

such unquestioned other forms of it elive hesitation beers a logical reason stifies the mind; a stifies the heart; history, a splendor h, which satisfy the do not wonder at at all.

ed her eyes a little, you on the brink of f," she said. "But an important person

has a good deal of what you mean, hers her relatives unner. They do not ll do with it, but I o wazer that in the y it to some noble

at her ideas are very otic."

are, but that is to have any visions e visions may come the world is much in mer has not acted s; she has had to wait for guid-

it now," said Mrs. Craven, "I think for one an honestly

uch the same senti-er to Miss Marriott, her surprise, if not a resolution.

ke her!" she said, whom I have ever orimer is the most and rule of her side and rule of her That she should surd submit to be told lieve and what she is wonderful. After this ink that I know any

to know any one so e but I do not think self-will of the vul- cannot endure any understand her at all, she had, but she was mit to a better author- it; and she believes id it now."

eves it," said Grace; belief last? She is on a tide of admira- she sees around her the issue comes—as it or latter — between and the authority to amitted, I believe she wn will."

ot," said Craven. "I e will be thorough in adertakes."

ment that the door e, and into the room sitting Miss Lorimer oked pale and agitated with an open note in

id, "here is very Miss Tyrconnel. Her e is very ill— I fear. I am going I can be of any use, do, Mr. Craven? I overlooking you, but I concerned by this intel-

id Grace; "and she creature that one must Shall I come with

not. There may be no at least I must go and what the danger is not in. Tell her when here I have gone. If may remain. Good-

as hastily as she had when Craven returned pying her to the wait- she found Miss Marriott bed in reverie that she e entered.

for your thoughts," he wn and looking at her,

in return, her pretty ing in the freight-l- ing dusky in the great

king," she said, "that if life have sometimes a having been placid such a mere accident Miss Tyrconnel, and such a fancy to her," d Craven, as he paused, there was something else

is not really very ill," Marriott; "but if she is, they will send for her

Craven. It was a pro- significant sound. "I f the brother before" — chair a little closer, at him."

hed. "There really is ill," she replied. "We e steamer coming over, interesting, a fine type of intellectual, cultivated, himself, and with an ed melancholy which es women, you know," I know also, very likely." I not tell you it was unnce meeting his sister we t the cause. He had Irish estate, and was it—"

ugh in that for melan- g shot."

g shot," continued Grace, which reprieved this inter- responsibility that lay

before him, and the absolute necessity of giving pain to those who uphold the old regime, especially to his mother. It was one of the old rack-rented estates. The landlord Mr. Tyrconnel's uncle—had no intercourse with his people except through his agent, and the bitterness growing steadily worse during the last few years. Gerald, as his sister calls him, had left home because his remonstrances were unheeded, and he could not look on at the mismanagement and the suffering he had no power to prevent. His uncle would have alienated the estate from him if he could, but it was entailed. So it fell to him, and when we met him he was on his way to enter into possession and face the difficulties before him. They were very great. The estate was encumbered so that he had little money at his command; his mother violently opposed his measures—indeed she has absolutely quarrelled with him on the subject; the people, oppressed and poverty-stricken, were sullen and hard to be convinced of his good intentions. Altogether, the poor fellow has lain on anything but a bed of roses since we parted from him at Queenstown; but, from his sister's account, he has faced it like a hero.

"What a delightful thing it is," said Craven, meditatively, "to have a woman for an advocate." Happy Tyrconnel! I would be willing to face even the difficulties and perils that beset an Irish landlord to have any prowess recounted as you have recounted his."

"I should be very glad, Mr. Craven, if you would be kind enough not to laugh at me," remarked Grace, with much severity. "It seems to me that any one who knew the case would speak of Mr. Tyrconnel just as I have spoken."

"Well, I fancy he has not been very comfortable," said Craven; "but fate is apparently about to do him a good turn. Miss Lorimer shares your interest in him, I presume?"

"She liked him very much, but I suppose you have discovered by this time that Cecil is not very impressionable where men are concerned. I cannot say that she liked him more than as an interesting acquaintance who made our voyage very pleasant to us."

"If he is wise he will come to see his sister," said Craven. "He may fail, as other men have failed before him; but he will never find a fortune better worth winning than Miss Lorimer's heart."

