



A Secret.

[From "The Aldine" for November.]

It is your secret and mine, love! Ah me! how the dreary rain, long, Dripped on the window-pane! The chamber was weird with shadows. And dark with the deepening night. Where you in your royal womanhood Lay waiting for the tomb!

From the Catholic World.

A WOMAN OF CULTURE.

CHAPTER XXIII.

THE ASYLUM.

In affliction the weak soul goes to the bottom, however strong may be its physical casing, but the soul of the brave grows only stronger from its conflict with the storm. And the brave soul is he whose courage springs from the bosom of God; who puts on the armor of divine patience to battle with his foes; who offers submission to the fury of the blast, bending but not breaking; who is powerful with the consciousness of a living faith, the knowledge that, though he may be harrowed and ploughed with anguish and wrong and misery, bent down in slavery before the eyes of the world, there is yet One who will crown him as a victor when the struggle is over, even when the crowd are applauding his conquerors and deeming him the poorest wretch that ever perished.

McDonnell the madman had put on the armor of his patience, and thanked God, as the dark asylum gates closed behind him, and the divine light had taken upon violent means to bring him mercifully to his senses again. For his eyes were at last opened, and the wicked malice of his late tempters with justice and grace seemed scarcely less heinous to him than the crime which had indirectly brought about all his wanderings from the truth. His whole life now stood out before him mountain-like, and the prospect was not cheering. If he were not prepared against melancholy and gloom of any kind, the dark deed of spoliation in his early life, his desertion of his faith, his carelessness towards his wife, and his criminal neglect of his own child would have pressed him into the shadow of death with the angel of remorse. The opportunity had again been given him, for a last time perhaps, of repenting and atoning for these misdeeds. With the eagerness of a true penitent he seized on the means of salvation, determined to bear every trial with a sublime patience until such time as it pleased God to release him by death or otherwise from his imprisonment. One thing he thought upon most frequently and hugged to his heart with a fond conviction of its coming to pass; he would find means to restore the property he had stolen. God would give him that happiness, for he would pray hourly for the favor. Yet not one word against his laughter would ever escape him, not one act which would endanger her or cause her a moment's undeserved pain. He would win his freedom, as he had lost it, legally, and the physicians who pronounced him mad should pronounce him sane.

With such thoughts and prayers and reflections he passed the great gates clang behind him. He thanked God in his heart for the misdeeds, which had come upon him with the violence of a tempest, for tempests purify the air and leave the earth prettier than before. The gloomy walls of the asylum, with their barred windows, were in sight as they drove up the winding avenue, and he could not resist the involuntary chill which ran through his body when his eyes first rested on them. His determination soon overcame that. His body was weak from disease, and would not obey the iron will that ruled so easily in the days of health. Yet he schooled his countenance and his heart, that the one might possess resignation and tranquility and the other express them clearly. The portals of the establishment were opened to receive him, and the official went on to confer upon him the honor of a formal reception as befitted his importance in the world. Everything that could offend the sensitive nerves of the mad was absent. The wide halls, polished, echoing, and rank with the smell which prevails in all these institutions, could not, however, be got rid of, and they gave another chill to the old man who with trembling step descended from the carriage. His slim, stately form, graceful yet and honorable with its coronet of silver hair; his handsome, shrewd, manly features, beaming just then with affected cheerfulness; his calm, commanding eye, clear, steady, and reasonable enough to give any but practiced ones no doubt of his sanity, made an evident impression on those who saw him. He noticed it himself with a great bounding of the heart, careful, too, that no sign of extraordinary emotion would escape him.

It is not a pleasant office which the chief of an asylum has to welcome a patient of mildly insane disposition with reason enough to understand the peculiarities of his case and recent my familiarities. Dr. Stirling had never found the office more difficult than in the present instance; and as his patient offered him no occasion for any extended remarks, he was forced to content himself with the ordinary salutations between host and guest in every-day life. The gentleman's manner was neither hurried nor slow, and had about it no unusual flourishes. He took the whole proceeding as a matter of fact, talked with the courtesy and gentleness of a sane man, and altogether so behaved himself that the

officials were left in considerable doubt as to the man they had to deal with. The superintendent, desirous of making some manifestations of insanity, took him first into his own apartment and introduced him to his wife and daughter. Luncheon was just taking place, and the patient sat down with them, forcing himself to take a little tea and to eat a few tidbits, though his appetite revolted against the food, and to talk with the gravity and cheerfulness becoming one of his years. How hard it was to do that little! What sobe he smothered as he sat there, what bursts of rage and grief he controlled, as incident after incident reminded him of the liberty he had lost and the misery he had won! He would not allow himself to think of these things. He restrained even the ordinary freedom of his manner through fear of appearing too gay of disposition for an old man. He was a good conversationalist, and used his powers now to great advantage, venturing even to talk of the asylum and the peculiarities of its crazy inmates.

