

olic and 53 in the Protestant schools, which also shows a decided improvement all around. It appears, also, that a large number of religious teachers have applied for and obtained diplomas.

The religious teaching communities have their set course of qualifications for teachers, independently of the public examinations, and their standard is high, nevertheless it may be a satisfaction to the parents to know that the religious teachers are able to obtain diplomas through the public examinations.

A CHARITY FOR LENT

To many people the word charity conveys only one idea: that of relieving material necessities with money or goods. It is a distinct surprise, may even be a shock, when they realize the force of the words of St. Paul, in the epistle of the Sunday immediately preceding Lent, that one may distribute all his goods to feed the poor, and yet be devoid of the charity which avails to salvation.

Charity is love of God and love of our fellow creatures, and the sincerity and effectiveness of the latter is a fairer test of the reality of the former than the most strenuous assistance at religious services of supererogation, or the most public and vehement professions of devotion to the Faith. Indeed, it is the Judgment Day test.

To our neighbor who needs not our material bounty we still owe the charity of good example, gentle judgment, courtesy, and respect for his rights. Of the last, is the privacy of his domestic and personal affairs.

Detraction and calumny are quite as immoral as that other breach of the Decalogue to which the term is commonly applied.

But is the forcing of the door of a neighbor's house or heart, and the publishing of the inventory of what one finds, or suspects to be there hidden out of one's sight, entirely without guilt?

Unsollicitous active concern in the private affairs of our responsible adult neighbors is mere meddling; and meddling is always mischievous, impertinent, and vulgar.

Most of us have something to set in order in our own houses. The most effective way of bettering our neighbor's management is by showing him approximate perfection in our own.

Some people who profess piety give up novels, or cards in Lent. It never seems to strike them that a vastly harder, more useful and more meritorious penance would be the pledge, made and kept, to devote themselves so thoroughly to their personal and domestic affairs during the holy season, that there would not be a moment for the investigation of other people's concerns, and dissemination of the results.

The charity of silence, the repression of vain curiosity and of the instinct of meddling would do more for the peace of the community than almost any Lenten penance that the average woman, at least, could devise or practice.—Boston Pilot.

QUESTION BOX.

Many interesting queries received and answered by Father Doyle, the Pastor.

The interest in Father Doyle's Lenten sermons at the Church of the Assumption continues unabated, and the "question box" this week, as anticipated, contained an increased number of queries. These were briefly but clearly answered by the preacher, and the replies given will no doubt result in many of the non-Catholic attendants procuring Catholic literature and studying the doctrines of the Church more closely.

"An Admirer of Catholic Dogma" asked an explanation of the sentence, "Outside the Catholic Church there is no redemption," which the questioner said is in Butler's Catechism.

The reply first called attention to the fact that "salvation," not "redemption," is the word. It was also explained that all non-Catholics who are in good faith and have been baptized are members of the soul of the Church, though not visibly united with it. Those who believe in the Catholic Church and remain out of it for worldly reasons will be lost, as also those who feel that the Church may be right, but refrain from investigation, for fear of being convinced, feeling that they lack the courage to take the only step consistent with such conviction.

One not enough instructed in the faith asked if it would be proper to have a Mass said for a temporal favor, the intention being to obtain a moral Catholic young man as a husband, "if God so will." The last phrase was underscored.

Father Doyle said that it was a laudable purpose and a worthy one for which to have a Mass said. It is no doubt God's will that the holy state of matrimony should be entered by good moral young men and women who have no vocation for the religious life. The speaker took occasion to say that Catholics who can read should not be compelled to sign themselves as "not enough instructed in the faith."

"Catholic" asked three questions: (1) Why do the Greek Catholic priests marry?

Strictly speaking, Greek Catholic priests do not marry. Some are married before ordination. None can marry the second time, and a married priest cannot become a Bishop. This is a matter of discipline. The Church in general requires its priests to be celibates, because it is a preferable

stat; for a religious life and because the clergy are free from many cares of the world which a married priesthood could not avoid. St. Paul says: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided." (1 Cor. vii., 32-33.)

(2) "Why is a banner placed before the Blessed Sacrament during the sermon at the Forty Hours or when the Host is exposed continuously?"

The Blessed Sacrament is exposed for adoration. During the sermon the attention of the people is to be given to the discourse, and therefore our Lord is withdrawn from vision for the time being.

