

DRIVEN INTO THE WILDERNESS.

The English Quakeress Who Finally Became an Ursuline Sister.

W. M. X. Faith Morill, an English Quakeress, was a young girl of an impulsive temperament, and what is not often seen in impulsive people, she had a strong will.

"It has been borne in upon my soul to go" was the only answer that could be obtained from this young willful child. It was a convenient and unanswerable argument, for no one could prove that it had not, and therefore, her relatives and friends, having in vain entreated her to give up her wild scheme, were fain to let her have her own way and go.

She reached the settlement of Boston on a beautiful Sunday morning in May, and as she had exhorted the captain and sailors to the verge of desperation on her passage over, there was no objection made to her leaving the ship at once. Faith, full of joy and enthusiasm, felt that she had at last reached the goal of her hopes, and now trusted to her interior guide to carry her to the Puritans whom she was to convert.

She walked slowly up the street from the ship, with eyes cast down, striving to listen for signs and inward guidance, until she came to a large square building from which came the sound of dismal and unmusical song in very minor and nasal tones, with strong emphasis by way of marking time.

"Broad is the road that leads to death, And thousands walk together there, White wisdom shows a narrow path, With here and there a traveller." Faith, paused, and then quietly walked into the building. It was as severe and gloomy as the singing, and divided off in square seats with such high backs as to only show the heads of the inmates.

It was toward evening when they reached the Indian village. The men stood on the hill which overlooked the valley in which it was situated, and then stepped.

"Well, mistress," said one of them, "We have done our Governor's bidding, and there are your Indians. You would not tell us what was your business with them; but if you take our advice, you will not go night them, but show a clean pair of heels. There are others of your faith who will take you in, and the Governor be never the wiser."

"I thank thee, friend," said Faith: "thou hast done thy duty. Now I will do mine." She wended her way slowly down the hill. At the entrance of the village there was a party of children who were playing games. They stopped and shrunk back as the delicate young girl glided by, and then followed her at a distance, half-frightened and half curious, thinking that she must be a spirit.

"Ugh!" said an old chief and rose. Then Faith made a great mistake. A sudden fear seized her and she ran. In an instant the old chief was at her side. He seized her and brought her back to his squaw, and by motions made her understand that she was his prisoner.

As soon as the meeting was over, a council was held among the elders. What does this mean? Have we not yet silenced these profane and seditious people who dare to call us, the Puritans, hypocrites and deceivers? What shall we do with this woman? We have shut them up in the jail, burned their books, cut off their ears, branded them with hot irons, whipped them through the streets; yet still they come.

"His Excellency, the Governor, coughed again and then remarked: "His Gracious Majesty has excommunicated against the firm hand with which we have hitherto dealt. He is inclined to be friendly with the man Penn, who is a leader amongst them, and I fear he will not brook the stern measures that are so wisely advocated by our Elder Sparhawk. My advice would be that this messenger of Satan, who has come over to disturb the peace of the godly, should be sent to her own place. She

is determined to become a missionary. Place her where she is really needed, and hand her over to the Indians. I do not think," he said, with a little spiteful laugh, "that we should be troubled with her again. I do not think so." And he rubbed his hands softly together.

"The Governor hath spoken wisely," said the minister; "it would be well done." Yet a little shudder passed through the stern minister's frame as he spoke, and his face fell. All agreed that it was well spoken, but no man dared look his brother in the face.

"What has brought you over here to disturb the peace of these Christian people? Have you so disgraced yourself in England that you were turned out even from that idolatrous country?" "It was borne in upon my soul that God had sent me to bear witness against thy hardness, thy blindness and thy sin. It wraps my soul in darkness to see thee, a blind Pharisee, binding heavy burdens on the people."

"It shall trouble thee no longer, girl," broke in the Governor, now white with anger. "This very night two of our scouts shall conduct you to the Indians, where you may exhort them to your heart's content."