"You have a little paradise here," he said, looking around the room, "and one that I would not expect to find in this neighborhood. Are you never troubled with the cries of the inmates, or other disagreeable sounds that must be heard within the walls?"

"Oh never," the doctor said, glad to have his patient himself come to the point he was so anxious to touch upon. "The more violent cases are too far from this part of the building to occasion any disturbance. Mrs. Sterling could not endure such a trial. Your apartments are not distant from these, and we shall always be happy to have the pleasure of your company. What do you say, Trixy?"

"Why, papa," answered his daughter, a sprightly young lady of eighteen, "I am charmed with Mr. McDonnell already, and I should be very sorry if after this we were to see no more of him."

"Thank you, young lady," said the complimented; "I am very much pleased at your good-will towards me. Are you not afraid to trust yourself much in the company of those who are mad?"

"As for that," answered the doctor, "Trixy is the angel of the institution, and can intrude where others often fear to go."

"Besides," said Trixy, with a blush for her own boldness, "you are too much of a cavalier ever to do harm to a young lady."

"Ah! you have already so well read me that you begin to flatter. I confess I am helpless in a coaxing woman's hands."

"I am afraid," said Mrs. Sterling, "that your grey hairs will not save you from the experiencing of Trixy's humor. She is an outrageous flirt, has half the asylum at her feet, receives proposals every day, and does so many graceless things that you would be surprised to know them all. Do be careful, sir, in dealing with her."

and confine his powers of devility to the narrowest possible scope. He was settled, at last, engaged, imprisoned—in the eyes of men, made mad. And after all, the bitter draught was not so bitter as he had imagined. In that very home of despair sympathy had met him at the doors, and walked with him through its dreary halls, and consoled him with its sweet assurance in his sanity. He looked out of the prison windows across the waste of forest and ice that stretched to the horizon. The sun lay like a vale of tissue over its dreariness, softening the rougher places, hiding the meanest, and giving a wild beauty to the homely scene. Its warm radiance fell around him, and kissed his white hair and his trembling hands as a daughter should have done, and brought new strength to his heart. It seemed as if God were looking down upon him with a great, resistless eye, applauding his resignation and his penitence, bidding him to suffer on for His sake and his own. Overcome, he raised his eyes and his hands heavenwards and prayed for his daughter. He prayed that she might be saved from the evil consequences of her sin and his neglect, that God would be to her the father which he had not been, and pitying her misfortune and her ignorance, bring her to faith and repentance. Thus ended the first day at the asylum.

Early the next morning, when his breakfast and his valet had both been dismissed, he was preparing for a ramble about the institution, his door opened and a tall, dignified lady entered. She had a gilt crown on her head, a sceptre in her hand, and a veil reaching to her feet about her form, and was preceded by a stout, merry-looking gentleman in corduroys. The latter carried an umbrella, and a handkerchief which he was constantly applying with great care and gentleness to his nose. He bowed profoundly to McDonnell, winking and smiling, and announced in a loud, dignified tone.

"Her Majesty Victoria, Queen of Great Britain and Ireland."

This apparition would have made McDonnell a laughing but for the serious expression of Her Majesty's countenance and the warning gestures of the merry-looking attendant, who still applied his handkerchief, and being compelled to stand where the sun shone on him, hoisted his umbrella with great dignity, and scolded the proceeding of events. The lady stretched out her sceptre towards McDonnell, who kissed it respectfully.

"Gracefully done," said she. "You have been bred in courts, I am certain though I cannot recall having seen your face during my short and mournful reign. You are aware then, that it is not etiquette for a queen to visit her subjects. But knowing your inexperience in the rules of this vile institution, I thought it proper to concede a point or two until you had become better acquainted with us."