(3) "Why are some marriages declared null and void by the Church?" Here the writer referred to a marriage between a Catholic and a Jew, which was so declared.

This marriage was null ab initio, or from the beginning, by the law of the Church, because one of the parties was un-baptized, hence could not receive the sacrament of matrimony.

J. M. B. asked (1) "Is it necessary to be confirmed to be saved?" "Can a priest administer Confirmation in danger of death?"

Confirmation is not necessary to salvation, but one has arrived at an age to receive the sacrament and willfully neglects this grace is guilty of mortal sin. Only under extraordinary circumstances in missionary countries where there are no bishops—is a priest ever granted faculties to confirm.

(3) "How is it that cousins are married before the altar when it is forbidden by the Catholic Church?"

This is a matter of discipline and not of dogma, hence there arise cases where it is advisable to relax the rule and grant a dispensation. There are good reasons for the existence of the law of the Church, and she has the power to set it aside, just as she had the right to adopt it. It is never dispensed with except for very good reason.

"Yours respectfully" (unsigned) asked: (1) "Why do Catholics have to pay for prayers and Masses?"

Catholics do not pay for prayers or Masses. No amount of money can purchase a Mass. The sacrifice of Calvary repeated in an unbloody manner is priceless. If a Catholic died within the pale of the Church his body is entitled to be brought to the Church and to have the absolution of the body performed whether an honorarium is given or not. That there is a fixed figure for honorariums is to prevent trafficking in Masses, just the reverse of the idea entertained by many. A low Mass is as efficacious as a High or a Solemn High Mass, yet the latter is usually preferred at a funeral by the friends and relatives of the deceased. They certainly could not expect the rest of the congregation to bear the greater expenses for choir, etc. In last week's question box it was stated that Judas Machabean sent money to Jerusalem to have sacrifices offered for his troops killed in battle. As to honorariums, we read that they "who preach the Gospel should live by the Gospel." (1 Cor. xiii., 14.)

(2) "Why can a Catholic not have a Mass and the body taken into the church when dead, if you bury in non-Catholic ground, when part of the family are not Catholic, and they wish to be all buried together?"

The Church teaches, as does the Bible, that the bodies of her children are the temples of the Holy Ghost.

"Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. vi., 19.) For this reason and because of the Resurrection, Holy Mother Church desires the bodies of her deceased children to rest in consecrated ground. To better secure this she refuses her ceremonies where such interment is not contemplated. There are cases where portions of non-Catholic cemeteries have been consecrated, as also where the rule has not been taken effect, because the family lot had been in such a cemetery previous to the enactment of the decree in this country.

The prayers and service known as the absolution of the body are offered for the soul of the deceased and not for the body. The ceremonies of sprinkling the casket with holy water and incensing it are in respect of the body as the temple of the Holy Ghost. (See answer to question above.) The absolution when the body is not present is also for the soul of the deceased, the presence of the casket bringing more clearly to mind the funeral ceremonies, and is in keeping with the Mass then offered as a month's mind.

"Philadelphia" asked: "Why can't you go to Communion without confession? also, what is confession for?"

If one is in the state of grace he can receive Holy Communion without going to confession; but if in mortal sin, he must confess his sins and receive absolution. St. Paul says: "Let a man examine himself, and so let him eat of that bread and drink of that cup." (1 Cor. xi., 28.) "Whoever shall eat that bread and drink that cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." (1 Cor. xi., 27.)

Confession is in obedience to the command, "Confess your sins one to another." (James v., 16.) "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John i., 6.)

Again, our Lord said to His Apostles: "Whose sins you shall forgive they

are forgiven them, and whose sins you shall retain, they are retained." (John xx., 23.) How is the minister of Christ, that physician of the soul, to forgive or retain unless he knows? How is he to advise as to future conduct unless he is aware of the temptations of the past? The Book of Proverbs (xxviii., 13) says: "He that hideth his sins shall not prosper, but he that shall confess and forsake them, shall obtain mercy."

"Curious" inquired if "Jesus did not give wine and bread to His disciples, and if so, why do Catholics not get wine when receiving Holy Communion?"