"It is such a great heart that I do not know the man who is worthy to fill it," said Grace.

"Neither do I," Craven assented; "yet it is better for its own sake that it should be filled even by one who may not be altogether worthy of it. And, seriously, I have some hopes of your Irishman."

"Not mine," said Grace, laughing. "Whatever Cecil thought of him, it was evident to the most superficial observation what he thought of her."

"I did not imagine he was really yours," said Craven. "You praised him too frankly. And perhaps you will pardon me for saying that I was glad to hear it."

"Probably Grace was not sorry that Mrs. Severn's entrance at this moment prevented the necessity of answering that remark."

ST. JOSEPH.

Catholic Standard and Times.

St. Joseph was a model of sanctity and prudence. His holy silence shielded the Blessed Mother; his loving care guided the steps of the Divine Child. He was the earthly representative of the Holy Ghost. As a Catholic writer says: "If St. Joseph suffered, it was to save the life of Jesus; if he labored it was to sustain the life of Jesus; if he spoke, it was to Jesus. It was Joseph's privilege to be always with God, to speak, to converse, to labor, to repose in the presence of God."

Many have become saints merely by meditating upon the virtues of the saintly Joseph. St. Teresa is especially known as "St. Joseph's saint." Her testimony to the efficacy of his intercession is eloquently expressed in one of Miss Sara Trainer Smith's most widely read poems:

Teresa, the great saint, the loving one,
Who jeweled truths from gold of wisdom spun;
Teresa, she of Jesus, says that taught
She asked Saint Joseph, always surely brought
The wished for answer, and, if there had
chance!

A fault in her petition, he enhanced
Its value ever for her greater good.
It seemed to her that, as he closer stood
To our dear Lord—for was he not while here,
Protector, tutor, foster-father dear?
So now on high most honored still he stands,
And his petitions are as love's commands.
To other saints our Lord has given power
To help us, each in an especial hour.
But all our sufferings, all our trials and
care,
Are soothed and lightened by Saint Joseph's
prayers.
"I would," she cries, "that I could now per-
made
All men to love him, and to seek his aid!
In all these years, oh! never have I known
The soul devout that loved him left alone
To lag in virtue. No! he gently leads
Onward and upward, while I fervent plead.
Now for the love of God I only ask,
Ye who have not set yourselves this task,
Prove ye the truth of every word I speak:
Prayer to St. Joseph is the proof ye seek.
Those who would taste the bliss of perfect
prayer,
With him your loving tenderness should
share,
And those beginners who would learn to pray,
With him his guides their cannot go astray.
Thus Saint Teresa, with that sound good
sense,
Which ever balances her soul instead
Pats in our hand the key to portals high:
What we would prove we only have to try.
How many barriers soon would melt away,
If while we wonder we would also pray!
If for all doubting we would set the task
Of simply waiting while we trusting ask.

EARLY LETTERS OF POPE LEO XIII.

Correspondence With His Family From the Age of Nine Years.

M. Boyer d'Agén, a friend of the Pope's nephew, Signor Ludovic Pecci, has just published, through Mame in France, the letters of Leo XIII. to his family from the age of nine years, at which he entered the Jesuit College at Viterbo, in 1819, till his nomination as Pontifical Delegate at Benevento, in 1837, after leaving the Academy of Noble Ecclesiastics. The most striking feature of the correspondence of the young man, writes "Fra Teofilo" in the Liverpool Catholic Times, is the remarkable unity of ideas. Set forth by the student, they developed themselves on his reaching the Pontifical throne with that brilliancy and harmony which we have since then admired.

Leo XIII., he it noted, is not one of those geniuses, those great men, who, so to speak, come fully dowered from the hands of nature—not an Alexander or an Octavius. The latter was at twenty years a thoroughly equipped politician, and from that time forward knew what to think of men—how to press them forward and how to guide them—and what risks he might sometimes run for great stakes. Alexander, fresh from the training of Faillip and Aristotle, conquered the world almost like a being of supernatural power. Leo XIII. in his early life was like many other men—more eminent solely by the ensemble of his talents. He is one of those whose character and aims were gradually formed and perfected. People who enjoy his confidence are well aware how careful he is in pointing out the regular development of his life, how strong is his view as to the harmony and unbroken continuity of his intellectual, moral, political and religious "inheritance." The clever and vigilant diplomatist, the faithful, precise and economical administrator, the Latinist, the lover of literature, the intelligent and shrewd observer of affairs, the advocate of the teachings of St. Thomas, the indefatigable author of the encyclicals, the man of tact and resource in negotiation are all revealed here; we find the traits in germ and sometimes fully formed in these letters in which there is no reserve.

