A wildness came over the unhappy

mother's face as she rapidly uttered these words. She kept hold of Grace's hand, as if she would fain have detained her who

had been the means of rescuing so many children from an untimely death. But the officer in waiting reminded her of the

confirmation to his words.

Tacoyama raised his eyes to heaven.

"My son," he began in a voice which faltered with age and with emotion; and then he paused as if unable to proceed.

The sileng which around

For an instant no one spoke.

amongst that crowd of con which was gradually taken up

the stillness which precedes th

storm. Then a deep, hoarse murmur rose amongst that crowd of conspirators,

retainers, until it grew into a yell wild as

a war-cry, stern as a sentence of death.

"The curses of the gods light upon him

tone of passionate adjuration. "Depart old man: depart from these halls, where

you have come as an envoy, and may no therefore be struck down by the vengefu

son's treachery."

The little hand that Father Organtin

The little hand that rather organish high o'er-spread the face of Justo Ucondono's son.

Then the fierce Morondono spoke:

"These children must die; six kings in arms are not to be defied in vain, not be-

trayed with impunity."

Tacoyama leant on his stick and tried

Tacoyama leant on his suck and tried to speak, but his strength failed him. Young Francis whispered to Father Organtin, "Before they put us to death, father, tell these kings, in our presence,

The priest released the boy's hand and

ity long; who induced him to expose the lives of his children rather than act

young!"
Father Organtin's voice had been clear

Father Organtin's voice had been clear, loud and strong until he uttered these last words; then it began to falter, and he stopped. His eyes were fixed on the man he was addressing with that peculiar expression which belongs to those who have led austere lives, and by strict self-discipline have subdued in themselves avery until a passion and incoding to the strong the strong that it is not strong to the strong the strong that it is the

discipline have subdued in themselves every unruly passion and inordinate im-pulse. The man who lives for God alone unconsciously governs others while he only aims at ruling himself. In the case

air were as submissive to St. Francis of Assisi as to Adam in the garden of Eden; and the successor of the Apostle of the

that our father is no traitor.

ch, you save the

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LAURENTIA: A Story of Japan in the Sixteenth Century

By LADY GEORGIANA FULLERTON.

CHAPTER III.

GRACE CCONDONO.

At the close of a sultry day, amidst groves of orange-trees and oleanders, the Queen and the Princesses of the Court of Arima were evjoying the evening breezes in the gardens of the palace. The quaint peculiarities of Japanese landscape gardening were displayed to the utmost in the grounds of this royal residence. It was a fairy-like scene in which nature and art combined to please the eye and soothe the senses, with images of peaceful repose or graceful animation. Shining alleys, paved with a variety of smooth bright colored grace in animation. Sinning alleys, paved with a variety of smooth bright colored stones and bordered by magnificent flowering shrubs and rows of red and white camelias, intersected the grass in every direction. Scarbiling cases in full white camellas, intersect the cascades fell every direction. Sparkling cascades fell from artificial rocks, and formed at their from artificial rocks, and lokes in which from artificial rocks, and formed at their feet a number of small lakes, in which gold and silver fishes disported them-selves in active idleness. Sculptured repre-sentations of animals lurked in the shade of miniature forests, and peeped out of or miniature lorests, and peeped out of caves and grottoes; whilst cages full of living birds, bearing on their wings the brightest hues of the rainbow, stood in bowers formed by the gnarled and twisted branches of the double blossoming fruit-trees, the victims and the triumphs of Japanese horticulture, devoted to orna-ment alone, barren of fruit, but prodigal of their pink and white flowers, and taught to throst at man's bidding their fantastic and lovely boughs into every dwelling, or weave them over every builddwelling, or weave them over term. On the rising hills which surrounded this "garden of delights" was a wood of dwarf ilextrees, mingled with rose-bushes and overtopped by a coronal of the three colored planes; that singular production of the Japanese Islands, whose green, red and yellow foliage stands out in such gorgeous relief against-the deep azure of

an Eastern sky.

