it not their right hand and their left hand, and many beasts." Oh how good is our properties and many beasts. The pities not only man, but the there is no difference between day and night. Another point universally agreed upon is, that there exists within every man a contest between these two powers of good and evil—that every heart is a battle-field on which they daily meet merciful, He seems often almost cruel.

and contend-that this battle commences and contend—that this battle commences with the consciousness of good and evil on the part of the child and cods only with our last breath. Conscience and passion contend, and our life is a waftre. Now the tendency of man is not to reject entirely either of these masters, but to make a compromise and serve both. To entirely reject God is desperation—to serve Him is a sacrifice, to half accept Him without entirely renouncing passion, is temporary entirely renouncing passion, is temporary peace. Now our Divine Lord settles this question by the declaration that such tem-porizers belong to His enemy, not to Him.

porizers belong to His enemy, not to Him.
"You cannot serve two masters." "He
that is not with me is against me, and he
that gathereth not with me, scattereth."
If I serve passion, conscience troubles
me; if I obey conscience, the passions
annoy me. I must, therefore, select one
or the other; to serve both is to belong
to passion alone. "Why do you halt
between two ranks?" cried Elias to the
hesitating Jews; "if the Lord be God,
follow Him; if Baal be God, follow him."
You remember, brethren, it is narrated You remember, brethren, it is narrated that on one occasion during the reign of King Solomon, two women had a dispute which was referred to the king for adjudition. cation. Each claimed to be mother of the same child. The king said, "Bring me a sword and let the living child be divided and each one have a portion." To this one of the claimants consented, but the one of the claimants consented, but the other woman cried aloud in terror, "O my Lord, give this woman the living child, and in no wise slay it." "This woman," cried Solomon, "is the real mother," the fact which he wished to ascertain by pretending to slay it. So, brethren, the devil, indeed, is willing to have half our allegiance, is willing that the soul should devil, indeed, is willing to have half our allegiance, is willing that the soul should be divided, but God cries out. "No! it must be wholly mine or wholly separated from me. No man can serve two masters, from me. No man can serve two masters, for he must hate the one and love the other, or love the one and hate the other, "Hence, my dear brethren, you must give to God an undivided heart—pay him an undivided allegiance. Our Divine Lord clearly, of course, foresaw and as clearly answers an objection to this position. It is this: If I am to renounce everything for God, what is to become of my temporal welfare and that of my family? I have duties to myself and them, as well as to my Maker. What are we to eat and to drink, and wherewith shall we be clothed? The meaning of our Lord's reply to this is, that whilst we use the means, which reason points out, whilst we should be industrious in providing for temporal wants, we should not be solicitous, that is, we should not allow anxiety and care to interfere with our duties to God, but simply, having done our duty, trust in God, for the means of the control of the co and care to interfere with our duties to God, but simply, having done our duty, trust in God for the rest. In the same spirit our Lord spoke to Martha, the sister of Lazarus. She was engaged in preparing a meal for Him. He did not tell her to desist from this good work, but He told her that she was solicitous and disturbed, and that Mary had chosen the better part. Now, brethren, God would have us serve Him as the only one Master, and even in the temporal con-

have us serve Him as the only one Master, and even in the temporal concerns which belong to our state of life, we should look up to Him to supply what our own industry cannot accomplish. To do this effectually we must have unbounded confidence in Him.