There are several reasons for this. First, Christ is whole and entire under each species. The bread after consecration is the Body and Blood, soul and divinity of our Lord. So is the wine. To receive either is to receive Christ in the Blessed Sacrament. Such being the doctrine, the reception under one or both species is a matter of discipline. The Manichean heretics considered wine as evil and held that Christ had no real blood. Up to the fifth century the faithful were free to receive under one or both species. Pope Leo I., in 443, and Pope Gelasius, in 496, commanded that both be received, to deter these heretics from approaching the Holy Table and profaning the sacrament. When this heresy expired the discipline was again relaxed, and the custom of taking under one species prevailed, but without positive law, until the Council of Constance and Trent rebuked the so-called Reformers by making it a law that in the Latin rite the people should receive under the species of bread only. As a matter of discipline this has proved most convenient by rendering the administration of the sacrament easier and less exposed to profanation. Thus invalids, those in remote and inaccessible regions where wine cannot be procured or preserved, and those in poor localities where it could not be purchased for thousands of communicants, have by this law the opportunity of receiving the Lord frequently and being strengthened by the Bread of Life. In Luke xxiv., 30, we read that Christ made Himself known to the two disciples at Emmaus "in the breaking of bread." In Acts ii., 42, it is said of the first converts that they "were persevering in the doctrine of the Apostles and in the communication of the breaking of bread and in prayers." And again in Acts xx., 7, the inspired writer says: "On the first day of the week, when we were assembled to break bread, Paul discoursed with them."

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

are forgiven them, and whose sins you shall retain, they are retained." (John xx., 23.) How is the minister of Christ, that physician of the soul, to forgive or retain unless he knows? How is he to advise as to future conduct unless he is aware of the temptations of the past? The Book of Proverbs (xxviii., 13) says: "He that hideth his sins shall not prosper, but he that shall confess and forsake them, shall obtain mercy."

"Curious" inquired if "Jesus did not give wine and bread to His disciples, and if so, why do Catholics not get wine when receiving Holy Communion?"

There are several reasons for this. First, Christ is whole and entire under each species. The bread after consecration is the Body and Blood, soul and divinity of our Lord. So is the wine. To receive either is to receive Christ in the Blessed Sacrament. Such being the doctrine, the reception under one or both species is a matter of discipline. The Manichean heretics considered wine as evil and held that Christ had no real blood. Up to the fifth century the faithful were free to receive under one or both species. Pope Leo I., in 443, and Pope Gelasius, in 496, commanded that both be received, to deter these heretics from approaching the Holy Table and profaning the sacrament. When this heresy expired the discipline was again relaxed, and the custom of taking under one species prevailed, but without positive law, until the Council of Constance and Trent rebuked the so-called Reformers by making it a law that in the Latin rite the people should receive under the species of bread only. As a matter of discipline this has proved most convenient by rendering the administration of the sacrament easier and less exposed to profanation. Thus invalids, those in remote and inaccessible regions where wine cannot be procured or preserved, and those in poor localities where it could not be purchased for thousands of communicants, have by this law the opportunity of receiving the Lord frequently and being strengthened by the Bread of Life. In Luke xxiv., 30, we read that Christ made Himself known to the two disciples at Emmaus "in the breaking of bread." In Acts ii., 42, it is said of the first converts that they "were persevering in the doctrine of the Apostles and in the communication of the breaking of bread and in prayers." And again in Acts xx., 7, the inspired writer says: "On the first day of the week, when we were assembled to break bread, Paul discoursed with them."

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

Note.—There is no unbecomingly discussion in the Catholic Church regarding "individual cups," and all its members are equal at the altar rail. In a local Protestant church, some time ago, states a colored Protestant, a colored member received the wine, when the minister stepped back and very carefully wiped the cup before again offering it to the white members.

At the Mass bread and wine are both used to indicate the sacrifice of Calvary, when Christ's blood was poured out for us and when His body and soul were separated by death. At all other times even the priesthood communicates in one species—that of bread.

appropriation of the ecclesiastical estates in our colonies, but what shameful theories does not hatred of the Catholic Church prompt its enemies to advocate in its regard!—Catholic Columbian.

THE ANGELUS.

Although the Feast of the Annunciation is observed in the Church in a special manner on March 25, the joyous event which that festival commemorates is kept in grateful remembrance by the faithful every day in the ringing of the "Angelus bell" and the frequent recitation of the "Ave Maria" or "Hail Mary."