McDonnell said he was highly honored. "Some day," she went on, "you shall know how I was deputed on my thron by an impostor who rules in my subjects. But you may help me to recover my rights, though I see that, like myself, you are a prisoner here, perhaps unjustly so; for you have not the usual appearance of a mad man any more than myself. I assure you of my royal favor."

"I do not believe you are mad," whispered the impatiently as he was leaving to follow the superintendent to his apartments. He would have thanked her there and then with a mad, feverish gratitude for that blessed declaration; but recalling himself, he only smiled, saying with a shrug of the shoulders:

"I have not seen the commission of lunacy. I have learned and eminent physicians signed their names to that document, and whatever I have been before, I am surely mad now. Ah! young lady, do not let your likings run away with your reason, as mine did."

And he smiled again, and spoke with such a gentle sarcasm that the young lady was more than ever persuaded of his sanity. "The rooms assigned to him at the asylum were furnished as became his position and the state of his reason—three apartments decked out with taste and luxury, containing books and means of amusement in abundance, with every appointment that belonged to the suite of a modern wealthy gentleman. The case was guided enough to suit any captive. But his bars showed all the more hideously for the elegance so inconsistent with their ugliness. The sun threw their shadows against the red curtains with mournful significance for him. Yet his hopeful heart did not fall him, and he expressed his satisfaction to the doctor, and looked through the lattice window out on a wild bit of lake scenery frozen and snow-rimmed as his own life.

peated the gentleman—"the doctor's very words! What a remarkable coincidence! I must tell him of it immediately. But pray, sir, are you crazy?"

"Well a number of physicians so decided, and it was the general belief of those who knew me. For myself I cannot say, since in matters of that kind outsiders are the best judges."

"Give me your hand, sir," cried the gentleman warmly. "If there is a sane individual here besides myself and the doctor and Trixy, it is you. Such modesty! Such confidence in the judgment of others! Sir, my judgment is that you are as sane as myself or the doctor, and I put it against the world. Why, the maddest in swearing to his own sanity. I am happy to know you, and, if you wish, I shall introduce you to our circle as my particular friend."

"You honor me too much, and I shall be glad to avail myself of your invitation. Shall we go immediately?"

"Straight, sir. We have a room at the other end of the building—where we assemble to spend our hours of leisure in the cold weather. The ladies have another apartment. Twice a week we have reunions in the doctor's pleasant domicile, and every Saturday a meeting of our literary society. You must join it, my dear sir. A word in your own sense of the presidency. We are very amicable as a rule, although I must admit there was a little indignation when an obstinate old fool, who fancies that he carries some other body's head on his shoulders, wrote an essay to prove that my nose was solid flesh."

"Oh-h-h!"

At this point the little gentleman jumped through the door of the room with a yell of terror so keen in its anguish that every nerve in McDonnell's body tingled with fright. Before he could follow to learn the cause of this singular proceeding his friend returned to the threshold, peeped cautiously in, with his handkerchief to his nose, and his umbrella ready for action, and whispered:

"Wasn't it water, my dear, dear sir—wasn't it water?"

"Not at all," said McDonnell, much relieved and decidedly angry.

to freedom, and he began to meditate some plan of immediate escape. It was a long time before he could think out any thing methodical, and then it seemed impossible to execute without outside assistance. Sandy, the valet, who watched him like a fox, cunning enough never to be caught, might be bought with gold, but his own enemies could buy this man at a higher price. The keepers in that part of the building were unapproachable. With the gardeners and porters the inmates could not have any communication. His thoughts were tumultuous and feverish, and threatened to hasten the catastrophe he was anxious to avoid. As the days passed, and the impossibility of getting a helper still loomed up before him, a numb despair began to take hold of his faculties. Not even his strong confidence in God nor his earnest prayers for strength and patience, could shake off this sinking of overpowered nature.

He had been fifteen days in the asylum when he chanced to come one morning upon Juniper.

"Do I not know you?" he said, taking him by the arm.

"I owe my position here to you," said Juniper in surprised yet grateful accents, "but I was not aware that you were here, sir."

"Thank God that I have met you! I am here unjustly, and I must escape. You must help me. Come to this place again to-night. Your reward will be large enough to make up for the loss of your position. Will you come?"

"Willingly, sir, but not for money," said grateful Juniper.

"We will talk of that another time."

