

THE SUNDAY UNION.

SUNDAY, SEPTEMBER 8, 1889

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THE SUNDAY UNION, Published every Sunday morning, making a special six-day paper.

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THE RECORD-UNION, SUNDAY UNION and WEEKLY UNION are the only papers on the Coast outside of San Francisco, that receive the full Associated Press dispatches from all parts of the world.

They have no competitors either in influence or home and general circulation throughout the State.

Weather Forecasts for To-Day, California - Fair, with westerly winds; nearly stationary temperature.

THE International Congress of Short-hand, lately sitting in Paris, has passed a resolution commending the introduction of shorthand into primary schools.

At the National Editorial Association meeting in Detroit in August Mr. Capeller read a paper on the duty of a newspaper that is a political organ.

It will not be a long time before the Grand Army of the Republic will cease to be a cause for contention or to worry the fearful-hearted that the old soldiers are going to absorb the treasury.

The history of our policy toward American shipping since 1855 is too well known to need recapitulation here.

There is a demand for an improvement in the piano-forte. Accomplished musicians say that whoever makes the necessary invention will be assured of a fortune.

At present, of course, the force needed is not the player, and so long as the piano is made by the hand, the inequality is probably inevitable.

It is said that this difference in touch, owing to the lever arrangement, is a very small matter, the reply is made that nothing that concerns the music art is small, and whatever will better give expression to the sensitiveness of the artist will prove valuable.

One of the chief divisions of American legislative bodies is to pass stringent laws for the correction of their members.

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DIAMOND CUT DIAMOND.

(Translated from the French for the SUNDAY UNION, by Mrs. N. E. White.)

"Monsieur, there is a peasant in the office who says he would like to speak to you."

"What does he want?"

"Ma foi! from his idiotic expression, I should judge that he does not know himself."

"We shall soon find out. Let him come in."

Such was the order given by the celebrated Vidocq, Commander-in-Chief of the Paris Police Brigade, under the Restoration, to the dingy-looking Cerberus who guarded the entrance to his private office.

When the countryman found himself in the presence of the dread official he made an awkward obeisance, bending his body with well-feigned humility, and at the same time casting towards Vidocq the slyly yet subtle glance peculiar to the cunning peasant.

With one covert look Vidocq had taken the measurement of his man, and he said: "Keep your fawning for those who are stupid enough to be taken in by it," said he, brusquely.

"You cannot gull me, you know. What is it you want?"

"I have a diamond which I would like to enter your service."

"Bah! What can you do?"

"Why, I can work—at night, chiefly. You see, you are making such a great sweep of suspicious characters that I find business too risky, and think it would be better to get on the safe side of the broom."

As the vagabonds with whom I work are not so stupid as you are, I would never mistrust me on account of my stupid looks, and as I know all their hums I could be of great assistance to you in running them down."

Vidocq fixed a scrutinizing eye upon the candidate for detective glory, who, meanwhile, awaited a reply, twisting his hand as he could and round as if unwinding a ball of wool.

"I may, perhaps, find something for you," answered Vidocq after a moment's reflection. "But, in order that I may not be deceived, I would like to see the diamond, to make sure that you are at least as cunning as the rogues in question. You must give me a proof of your skill."

The peasant, who had been waiting with respect to your Honor," replied the peasant with a knowing leer.

"That remains to be seen," said Vidocq, feeling in his vest pocket. "Here is a five-franc piece. You are to take it to the market of La Valle, a short distance from here, and bring me a pullet or a capon, whichever you please. I will give you half an hour."

"Ma foi! Monsieur. You will be satisfied with my purchase."

The peasant took the money, put it in his pocket, and bowing very respectfully, backed out of the room.

Vidocq then ordered three of his best agents to follow the man, and watch all his movements, but not to arrest him unless he should attempt to present himself at the place designated.

The amateur detective followed exactly the instructions given him by his superior, without the slightest crookedness of thought, and he was not far from the short distance away. Half an hour afterward he again stood in the presence of his chief.

"Where is the capon and your change, Master? By considerable haggling I managed to get them for two francs and a half."

Vidocq gave him a look of mingled rage and contempt, and exclaimed: "Is that all you can do, you stupid fool?"

The peasant stood with down-cast eyes, apparently confused and humiliated.

"Do not get angry so quickly, Sir," said he deprecatingly. "Give me a chance to unload my tripe."

Thereupon opening his voluminous blouse, in which a trip of pockets of incredible capacity was skillfully concealed, he drew forth two other fowls, which he placed triumphantly on the table.

"That," said he, pointing to the first, "is a very nice pullet, and I cannot imagine anything finer than a stew made of it."

The cunning thief now looked at him boldly in the face with a self-satisfied grin, as he humbled in his pocket.

"Ah, said he carelessly, 'I came near forgetting. Here are two young chickens, and he placed the piece of money on the table by the side of the fowl."

Vidocq was dumfounded. At the same moment the three officers returned and announced that they had seen nothing unusual.

Vidocq frowned ominously. "You saw nothing unusual?" he ejaculated, angrily.

