BY A PROTESTANT THEOLOGIAN.

CCXII.

The common talk disparaging the loyalty of Catholics used to be aggra-vated by declaiming against them as the subjects of a foreign potentate. Cunning men here took cunning advantage of the ambiguous term "subjects." The people of Middle Italy were civilly as well as spiritually subjects of the Pope. Their relation to him, temporally, was precisely the him, temporally, was precisely the same as that of Tuscans to their Grandduke or Neapolitans to their King. With this relation Catholics at large had nothing whatever to do. There were no more civilly the subjects of the Pope than we of the Tsar. If a French or English Catholics was illegally dealt with at Rome, he had just the same appeal to his government as the same appeal to his government as anybody else. His political independ-ence did not in the least interfere with his relations to the Church.

However, the term "foreign poten-However, the term "foreign potentate" sounded ominous, and so it was thrown in as a makeweight. Its intrinsic emptiness only gave it the greater effect on empty heads. Besides, as the phrase Temporal Power meant two wholly different things, one concerning the Pope's relations to his immediate kinglem, one referring to immediate kingdom, one referring to the possible effects of his spiritual authority on temporal relations elsewhere, most people did not know the difference of one of these applications om the other, although they are entirely heterogeneous. Each vague ac-cusation heightened the effect of the

This confusion of mind would hardly exist in other directions. For instance, William I. was the Grandmaster of the Freemasons. As such, of course he had great authority through-out the world. Yet, as it was a Masonic, not a civil authority, and could only be enforced by Masonic excommunications, not by the use of arms, it afforded no matter for political pro-tests. Most of our Presidents, I presume, have been Freemasons, as it is a common trick of politicians to join the order in the hope of public advancement, just as they say that in Indiana and Michigan they also join the Method-ists, and perhaps in West Virginia the

Now when a President was proposed did we ever hear it said: "This man is no good citizen. He is the subject of a foreign potentate?" Never, I think. Yet the charge was true. It was true, and yet it was false. He was indeed a subject of the German Emperor, but he was not civilly a subject. Say that William II. were not his grandfather's successor in the office. Does anybody imagine that the Freemason Roosevelt would betray America to him? Not a man in the country would lose an hour's sleep over the new

It may be said : The Pope's authori y is so searching, that it makes the case very different. If this were true, it would have nothing to do with the question of his being a foreign poten-tate. If he had added the Two Sicilies to his immediate domain, having long been their suzerain, he would not have been any more Pope in the world, and now that he has lost even Rome, he is not any less Pope. Does any one imagine that the present Leo, who has only the Vatican, is any less loyally beyed in the Church than the last Leo, who was master of a considerable kingdom? He reclaims Rome, indeed, for the greater ease and freedom of his office, but not because his office is in any way in abeyance. Gregory VII. has not less power over the spirits of men when he was carried, a wounded prisoner, to the tower of a rebellious baron; nor Innocent III., when for a while he was not able to suppress a Manichean Rome itself, against the will of the indifferent senators.

Is it true, however, that the masonic Grand-Master exercises a less searchsation of unfaithfulness, expelled all Jews from the Order. His edict largely failed; but then the edicts of Popes, much better grounded, have often had a very imperfect effect. Even if William's decree was only obeyed in Germany, it must have shattered profoundly the peace and self-respect of multitudes of thoroughly reputable families. We must not lay a stress o the Pope's largely problematical auth-brity over society, and then treat as of mall account such an edict as this. We do not know, but we can not say, that the whole Anti-Semitic movement may not have begun with this decree.

Anti-Semitism arose in Germany, and we first heard of it soon after this command of the imperial Grand-master.

We do not know, of course, just how far the Grand-master is autocratic, but taking him as the embodiment of the Order, we may fairly say that his authority does not differ so very much, either in amount or character, from that

claimed for the Pope.