And he went away thanking Heaven for their providential meeting. Sandy, with a puzzled face, stepped out from the place of concealment, and looked first after the keeper and then after his master doubtfully. He had heard nothing, and he was not sure whether it was not more than an ordinary meeting.

How a Priest Served an Insolent Tramp.

A few days ago there was a ring of the door-bell at the residence of one of Detroit's most eloquent and popular priests. The reverend father answered the summons in person. On the steps he found a healthy and sturdy-looking tramp who thus accosted him:

CHILDREN'S WAYS.

And the best Methods of Dealing With Them—Hints to Parents.

Among parents, calmness, patience, and cheerful good nature are of great importance. Many a child goes astray, not because there is a want of virtue at home, but simply because home lacks sunshine. A child needs smiles, as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are prone to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them talk to their children, especially little ones, in such a way as to make them happy. Solomon's rod is a great institution; but there are cases, not a few, where a smile or a pleasant word will serve a better purpose, and be more agreeable to both parties.

It is at times necessary to punish and censure; but very much more can be done by encouraging children when they do well. Be always more careful to express your approbation of good conduct, than your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding. Hardly anything can exert a more injurious influence on the disposition. There are two great motives of influencing human actions—hope and fear. Both of these are at times necessary. But who would not prefer to have one influenced to good conduct by a desire of pleasing, rather than by the fear of offending? If a mother never expresses her gratification when her children do well and is always censuring when she sees anything amiss, they are discouraged and unhappy; their dispositions become sour and hardened by their ceaseless fretting and at last finding that, whether they do ill or well, they are equally found fault with, they relinquish all efforts to please and become heedless of reproaches.

Occupation is also a necessary foe to most children. Their active habits prove this. They love to be busy, even about nothing—still more so to be usefully employed. Children should be encouraged to perform for themselves every little office relative to the toilet, which they are capable of doing. They should keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want; in short, they should learn to be independent of others as far as possible.

Hard be the fate of him who makes not childhood happy; it is so easy. It does not require wealth, or position, or fame, only a little kindness, and the fact which it inspires. Give a child a chance to love, to play, to exercise his imaginations and affections, and he will be happy. Smiles are cheap things, cheap articles, to be fraught with so many blessings both to the giver and receiver—pleasant little ripples to watch as we stand on the shore of every-day life. Let the children have the benefit of them; those little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant natures in the cheerful loving faces of those who lead them.

Before the "Reformation."

The English abbey were renowned for their hospitality. Thomas Fuller, a high Protestant authority, states that "every person who brought the form of a man to a monastery received a substantial dinner, and a few kindly words from the much-calculated monks." The middle becomes eloquent over the hospitality of the monks to these poor lonely creatures of their own sex who were homeless.

The hospitality of the secular and religious orders in Ireland were also on a large scale; sickness, old age, or the disasters of the world were not met with a pitiless frown; charity and benevolence assumed the most delicate forms.

An Irish chieftain, who resided in a lonely part of the west of Ireland, fearing that travellers might perish of cold and hunger in the "mountain passes," placed over the gates of his castle the following words: "Let no honest man that is thirsty or hungry pass this way." The name of this knight was Sir Roger O'Shaghnessy.

Protestantism rose up as a seven-headed monster who devoured the heritage of the poor; and robbed human nature of all those high and holy feelings which Catholicity planted in the heart of man. Perhaps one of the greatest verdicts that history has pronounced against English Protestantism is to be found in the fact that the founders of our reformed Christianity, seized upon, and turned to their own private uses, the revenues of one hundred and ten hospitals. Amongst the list of those who received a portion of the property of confiscated hospitals, stands forth the name of the author of the "Book of Common Prayer," Thomas Cranmer.

S. A. B., in the Lamp.

Many years ago when new sects in New England began to break the good old Congregational barriers and make incursions into the sheep-folds of the regular clergy, a reverend divine, a man of good sense and good humor, encountered an irregular practitioner at the house of one of his flock. They had a pretty hot discussion on their points of difference, and at length, the interloper wound up by saying: "Well, Doctor, you'll at least allow that it was commanded to preach the Gospel to every creature." "True," rejoined the Doctor; "true enough, but, then, I never heard it was commanded to every creature to preach the Gospel."