"To the Indians!" cried Faith, turning very white, "and alone?" "Yes, alone; and you shall be left there to convert them."

As he said this he turned on his heel and left her, followed by the minister. Faith shuddered, and for a while seemed faint with fear; but her old enthusiasm came back to uphold her, and when the scouts came in to conduct her to the Indians, she rose without a word to follow them. She followed them silently through the woods, and when the wondering men would have tried to draw her into conversation, she answered them not a word.

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a lost soul, forever and ever, and ever." Her voice ended in a scream terrible to hear, and the Sister calmed her with some difficulty; then she said to her quietly: "Was there not some self-will which brought you into this trouble? Who gave you authority to preach to the Puritans?"

"It was given by the Holy Spirit within. 'The Kingdom of Heaven is within you,' within you, within you," she murmured. "That is most true," said the nun. "And so we are taught by our Holy Mother the Church; but does not your sad experience teach you that we are liable to deception, and need guidance in order to obtain the discernment of spirits?"

"There is a painting there that looks like my mother," she answered. Finally, one day as the chaplain was passing through the chapel he was startled by a hand which caught his soutane. It came from a figure crouching in a corner, and which he had not seen before.

"It draws me," she whispered, pointing to the tabernacle. "It gives me no rest by day or by night. Oh, show me how to find Him, how to know really what he wants of me. Oh, if I am deceived again!"

Her instruction began that day; and the next May coming round found her with a white veil in the Ursuline Novitiate. — Pilgrim of Our Lady of Martyrs.

TESTS OF FRIENDSHIP.

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come leaden, let the chill of poverty especially breathe its blighting breath upon you, and you will quickly perceive how readily the mask of friendship is torn from them, and how compassionately they will say that they often predicted that your own foolish courses were inevitably destined to prove your ruin.

At least if it is not possible for you to find out in the days when prosperity smiles upon you and the current of your life flows between gilded banks who your friends have been, it certainly is quite possible to discover who were not your friends when penury knocks at the door, and the crust instead of the joint graces your table. As we grow older these sombre truths are more cogently urged upon us, for when the sweet symphonies of youth are changed to the discord of age, they become like sweet bells jangled out of tune and harsh. Then we remember the model of perfect friendship to which we made reference, and wish we had followed the finger post of its pointing. — Catholic Review.

The Soldier who Pierced Christ's Side.

The name of the soldier who pierced Christ's side with a spear while He was hanging on the cross has been preserved in the legendary lore of the Church as Longinus. This man was one of the soldiers appointed to keep guard at the cross, and it is said that he was converted by the miracles which attended the crucifixion. The legend even goes further, declaring that he was one of the company of watchers set to guard the sepulchre, and that he was the only one who refused to be bribed to say that the body of our Saviour had been stolen by the disciples. For his fidelity to this great truth, Pilate resolved on his destruction. On this account Longinus left the army to devote his entire time to spreading the gospel; but he did this without first getting permission from the governor of Judea, or from Rome. He and two fellow-soldiers whom he had converted retired to Cappadocia, where they began to preach the word of God. At the instigation of some of the leading Jews, however, Pilate sent out a detachment of soldiers who surprised the deserters at a place where they were holding a Christian meeting, and where they had three crosses set up as an illustration of the great tragedy which had occurred. All three were killed and beheaded, and their heads nailed upon the crosses and carried in triumph back to Jerusalem.

Securian and Non-Secretarian.

Hardly a word in the language is so constantly and absurdly misapplied as the words "sectarian" and "non-sectarian." In the ordinary non-Catholic mind, especially the politician's mind, they appear to be interchangeable with "religious" and "non-religious;" and it is deplorably true that there are not a few thoughtless or badly-instructed Catholics who use them in the same sense. These people need to go back to etymology as well as to catechism, says the Pilot.