At all events, the order may fairly be set up as a counterpart and rival to the Catholic Church, except that its we hear of no Masonic proceedings against that Connecticut lodge which has lately done this very thing. I will not bring into the count the angry reproaches hurled by an Omaha rector against another Mason, for having voted for a good school law which incidentally wrought some inconvenience to a third Mason. This arrogance and self-ishness was private, not official, and was, besides, well rebuked by a more

noted Mason, Mr. Rosewater, the able

editor of the Bee.

No one will dispute that in our country Freemasonry is at its least harmful point of mischievousness. With many it seems to be little more than a mutual assurance society combined with an institute of good fellowship. It requires its members to disavow atheism, and seems rather better pleased if they profess Christianity. Yet many men o the soundest judgment and the highest character, who had been Freemasons chief among them, perhaps, is the late President Finney of Cherlin—warn us that we must not be taken by ious guise of simple good nature. They allow that perhaps most American Masons mean nothing very serious by their Masonry; but remind us that Freemasonry is really a morality and a religion, using many Christian terms, but in fact developed from an indepen dent and therefore incompatible centre

Let a man take such a scheme thor in earnest, and he is sure to evolve from it a great many far-reaching consequences,—consequences often exceedingly embarrassing to those outside. The accusations brought against the Catholic Church by every day spouters may be more than par-alleled by those brought against Freemasonry by former Freemasons of the highest standing, men of whom President Finney is simply a peculiarly eminent example. They tells us, not, like the others, what Catholics ought do, if it is what they, knowing scarcely anything about it, choose to make it out to be, but what Masonry is in fact in its daily workings, as they have known them both from within and from without.

These high authorities tell us, not only what we already know, that Freemasonry sometimes raves and storms at its own members if they do their duty by public justice even against their ow but that it is a constant underhand embarrassment to the workings of justice, of free civic combination, of general friendliness and of universal charity. They declare it an intense clannishness and unselfishness under the mantle of benevolonce. They tells us that its international relation imply obligations which sometimes verge on high treason. This shows us, moreover, what Dr. Thomas Arnold notes, that it is a brotherhood of just the same order and claims as Chris-tainity, and therefore that the two are mutually exclusive, as much so as Chris-

tainity and Mohammedanism. Now do any of these severe critics of Freemasonry insinuate, however remotely, that Freemasons ought to be disfranchised? I do not think so. saw such an intimation. Why not? That we will consider next.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON.

Twenty-Fourth Sunday After Pentecost.

FEAST OF ALL SAINTS.

All saints, my dear brethren, and all sinners who attain to eternal life, are closely joined together in the solemntites of these first two days of November.
The morrow of All Saints' day is All Souls' day. The joy of Paradise and the weariness of its vestibule are both offered to our thoughts and almost at the same time. We quickly leave praying to the saints in glory to begin Praying for the sinners in Purgatory. And this is a beautiful way of meditating on the future life, for love is too selfish to tarry long with a happy end while there is another friend outside the door in a state of great

Holy Church would have us measure our charity for the souls in Purgatory by our value of the joys of Heaven. And experience tells how very great an effect this has on us, for we see everywhere among Catholics an intense affection for the poor souls waiting at Heaven's gate, much intensified by the sights and sounds from within that gate which have been granted us beforehand on the feast celebrated to-day. Now there is a strict duty of friend-

ing authority than the Pope? This is doubtfal. In some things his authority see as greater. For instance, the Pope former companions in the journey of thank God you can keep company with the company of thank God you can keep company with the company of the company with the company of the co claims no power to excommunicate many thousands of Catholics of his mere will. claims no power to excommunicate many thousands of Catholics of his mere will. There must be a charge, and one clearly amounting to mortal sin. Yet William I., by a single edict, without any accuthis moment? In some cases, yes; but these were exceptions. Nearly all who have gone before us are about the same as those whom they have left after them
—poor, weak, sinful mortals, sinning
and repenting, stumbling and falling
and rising again, and finally disappear-

ing in the grave.