If Nearly Dead

after taking some highly puffed up stuff, with long testimonials, turn to Hop Bitters, and have no fear of any Kidney or Urinary Trouble, Bright's disease, Diabetes or Liver Complaint. These diseases cannot resist the curative power of Hop Bitters; besides it is the best family medicine on earth.

It would be a gross injustice to confound that standard healing agent—Dr. Thomas' Ecolatric Oil—with the ordinary unguents, lotions and salves. They are oftentimes inflammatory and astringent. This Oil is on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

The Wreck.

All night the booming minute gun had pealed along the deep. And mournfully the rising sun looked over the tide-worn steep. A bark from India's coral strand, before the raging blast, had veiled her noble mast. And bowed her noble mast.

The queenly ship—brave hearts had striven, And true ones died with her— We saw her mighty cable riven, Like floating gossamer. We saw her proud flag struck that morn, A star once o'er the seas— Her anchor gone, her deck upturn— And sadder things than these!

We saw her treasures cast away— The rocks with pearls were sown, And strangely and the ruby's ray Flashed out o'er irated stone. And gold was strewn the wet sands o'er; Like ashes by a breeze; And gorgeous dresses—oh! that shore Had sadder things than these!

We saw the strong man still and low, A crushed rod thrown aside; Yet, by the rigid lip and brow, In silent strife he died. And near him on the seaward lay— Till then we thought him dead— But well our gushing hearts might say, That there a mother slept!

For her pale arms a babe had prest, With such a wailing cry, Her eyes had dimpled o'er that breast, Yet not a sound she made. Her very tresses were a ring To wrap the fair child's form. Where still their wet long streamers hung, All tangled by the storm.

And beautiful, 'midst the wild scene, Like slumbers, trustfully serene, In melancholy grace, Dead in her bosom lay his head. With half-shut violet eyes— The known light of his dream, Nought of her agony!

Oh! human love, whose yearning heart Through all things vainly part, Seeks upon some happy part Its passionate adieu— Surely thou hast another lot, Where thou shalt rest, remembering Not the meaning of the sea! MRS. HEMANS.

FATHER JOSEPH LA CARON, O. S. F. Discoverer of Lake Huron, and Founder of the Huron Mission.

Lake Huron—Father Le Caron being the first white man who beheld the placid waters of this great inland sea. After paddling along the shores of the Georgian Bay, the fleet of canoes touched the land bathed by its southern waters. The weary travellers had at last reached the ancient country of the Hurons—a district comprised in the present county of Simcoe, Ontario, Canada.

The Indians built a small bark cabin for the missionary near Carhagoula, one of the chief villages. He made an altar, and Champlain arrived in time to be present at the first Mass. It was the 12th of August, 1615—a date that should be hallowed in the memory of all the Catholics of Western Canada. When the Holy Sacrifice was finished, a cross was made, blessed, and erected in the presence of a crowd of wondering savages. The little band of Frenchmen chanted the *Te Deum*; and then, says Parkman, "as a votive offering, they proclaimed the triumph of the Faith to the *chies, manitous*, and all the brood of anomalous devils who had reigned with undisputed sway wild realms of darkness.

The brave Friar, a true soldier of the Church, had led her forlorn hope into the fastnesses of hell. He had said the first Mass in the country of the Hurons. The idea of law in general, is and must be prior to the idea of particular laws. We cannot assert a law in a given case without having an idea of law in general. We say a particular law is a law because it corresponds with the form of law which exists intuitively in the mind. The idea of law then does not come from observing phenomena. These phenomena enable us to acquire a knowledge of particular laws, but not of law. The laws of nature in the last analysis, are that intimate and invariable connection which exists between natural causes and effect. The idea of cause and effect, the principle of causality as it is called, is the basis on which we make our deductions from phenomena. A stone thrown up falls to the ground. The mind referring to its own intuition of causality, asks: what caused it to fall. The experiment is ready to be made. The mind does not "gather an idea of law" but begins instinctively to seek the law in the case. To seek for a law presupposes the idea of law, for we do not seek for that of which we have no idea.

To talk about "gathering an idea of law from a stone falling," is to say that we can conclude or deduce laws from phenomena, but we cannot "gather an idea of law" from anything. To gather an idea is like gathering an Ingersoll. It is not usual to gather a unit. You confound idea with judgment or deduction. The illustration you give to make yourself clear, is a good one. You say: Ingersoll: "To make myself clear: Water always runs down hill."