The "Angelus Domini," or the "Angelic Salutation," recalls to us that precious moment for which the people of the ancient law had sighed for so many ages—the moment when Mary was visited by an angel, who announced to her the glad tidings that she had been chosen to become the Mother of Him who was to be the Redeemer of the world. Through the religious custom then of saying the "Angelus" we not only commemorate the mystery of the divine Incarnation, but at the same time we honor the Mother of the Saviour for the sake of her Divine Son. The Angelus bell rings three strokes, a pause and then again three strokes, another pause and three strokes more, and this is followed by nine strokes. As it rings the first three the faithful say:

"The Angel of the Lord declared unto Mary, And she conceived by the Holy Ghost." "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb: Jesus, Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

During the second strokes of the bell the faithful say:

"Behold the handmaid of the Lord. Be it unto me according to Thy Word." "Hail, Mary, full of grace, etc." (as above until we come to the word Amen.)

At the third ringing of the bell the faithful say:

"And the Word was made Flesh, And dwelt among us." "Hail, Mary, full of grace, etc." (as above.)

After this, the bell rings nine strokes, during this time the following prayer is said:

"Our faith we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, as by His Passion and Cross may be brought to the glory of His Resurrection: through Christ our Lord. Amen."

The bell is rung three times at each prayer to honor the Blessed Trinity, and at the last prayer it is rung nine times (three times three) for the same reason. It is customary to say the "Angelus" kneeling, except from Saturday evening, to Sunday evening when we stand during its recitation in honor of the Resurrection of our Saviour.

The "Hail Mary" which is said during the "Angelus," is composed of three parts,—the angel's salutation: "Hail, Mary, full of grace, the Lord is with thee;" the salutation of St. Elizabeth: "Blessed art thou among women, and blessed is the fruit of thy womb;" the name of "Jesus," and the words following: "Holy Mary, Mother of God," etc., were afterwards added by the faithful, and having been approved by the Church, they came into general use.

At first, the "Angelus" was only said in the evening, but subsequently it became a universal custom to recite this beautiful prayer three times a day—morning, noon, and night.

Besides calling to mind the mystery of the Incarnation to which we owe our redemption, the devout recital of the "Angelus" has another advantage. By its daily work of the Christian is repeatedly interrupted, and in a manner, seasoned and interwoven with prayer. Nothing is so important—in order to raise our thoughts to the supernatural and eternal: without this we will soon lose sight of the end for which we were made, and live as though this world were to be our home forever, and we had no better one to hope for. When the laborer is engaged in the fields, or the mechanic in his workshop, and their minds are filled only with thoughts of temporal gain and profit, the sound of the Angelus bell summons them, like a messenger from above, to forget for a moment their worldly affairs, and to make room in their hearts for some thoughts of God and eternity.

Let us strive, then, always to say the "Angelus" with attention and devotion, in order that this short prayer may truly sanctify our daily labors, and the intercession of Our Blessed Lady obtain for us rich graces from God.

Then may we hope to see realized the beautiful lines addressed to her by our American poet, Edgar Allan Poe:

As morn—at noon—at twilight dim—
Maria! thou hast heard our hymn!
In joy and woe,—in good and ill—
Mother of God be with me still!

When the hours flow brightly by,
And not a cloud obscured the sky,
My soul, lest it should stray from thee,
Thy grace did guide to thee and thee;

Now, when the storms of fate o'rcast
Darkly my present and my past,
Let my future radiant shine
With sweet hopes of thee and thine.

—A. S. Reine, in The Guldon.

SOME OF DR. DE COSTA'S REASONS.

From Dr. De Costa's Lecture, "Why I am a Catholic."

"Protestantism is a house divided against itself 132 times, for there are 132 sects. This is another reason why I am a Catholic."

"Another reason why I am a Catholic is because of the superior educational system of the Church. The other religions have produced some great universities, such as Harvard,

But Harvard's degrees are not recognized at Berlin, whereas the degrees of the Boston College, a Jesuit institution, are recognized at Berlin."

CIVILIZATION OF A KIND.

Congress has requested President McKinley to report on the increase of saloons in Manila, and the quantity and quality of the drinks dispensed by them, and on the comparative sobriety of the Filipinos before and since the American invasion. Mr. Schurman, the President of the Philippine Commission, said soon after his return to this country:

The Filipinos are a temperate people, and the sight of an intoxicated American disgusts them. Nothing has done so much damage to the reputation of the American people as this.