We have every hope that they were forgiven their sins, but what about their full atonement? They have paid the great debt, but what about the last farthing—the affections still clinging to passionate indulgence, the lowness of motives, the gross inclinations chained indeed, but not tamed! What about the venial sins committed by them, as by ourselves in tens and hundreds every day—the nasty little lies, the mean selfishness, the slothful habits, the greediness at table, the worship of men's greediness at table, the worship of men's opinions, the vanity, the self-conceit, the snappish temper, the silliness, and giddiness the harbored aversion even for relatives, the petty dishonesty—what about all this which we know must be atoned by

them, because like ourselves they were commonplace Christians? Ah! brethren, we ought to have a fellow-feeling for claims and practice in some points would be rejected by the Church as contrary to n.orals and civil order. A Catholic Bishop would not keep his S e long if he should excommunicate a men of his diocese for having borne witnes in court against another Catholic layers. Yet

made them do it? Who but you, my brethren, their former relations and friends? You provoked them to the anger they suffer for, you poisoned their miads with envy, you failed to teach them rightly if they were your child-ren, you embittered their hearts if they

ere your parents.
Come forward, then, all of you, and bear your own share of the burde If not from friendship's love, at least from the urgent call of justice, take a share of the sufferings of the poor souls in Purgatory, for you had a share in their By so doing you will hasten the hour of their deliverance, and guilt. earn a share in their heavenly joy.

ETERNAL REWARD.

ARDINAL GIBBONS ON THE BEATITUDES.

"In celebrating the Feast of All Saints we are making a solemn declar ation of our faith in the immortality of the soul and a protest against the despairing dectrine of annihilation. For, in honoring the saints we are paying homage to the living and not to the dead. It is true there is only one Being that is absolutely immortal, One alone that is everlasting, that had beginning, that will have no end, and that Being is God. In the beginning, O Lord, says the psalmist, Thou didst found the earth, and the heavens are the works of Thy hands. They shall perish, bnt thou remainest, and all of shall grow old like a garment; and as a vesture Thou shall clange them and they shall be changed. But thou are always the self same, and Thy years shall not fail.' 'I am Alpha and Omega, the beginning and the end,' sith the Lord God, Who is and Who was and Who is to come, the Almighty.' "Go back in spirit to the twilight of

time; contemplate the early dawn of creation, before the earth assumed its present form, when all was chaos. Even then God was in the fullness of life, and the spirit of God moved even the Look forward through the waters. Look forward through the vista of ages to come, when the heaven and the earth shall have passed away-even then God will live. He will sur vive this universal wreck of matter. "I am sure that you all aspire to a

life of endless happiness. therefore give you some words of hope and encouragement in striving for the prize of eternal glory. There are chiefly four classes of persons to whom our Lord holds out promise of ever-lasting recompense. He gives this assurance to those who have succeeded in leading a blameless life, or s'ncerely repaired for their transgression by a life of sincere repentance. In this day's Gospel our Saviour says:

Blessed are the clean of heart, for they shall see God." And the Psalmist says: "Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? The innocent of hand and pure of heart, who have not taken his soul in vain, nor sworn deceit-fully to his neighbor."

"The young man in the Gospel put this question to our Redeemer. Good Master, what shall I do that I may have life eternal?' Our Lord answered: 'If thou will enter into life, Our Lord keep the Commandments.' man replied: 'All these I have kept from my youth.

"Is it not in your power to keep your heart from being impure? Can you not keep your lips from being defiled? Can you not serve God with clean hands? Can you not observe the commandments as well as the young man mentioned in the Gospel? You have certainly more help at your disposal than he possessed, for he was a Hebrew and was not fortified as you are by the grace and example of Jesus Christ.