COMMENT: Water does not always run down hill. To run down hill is an exception to the general mode of the action of water. In the present condition of the earth, the water of the world is upward and outward. This will be admitted of water in the form of steam or vapor. The water that falls as rain has been first taken up by the sun's heat. Water runs up in the capillary tubes of every vegetable that grows. When, in a few years, Canada was restored to France, Father Le Caron met with such provoking opposition from the civil authorities of the colony, that he was unable to return to his beloved mission, and it is stated that he "died broken-hearted, on the 29th of March, 1634."

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who prize liberty so highly should repute it. It is not free, and he cannot be according to your materialistic doctrine, you are inconsistent when you appeal to his intelligence. You are equally inconsistent if you expect your reasonings to convince him, since his convictions must, in your theory, depend on material forces independent of him and you. If you understand your principles, you are bound by the force of logic to be silent and wait in patience the outcome of those forces which are unalterable, irresistible and unavoidable. If men's thoughts are the result of mere physical forces, it is insanity to reason with them. As well might you reason with an eight-day clock for running too fast, with fire for burning, or with a tree for growing.

INGERSOLL: "We know nothing of what we call the laws of nature, except as we gather the idea of law from the uniformity of phenomena springing from like conditions. To make myself clear: Water always runs down hill."

COMMENT: We acquire a knowledge of the laws of nature by observing the effects of the forces of nature, but we do not gather an "idea of law" from the regularity of the results. The mind does not "gather an idea of law" but begins instinctively to seek the law in the case. To seek for a law presupposes the idea of law, for we do not seek for that of which we have no idea.

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that force which actuates the phenomenon your statement is not correct and your play on the word "law" is beneath the dignity of a philosopher.

INGERSOLL: "Law does not cause the phenomenon, but the phenomenon causes the idea of law in our minds."

COMMENT: If by law you mean the force I have spoken of, it does cause the phenomenon. If you mean by law a mere verbal formula or statement of what a given force will do under given circumstances, you are trifling with the intelligence of your readers. Phenomena may enable us to acquire the knowledge of a law, but as we have already seen, they cannot cause or originate the idea of law in our minds. You can find the idea of law with the knowledge of laws. A philosopher should not write with looseness of expression and indeterminateness of thought. Law in our language has more than one meaning. When speaking of nature, it may mean the action of natural forces, it may mean a verbal formula or statement of what that action is, or will be in given circumstances. Your purpose required that these two meanings should be confounded and you accordingly confounded them.

Phenomena do not cause the idea of law. The mental faculty of associating like events and referring them to a common cause, together with the faculty of generalization, enables us to formulate a law. A series of like phenomena may suggest a law to the mind already possessed of the idea of law, but it does not cause the idea of law. The idea of law must precede the knowledge of a law.

(TO BE CONTINUED.)

PASTEUR AND RENAN. A Sensation at the French Academy—A Man of Science Pays an Eloquent Tribute to Faith.

Paris, May 1st.—A reception at the Academy is always an event of interest to the intellectual world, not only in France, but beyond it. The interest which attaches to the recent session in that illustrious assembly is not limited to a mere literary or scientific one. The present occasion is a crisis through which the nation is passing, makes every manifestation of faith or unbelief, from the leading representatives of the various schools of thought, a matter of profound and immediate importance. France is just now a great battle-field on which the forces of good and evil are locked in terrible conflict, and the issue of the fight is no less than life or death eternal to future generations.

It was a strange meeting, this late one of M. Pasteur, the man of science, whose patient and luminous studies have already done wonders for suffering humanity and promise, some day, to solve that appalling physical problem, hydrophobia, and M. Renan, the brilliant, cynical, sentimental skeptic, who took Jesus Christ in His divine humanity for the hero of a romantic and blasphemous legend, and who has confessed himself the leader of the materialists and spiritualists, if we may invent a definition for his impious philosophy.

to some divine power, let them call it Brahma, Allah, or Jehovah, and to whom they may bow the knee in worship and supplication."

The audience, at first amazed, grew gradually more and more warmed to sympathy with the orator, and when the noble student, whose patient life of toil and honorable poverty is in itself a gospel of virtue, lifted his voice in this courageous testimony, talons of applause made the hall ring again, rising a second time and a third, and continuing when M. Pasteur ceased to speak.

