

DERRY.

A Tale of the Revolution.

BY CHARLOTTE ELIZABETH. CHAPTER VI—Continued.

Various were the sensations excited by this unlooked-for display; while Magrath, his voice deepening, and his color brightening as he proceeded, seemed to enter into the full sublimity of that exquisite passage.

The circumstances under which he had, on that very day, heard the same portion read in English, and which no doubt led to its production now, filled his heart with tenderness, and gave an occasional pathos to his tones, that rendered them deeply affecting, even to Ross, who was totally unacquainted with the language.

Bryan and Ellen could comprehend it, and to them the voice sounded as from another world. The Lady's hands were clasped, her eyes were closed, and every emotion seemed lost in prayer. Old Shane presented the most striking object of all; for, accustomed as he was to hear the Scriptures daily read, it would have seemed as though something most strangely new had reached his ear and heart. He sat in breathless attention, catching as it were at every word, and straining his faculties to grasp the mighty subject presented to their view.

Basil—who shall portray the feelings of Basil? His countenance was shaded, but tears of joy and praise trickled fast down his furrowed cheeks, as the wonderful chain of events passed rapidly before his mental view.

The master-chord was touched in the heart of that poor Irishman; he could not mistake its tone, and his was the blessed privilege to have wrought in the work. Nor did his happiness end here; such a persevering thirst after the word of life bespoke a Divine agency, exerted also in the case of old Dennis; and while, as Magrath slowly recited the concluding verse, he received it as a message from on high, addressed to himself; his emotion was increased yet more on hearing from poor Shane such an amen as never had before issued from his lips. Immediately after, a heavy cannonading shook the town; and the falling of some loosened tiles into the shattered room above recalled most bitterly the reality of their domestic loss.

"Go on, Magrath, go on with your story, my dear fellow," said Bryan, hastily.

But Magrath seemed to have come to a stop in his narrative. There evidently was something that he did not like to relate; and the Lady interposed, saying: "Magrath is fatigued, my dear child; another time he may resume. Bring the Bible hither, and let us seek to the Lord. He has smitten, and He will heal."

Bryan obeyed; he took the fourteenth chapter of St. John, and commented on it as one who felt its rich consolations. Neither did he abstain from exposing most undeservedly the vanity of every hope that was not placed in Jesus Christ alone. He addressed Magrath, and, pointing out the grounds of their perfect assurance, in regard to the present bliss of those so recently departed, he told him that of such bliss he could not be partaker, if cut off in like manner, while resting on an unsound, unholy faith. In solemn terms he spoke to Shane, as one yet unrenewed in the spirit of his mind; and directed to Ross a series of animated interrogatories, well calculated to probe his conscience, and to display his peril. "And now to prayer," he concluded. "Diminished as our party is, oh, let not one withdraw from it!" Magrath understood the allusion to himself, and knelt beside his uncle.

"It seems strange," said Ross, when they arose, "that I, who have been as one of your family these many months, and so heaped with kindnesses, should be the person who has not a single word of consolation to offer; but I cannot—it cuts too deep"—and he sat down quite overpowered.

"My beloved young friend," said the Lady, laying her hand on his shoulder, "we lack not the consolation which man can give. Our souls had fainted within us, unless we had believed to see the goodness of the Lord in the land of the living. This, alas! is the land of the dying, the land of the dead. Earth bears us on its surface for a little while, prepared to claim again the kindred dust. These bodies that shall yet be scattered on the winds, and whirled across the path of succeeding generations—do these deserve our care? Yonder empty seats can preach as eloquently as angel-tongues, to tell us we are nothing. Hark to that shot! You know not its commission; the next may summon you—and whither? To the land of the living, or to that of the doubly dead? To the God of purity, whom none without holiness shall see; or to the father of lies, who whispers that what the Lord has said He will not perform? Awake, awake, young man; escape for your life; flee from the wrath to come!"

Bryan could not prevail on himself to quit the house on that sad night; but

left with Basil alone, while Magrath had persuaded Shane to let him assist his tottering limbs to reach the little dormitory, they commenced a discourse on the subject of that joyous recognition which awaits the members of Christ in the presence of their Head. Magrath returned, and requested leave to join them.

"Now, your honor," said he, when a pause ensued, "I'm thinking that you would be glad to hear the end of the old story. Somehow, I didn't like to go on, and my uncle by, and young Mr. Ross; but I'm quite agreeable to letting you know the rest."