Lieutenant Hearne, of the 51st Iowa Volunteers, remarked last week:

The Filipinos, while pagans and semi-civilized (!!!) (the admiration marks are ours) are moral and sober. When they see immense numbers of drunken, profane and immoral soldiers representing this country, they have little respect for the religion we profess. "If that is your religion," they say, "we prefer our own."

Mr. Miller, director of the Y. M. C. A. work in the Army and Navy, reports that two missionaries—sensible men—"gave up their labors among the natives and went to work on the army." One feels disposed to question the sincerity of the Prohibition Party and the various temperance organizations which view with seeming composure a condition of things in Manila a thousand times worse than the evils against which they send up ear-splitting shrieks at home. Shall the despised newspapers be left alone to protest against the wholesale debauchment of our newly acquired brothers?

"The American soldiers," says the Springfield Republican, "might drink themselves into death or idiocy, and it would be of less ultimate consequence than the simple fact of the introduction of the liquor traffic into the Philippines." The St. Paul Pioneer Press recommends that Uncle Sam impose total abstinence on all his soldiers, as railway companies impose it on employees. The denial of grog to our soldiers would stop the scandal—and the soldiering, too.—Ave Maria.

A NEWSBOY'S SERMON.

From Forward.

He was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to the business and of a temperament not easily daunted.

The train started while he was making change, and the conductor, passing him, laughed.

"Caught this time, Joe?" he said.

"You'll have to run to Fourteenth street."

"Don't care," laughed Joe in return. "I can sell all the way back again."

A white haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it seemed. "Jimmy" was lame, and "couldn't earn much himself."

"Ah, I see! That makes it hard—you could do better alone."

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant.

"No, I couldn't! Jim's somebody to go home to—he's lots of help. What would be the good of havin' luck if I there was nobody to divide with?"

"Fourteenth street!" called the conductor, and as the newsboy plunged out into the gathering dusk the old gentleman remarked, to nobody in particular: "I've heard many a poorer sermon than that!"

THE TRANSVAAL WAR.

Since last week's summary of the war news, but little additional intelligence has been given of movements of the troops at Bloemfontein. It has been reported, however, that General Roberts is giving them an opportunity to rest after their severe labors since Kimberley was relieved. It is also reported that the general-in-chief's habitual reticence in regard to the movements of the forces is quite likely to be broken in this case, and that the general's strategic strokes concealing what is actually done, so that a sudden and effective movement may be revealed within a few days; or it may be that negotiations are going on to bring the war to a close.

That there are negotiations of some kind being conducted has been asserted by newspaper correspondents at the seat of war, but there is no official news to this effect, and not at all likely that any negotiations will be successful, unless Presidents Kruger and Steyn come down from the high altitudes they have hitherto assumed, that the two Republics shall preserve the same independence, which they had before the war. If, however, negotiations are actually going on as reported, it would indicate that they two Presidents are willing to make more reasonable terms. This whole matter, however, may be regarded as still uncertain.

Sir Alfred Milner, it is said, will be the provisionally Governor of Bloemfontein, and for that purpose, it is also said, that he has been summoned to join Lord Roberts.

Notwithstanding the probability that negotiations are going on, no armistice has been declared, and active operations are still carried on by both sides in the other parts of the field of operations. There is a strong British force concentrated north of Kimberley, and it is unknown whether its objective is Vryburg and Mafeking, or the Transvaal. The Boers at Prieska have been driven back to the Orange River by Lord Kitchener, and the rebellion of the Colonials in that neighborhood has been suppressed. Generals Gatacre, Clements, and Buller have been busily engaged in scouring the country around Springfontein, Norval's Pont, and Allival North, causing the Boers to retire in every direction, after numerous prisoners were taken.

General Buller appears to be preparing to force the passes of the Drakensberg hills, or at least to keep the Boers scattered in that quarter, where they have strongly entrenched themselves. By this means the Boers forces there may be prevented from rendering assistance to Pretoria or Kroonstad, to one or other of which cities General Roberts will probably soon give his attention.

General French is also scouring the country east of Bloemfontein, and the Orange River by the advance of General Roberts, while the enemy is said to be engaged in fortifying both Pretoria and Kroonstad.

Many reports are being circulated regarding further proceedings of the Boers, which may or may not be true. Thus it is said that Kruger has issued a proclamation annexing the Orange Free State to the Transvaal Republic, because of the surrender of