As the ladies of the Court sat reclining on mats in the midst of this fanciful landscape, with their parasols over their heads and their ever-fluttering fans in their landscape, with their parasols over their heads and their ever-fluttering fans in their landscape of the same and their specific transfer the same and their specific transfer. hands, they seemed quite in keeping with the scene, almost as artificial in appear-ance as the carved birds or the sterile ance as the carved bires or the sterile blossoms, and as vivacious in their move-ments as the gilded fish or the buzzing ity. In the midst of them sat their Queen, waited upon with the deference and homage which a royal personage of and homage which a royal personage of either sex enjoys as a birthright in Japan. On her brow there was a settled expres-sion of thought bordering on melancholy. Her deep-set intellectual eyes had a pecu-.iar look, which it was difficult to read, and there was something mournful in the smile which occasionally flitted over her face. Amongst the young girls who ace. Amongst the young girls who sur-rounded her was one whom she seemed to notice with peculiar distinction, and whose demeanor and countenance was al-together different from that of her other companions. There were two character-istics in her manner which did not be long to any of the other women assembled in that circle; and though at first sight they may not appear to accord, upon re-flection it will be admitted that they flection it will be admitted that they usually go together—dignity and humility. The others seemed to move, to act, to feel, at the impulse of the moment; like playful kittens or chirping birds, like playful kittens or chirping block, timid sheep or shy doves, each, according to her natural character, made a noise or kept silence, reclined lazily on the soft grass with a listless or sleepy eye, indulged in moody melancholy, or chattered in restless excitement, or made the air ring with shouts of laughter, as the fancy ed to take her-no inward govern

between impulses-

self-imposed restraint intervened

Variable as the shade By the light quiv'ring aspen made," and the words or the deeds which resulted from them. There was evidently no established ruler within that unexplored established ruler within that unexplored world—their own souls. But on the fair brow of Grace Ucondonc—for it was the daughter of the heroic Justo that was seated by the side of the Queen—the qualities so deficient in her companions were visibly impressed. Child-like as was her face, and gay her innocent accents, there was a womanly reserve in her countenance and a subdued sweetness in her voice which could not escape observation, little as those she now associated tion, little as those she now associated with could trace it to its source. Although with could trace it to its source. Although caressed by all the Court, and tenderly loved by the Queen, the Christian maiden and her brother were at that moment capand her brother were at that moment cap-tives in the hands of the King of Arima. At the time when the Governor of Taga-cuqui and the six neighboring sovereigns, all vassals like himself of the Emperor,

all vassals like himself of the Emperor, were leagued in close friendship, and the ambitious projects of the latter were not ripe for execution, the sister and brother had been invited to the Court of Arima, in order to witness a tournament of more than ordinary magnificence, at which the feudal chivalry of the neighboring kingfeudal chivalry of the neighboring king-doms was to attend in great numbers, and to display all the splendor of Oriental magnificence. Justo Ucondono accepted the proposal, took park in the martial games, and in an evil hour, at the en-treaty of his hosts, left his children be-hind him, as he thought, for a few days. But under the veil of this warlike enter-tainment deeper projects were lying. Six tainment deeper projects were lying. Six of the princes who had met there had formed a conspiracy against the Kumbo Sama. As Justo Ucondono held at their Sama. As Justo Ucondono held at their hands the fortress which was the key of the whole Ximo, they never made a doubt that he would yield it up to them, and

that he would yield it up to them, and their fury was in proportion great when they found that not only he refused to join in their conspiracy, but to surrender what they chose to consider their own property, though, in fact, they themselves only held it as vassals of the Emperor.

The fierce Marindono, King of Firando, the soul of the whole rebellion, vowed that the possession of that stronghold and the co-operation of Justo was necessary to its success, and he made the King of Arima bind himself to his colleagues not to yield up the children of his friend until their demands were complied with They were to answer with their innocent lives for their father's adherence to the cause of the conspirators. With some natural virtues, capable of good impulses, and even of generous sacrifices, these natural virtues, capable of good impulses, and even of generous sacrifices, these heathen warriors and statesmen possessed none of the principles of rectitude which grow out of the Christian religion, and are traceable to its influence even when acted upon by men who barely recognize its

braced Grace with the greatest tender ness. "Your words just now," she whis-pered, "cut me to the heart. I had a child who was born blind. They took it sway, but yet are unconsciously ruled by the teachings of the Church. Fondasa-dono did not hesitate to comply with the exigencies of his allies, and Grace and Francis Ucondono remained as hostages at that Court where they had been in-vited as quest's.

at that Court where they had been invited as guests.