His offer being very thankfully accepted, he proceeded to relate, that his grandfather revealed to him the hiding-place of the manuscripts, and he commenced their perusal overcooming, as well as he could, the obstacles presented by many corrections and interlinations. He passed whole hours in this occupation, until his father, suspecting that all was not right, apprised the priest of his doubts; and young Larry was unexpectedly assailed at the confessional by questions which, on peril to his soul, he was obliged to answer. A visit from the priest to Dennis was the consequence; but Magrath, not being present, could not tell what passed, excepting only that he heard a great deal of violent altercation; and he himself, for having so long listened to the commendation of heretics, and above all, for daring to read a wicked book, was sent on a long and severe pilgrimage.

"Before I set out, I was resolute to see my poor grandfather; but that wouldn't be allowed me. However, I contented myself with getting in at his window by night, the door being locked outside, and sure enough the old man was changed grievously. 'Larry, dear,' says he, 'it's the last of me you're seeing now; for my old heart is broke into five halves by the blasphemy of 'em;—I suppose he meant the books—'and now, honey boy,' says he, 'they'll be after burying me afore you return, for the life is flickering out of me like a wasted candle, but—and then he repeated something out of the papers about the blessed Savior. 'Ay,' says he, smiling like a babe, 'out of my hands they may get it, but sorrow the thief that can steal it out of mind.' I remember his words, though I couldn't pin much meaning upon them, and it's like he was delirious. However, he gave me what was hanging about his neck, and said, 'That's a true gospel for ye, Larry, dear; now, don't ye part with it, but wear it unknownst for your poor sake. And, child, if ever ye're puzzling to know how I died, it's according to that.' I cried over the old man, and left him; and sure enough, when I came home from my penance, it was burying him they were."

The young man was then, it appeared, absolved from his past sins, and told to be thankful for his escape from perdition. Dennis, they asserted, had made a full confession of all his crime against the church; and that the heretic bishop and his fellow-prisoners had met several times a day to curse the Catholic church, and put spells upon the kingdom. That by listening to the prayers of heretics, he had fallen under the power of the same evil spirit, and was trying to lead poor Larry in the same way. However, having been convinced of his wickedness, on giving up the fatal papers to be burnt, he had received absolution, and died in the faith. "Not but that it needed a power of masses to help his soul in purgatory," added Magrath, "and the priest warned my father that he was bound to do it for a penitent sinner. Indeed, I've heard my father say that Dennis in his grave cost him more money than his six living children, that were munching and supping from morning till night."

Magrath, however, was not well at ease concerning his grandfather; for it was whispered by some that he had died excommunicate, though the priest soon put such penances on those who hinted it as stopped their tongues.

One day, recollecting that the old man had said the scapular, or gospel, as the people generally called it, would show how he died, the youth ventured to rip it open, and was not a little amazed and alarmed to find that it contained the old paper. At first he thought to take it to the priest; but having never confessed his nocturnal visit, he dreaded further discoveries and another pilgrimage. He therefore read it over and over to detect any evil that might lurk in it; and finding nothing that could possibly do harm, melted too by the recollection of the afflicted donor—and not a little afraid of being haunted if he disobeyed his last injunction—he again sewed up what, after all, might be a true "gospel," as Dennis had solemnly assured him that it was, and had worn it as such to that day.

"And this," said Basil, "was what led you to question me as to our having cursed your church and people?"

"It was, sir."

"And are you satisfied on that point, now?"

"Why, I can't say but I'm pretty clear about it. 'Tisn't yourself, Mr. Basil, that would curse a dog, let alone a christian, and I'm bound to believe that of ye."

dying unrepentant; did he die with a tie in his mouth?"

"He did not, sir; I'll take my oath to it he wouldn't," answered Magrath, warmly.

"Did the priest invent a falsehood to slander the dead, and to turn the living from the paths of peace?" asked Basil, with increased earnestness. Magrath put his hand to his forehead.

"Why, then, your honor, I'll tell you how it was. Poor Dennis hadn't his senses right about him at all. Vexation had bothered him, and he talked at random, which same they mistook for a confession."

"Impossible! the ravings of delirium cannot be mistaken for reason and recollection."

Magrath's perplexity increased; and he gladly evaded the subject by turning to Bryan, who, deeply brooding over the agonizing dispensation which had bereft him of objects so dear, sat unconscious of their short dialogue, his eyes shaded with his hand, and tears flowing down his cheeks in the bitterness of unrestrained sorrow. Magrath for a moment gazed on him, and then repeated in Irish, "O death, where is thy sting?"