It was a great surprise for almost all present, except the thirty-nine brother Academicians, had seen the discouraging testimony, talons of applause made the hall ring again, rising a second time and a third, and continuing when M. Pasteur ceased to speak.

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wretched man had made abject retractions, but then he had not only retracted when restored to health, but passing from bad to worse, he poured out fuller vials of wrath against God and Christianity. It was then of necessity to receive the most solemn and full abjuration of former infidelities.

HIS DEPARTURE. When Gualtier returned with the archiepiscopal answer, he was refused admission to the dying man. The archbishops, troubled at the *opostasy* of their hero, and dreading that ridicule would fall upon themselves, determined not to allow any minister of religion thenceforth to visit him, finding himself thus cut off from the consolations of religion, Voltaire became infuriated; no reproach, no curse, was deemed too harsh for the D'Alemberts and Diderots who guarded him. "Begone," he said, "it was you who have brought me to my present state. Begone, I cannot have done without you all! but you could not have existed without me—and what a wretched glory have you procured me!" And then praying and next blaspheming, now saying: "O Christ!" and next, "I am abandoned by God and man," he wasted away his life, ceasing to curse and blaspheme and lived on the 30th of May, 1778.

These facts were made public by Mons. Tronchin, a Protestant physician from Geneva, who attended him almost to the last. Horrified at what he had witnessed, he declared that "to see all the furies of Orpheus one had only to be present at the death of Voltaire."—*vous en avez vu la partie d'Orpheus, il n'y avait qu'a se trouver la mort de Voltaire.* "Such a spectacle," he said, "would benefit the young who are in danger of losing the precious habit of religion." The Marquis de Richelieu, too, was so terrified at what he saw, that he left the bedside of Voltaire, declaring that "the sight was too awful for endurance."

THE TERRORS OF HIS DEATH. Vilette, the friend of Voltaire, and of course his copier, Monke, denied these statements, but the great philosopher, Mons. de Lacaze, confirmed what had been stated about the terror of death which had haunted Voltaire. I will transcribe a portion of his letter dated Windsor, Oct. 23, 1797: "Being at Paris in 1781,"—De Lacaze was then in fifty-first year—"I was often in company with Mons. Tronchin. He was an old acquaintance of Voltaire's in Geneva, whence he came to Paris in quality of first physician to the father of the late Duke of Orleans. He was called in during Voltaire's last illness, and I have heard him repeat all those circumstances about which Paris and the whole world were, at that time, speaking; about the mortal state of things he came, and about the approach of death. Mons. Tronchin did everything in his power to calm him for the agitation he was in as so violent that no remedies could take effect. But he could not succeed; and unable to endure the horror he felt at the peculiar nature of his pain, he abandoned him. Mons. Tronchin, who had just published in all companies the real facts. This he did to furnish an awful lesson to those who calculated on being able to the bed of death to investigate the most fitting dispositions in which to appear before the judgment-seat of God. At that moment, not only the subject contented, but the condition of the soul, may frustrate their hopes of making so awful an investigation, for justice and sanctity, as well as goodness, are attributes of God, and He sometimes, as a wholesome admonition to mankind, permits the punishment to begin even against the impious man to begin even in this life, with the tortures of remorse."

Such are facts evidenced by Tronchin and Richelieu and believed in throughout the world relative to the death of the infidel Voltaire.

THE LITTLE SHOE DID IT. A man who had been reclaimed from the vice of intemperance was once called upon, at a meeting called by a total abstinence society, to tell how he was led to give up drinking. He arose, but looking for a moment before he spoke. All he could say was: "The little shoes they did it." With a thick voice, as if his heart was in his throat, he kept repeating this. There was a stare of perplexity on every face, and at length some thoughtless young people began to titter. The man, in all his embarrassment, heard the sound, and rallied at once. The light came into his eyes with a flash, he drew himself up and the choking went from his throat. "Yes, friends," he said, in a voice that cut its way clear as a deep-toned bell, "whatever you may think of I've told you the truth—the little shoes did it. I was a brute and fool; I strong drink had made me both, and starved me into the bargain. I suffered, I deserved to suffer; but I did not suffer alone—no man does who has a wife and children—for the woman gets the worst share. But I am no speaker to engage on that. I'll stick to the little shoes I saw one night when I was all but done for—the 'saloon-keeper' child holding out her foot to her father to look at her fine new shoes. It was a simple thing; but, my friends, no fist ever struck me such a blow as those little, new shoes. They kicked reason into me. What reason had I to abate others with fineries, and provide not even coarse clothing for my own, but let them go bare! And there, outside was my shivering wife, and blue, chilled child, on a bitter, cold night. I went out to them. I took hold of my little one with a grip, and saw her feet! Men! fathers! the little shoes smote me, how must the feet have smote me! I put them, cold as ice, to my breast; and they pierced me through. Yes, the little feet waked my selfishness. I had a trifle of money left; I bought a loaf of bread and then a pair of shoes. I tasted nothing but a bit of bread all next day; and went to work like a man on Monday, and from that day I have spent no more money for liquor. That's all I have got to say—the little shoes that did it."