"But most of you will say to me: The way of righteousness we have not We have defiled our souls by known. Well be it so. If you can not enter Heaven by the path of innocence, thank God you can enter it by the path of repentance. If you can not go before your Maker clothed in the white garment of sinlessness, you can appear before Him in the purple robe of penance. If you are unworthy of keeping company with our blessed Saviour, with and Magdalen. Which of you has somed as grievously as David did?—

David, who was guilty of adultery and marder and whose murder was of a most aggravated character—for it was coming to rereen his a full my and to enable him to continue to gratify his passion without molestation from the injured husband! But if David was great in iniquity, he was still greater in repent-ance; if he was great in conquering others, he was still greater in conquering himself; and notwithstanding his crim nal deeds, he deserved to be called in

Holy Writ, 'A man according to God's own heart.' "If you cannot walk heavenward with the innocent John the Baptist, you can go in company with Peter. Which of you has ever offended God as Peter did? Peter, who denied his Master with an oath after he had made so many protestations of fidelity, who denied Him after his lips were purple with the precious blood of his Master, which he had drunk at the Last Supper; yet so much did Peter propitiate his Lord by his tears and repentance that he is appointed the Prince of the Apostles and the Head of the Church. "If you are unworthy of keeping company with Mary the Virgin in your tearners to atomics, when he the journey to eternity, you can be the companion of Mary the penitent. Which of you has defiled her soul as Mary Magdalen did? And yet, next to our immaculate mother, there is no woman mentioned in the Gospel who was more favored by our Lord or more honored in the Church than is Magdalen.

nal felicity are they who have an un shaken faith in Him and who are ready to profess that faith whenever the occasion demands it.

"Have you not, my brethren, an un-clouded belief in your risen Lord, and do you not esteem it an honor and a privilege, as well as a sacred duty, to profess that faith whenever the circum-stances require it? Under this head, then, you have reason to hope, for if a grateful country rewards its champions, surely a bountiful God will not fail to recompense His faithful confessors.
"Another class of Christians to

whom Christ promises eternal bliss are they who are instrumental in guiding others in the path of righteousness. They who instruct others unto justce shall shine like stars for eternity. It is true, indeed, that you have n mission to preach the Gospel as God's anointed priests have. But as parents and guardians have you not a mission to instruct those of your own household? If any man, says the Apostle, hath not care of his own, and especially those of his household, he hath denied the faith and is worse than an infidel. Have you not a wider missionary field to enlighten others by the silent eloquence of your example? Does not our Lord say to each of you, 'Let your light so shine before men that they may see your good works and glorify your Father Who is in heaven? Having your conversation good among the Gentiles that whereas they speak of you as evil-doers they may by their good works which they see in you

glorify God in the day of visitation.

"But it is especially to those who exercise benevolence toward suffering humanity that Christ promises the reward of eternal life. stance worthy of note that when our Saviour refers to the dread day when He shall appear in His majesty to judge the living and the dead He singles out the practice of compassion to our ing brethren as the virtue which will secure for us an eternal recompense.

'Come,' He will say, 'ye blessed of my
Father, possess the kingdom prepared
for you from the beginning of the world. For I was hungry and ye gave Me to eat, I was thirsty and ye gave Me to drink, I was a stranger and ye took Me in, naked and ve covered Me, sick and ye visited me; I was in prison and he visited me. For as long as did it to one of the least of these My brethren, you did it unto Me.'

"The fault with most of us is that we take a speculative view of eternal life; we live and act as if our existence closed with the grave. As Pascal says, 'The present time is everything to us and eternity is nothing to us.' one of us should bring this matter home to himself and say, I am destined to live forever.' This was the practical view which St. Paul took of this subject. What a clean, unclouded view he had of the illimitable expanse of eternity when I have finished my course; I have kep he faith; as to the rest, there is laid up for me a crown of glory which the Lord, the just Judge, will render to me them who love His coming.'

IMITATION OF CHRIST.

OF THE OBEDIENCE OF A HUMBLE SERV-ANT AFTER THE EXAMPLE OF JESUS

Because thou hast as yet too inordinane a love for thyself, therefore art thou afraid to resign thyself wholly to the will of others.