They were partly unconscious of their position, and, though longing to return to their home, and wondering day after day that their father did not send for them, and troubled with fear and misgivings as to his silence, they little dreamed of the dangers that were threatening them, or of his suffering on their account. To these young Christians their prlonged residence amongst idolaters was a severe trial. They could not speak freely of their faith. They witnessed acts and heard language which filled them with burning indignation. The eyes of the boy flashed, and his sister's filled with tears, when the poor were spoken of with contempt, and the weak treated with cruelty. Religion had opened their eyes, young as they were, to the enorghities young as they were to the enormities practised or tolerated by their country-men. It was with a wonderful eloquence that the Christian maiden spoke of the sanctity of marriage, when her com-panions used language in keeping with the infallible degradation of woman in a country where plurality of wives and the practice of divorce is permitted. With a flushing cheek and a throbbing heart she heard them speak of children doomed to heard them speak of children doomed to death by their parents for some natural defect, from avarice, or caprice, and left to perish by the cold river side or in the gloomy depths of the forest.

"Have you heard," said one of the Princesses of Fondasadono's family on the evening when they were sitting in the bower of roses on the terrace of the palace

children from an untimely death. But the officer in waiting reminded her of the King's orders, and the brother and sister were hurried away to the Hall of State.

It was with a shudder that the aged chieftain saw those beloved ones, his son's beautiful children, advancing towards him with joyous faces and with outstretched arms. They prostrated themselves at his and Father Organtin's feet. The latter blessed them fervently, and bade them stand by their grandfather's side and listen to his words with calm and strong hearts. "Now," he said to his aged friend, "now is the time to speak, my friend. I will engage for these children that they will rejoice to hear of their father's noble conduct, even though it may be the means of placing their own lives in jsopardy." He fixed his eyes, as he said these words, on Grace and Francis, and the bright eager glance which answered his gave instant confirmation to his words. "have you heard, ladies, that Grace Ucondono sometimes leaves her father's abode at break of day, when the dew it still hanging on the leaves, and the early breeze stirring the branches of the three colored planes? Guess what treasures she goes in search of. You think, perthen he paused as if unable to proceed. The silence which ensued was ominous. The faces of the rebel princes were turned upon him with a fierce and intense anxiety, and Morondono's eyes glared like those of a lion about to be robbed of his prey. "My son," he repeated in a firmer voice, "has left Tagacuqui, and is on his way to Meaco. The fortress will be tonight in the hands of the Kumbo-Sama."

For an instant no one spoke. It was haps, that it is the stone which glitters more brightly in the sunshine than the dewdrop on the rose, or the fiery blos-soms of the champaka, which only bloom at the early dawn, or the delicate fern which waves to and fro on the edge of the rock, or the butterfly that glitters like a living jewel in the fresh morning air?
No, ladies, the treasures she seeks are
dying infants; creatures discarded by
their own parents, surely the only beings who can care to see them live. And wha lo you think she does with them? sends them to the foreign bonzes and the black-robed women they direct, who rear these wretched babes in their own super-

stition. I have been even told that she has been known to wash them with her own hands, for some purpose she could best tell us, when they had been all but dead, and there was no time to take them to a bonze." There was much laughter the beares of this speech. The to a bonze." There was much laughter among the hearers of this speech. The Queen, however, did not join in it—a burning spot appeared on her sallow cheek, and deepened and deepened in hue till it seemed to glow like fire.