EARLY SIGNS OF GREATNESS.

The comments are made in the freest spirit, and the character of the public man is betrayed with rare precocity, the feelings of the child and the son giving way to those of the student and observer of events.

When Joachim's brother, John de Terracina, reproaches him with his want of demonstrativeness and his impersonal tone, he writes him a letter which shows how far reaching were his views of public life. Here we discover the ground of his eager desire for the most extensive knowledge. As if by instinct he was attracted to the consideration of all the leading incidents in history and all the monuments of science. At nine years of age he essayed the Latin sonnet. Indeed, his mind seemed to be permeated by the classical spirit. Tacitus and Sallust were his favorite authors. At seventeen he was seized with a passion for St. Thomas whom he calls "the Archimandrite" of the theologians. He quotes the fathers—especially the Latin fathers.

From one of the letters we learn that he is anxious to learn everything—chemistry, astronomy, physics and higher mathematics. The more confidential parts of the letters give pictures of the conclaves of Pius VIII. and Gregory XVI., the revolution of 1830, the intrigues of the Sultan and the agitations in Spain. One can see even at this date that like all Romanes he looks with admiration on the British spirit, which took up the inheritance of Rome and Florence. From the seeds which at that period found root in a rich soil sprang up a good harvest, the fruit being abundant at the appointed time—when God required a pastor of souls.

NOT A MERE STUDENT.

The breadth of his intelligence, capable of penetrating every subject, and his power of going to the essential point—the heart—of matters, have preserved him from the excesses of the mere student. He had none of those absurd dreams and made none of those illiberal statements which sometimes emanate from narrow minds too fully engrossed by syllogisms. Henceforward his vindication of the truth is practical as well as theoretic in character. For him deduction is an expostory method rather than a method of research. In each letter he keeps his thought fixed on facts. He grasps, compares and analyzes them; sifts them in every way to discover the origin of the causes that have produced them. He is not troubled as to the result. The sole, universal cause he knows and acknowledges; it is the connection of facts therewith that he wishes to examine. Infinitely multiple is God's action of which the inspired writings in some manner afford us a view. Early in life Leo XIII. employed all the strength and subtlety of his mind in studying the diversity of facts which tend to show the course of divine government in human events.

SOURCES OF THE POPE'S PHILOSOPHY.

In the bible, the fathers and St. Thomas he finds his philosophy, ethics and entire polity—in a word, the solution of every problem that human intelligence can suggest, of every difficulty that can be presented in the life of individuals and society. At fifteen he is most widely read, and has an exact memory. He is ever cultivating a better acquaintance with the past. Ancient history, sacred and profane,

AMONG THE URSULINES

Howard Saxby Visits the Convent at Brown County.

Howard Saxby, says the Catholic Columbian, is sometimes earnest and appreciative in his writings, though as a rule we are led to expect something light, jesting and frothy when we pick up "Saxby's Sitings" or "Salmagundi." A few weeks ago, having a lecture engagement in Fayetteville, Brown county, he took occasion also to visit the convent of the Ursulines, which has absorbed the name of "Brown county," made the county subservient to the three hundred acres of convent land, and spread its fame far beyond the limits of the State of which it is so small a part.

THE WISDOM OF THE ANCIENTS.

Thus we find him fusing together Christian and pagan antiquity, and of all his writings it may be said that whilst revelation supplies the text, the commentary is based on the wisdom of the ancients, that is to say, human reason in its strength. The development of his character as a priest is less apparent in his letters. He was highly intellectual and temptations disturbed not his serenity. On receiving the priesthood his piety is simple and deep, but not mystic. Twice he appears to be vouchsafed supernatural enlightenment. In referring to it his voice vibrates, his words grow tender, and in the touching revelation of this, Eleanora of the temple we get a glimpse of the future Pope. In a letter to Cardinal Sala he imparts his intention of entering a religious order; but meditation on the life of St. Francis de Sales, his ideal of a "prelate priest," as he calls him, changes his purpose and he proceeds steadily to the fulfilment of his highest desire—that of winning the world to the service of God, bringing the two into unity, producing improvement in the order of affairs and impressing the seal of religion on all men's works.