But what great matter is it, if thou,

who art but dust and a mere nothing, submit thyself for God's sake to men, when I, the Almighty and the Most High, who created all things out of nothing, have for thy sake humbly sub-

jected myself to man?

I became the most humble and most bject of all men, that thou mightest arn to overcome thy pride by my humility. Learn, O dust, to obey: learn to

humble thyself, thou who art but earth and clay, and to cast thyself down Learn to break thine own will and to

yield thyself up to all subjection.

Conceive an indignation against thyself; suffer not the swelling of pride to live in thee, but make thyself so subissive and little that all may trample on thee and tread thee under their feet as the dust of the streets.

What hast thou, vain man, to complain of.

What answer canst thou make, O wretched sinner, to those that approach thee, thou who hast so often offended God and many times deserved hell? But mine eye hath spared thee, b

cause thy soul was precious in my sight; that thou mightest know my love and e always thankful for my favors, and that thou mightest give thyself con-tinually to true subjection and humility and bear with patience to be de spised by all.

THE MODERN MOTHER

HAS WAYS OF CARING FOR BABY THAT OUR GRANDMOTHERS NEVER KNEW.

Many almost sacred traditions of the nursery have been cast aside by the up-to-date mother. Even the once essen-tial cradle is now seldom found in the house blessed by baby's presence. The modern baby is not fed every time he cries, but when the clock announces the proper time. The doctor approves of this and baby is better for it, but despite regular hours for feeding, nearly a I the disorders of infants are cause by derangements of the stomach and bowels. Mothers' greatest problem is a treatment for these ills that will be gentle but effective, and, above all, sife. Mrs. J. W. Bailey, of Head Lake,

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Home Office, Toronto, Canada

A Young Man Drunk.

had imbibed, the youngest of the trio was beastly drunk. The others were

seeking to conduct him home, and almost

sidewalk, and the youngest began to

curse. With difficulty the fellow was raised and almost dragged along

The drunkard's home is a home for no

one else. There is neither happiness

nor comfort there and very little hope. The drunkard of Sunday night young and well-dressed. Think of the

parents opening the door to that boy! Words could not describe the pain and

disgrace that entered with the senseless form. Were the boy dead after sickness

friends could whisper words of comfort

but the tongue is dumb in the home of

head is bowed and the mother's heart is

broken as amid their tears they try to

care for the drunken victim

the young man drunk.

carried him. Soon all fell

towards-home.

We witnessed a sad spectacle

NORTH AMERICAN LIFE

L. GOLDMAN, Secretary. JOHN L. BLAIKIE.

Ont., writes from the fallness of experience when she says: "I have used Baby's Own Tablets for my six months old baby who was troubled with indi-gestion. The results were beyond my expectations. Words cannot convey to The sight and conduct of a drunkard ould make people shun intoxicating drink. last Sunday night at 10 o'clock. Three young men whose ages ranged from those who have not tried them the worth of these Tablets. I will never twenty to twenty-four, had evidently again use any other preparation for the been visiting one or more of the "closed saloons." While all of them evidently oaby, as I am convinced there is noth-

ing so good as Biby's Own Tablets. These Tablets are a gentle laxative and comforting medicine for infants and children. They are pleasant to take and are guaranteed to contain no opiate. If your druggist does not keep Baby's Own Tablets send 25 cents to the Dr. Williams' Medicine Company, Brock-ville, Ont., or Schenectady, N. Y., and a full sized box will be mailed,

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has been traveling around the

world, and is still traveling,

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To all weak and sickly

children he gives rich and

he gives new firm flesh and

To thin and pale persons

Children who first saw the

He stands for Scott's Emul-

sion of pure cod liver oil—a

delightful food and a natural

old man with the fish are now

grown up and have children

with the fish on his back.

wherever he goes.

he so much needs.

strengthening food.

rich red blood.

of their own.

own son. Pride and hope had been centered in him—but pride and hope die in the drunkard's presence. THE SEAL STATE OF THE PARTY OF Cholera morbus, cramps and kindre plaints annually make their appearance same time as the hot weather, green beers melons, etc., and many persons barred from eating these tempting fruithey need not abstain if they have D. Kellogg's Dysentery Cordial, and take drops in water. It cures the cram cholora in a remarkable manner, and is check every disturbance of the bowels.