Grace smiled one of those smiles which have in them the deepest sadness the earth can know, and the highest joy which heaven can give—the "Miserere" for those who lie in darkness and cannot see; the "Deo gratias" for the faith which daily saves so many souls.

see; the bee grains not he wish which daily saves so many souls. She spoke out that day; and from her young lips truths flowed to which the sages of Greece and the orators of Rome might have listened with wonder and the orators. She was the daughter of a might have listened with white and a with a we. She was the daughter of a line of heroes. Her grandfather had been one of the first Christians of Japan, and the friend of St. Francis. She had been nurtured in the faith of Christ; and as nurtured in the sixth the livening garden. she stood there in that luxurious garden in the midst of the dark eyed, and many of them high-souled women of her own land, preaching the gospel from the very depths of her heart, a brighter picture of iman loveliness and celestial ald hardly be conceived.

The priest released the boy's hand and advanced towards the princes, whose eyes were still flashing with rage, or gloomily bent on the ground, and thus addressed them in their own language: "Revenge is sweet to the natural heart of man. It is a wild sort of justice which those have recourse to who do not adore a god to when they can trust their own cause. That very day before the Queen had That very day before the Queen had left the garden, and even whilst Grace was still speaking, a murmur was heard in the courts adjacent to the palace, and Francis Ucondono, a mere boy in age and in appearance, entered the royal gardens, and after making obeisance to the Queen, turned to his sister, and said in a joyous voice, "Good news, dear Grace! good news! our grandfather has just arrived, and, wonderful to relate, Father Organtin with him! But they will not let me see them yet. I should not have known they were here, but from the eastern turret where I was mending my bow and arrows I saw them riding through the archway. My joy was so great that I would fain have leapt out of window and failen at their feet; my good angel restrained me, however, and when I was told they had gone to the King, and that I must refrain my impatience, I bethought me of running to you with the good news, and so rudely broke into her Majesty's presence," the boy added, with an ingenuous blush and smile, and another profound bow to the Queen, "They are doubtless come with some

"They are doubtless come with some important news from Tagacuqui," said

one of the Princesses.

"But I wonder," said the Queen, with a look of uneasiness, "that it is ama and not his son who has come to confer with the assembled kings. He has of late abandoned all matters of state to Justo Ucondono's jurisdiction and this Christian bonza. What brings him here Did you not say, Francis, that one of the foreign priests is with your grandfather The kings have been impatiently waiting

or a messenger from Tagacuqui."
"Melia," she said in a low voice to one of her ladies, "go into the palace, and ask the governor of the household if aught has transpired as to the purport of this con

The lady in waiting retired, and when some of the young Princesses began to converse, the Queen peremptorily en-joined silence, as if too much agitated to endure the sound of their voices; she flutendure the sound of their voices; she flut-tered her fan with a vehemence which betrayed nervous anxiety. The Christian boy and girl spoke to each other in a whisper, and were about to move to a little distance from the bower, but the Queen called to them to turn and sit at her feet. Her agitation became so great that she could no longer conceal it, and began to perceive that some important

began to perceive that some important event was at hand. The lady who had been sent to the palace now returned, with one of the officers of the Court, who informed Her Msjesty that the King desired that the children of Justo Ucondono should be conducted to the Hall, where, conjointly with the allied Princes, he was giving audience to the Governor of Tagacuqui and the for-

and the successor of the Apostle of the Indies, the calm, gentle missionary priest, whose powerful and highly cultivated intellect and ardent soul had long been schooled into entire subserviency to the sole end of man's creation—God's glory and His service—stood that day before that group of angry men with all the security of one who knew that the worst that could happen to him was to die; a very small thing indeed to those who have made the conquest of self the business of a whole lifetime, eign bonze.
The Queen turned very pale, and em-

His words had been few, but they had fallen on the ears of men who had a keen appreciation of heroism.

There was a natural magnanimity

There was a natural magnanimity about the Japanese character which made them susceptible of admiration for an act of self-devotion, and the passions which had so fiercely raged a moment before were now subsiding like the waves when the tide is beginning to turn.