His own express declarations, and the history of His relations with mankind in general and our individual selves, are sufficient to produce and to sustain such unbounded confidence. What are His unbounded confidence. What are His words—words of the great eternal God? words—words of the great eternal God?
"Can a woman," He asks, "forget the child which she bore?" Observe you, He appeals to the tenderest, most sacrifice-producing and detailed love on earth—the love of a mother for a child. Other loves may be diminished by time or frozen by neglect or completely torn out of the heart by some act of treachery; but a mother is always a mother, whether her son rules from a throne or stands a Stronger, deeper, tenderer and more last ing than mother's love is my love for the creature which I have made after My own image and likeness" If it should seem strange to you that the great, omnipotent God should so regard a worm of the earth like man-and each individual manremember that God from the very nature of His being must love what is most per fect, and therefore must love Himself, and therefore whatever bears His image and likeness. Man is great and Godlike. "Thou hast made him," says the psalmist. "little less than the angels, with glory and honor thou hast crowned him and pla him over the works of thy hands." T is the magnificent scriptural conception o our humanity. We are not, as a false and degrading philosophy would have us, the descendants of the beasts of the field, but the glorious offspring of our God. And even were we but the irrational creatures of His hands, we should still have on Him of the hands, we should still have on Him the claim which our existence gives us. In this day's Gospel our Lord appeals to His care for the flowers of the field and the birds of the air. Consider the lilies clothed with a beauty greater than that of Solomon's apparel. "If God so clothes the grass that is to day and tomorrow cast into the oven, how much more you of little faith?" He feeds the birds of the air which have on Him the claim of existence, for He made them. The Scriptures in another place tell that "the young ravens cry out to God for their food," and the Pallmist represents God in creation as the farmer surrounded by the fowls of his farmyard, that look up to him for food, as he opens his hand and scatters the corn to them. "The eyes of all hope in Thee and thou givest them food in exercise the corn to the givest them

and fillest every living creature with thy blessing." When the prophet Jonas com-plained that God did not carry out His threat to destroy the Ninevites in forty days, as he was commanded to announce to them, God replied to his complaint by the question, "Shall I not have mercy on the great city of Nineveh, in which there are a hundred thousand men that know God who pities not only man, but the very beasts of the field! And if He so cares for these beasts, how much more for his children!

food in season—thou openest thy

We must always remember, brethren, in looking at the attributes of God, that He is infinite in each, and to our limited capacity and within our small field of vision one attribute might seem to exclude another. But in truth it is not so. God is just as well as merciful. He has more than the tenderness of human love, but none of the criminal weakness of human love, which often forgives without change or repentance on the part of the object

or repentance on the part of the object loved. We must also remember that God often appears to abandon us in our wants in order that we may fully realize misery and entire dependence on Him.

He created man free, but did not create him independent. Dependence on Him is what—as a Father—He most loves. is what—as a Father—He most loves.

"You shall be as gods, having knowledge of good and evil," whispered the tempting demon to Eve; "you shall be independent of your God." "I shall be like unto the Most High," said the same demon to himself before his independence of God, was a cry that cursed the universe; and now looking at the result of this proud effort and seeing its impress on man and creatures, we are tempted to ask in wonder, "Is this the world over which the morning stars sang together, and all the sons of God did shout with joy?"

To hope in God, to depend on God in spite of His apparent neglect of us, is the highest tribute we can pay to Him. Who could have been treated with more apparent injustice and neglect than that gentile saint fold. Existing the service of the spite of the result of the service of the

could have been treated with more apparent injustice and neglect than that gentile saint, Job? Faithful always to Goo, he is yet left friendless, homeless, dishonored and alone! Yet he cries out, "If God should kill me, I will yet hope in Him."

That cry went up to the Heavens, and arrow-like pierced the very heart of God. God looked down from His throne on Job on the dung-hill, and no praising angel nor adoring domination nor trembling power did He take more complaisance in. Soon He showed His divine face to the patriarch

He showed His divine face to the patriarch again and rewarded his dependence.

Therefore, brethren, from what I have said to you to day, let us trust in our God said to you to-day, let us trust in our God that He will supply our necessary wants, and not make these wants a pretext for the service of Mammon. Let us select our one Master, and serve Him in all love and sweet dependence. And if men say to you that this kind of gospel will impede the acquisition of wealth, and therefore stop the wheels of progress, tell them that this Gospel will make men more honest and more happy and therefore more really and more happy and therefore more really progressive—tell them that if they need a basis and motive for commercial confidence in each other, they must first seek the Kingdom of God and His justice.