Bryan looked at him, and he continued, "O grave, where is thy victory? the sting of death is sin; and the strength of sin is the law;—then added in English, "Many's the time that I've gone over those words, for somehow they took hold of my fancy; let alone that my grandfather would be saying it like a paternoster. But, Mr. Bryan, dear, it's myself that can't comprehend it."

Roused by this judicious appeal, M'Alister replied, "Read the next verse."

Magrath unfolded his manuscript, and read, "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

"And do you not understand that, Magrath?"

"Not rightly, sir, I'm thinking."

Supplied with so appropriate a text, Bryan proceeded, with kindling animation, to set before him the full and sublime consolation couched under those inspired words, "By the entrance of sin into the world, sentence of death passed upon all men; for all are born in sin, and live in continual transgression. To him who dies unrepentant, death comes in unspeakable terrors, summoning his soul to hell. The sting or dart which destroys him, is sin; and that which gives strength or power to sin, is the holy law of God, showing it in all its blackness, the offspring of Satan, worthy to dwell with him in the lake of fire for ever. The grave swallows up its victims, and every mound of earth is but a monument of the power of sin. God's law declares 'the soul that sinneth, it shall die; the wages of sin is death; the wicked shall be turned into hell; and, armed with this commission, death goes forth to slay—to furnish food for the grave, and fuel for the flames that cannot be quenched. Do you understand this, Magrath?"

"I do sir; and sad enough it is. But then the innocent and the good—"

"The innocent and the good are those who never in thought, word or deed, departed from the strict and holy law of God; who never were conscious of a motive that had not his honor and glory for its sole object; who were neither guilty of sin, nor partakers of that sinful nature which belongs to the guilty race of Adam. Where shall we find such characters, Magrath?"

"Indeed, sir, if you are so strict as that, it isn't in this world we must look for them."

"Then, if we stop here, judging according to the law of God, what remains but death in all its terrors, a victorious grave, and a portion in eternal fire?"

"Nothing else, sir."

"Now, Magrath, in order to disarm death of his sting, what must be done?"

"You must take away the law, sir."

"Impossible; for God has said, 'One jot or one tittle shall in nowise pass from the law, till all be fulfilled.'"

"Then we must fulfill it."

"We cannot; we are born under a broken law, and we break it daily; one transgression shuts us out from hope; for the Scripture says, 'Whosoever shall keep the whole law, yet offend in one point, he is guilty of all.'"

"Indeed, then, I'm quite astray how we are to get out of it," said Magrath.

"Sin has obtained the victory over us, and by means of the law destroys us. But what if one came who could, as you say, fulfill the law, having been born without the sin of Adam's race, and lived and died without transgression?"

"He would get the victory back again, sure."

"Exactly so, Magrath, and Jesus Christ has gained that victory; for He was clothed in flesh, pure and holy as Adam's when first created by the hand of Jehovah; and He perfectly fulfilled the whole law, suffering a wretched life and cruel death, persecuted by Satan and evil men. Yes, He won the victory indeed! And what He won by bitter sufferings He gives to all believers. God, who armed the law with its dreadful power to slay, gives us the means to escape its sting, gives us the victory through Jesus Christ our Lord. His sufferings satisfied the justice of God; atoning for our transgressions. His death is our life; for Jesus, by

descending into the grave wrested from Satan the conquest that he had won. And knowing this, may we not exclaim, 'O death, where is thy sting? O grave, where is thy victory?'"

Magrath replied not, and Bryan requested Basil to repeat in Irish the substance of what he had said. This was faithfully done, and attentively heard; and then M'Alister proceeded to describe who they were who could confidently appropriate the apostle's exultation, dwelling on the holiness, the zeal, devotion, and humility which marked a true disciple of Christ; drawing a marked distinction between the careless assent of a worldly mind and the active principle of true faith, uniting believers to their Lord, as the members to their head, the branches to their root, and the body of flesh to a vivifying soul. "And these," he concluded, "are the ransomed, the pardoned, the justified, who, having no hope but in Christ Jesus, find in Him all that they need, through faith in Him they can defy a stingless death, and triumph over the victory of the grave."