A sect according to correct usage, means something cut off from the main body. No well-informed person disputes the fact that in the history of Christianity the Catholic Church was the original, as it is the main body. In the earlier Christian centuries, the Arians, Nestorians, Gnostics, etc., were sects cut off from the Church. In the modern religious world, the Lutherans, Episcopalians, Presbyterians and other Protestant bodies, are all equally sects cut off from the Church.

To refuse to reckon the Catholic Church with the sects is not a demonstration on the part of Catholics of extreme religious loyalty, but simply an evidence of their knowledge of facts and language. This was well explained on one occasion in that foremost of secular newspapers, the New York Sun.

Any Protestant effort to reduce the Catholic Church in language to the sectarian level is merely pitiful. Scholarly or thoughtful Protestants never join in it, however little their love for Catholicity.

This point should be more frequently explained to our young Catholics in Catholic schools, reading circles, sodalities, etc. Let them be taught the "sound form of words" for the sake of the precision of speech which should characterize educated people, as well as for the loyalty which should mark the heirs of the Faith once delivered to the saints.

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Sirs. — My baby was very bad with summer complaint, and I thought he would die, until I tried Dr. Fowler's Extract of Wild Strawberry. With the first dose I noticed a change for the better, and now he is cured, and fat and healthy. Mrs. A. Normandin, London, Ont.

An Easy Choice.

Parents have another month in which to consider the important matter of a choice of a college to which the youth should be sent. It is true none of our Catholic colleges is likely to attempt to beat Yale's oarsmen or Princeton's football eleven, and there isn't one of them that has a crack baseball team; but there are still a good many reasons left why Catholic parents and Catholic students should choose an institution where their faith is a matter of course, says the Catholic Union.

Thomas Davidson, writing in the Forum, says some practical things on the choice of a college for the boys, though he is not talking to Catholic parents in particular. "The wise parent trying to select a college for his son will ask first, not where the most learned professors are (still less of course where the best baseball team is, or where most sons of millionaires congregate!) but where the tone of social life is purest and manliest; where the young men behave neither as young monkeys nor as rakes; where the conditions for complete moral autonomy are most fully established. At the same time he will ask what college best understands its business— which is to impart that culture, intellectual and moral, and does not attempt to forestall the university by dabbling in professional knowledge or erudition."

And in all these has the Catholic college a first class rating and no Catholic club will be necessary to give the students the courage of companionship in the practice of their faith.

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FIVE-

Seventeen

As a prisoner you walk with a... Brothers, you that call in this life... common, but to which each... It is not that... to think that... only by God's... to their... attached pro... graces. This is a... We have all... to be Chris... saints, but a... special call... acter and... mou Christi... measure our... on our ful... ular vocati... Some of u... to serve... Some to be... others to r... Some He ha... fessions, a... manly toil... all these v... ent states... tain duties... must be m... The gro... we have to... stupid err... their ever... to do is li... tween their... their gene... who main... they can... business-l... their hear... lives, at l... business. This err... uncommon... imagine. How many... examine t... of questi... duties of t... many fath... these wor... selves dai... those who... charge; he... for the spi... of those w... support? e... ever think... they have... are under... able to tak... many bus... selves as t... this or th... been follo... indeed. A... come of n... nection thi... calling an... every voc... and its di... its special... each one o... as we are... nesses of... difficulties... the tempt... contend. and provi... helps an... wants, a... towards o... is always... as we rec... is no voc... trying bu... manfully... our soul's... is certain... always fit... The pr... you ask... is this; g... in this li... has plac... volves du... my neig... fulfilling... I walkin... am calle... —that is... me to ans... of my e... answer i... Am I... family?... duties of... home pl... children... suitable... furnish o... or do I... and rui... penny l... obligate... approach... neglect... a busin... and ho... never on... of the emp... do I r... doing al... charity... to men... some of... vocation... yourself... Breth... our acc... He will... question... experts... whether... ness-me... whether... able, w... thly in... have be...