But heathern he you local to our Great But, brethren, be you loyal to our Great God—do not strive again to serve two masters, but having faithfully discharged the duties of your state of life, rest in peace under the shadow of the wings of His Providence.

A WORD TO FATHERS.

PROTECT YOUR DAUGHTERS-"THERE IS NO PLACE LIKE HOME.

Catholic parents have often been advised to keep their daughters at home—away from large cities. It becomes necessary to repeat this warning. Large cities are destructive of morality in the cities are destructive of morality in the young, and unsuspecting girls from country homes, away from the eyes of parents and friends, easily fall a prey to the designing scoundrels who infest such centres of population. St. Paul and Minneapolis form no exception to the rule. Heart-rending cases of sin, desertion and shame are of almost daily occurrence in each of these cities, and the rence in each of these cities, and the victims, when Catholics, are almost without exception young girls who left their good homes in the country to seek employment in the country to seek em-ployment in the city, where good wages and better opportunities for enjoyment are supposed to counterbalance the dan-gers to virtue. Careless or avaricious parents often realize when too late that St. Paul, and many more are following course of conduct which cannot but end in disgrace. An evening stroll along Seventh street, the great thoroughfare of this city, will convince the observer that female modesty is rapidly disappearing and the saddest feature for a Catholic to contemplate in the general moral decadence, is that a large number of the young women who walk the streets after nightfall with evil intent are those who have been sent by foolish parents from happy country homes to fall the victims of corrupt city life. Parents, if you wish your daughters to remain virtuous, keep them at home on the farm.

A Boy's Wit. Dr. Busby, once the master of a high school, was celebrated for severe discip-line; but, though severe, he was not ill-natured. It is said that one day when he was absent from his study, boy found some plums in his chair, and at once began to eat them, first waggishly saying: "I publish the banns of matrisaying: "I publish the banns or machine saying: "I publish the banns or machine mony between my mouth and these plums. If any here present know just plums. If any here present know just not be united, you are now to declare it, or ever after hold your peace." The loctor heard the proclamation, but said nothing till next morning, when, calling the boy up he grasped his well-known instrument, saying: "I publish the banns of matrimony between this rod and of matrimony between this rod and this boy. If any one knows any just cause or impediment why they should not be united, let him now declare it or ever after hold his peace." The boy himself said: "I forbid the banns." "For what cause?" asked the doctor. "Because," said the boy, "the parties are not agreed." The boy's ready wit pleased the doctor, and the union was indefinitely postponed.

Prominent Butter Makers.

There is no dissent from the decision of candid and capable dairymen, that the Improved Butter Color of Wells, Richardson & Co., Burlington, Vt., is the best in the world. Such men as A. W. Cheeve of Massachusetts, E. D. Mason, Vermont, Francis A. Hoffman, Wisconsin, use it,

and recommend it as superior to all others. Worms often cause serious illness.
The cure is Dr. Low's Worm Syrup. It destroys and expels Worms effectually.

CATHOLIC CHURCHES.

DESCRIPTION OF A NUMBER OF BEAUTIFUL AND COSTLY CHAPELS.