Tacoyama and his son were beloved and respected by their neighbors, and the children of Justo had excited a strong interest in the breast of Fondasadono and his family, which was acting favorably at child who was born blind. They took it away from me, and doomed it to death. It was the auguish of that remembrance that made me writhe when they were speaking of those low-born infants you seek to rescue from the grave; mine was a royal and a beautiful babe, but they would not suffer it to live. The first-horn a royal and a beautiful babe, but they would not suffer it to live. The first-born of a king, they said, must be free from every blemish. He is gone from me, my loved one, and the gods have denied me children, though I performed two years ago the pilgrimage to Ozin, and sat in the seat of fate, suspended over the dread abyss. Oh, Grace, dearest Grace, would I were a Christian!"

A wildness came over the unknown.

this family, which was acting favorably at this moment. The generosity of the Christian bonze, as they called him, so unlike what they had ever seen in the native priests, who abjured the world and its ties in order to win the respect of the its ties in order to win the respect of the vulgar, whilst they all but openly indulged in the grossestimmoralities, made a singular impression upon them. He looked so like a being of a higher order, whilst he pleaded for those he loved and called his children.

Some of these princes knew something of the Christian faith; they remembered the wonderful story of a God dying for His creatures, and as they looked upon Father Organtin that day, something

His creatures, and as they looked upon Father Organtin that day, something whispered to their hearts that he was indeed the servant of that God. O man, where is the strength, where is the force of thy purposes, when God sends one of His angels to lay his hand on thy uplifted the advisory from on high to His angels to lay his hand on thy uplifted arm, and by a whisper from on high to soften thy blind wrath?

soften thy blind wrath?

A voice very like an angel's rose on the silence which had followed the father's words. Grace left the place where she had been standing all the time by Tacoyama's side, and knelt down at the feet of the priest. "Father," she said, "what words have you been speaking? What right have you to give away a life which belongs to all the Christians of Japan, for mine and my little brother's?" We are helpless children, who can do no good to any one; and if our parents weep for us for a few days, they will soon be comany one; and if our parents weep for us for a few days, they will soon be comforted. If we do not return to them, they will come to us. But, father, if you die, who will there be to speak to our poor countrymen the words of salvation as you have done? They will kneel down by your grave, and listen in vain for your voice. Never again will it say to the sinner, 'My child, God forgives thee,' 'My child, go in peace, and sin no more;' or speak of the Sacred Heart of Jesus, and speak of the Sacred Heart of Jesus, and the love of Mary, till tears fall from their eyes and their hearts are on fire. No, Father, you must not die; you must live to save many souls; and if Francis and I are put to death, because our dear father obeyed God rather than men, we will kiss your feet, receive your blessing and then your feet, receive your blessing, and then kneel down side by side, and joyfully wait for the stroke which will sever our heads from our bodies, and send our soul and his race!" cried a hundred voices at once. "Let his children perish, and his name be blotted out of the land." to heaven. The King of Arima advanced towards the old chieftain and addressed him in a

Francis hastened to his sister's side put his arm round her neck, and both knelt down and repeated in a low voice

Loud cries were heard at that moment from the inside of the palace. The wife and the sisters of the King of Arima had been cut to the heart by the report which therefore be struck down by the vengethi swords of Arima; go hence in safety: but when from every watch-tower and every height we have lost sight of your retreat-ing form, then armed men on swift steeds shall scour the plain, and, like the spread through the women's apart ments, that their young guests were sen-tenced to death, and were rending the air with their lamentations.

Almost at the same time a messenger lightning, overtake you ere you reach the threshold of that palace, the scene of your

reached the fortress, who brought tidings of the approach of the Kumbo-Sama with a powerful force. Some of the allied princes, who had remained unmoved by the generosity of the Christian captives and the innocence of the children, became alive to the fear that in case of defeat they would shut out all possibility of making favorable terms if they proceeded to extremities with their prisoners; they consented, therefore, to the proposal of the King of Arima, that they should be, for the present, removed with their grandfather and the Christian priest to one of the apartments of the palace. On the following night the Queen, with the consent of her husband, as was genhe generosity of the Christian captive

the consent of her husband, as was generally supposed, procured for them the the consent of her husband, as was generally supposed, procured for them the means of escape. They fied across the plains between Arims and Meaco. As the Japanese children gazed on the blue vault of heaven, with its myriads of stars, and the glorious moon shedding its silvery light on the valleys of the Ximo, their souls seemed to yearn for those blissful regions which had seemed so near at hand.