Bright's Disease, Diabetes. Beware of the stuff that pretends to cure these diseases or other serious Kidney, Urinary or Liver Diseases, as they only relieve for a time and make you ten times worse afterwards, but rely solely on Hop Bitters, the only remedy that will surely and permanently cure you. It destroys and removes the cause of disease so effectually that it never returns.

The Catholic Record published every Friday morning at 486 Richmond Street, Toronto. THOS. COFFEY, Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of its interests.

Office of the Catholic Record, St. Mary's, Halifax, Nov. 7, 1881. I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of the See. I beg to recommend that paper to all the faithful of this diocese.

Catholic Record.

LONDON, FRIDAY, JUNE 2, 1882.

DIocese of Kingston.

We subjoin extracts from the two Kingston dailies anent a difficulty which lately arose in that Diocese. They express juster views on a subject involving such important considerations than any we have yet seen expressed on the matter in secular journals. We felt happy some months ago to be enabled to congratulate the priests and people of the Diocese of Kingston on the cordiality with which they had responded to the call of their chief pastor to contribute to the removal of the large debt with which he found his diocese on his installation burdened.

THE TRUE VIEW.

Will the solution of the land difficulty restore content to Ireland? This is a very grave and serious question that demands the consideration of the friends of Irish freedom. The solution of the land problem will, if carried out fully, have the effect of placing the Irish people in a position to acquire more readily than they could otherwise, that peace and contentment essential to national progress and happiness.

MISMANAGEMENT.

We see it stated that an excursion of Canadian emigrants to the North West, which left some point in Eastern Ontario on the 7th May, arrived at Winnipeg on the morning of the 26th of May.

understood that Father Brettargh would fulfil the conditions required by his Lordship in accordance with a written engagement made by him and read to the congregation by the Bishop on the day of his visitation in Trenton.

KNIGHTS OF PYTHIAS.

The Mail quotes in its column on the 'brotherhoods' from the Albany Argus, to show that Catholics are not forbidden by the church from being members of the Knights of Pythias. The latter journal, it appears, cites Archbishop Wood, of Philadelphia, in support of its strange contention. The Archbishop is reported as saying that "the mere observance of secrecy in relation to the executive business of any order whose aims are honorable and lawful, is not enough to denominate it a secret organization."

CHINESE IN CANADA.

The Canadian Province of British Columbia is threatened with an overwhelming influx of Chinese. The white population of that country is already quite small, as compared with the aborigines, but must assume proportions utterly insignificant if Chinamen to the number of 32,000 in one year are there to find homes.

BRANTFORD LETTER.

OUR ANNUAL PICNIC.

This season will be held on the 15th of June. For a number of years we had the Agricultural Park on the first of July, but lately we have been unable to get it for that date and consequently were obliged to find a day later in the season.

CONFIRMATION.

His Lordship Bishop Crimmon is expected to administer confirmation to a large number of children and adults on the second Sunday in June.

BY DEATH.

Mrs. Dennis Flannigan (Sarah Armstrong) was buried in Stratford last week, and the news of her death was heard with sorrow by very many in this city where she had lived for many years.

ABOUT TOWN.

The elections are about the only thing we are talking of here, but we are talking a heap about them. Every man you meet knows ten Tories who are going to Reform this time; or else ten Grits who will vote the Conservative ticket, and if you believe all you hear whoever is elected will have a majority of the votes of the opposite party.

were, we know, detained there for two and three weeks on account of storm and flood, rendering the St. Paul road to Winnipeg unfit or uncertain for travel.

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