"I believe it," said Magrath, as he looked upon the pale but animated countenance of his instructor; "for it isn't a fancy that could uphold ye all this sorrowful day. I've listened and watched, but lambs upon earth or saints in heaven couldn't take it more meekly. Not a word of revenge against them that did it; not a look of reproach to me that belong to 'em—and yet a heartbreak it is, and veins of the heart were they—"

He grasped Bryan's hand, and ejaculating, "The Lord bless ye!" hastily retreated into his apartment.

"How characteristic was that burst of feeling!" exclaimed Basil, "and how cheering! Mercies rich and abundant lie veiled beneath these cloudy dispensations; and the persecutions of God's people shall tend, as of old, to the enlargement of His church."

"Amen!" sighed Bryan. "The blow has fallen heavily upon my heart; and while faith struggles to look up and smile, memory cleaves to earth, imagination digs beneath its surface, and all the sinful weakness of flesh gathers strength to resist the Comforter; refusing, hating to be comforted; I want reproof."

"Alas! my son, your heart reproves you, and Satan whispers hard sayings, adding wormwood to gall. That doubting, half-reproachful expostulation, 'Lord, if thou hadst been here, my brother had not died'—how often has it breathed from my agonized soul! But they shall rise again, rise to welcome His approach, rise to share the glories of His reign. Then shall death be swallowed up in victory, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality. It was sweetly considerate of poor Magrath to lead your laboring thoughts into that track of life, and light, and glory."

"It was indeed. A ray appeared to break on his own mind, revealing where true comfort lay. Oh, that it may lighten more and more, exposing the snares that beset his crooked path, and guiding his feet into the way of peace!"

To be Continued.

An eastern bishop who attended the pope's jubilee at Rome was pelted with rotten egg on his return home!

The Vienna correspondent of the Daily News telegraphed as follows: "The attack on the metropolitan of Lemberg in this city still causes great excitement. The prelate is accused of having betrayed the Ruthenian church by promising the pope, during his stay in Rome, that he would do all in his power to bring about a union between the Greek and Roman Catholic churches. The passage in the metropolitan's address to the pope which causes so much indignation among the Ruthenians is the following: 'We Galatian Ruthenians believe firmly that our Ruthenian Catholic church, a living branch of the evergreen tree planted by the Savior on the rock of Peter, will not only thrive and flourish, but will spread all over the east, and bring the whole non-Catholic world to join the church of Rome, which is the only church of true salvation.' In the pope's answer was contained the directions that the Ruthenian clergy might abandon some of the rites and customs which differ from those of the Roman church, and might not shrink from adopting many details of the Latin ritual, as this would serve to accomplish the union of the two churches."

Dublin Catholic.

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AMERICAN LIBERTY.

Dr. James M. King Contributes a Valuable Paper on the Common Schools.

Rev. Dr. James M. King, general secretary of the National League for the Protection of American Institutions, contributes the following interesting paper on the public school question:

THE AMERICAN COMMON SCHOOLS. Dangers threatening the common schools in this republic, arising from religious controversy, have from time to time appeared, and in most instances have been happily and successfully averted.

The principal assaults, and they have recently taken on great boldness, have been in the direction of demands for the division of the school fund on denominational lines, in order that systematic sectarian religious instruction might be given at the expense of the state. But these demands cannot be assented to without annihilating the common school system, and without the destruction of the conceded American principle of the complete separation of church and state.

The legal status of the common school in each state, from both the secular and the religious standpoint, is dependent upon that state's constitution and legislative enactments. There are in these interests certain fundamental principles common to the entire country, certain laws bearing upon the common school system, giving it a kind of autonomy, and, so to speak, establishing a non-partisan and unsectarian republic of letters within the body politic.

The people dividing as they will into religious sects, the individual interest of each sect must be advanced by its own effort and at its own cost. The common school system uninterrupted and honestly worked has all the power necessary to the attainment of its conceded and legitimate purpose, and that is to largely promote the well-being of the state through an intelligent and moral citizenship.

SUPPORTED BY ALL.

Deriving from the people the means for its support, it has legal authority and accountability and moral responsibility. Supported by all, and free to all, there must be nothing about it to which any unprejudiced citizen of the republic can rationally object; and each must use it so as not to interfere with the rights and duties of others.

The governmental power which assesses and collects taxes cannot be employed to promote or repress the interest of any secular or religious section of the citizenship, or for any purpose less than the impartial and highest good of all. Religious education belonging primarily to the family and the church, the state guaranteeing religious liberty, permits all denominations who desire to do so to establish church schools, colleges and seminaries at their own expense.