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NOVEMBER 1, 1902.

OUR BOYS AND G QUEEN OF THE HOLY

BY MARCELLA FITZGEI By MARCELLA FITZGE:
By tolls oppressed, by cares dist
Dear Mother, do we seek thy air
Life a shadows fall around our viBe thou our guide from day to de
From stares by juring templersFrom stares by juring templersFrom stares who would thy love from
From passion's fires, from falset
And foul deceit's dejustive smille
From sinder's shaft, from envy
From sinder's shaft, from envy
The sins that pierce thy tender'
From love of seif, the vaunting
That turdlessners that fills thy of
the wandering thoughts in tim
From lothsome sloth's corroding
From prejudice's blinding dust.
From sindu fancies that efface
The impress of God's hely grace
The impress of God's hely grace
Queen of the Holy Rosary.

The road is rough and rude and The foeman's cohorts fierce and Like feeble children, lo! we str Kind Mother, stretch a helping and lead us by the part of the Arow of deathless love to the Thoughts of the Joys that thrill will come, our fainting heart part of the Joys that thrill will come, our fainting heart part of the Joys that thrill will come, our fainting heart any sorrows in Christ's Passio The soul that fie the Crucific Answers His call: "Return!" Now strengthened by thy love The Christian thrill will come our fainting heart field the Crucific Answers His call: "Return!" Now strengthened by they love The Christian thrill will be coming of the Paradise The Sala Assumption, Mother The crown thy meek obediene Queen of the Holy Rosary.

A HALLOWE'EN

"Say, boys, don't you owe'en? Let's ask Fat holiday; we can have n Away scampered the h

Away scampered the I
desired permission. The
pupils of St. Joseph's Ace
ing school for boys situate
skirts of a large city.
In a few minutes the beproceeded. breathless, laughing from in the crisp air. Their in director had given them it tion from the evening of the afternoon as we might have the opportu Charley Tilston, the

merry group, had unear treasures an old book d legends of Hallowe'en.
"Now," said he, "I some of the tricks for to apple around without skin; then throw the over the left shoulder, a forms will be the initia "I wish you fellows

something real jolly," Drexel; "something wi "We've got no time foried Harvey Lothrop. "Well, everything about sweethearts," c ston, turning over the volume in his hand; " added. "Would any o

to see ghosts?"
"Not much," crie chorus Well." continued book tells how you

Herewith he proceed method of recalling le parted spirits by but lights and other foolist

"That don't suit u Mason, when Charley h don't care about seei night in the churchya
"I should think r Howard Mortimer : The boys looked up

'How would it do t A capital idea," sh "Mortimer, you're a somebody else is qu being sacred yourself

The next question we the plan of attack.

The book was full of for invoking ghosts, the idea of these miso wanted to give so

They were too thoroughly imbued w their teachers to thin upon them; so the thoughts elsewhere. "What a great so if we only know to

plained.
Suddenly they bee
on the other side o
hedge, which divide the church and the l hind, was tall and th when the closely 1 leafless. The boys site side could hear By peeping caution they saw that the children of the n Annie and August lived in a miserabl widowed mother, w to supply the little "Annie, this is boys heard August ome lad of about e

little girl, who w younger. "O, Annie!" "don't you know a heard some of the talking about it. ad people come o ing her great, roun come out of his gra Yes," answered ly that the boys on betrayed themsel

father will come "And nobody oim," cried An 'Mother must wo "But we might, "Couldn't we, father we could to hungry; and that p cause she couldn us things to eat. would be sorry thing?—father wa "O August!" s love to see father

"Then we must August. "We n night because th