"Grace," said Father Organtin to the maiden, whose thoughts he read, "a few hours ago you were standing on the heights of Thabor, and heaven seemed within your reach; but it has to be won, my child, by a longer and drearier road—you may have to go through Calvery ere you draw so near to it again."

recourse to who do not adore a god to whom they can trust their own cause. Kings and Princes, I am not come here to argue, or to dispute, but to offer myself to you as the just object of that revenge which you are seeking to satisfy. I am not Justo Ucondono's envoy; I never came here in that character. I am simply your prisoner. These children have never offended you: they have been like innocent lambs in your hands. Why should they perish? Here is the man who has dared to challenge your indignation; here is the man who persuaded the noble Justo to act as he has done; who reminded him that life is short and eternity long; who induced him to expose the

When Justo Ucondono received his children back from the jaws of death, as children back from the jaws of death, as it seemed to him, he exclaimed, "Oh, Father, you were right; God's ways are not as our ways, nor His thoughts like our thoughts. It is very good to trust Him. The Emperor has indeed been kind to me; but I was like Rachel, and refused to be comforted, because of my children; sorrow endured for a night, but joy has come in the morning." ity long; who induced him to expose the lives of his children rather than act against his conscience. Accept my life, noble Princes; shed the blood of a stranger who despises your idols and believes in one only God, and spare the old man who has lived amongst you for nearly fourscore years, and borne an honored name in the records of your country. Spare ithe ron of Justo Ucondono, who has fought side by side with you in many a hard-won field, and who, when he abandoned your cause, did so at the price of such anguish that his black hair in a few hours was tinged with white. Spare the maiden who has dwelt in your halls and shared your children's sports—spare the aged, spare the feeble, spare the young?"

Father Organtin's voice had been clear, joy has come in the morning."

"But to go straight to heaven would be

the greatest joy of all, dear father," said his son. The chieftain laid his hand on his head in silence. The child's words were unanswerable.

TO BE CONTINUED.

Labor is not only requisite to pre serve the coarser organs in a state fit for their functions, but it is equally necessary to those finer and more delicate organs on which and by which the imagination and, perhaps, the other animal powers act.

Pride nourishes itself by gazing on inferiors and heightening the contrast. - W. R. Alger.

Thy friend has a friend, and thy friend's friend a friend. Be discreet. only aims at raining intuition of some great saints, that influence has extended to the brute creation. The wild beasts of the forests and the birds of the

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A LATTER-DAY PROPHETESS.

Readers of Arlo Bates' " Puritans will remember Mrs. Crapps and her astonishing lecture in the great dusky drawing room of the Frostwinch house on Mr. Vernon street. Mrs. Crapps stands for Mrs. Mary Mason Baker Glover Patterson Eddy, the venerable prophetess of that crassest religious de-lusion of all time, "Christian Science." The Arens for the current month contains a scathing expose of her career and methods. Surely, if only a tithe of what is said about this woman be true, she is the greatest charlatan the world has seen since the day of Count Cagliostro. "Never," says the writer of the first article in " has man or woman been the Arena, "has man or woman been so idealized, never have a religious leader's followers been so deceived. The facts in the case have been withwho separated from Mrs. Eddy were afraid of her "malicious magnetism." Certain people who had the courage to publish historical statements about the lady were threatened with ruin if they dared publish anything more about Mrs. Eddy was born near Concord,