A Montreal correspondent of the Hartchurch rules and reigns. Not in Rome itself would one find a much greater pre-ponderance of the Roman Catholic religion and its temples, its symbols, and its constant observances. Montreal is largely built of gray granite, and the great cathedral-like churches, to say nothing of the convents and other religious establishments. or or gray grante, and the great cathedral-like churches, to say nothing of the convents and other religious establishments, are of the same impressive and fitting material. How many there are I know not; but those we have visited greatly impressed our party by their splendor and size. The cathedral is that particular church, be it large or small, in which the bishop has his chair. In Montreal the cathedral is in process of construction, and the lower part of its vast and strange-looking round tower (of grantite) can already be seen from distant parts. ite) can already be seen from distant parts of the city. But the grandest, most re-markable of all the solid church buildings of Montreal is unquestionably the great church of Notre Dame, whose grand front with its lofty granite portico, and its mas-sive twin towers, rises from Notre Dame street, one of the city's principal thoroughfares. These noble towers, suggesting the front of Westminster abbey, can be seen front of Westminster added, can be seen from the south at a distance of thirty miles. They rise to a height of 227 feet above the pavement—finely completing the grand effect of a stately front in which the portico itself is fully 69 feet high. One of these great towers has an enormous hell—"de gros Bourdon" the largest bell. I of these great towers has an enormous bell—"le gros Bourdon" the largest bell, I think, in America; at any rate it weighs 25,000 pounds, is six feet high, and nearly nine feet in diameter across its mouth. Its tongue is correspondingly ponderous. Its sound is said to be magnificent in its fullness and grandeur; but it is rarely rung. When we saw it, yesterday, a part of its weight was supported on big beams and jack-screws; but when it is rung, these of course, are removed. When this great of course, are removed. When this great bell is rung it is rung—not pounded with to ring it. The last time—not pounded with a clapper or hammer. It takes twelve men to ring it. The last time it was rung was at Easter, and curiously enough, it is to be rung again to-day, and once more tomorrow; but, unluckily for us, we shall not be heart heart. morrow; but, uniuckily for us, we shall not be here to hear it. This great bell, as an elaborate Latin inscription on it testifies, was east in London in 1847, and paid for by "the merchants, the farmers, and the mechanics" of Montreal—or "Ville-Marie," as the inscription puts it (City of Mary.)

(City of Mary.)
In the other tower hangs a chime. It far more musical. When on grand festi val days the great "Bourdon" joins its solemn tones to the chimes of its ten sisters the effect is such a concert as never is heard elsewhere on this side of the Atlantic. I should like to be here at Christmas or Easter. The Roman Catholic Church deserves honor for what it does in lifting up the heart and soul of the people by its liberal patronage of all the arts that best appeal to the religious sense—the most impressive parts of the science of a noble Church architecture, of music, of sculpture

paintings on the walls, the prevalent gildings that everywhere suggest the religious enthusiast's idea of the golden adornments of the New Jerusalem, the sculp-tured sacred images, the numerous clust ered columns in red, green, blue, and gold, and especially the enormous and bewildering blaze of gold throughout the sanctuary, where the throne-like great altar is; and, to complete the effect, the illuminated windows, filling all the galleries and all the church with Milton's dim, religious light,"-all this is well fitted to impress even a ron believer. If there is music, and service going on, the

effect is further heightened.

Think of the size of this building. The nave, including the sanctuary, is 220 feet in length. Looking up, to the points of the great glittering arches and the starstudded sky of the ceiling, we see it at a height of eighty feet above the floor. In width, the nave and side aisles measure, want, the nave and side-aisles measure, as I make it, 120 feet. The galleries, two stories of them, and the grand aisle, are softly and beautifully lighted up by fourteen side windows, each forty feet bins.

The pulpit is in the midst of the nave and the acoustic properties of the church are said to be very good. To this end the architect made his study—and for once, at least, such a study has proved successful.

A lofty organ and a large choir of male voices complete the grand effect of a service in this church.

A series of beautiful chapels erected along the outer line of each side aisle, may be the votive tributes of as many wealth and devout Catholics. They have their own tombs—one of which holds the ashes of St. Felix, taken from the catacombs of Rome. There are the chapel of the Blessed Virgin, St. Joseph's chapel, the chapel of the Sacred Heart, St. Ann's chapel, chapel of the Souls of Purgatory, and others. The first one we met on the right on entering the church, was the Baptismal chapel. The costly and beautiful marble fout rested on supports of the figures of four angels, and had a high ornamental cover of burnished copper. ornamental cover of burnished copper.