A HOLY MAN AND A STATESMAN.

Under this aspect he figures as a holy man and also as a statesman and leader in mental culture. His early letters raise the question of the Popes as statesmen and men of letters. What position will Leo XIII. occupy amongst them? His letters already tell us. He will have his place beside the greatest princes and commanders who have been good speakers and writers—the Cæsars and the Napoleons. The published productions of Leo XIII. are in style eminently classical. A humanist like Nicholas V., a leader of men and a framer of constitutions like Innocent III., and a man of ecclesiastical erudition such as Benedict XIV., he cherishes especially the great ideas both of ancient Latium and of the fifteenth century. Read in "La Russie et le Saint-Siège" Pierling's keen judgment on the aims of Nicholas V. and you will have the key to the life and pontificate of Leo XIII. No other Pope has had to the same degree the consciousness of the grandeur of the Papacy.

The Vatican.

The Vatican covers a space of 1,200 feet in length and 1,000 feet in breadth, and is the largest palace in the world. It is in Rome, on the right bank of the river Tiber, and on the Vatican Hill, from which it derives its name. It is said to have been founded by Pope Symmachus, who erected a small house on its site about 300 A. D. On this site, too, a building was inhabited by Charlemagne in 800.

Several times it has fallen into decay and been restored. Pope Eugenius rebuilt it on a magnificent scale in 1160. In 1305, Clement V. removed the Papal See from Rome to Avignon, and the Vatican was for many years a neglected and obscure state for many years.

Nicholas V., in 1450, commenced the great work of making it the noble palace that it now is. After the return of the Pontifical Court to Rome, it became the actual residence of the Pope. One after another, a long line of Popes have added splendid buildings to it, and the lowest estimate gives the number of rooms at 4,122.

Gradually it has been enriched with great paintings, statues, books, curious medals, gems, frescoes, and antiquities of every description, until it is now the world's richest depository. The museum of statuary is about about a mile in length and contains more than 70,000 statues that have been exhumed from the ruined temples and palaces of Rome.

The Vatican contains the Sistine Chapel, built by Sixtus IV. 1473 and adorned by the wonderful genius of Michael Angelo; the Pauline Chapel, built by Paul III., in 1540; the Loggia and Stanzas of Raphael, and the court of the Belvedere.

The library of the Vatican is truly a great one. It is exceedingly rich in manuscripts, containing as many as 40,000, some of which are by Pliny, St. Thomas and St. Charles Borromeo, and many Hebrew, Arabian, Syrian and Armenian Bibles. It has about 50,000 printed volumes, and several rich museums of ancient and modern articles of virtue.

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ASHAMED OF THEIR PARENTS.

The boy or girl who is ashamed of his or her parents because of their lack of education, can never expect any of the blessings of God. We pity the parents of such children. There is no sadder sight than that of a father who has set his heart upon his children born in this country, who has snuggled his work remembering that they wanted for nothing his labor could purchase; who has said in his heart they will be better than himself, every way nobler than he could be in the land of his birth, and who discovers in his old age that he has spent his life in rearing up a flop, a libertine, a know-nothing. Then, indeed, we see something more horrible than King Lear driven mad by the ingratitude of his daughters. For Lear only gave his children the crown, but this father gave them everything—his sweat and blood, his nights and days, his purse and heart, and all but life itself, of which, at least, their pericidal ingratitude deprives the miserable man. We say this is a tragedy, to make angels weep over the false system of social life which makes men monsters. The man who is ashamed of his parents is really bereft of all true manhood.

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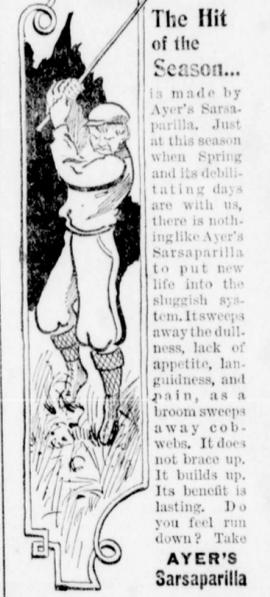
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