N. H., nearly eighty years ago. She has been married four times. Her interest in the philosophy and practice of mental or spiritual healing " began in 1862. She submitted to treatment at the hands of Dr. Quimby, investigated his methods, borrowed his ideas, and after his death began to pose as the only original discoverer of tian Science." She pretends that she received her doctrines by divine reve-In 1875 after practicing 'mental healing "for nine published the first edition of her orphic text book "Science and Health. 1881 she moved to Boston, and there did business on a grand scale. She organized a church, had herself ordained to the ministry by her own followers and preached three or four She established a col times a year. She established a college and students' associations, enlarged 'Science and Health," published other books, and started a paper, styled herself "Mother Mary," the rapt enthusiasm which she inspired in her followers is a queer commentary on the intelligence Ten years ago she retired to Concord, N. H., just when the District Attorney of Massachusetts was looking up the legality of the degrees conferred by her Metaphysical College. She has not since visited Boston except on Sun-days. Her disciples erected in her honor in Boston, four years ago, a magnificent granite building styled "The Mother Church," which cost \$250,000. Occasionally she comes down from Concord to bless her adorers. In this church the only pastors are the Bible and her "Science and Health." The service consists of readings from the sacred volumes. The "Mother Church" of Boston has a roll

of twelve thousand members from all parts of the country. Mrs. Eddy bids her followers abjure books, papers, magazines, all reading matter except the Scriptures and her own works. Those who have the wit and courage to oppose her are de-nounced as enemies to Gcd. Her disciples believe that things are right because Mrs. Eddy does them, and that ideas are true because she utters them. Said one of her pastoral colleagues: "If I sawMrs. Eddy doing something I thought wrong, I should know it was my blunder, not her error, because she

can do no wrong." The two articles in the Ar by persons who believe in "Christian ace" as discovered and taught by Phineas Parkhurst Quimby, and who denounce Mrs. Eddy for the reason that she has perverted and prostituted 'science of healing" to her own aggrandizement and to the moral and physical depravity of her dupes. The career of Mrs. Eddy shows that superstitution is not a thing of the past. Despite the scientific spirit of which we hear so much, superstition is wide-spread and manifestly on the increase. That this woman can in the latter days of this enlightened country, and in such a centre of culture and intelligence as

Boston, persuade so many people that she is inspired of God, that spoons bearing her name and effigy are a means of grace and healing, and that she has actually raised the dead to life, goes to show the truth of the observa tion that men must have a religion of some sort, that man lives not by bread alone and that where faith declines superstitions are sure to abound .-Providence Visitor.

A DIVINE CHURCH.

We used to deplore the criticism of the Bible by Protestant scholars, and were inclined to fear that if our separ-ated and much divided brethren ever lost faith in the good book they would all become agnostics. It is very gratifying to feel that we were mistaken. It is true, as the Rev. Dr. Storrs admits, that all Protestant pulpit teaching is less commanding than it used to and the tendency is to reduce the pulpit to practical impotence. "'Thus saith the Lord,' which commanded our saith the Lord,' which commanded our fathers' immediate assent, now means to many, 'Thus saith somebody, no-body knows exactly who, reported by somebody else, of the correctness of whose report we can in nowise be cer-tain.'" The fact is that Protestants of all shades of ballef are beginning to all shades of belief are beginning to realize the necessity of an authorita-tive guide in religious teaching. The next step will be to grasp the idea of a Church having a divinely appointed head, who can not mislead others or be misled himself. - Ave Marie.

He that avoideth not small faults, by little and little falleth into greater.

ONE ASPECT OF FAITH.

REV. WILLIAM A. SUTTON, S. J., IN AVI MARIA.

Some time ago I undertook to bring a complaint of a country parish priest against a clerk in a large city firm before its board of directors. The complaint was that this clerk, who had ceased to be a Catholic, used to send controversial tracts to ne of his relatives-parishioners of the priest-for their own perusal and distribution in the parish. It was thought the directors of the company, which does a large business with Cath olics, would see their way to prohibiting these proselytizing performances on the part of their subordinate. I was treated with the utmost courtesy by the chairman and others, but they were convinced that they were not called upon to interfere. A remark of the chairman has suggested this article. He said he thought the parish priest should meet the arguments in these tracts in his sermons and instructions to his flock.