Over the altar was a large and fine painting of the baptism of Jesus by St. John
the Baptist—a copy of the original in the
baptismal chapel of St. Peter's at Rome. Another large painting was a copy of a noted original at Rome that was brought

Secours"-our Lady of Constant Succor. We saw here the baptismal rite adminis-tered to a newly-born infant.

Along the side sistes also, are many con-

fessionals. Some bore the name of the priest there officiating, with the further ford Times writes: The real City of the confessions there could be made in

English.

At the entry of the sanctuary, resting on one of the right-hand columns, is a sculptured figure, in pure white marble of the Blessed Virgin, on a marble pedestal. From its neck hangs a small gold cross. In 1872 the cure of this church, while it because a head the Bone of the second columns.

ize, without seeing it, the crnate, lofty, and grand effect of all this beautiful interior architecture, with its wealth of bright colors shown in clustered column, resplendent sanctuary, and towering altar, and in dent sanctuary, and towering attar, and in the lofty groined arches making a maze of ornamental lines, far up above the people in the pews. One feels, before analyzing the effect of the great altar, its gleaming towers reaching to the very ceiling, and splendid in their blazonry of gold, and their scriptural figures and groups—the gilded galleries for the priests and altarboys, the special galleries for the nuns, and the altar-lamps, swung from the far ceiling, and their lights (kept ever burning, year after year) seem to be gently and slowly moving, with an almost imperceptible motion and pendulum-like effect. It is all one great blaze of rich but harmonious colors and pendulum-like effect. but harmonious colors, gold predominat-ing. The oriel sky windows, illuminated in beautiful designs and colors, are very rich and effective; while the mazes of pointed and gilded arches, springing far above nave and galleries, take the eye

above nave and galleries, take the eye captive involuntarily.

Here people are coming and going from dawn to night—some kneeling at particular shrines in various parts of the great interior, others silently saying their prayers in the pews. The noise of carpenters at work, with hammer and saw, among some of the central pews makes no interruption of the devotions. Men and women silently come in, kneel an instant, on one knee, toward the great altar with its sheetly come in, kneel an instant, on one knee, toward the great altar with its figures and groups of the crucifixion and the crowning of the Virgin, enter a pew, remain some time in silent devotion, go out of the pew, again bend the knee altarward, and silently depart. Yesterday morning a funeral mass and two other masses were seeing. is composed of ten bells, beautifully toned, and two other masses were going on and in such perfect harmony that the and in such perfect harmony that the most varied musical airs can be executed while they peal. The first bell alone weighs six thousand pounds, and has a deep and very musical tone. The ten bells make a fine chime—as we can testify, after hearing the chimes rung repeatedly. They are given with all the parts, and it is not always easy, when near by, to catch the air. It sounds something like the joy-peal of all the Fourth-of-July bells at sunrise in Hartford, but is more rythmical and far more musical. When on grand festival days the great 'Bourdon' joins its solseemingly with as little regard to the lookers-on. Such is the case in all the great Catholic churches of Europe, but Montreal seems to illustrate the custom more conspicuously than any other city of the new world.

Two other churches that we entered, one a Jesuit Church, the other the Church of Our Lady of Lourdes, differed greatly from each other in their interior effect, appear to the religious sense—the most impressive parts of the science of a noble Church architecture, of music, of sculpture and of painting. How bare and lifeless seem our Protestant churches in the comparison!

But let us enter this grand church. Its vast nave, its broad side-aisles, its spacious two-storied calleries its charms. It is a gem of a church, in its symmetry spacious two-storied calleries its charms. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church, in its symmetry and its charms of the latter. It is a gem of a church in its symmetry and the latter in their interior effect, and both differed strikingly from the one horrible deaths he had tried to inflict his wife and children.—Irish World.