"How does it happen that you saw nothing unusual?" he asked, looking at the man with a stern gaze.

"Ma foi, nothing could be simpler, Monsieur Vidocq! Let us suppose that you are the man who is to be deceived."

"I came upon a young man, who was going to visit a particular customer, and I pretended to wait patiently. Meanwhile, while the customer was talking, I slipped my hand into his blouse, which is specially arranged for the purpose, as you see. Then I buy the third honestly and give you my five-franc piece of change. Now, as the man is not to be deceived, he will not catch you trying to play double, for that would be a dear game for you. You shall be known in the brigade as 'Sabbat-Dieu,' that will be a just recognition of your talents."

"Oh, Monsieur Vidocq, how could you think of such a thing! Of course, I like to amuse myself a little, but at your expense, I would not dare to do it, non Dieu!"

"The bargain is settled, and I enroll you in my brigade at the rate of three francs a day, not counting your expenses. But, above all, let me not catch you trying to play double, for that would be a dear game for you. You shall be known in the brigade as 'Sabbat-Dieu,' that will be a just recognition of your talents."

"I will bring you my papers to-morrow, Monsieur Vidocq, and you will find them all there as you wish to know concerning me. You will see that I am a fellow capable of serving you in more than one way."

"Very well, you may go now. Be on hand to-morrow."

The pseudo-peasant bowed more profoundly than ever, and left the office, apparently enchanted with the welcome he had received from the redoubtable Chief.

On his side, Vidocq was congratulating himself upon his brilliant recruit. "With such a sharp fellow as that, who undoubtedly is full of resources," mused he, as he watched his new detective disappear.

IN RELIGION'S REALM.

MATTERS OF INTEREST TO MINISTERS AND LAYMEN.

Expressions of Opinion by Newspapers Representing the Various Denominations, on Many Subjects.

The Rev. Dr. Henry Van Dyke asks in the *Protestant*: "Why should we retain our creed what none of us believe, what our own teachers of theology reject, and what serves only to bring reproach upon our doctrine among them that are without?"

Cardinal Gibbons has started a movement for the erection of a memorial at Baltimore to Cecilius Calvert, second Lord Baltimore, the pioneer of civil and religious liberty in America.

The *Christian Register* (Bapt.) says: "It seems a little strange that any one should think that it was impossible a few years ago to find a Protestant minister in Waterbury, Conn., a city of 30,000 inhabitants, to perform marriage ceremonies."

The *Protestant* says: "The matter will not be brought up in the next session of Congress, but it will be brought up in the next session of the National Convention of the Church Year (P. E.) says of mending the Presbyterian Confession: 'To some minds there is in the Confession too much of the class of teaching that has been stigmatized by the weaker brethren of our own fold and our opponents without as "ritualism" and "Romanizing germs." As, for instance, on page 44, we have the following: "The Holy New Testament, which is a sacrament of Christ, not only for the solemn ministrations of the party baptized into the visible church, but also for the inward grace of regeneration and remission of sins." The church doctrine of baptismal regeneration is hereby plainly and unequivocally repudiated. The church doctrine of the real presence in the Holy Eucharist is hereby repudiated. The teaching of the Presbyterian authorities, which has been so long and so loudly proclaimed, is hereby repudiated. The visible elements, outwardly partaking of the visible elements, are hereby repudiated, and, inwardly by faith, really and indeed, yet not corporally, but spiritually, receive and feed upon Christ crucified; and the Holy Communion is hereby repudiated, and the bread and wine, yet as really, but spiritually present to the faith of believers, are hereby repudiated. The elements themselves are to their outward appearance, and that the progress of modern thought requires that those statements of faith be revised. Years ago, when we were a young and untried denomination, we were isolated from clerical company, and we were greatly troubled as to how to answer when we were called a "Puseyite" and a "High Churchman." But "business" brought the Prince of Episcopacy to Saratoga. And here let me disclaim the smallest intention of slurring at his highness. The Prince of Episcopacy is a high-minded lady; she is a refined and great independence of spirit in coming over to a democratic country and hobnobbing with everybody, that she may earn a living by her own industry in a Russian life. They in themselves are interesting and repay attention; but it does seem the acme of silliness to suppose that courtiers of the favor of America would do anything but a "dose" to one educated in the haunts of European aristocracy, and the transparency of the thing passes belief. To see a Saratoga social, on occasion of a short absence, spoken of as "separation from loved ones" in terms intended to be sentimental. This, of course, is a part of the high-life business, but so excessively thin that I wonder if anyone is deceived by it.

THE PRINCESS. Has, however, been a source of joy to me more than to any one else. A small potato artist, who spent her summer at the Grand Union, and has "received with the Princess" as having "gone with the Princess" to court such a spectacle as having the favor of America would do anything but a "dose" to one educated in the haunts of European aristocracy, and the transparency of the thing passes belief. To see a Saratoga social, on occasion of a short absence, spoken of as "separation from loved ones" in terms intended to be sentimental. This, of course, is a part of the high-life business, but so excessively thin that I wonder if anyone is deceived by it.

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