Protestants frequently believe that

Catholics are afraid of argument. It is impossible for them to understand why heretical writings against the why heretical writings against the Church are so strictly forbidden to be read by the faithful generally. The simple reason is because faith is a virtue which, though a divine gift, depends, nevertheless, on the free choice of our own will—on our voluntary co operation with grace. No one should expose himself unnecessarily to temptation against any virtue; and unnecessarily reading or listening to arguments against the Catholic Church is exposing the virtue of faith to temptation. It is an essential part of Catholic teaching that the proofs of the Roman Catholic Church being the one true Church of God are in themselves absolutely convincing. They leave no room for prudent doubt in the minds who study and understand of these who study and understand them. Thus our reason, it is clear, has every support in giving its assent. The power of assenting to the mysteries of faith and the willingness to do so is God's gift, an inconceivably pre-ciousone, to be cherished above all other possessions; rather than forfeit which it would be infinitely better for a person to lose anything and everything that this life has to offer. The gitt of faith is the root and foundation of eternal life. Without it we can not attain to the happiness for which we were created. "Without faith it is were created. "Withou impossible to please God."

When an infant is baptized, there is infused into the soul sanctifying grace, which raises it to a real and mysterious participation in the divine nature. At the same time the intellect and will are supernaturalized by the virtues, or the habits, of faith, hope and charity. These supernatural capacities are brought into active play when the reason begins to expand. Then the child is instructed, and reasons are given why it should be lieve everything the Church teaches as being God's truth, having God's word pledged thereunto. The child has no difficulty, owing to the divine gift Everyone ha working with the natural inclination a child believes what those who have puzzled by

care of it enjoin. As reason develops, fuller instruc-tion of every kind is imparted. The Cardinal Ne proofs of why we should believe are, difficulties or should be, always proportioned to doubt." A the mental state of the believer. All saying that the faithful know that what their pastors teach on religious the universal Church teaches. They know that the greatest and best men now and always believe and practice the truths of faith, as the least and most uneducated do. If men who are second to none in intellect and learn food for ing, and eminent in the highest degree thinkers. in every kind of moral worth, are perfectly satisfied with the proofs of the ing how, Catholic Church (men like Cardinal culties ma Newman, for example,) this makes it truth? clear that submission to the Church is most reasonable; that whatever diffi tacked by culties there may be, admit of answer; and that the right use of will and aspect-w reason in the matter is to choose to be dicted wh teve and unhesitatingly submit our people shatellects to the Word of God.

There is always free choice in our learned as a lieve and unhesitatingly submit our

submission to the faith, just as in the difficulty practice of any virtue. This is an as looking t practice of any virtue. This is an as pect of faith not sufficiently remembered and insisted on. The devils also believe, but not by choice. They are forced to see the truth of Christ's But the faith of Catholics is having t more than mere intellectual conviction: it is voluntary conviction, -not simply m blind, but with most abundant proofs of its reasonableness. These proofs, for grac however, leave room for imprudent about sol doubt, not for prudent doubt. foil the t Here is where right choice comes every ki in - virtuous using of our facul- those cor ties. Virtue consists in right use of to answ things. Use is primary and strictly when t an act of the free-will, which sets in there motion all our faculties, inasmuch as fall based they are any way under our control.

The highest and best use to which we teaching can put our intellects and wills is be therefor lieving what God has taught, and act- structiv ing on that belief. This is our whole probation in this life: how we use our temptat intellect, will, passions, all our facul-ties and their objects. The light of ments.

faith is, above all, our guide in the right use of everything. "My just one liveth by faith."

It must be remembered, our reasons and motives for believing are not in themselves acts of faith. They are what make us see that we act reason and ref ably in believing. They bring patent ably in believing. They bring petent us face to face with the essential act. When we make an act of divine faith, we rely wholly on God, on His word pledged for the truth of what we believe. truth of what we believe. He can not be deceived Himself and can not deceive us; therefore the certainty of petent

faith is absolute. this act of faith wi He enlightens ar and wills to see to feel inclined be able freely thelp. Faith is we are helples whole thing is f powers. "No m cept the Father draw him," Ou strong the pro we can not vo minds to the fai natural help fro

Every Catholi his faith, that th teaching what G sequently he long as he obey of faith he ma obeying God, re on His knowled do not always l in revelation. than others; r always and eve there is much any obscurity : out exception a bound to say, Church believe to her teachin part of my fait Catholics alw from the begin deny one doc!

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