WHAT THE OBLIGATION INVOLVES.

The state cannot oblige the church to teach the rights and needs and duties of citizenship. This obligation involves both the rights of the child and of the state, and rests largely upon the parents. The state can compel the performance of this obligation and can secure these rights by the enactment and enforcement of compulsory laws, binding upon parents and guardians, as the condition of the free existence of civil and religious liberty. If the church pretends in its schools to give the education that the state rightfully requires, then the state must know the fact by having supervisory access to these schools.

When the limits of church and state authority in matters of education are properly defined, in accord with the purpose and spirit of republican institutions, and when by each their normal and legitimate work is honestly performed, harmony will ensue. The American people will secure this result even if they are compelled to conquer a peace, and make that peace perpetual by constitutional intrenchments.

THE SCOPE OF EDUCATION.

Compulsory education laws are pre-supposed in the right of a people to govern themselves. Such laws are only opposed in this country by those who would employ ecclesiastical compulsion to secure attendance on sectarian schools. We trust the day is not far distant when the scope of education which the state has a right to require in its common schools will be definitely and uniformly determined, and the debate concerning the attitude of the state toward church schools and concerning the opposition to state schools and to compulsory laws and their enforcement will be ended.

But in this debate the state will assuredly insist upon its right and duty to secure for its youthful citizens efficient elementary education, including the history and laws of the country.

Whenever the issue is raised, the great majority of our thoughtful, patriotic citizens will be found tenaciously adhering to substantially the following platform of purposes and principles concerning the American free common school system:

A knowledge of the exact situation by all intelligent citizens, all genuine Americans, native born and naturalized, in every community, resolving themselves into a committee of the whole, to jealously watch and loyally guard those nurseries of our citizenship,

and whenever they are assailed concerning the defense without malice, without bigotry, without fear, without compromise.

An honest recognition of the commendable features of our school system. MASTERY OF THE NATIONAL LANGUAGE.

An equally honest recognition of the defects, with willingness to learn from any and all other systems, which, in any of their features, may suggest needed improvements.

A readiness to face the patent defects, not attempting to cover, but to courageously conquer them.

The best and most thorough instruction in every department, moral, mental, industrial, physical, placing the system by its pre-eminence out of the field of anything approaching general competition.

Insist upon the absolute necessity of the precedence and mastery of the national language.

Require the careful training of all the children and youth in the fundamental political doctrines and moral axioms and principles on which the free American government rests, as the only adequate method of securing that respect for the opinions and circumstances of others, readily inculcated in youth, but difficult to acquire when character has been shaped and determined.

Let the people see to it that the practice of economy for political purposes does not commence in any community with the schools, but provide, without prodigality and with liberality, for both school buildings and school support.

Let no political, or ecclesiastical or atheistical outcry, from whatever source against religious instruction in the schools be the means of banishing a high morality from the character of the teaching or from the qualification of the teacher. The American idea is that the school shall be a civil educator to make good citizens, and good citizens must possess moral character. The schools will inevitably be a reflex of the noble, cultured, moral characters of the instructors.

Banish absolutely all sectarianism from the management and teaching of those public schools, and all evidence of the structures used or in the garb of teachers that would suggest sectarian relationship or hint at the remotest connection of church and state.

Let national, state county and municipal treasures be jealously guarded against all attempts or pretext for the division of the sacred funds which they hold for the support of common schools.

BANISH PARTISAN CONTROL.

Let all partisan political control be banished from the management of the schools.

Let wise and fair compulsory education laws be speedily perfected and judiciously enforced.

Let all schools, where citizens are being trained for the performance of their duties as sovereigns in the republic, come under the intelligent supervision of the governmental authorities, as a rightful measure of safety, and as the only method of approximating that practical uniformity of results essential to popular education in a republic. One of the principal functions of the common schools is to Americanize the children of foreign birth or parentage, and by its processes of digestion and assimilation make them a healthful part of the body politic. Thus only can the dangerously heterogeneous be made safe homogeneous.

The American flag ought to float over every public school building in the republic while the schools are in session, as an object lesson in patriotism for childhood and youth, as a symbol to the world that we consider these buildings the fortresses of our strength, from which go forth the forces which are the best protectors of our free institutions.

JAMES M. KING, General Secretary "The National League for the Protection of American Institutions."

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