AN ORTHODOX BANDON PROTICE. marble figure of the Virgin, copied in sculpture from Murillo's painting. She appears in a kindly attitude and with a benignant look, standing well up in a recess in the sanctuary, opposite the be-holder as he enters. The space where she stands has some unseen window, so contrived as to flood this figure with a light from above; and it so lends itself to the designer's idea that it lights up that figure All the rest of the church is in a pleasant half-light, half-shadow. effect is very striking and impressive.

Bob Ingersoll in Portland, Ogn.

A correspondent in the Northwest me tropolis states that Robert J. Ingersoll— whose infidel ravings Father Lambert has pulverized into infinitesimal small pieces
—lectured last week in Portland, Oregon, to 1,400 empty seats and 600 people The Monitor's representative says:
"Out of the 2,000 seats provided in the

Mechanics' Pavilion for "Infidel" Ingersoll's lecture, only about 600 were occu-pied. The "Infidel" finding no one sufficiently lost in self-respect to present him to the assemblage, with a temerity equal to the average 'nostrum vender,' mounted the platform and-Well! the entire aggregation in the ring of the "greatest show on earth" paled into insignificance compared with the gyrations of this jabbering jackanapes for the following three hours "on a stretch." The verdict of the audience was "As good as a circus." Robert, my boy, listen: There is coming a time-and that not very far in the distancewhen that power of speech given you by the God you so frequently blaspheme, will cease to tickle the guilty consciences of those who delight in your "No God! No Hell!" raving. Deceptive consolation! Yes, Bob, the time is rapidly advantage. vancing. Coming on the lightning express, with every obstacle side-tracked, Bob, when you will, in obedience to that awful edict, "Begone, ye accursed, into everlasting fire," change thy cry from the defiant "No Hell," to the plaintive "Oh! Hell," there, Bob, to reside permanently with your earthly counsellor and ally-

to prevent the development of the disease, and continue until health is restored, as it surely will be by the use of this remedy. A cure is warrauted in every instance.

SHOCKING BRUTALITY.

Will it be believed in Dublin that since Will it be believed in Dublin that since the 12th of July no fewer than 100 Catholic workmen, who had up to that date been employed in the ship-building yard of Messrs. Workman & Clarke, Belfast, have been turned out by force of their Protestant fellow-laborers. It is perfectly true. Eight Protestant workmen were before the magistrates yesterday charged with cowardly assaults on some of the hundred. On one occasion two Catholics were thrown bodily off a bridge into the river, as though they were dogs into the river, as though they were dogs that could strike out instinctively for their lives. We cannot say how the men their lives. We cannot say how the men were rescued, but that they were put in grave peril is undeniable, and that, too, in presence of a mob of two or three hundred fanatics, who looked on at the savage outrage approvingly. Nobody was made amenable for this disgraceful occurrence. The eight prisoners were accused of assaults of an altogether different character; but in every instance the offence—the only offence—of the victim resided in his being a Catholic. The conspiracy —the only offence—of the victim resided in his being a Catholic. The conspiracy was manifest; the violence was palpable; the evidence, for the sake of the credit of the town, was only too complete. Yet imprisonment for three months was the heaviest penalty awarded. The hope was expressed in court by the solicitor for one of the prisoners that an end of such outbursts was at hand—that the outrages would not be repeated. But the prompt answer of the sub Inspector of Police was, that the persecution had been persevered with to the last end. That very morning the last two of the one hundred had been turned out, and there is not a Catholic now in Messrs. Workman and Clarke's employment. Could intolerance farther employment. Could int

What Men Will Do When Drunk.

A laborer twenty-nine years old, of Wallabout street, Brooklyn, returned to his home under the influence of liquor one night last week, commenced to abuse his wife and mother in-law, who was living in the family, and ended by driving both out of the house and three of his children with them, threatening to kill them with an ugly-looking knife with a five-inch blade which he flourished about

While driving the family out of the house one of the children, a girl two and a half years old, frightened at her father, fled to the bed-room and crept under the bed to get out of danger, but without any

one at the time knowing it.

After he had ejected his family he returned to his rooms and barricaded the doors against all outsiders. He then procured a can of kerosene oil, gathered together a lot of clothing, saturating it with the kerosene. Then laying the butcher-knife on the edge of the bed, under which was his child, so as to have it handy, he proceeded to set fire to the clothe

In the meantime the screams of the women and children in front of the house brought roundsman O'Reilly, of the Thirteenth Precinct, to the spot. After a hurried recital of the case by the women the roundsman attempted to burst the door in, but failed, owing to the barricade inside.

Going around to the rear of the house to make another attempt to enter, the roundsman could see the flames from the clothes. When the roundsman rushed in upon him and had him handeuffed, the cries of the little girl then showed the danger she had escaped from, and the inebriate next day in prison learned the horrible deaths he had tried to inflict on

AN ORTHODOX BANDON PROTEST.

HOW HE KNEW HIS RELIGION. Not many years since one of those old-ashioned Protestants happened to be summoned to give evidence in a case at the Cork Assizes. He was cross-examined She the Cork Assizes. He was cross examined with a by the late Mr. George Bennett, who,

by the late Mr. George Bennett, who, amongst other questions, asked of him what religion he was.

"Yerra, Bill," quoth the witness, turning to a friend who had accompanied him from Bandon; "does you hear that?"

Bill did hear it, and indignantly told the learned counsel that he must be a very ignorant fellow not to know a Bandon Protestant by looking in his face.

Nothing daunted by Bill's rebuff, coun-

Nothing daunted by Bill's rebuff, coun-sel persevered. "How do you know you're a Protestant?"
"How do I know I'm a Protestant?"

said he, repeating the words in a con-temptuous and mimicking tone, "Oh, holy Moses, for a learned man to ask such a question as that?"
"Yes, sir; I again repeat it;" but this time it was observed that the worthy advocate's voice betrayed no inconsiderable share of irritation. "How do you

know you're a Protestant?"

"'Cause I ates mate of a Friday and hates a Papist," was the surly reply.—
Bennett's History of Bandon.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Thos. Sabin, of Eglington, says: 'I have removed ten corns from my feet with Holloway's Corn Care." Reader, go thou and do likewise.

The tenacity with which people abide by their early faith in Ayer's Sarsaparilla can only be explained by the fact that it is the best blood medicine ever used, and is not approached in excellence by any new candidate for public favor.

Jabesh Show, Gunning Cove, N. S. vrites: "I was completely prostrated with the asthma, but hearing of Dr. Thomas' Eclectric Oil, I procured a bottle, and it lone me so much good that I got another and before it was used, I was well. My son was cured of a bad cold by the use of half a bottle. It goes like wild-fire, and makes cures wherever it is used.

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three When symptoms of malaria appear in any form, take Ayer's Ague Cure at once, to prevent the development of the disease, Thomas' Eclectric Oil in appearance and name, but in everything else they are dead

from a ppened n said, iberal." liking.
n wanthim to o better

EN.

ts, like

l-timed

air that

n't give s, what ? Life

longer,

d sacri-

leasant,

with a s ready.

he Bish-Inquise in the among cially if perience men will religious ed from

we call seem to a's socieus up to ments in sted and military pool-have all indirect with the en ridi-xistence, robated. oved in-

the unisocieties tors and ble and estroyed ier stock to establ young in fact. etter our of our inly that the good we had dazzled to bring uctions; lories of

ool-table ous hali. he relig e came noneed

enabled

dard of

is made Each become a se to act n, better his allell suffer is truth. will redelity on have its

ondency,

o reason

ich does f-suffici-od. We business nsel, we we spend e much a pub-ne devodo more

iouse we methods ey count practice granted of our nd much en prin-

ble food an appenervous