

but not near enough for her to distinguish what was said by them as he spoke hurriedly and in an excited manner for several minutes. Then, to her surprise, she saw him give a horse-pistol, which he held in his hand, to Joseph; after which they parted the latter coming very quickly to her side, while the other returned over the mountain the way he had come.

"We must get home as fast as possible," Joseph said quietly enough; but his companion saw that he was agitated. He was pale—and there was a stern light in his eyes that never in her life had she seen there before.

"There is no danger now," he continued; "but I shudder to think of the danger there might have been, had the authorities been less prompt in action."

He proceeded to explain that about a week before this time, some Italian banditti were captured by their Government, and that while on their way to prison, half a dozen of the most desperate among them had managed to escape. One was retaken, and from him it was learned that their scheme was to steal a boat and fly to Corsica—with a view to establishing themselves there in the fastnesses of the mountains. They succeeded so far as actually to land on the coast not ten miles away. The Corsican authorities, however, having been notified in time, were on the lookout for them and the *gendarmes*, after a chase of twelve hours, had just run them down and seized all but one of them. This one was still at large; and as even one desperate man driven to bay might be dangerous—particularly as he had fire-arms—Joseph's friend had given him the pistol for defence, if necessary.

"Those shots must have been in the ravine," said Riga.

"They were," Joseph replied.

He was very silent during the remainder of their walk, and left Riga at the entrance of the chestnut avenue—hurrying on then toward the town. Hurrying as a man does, when he is under the influence of some strong feeling, which renders him unconscious of everything save the dominant thought by which he is possessed.

It was only when he came in sight of the line of low stone buildings—situate on the outskirts of the place—which were at once barracks and guard-house, that he paused and asked himself if he had done well to come, and what he proposed to himself in coming. He had not told Riga what his friend had told him: that one of the captured bandits had been recognized as Filipe Colenso. But the moment that Joseph heard of him in such a connection, a fierce passion of something like demoniacal joy had entered his breast. He rejoiced, he exulted in the thought that the miscreant who had been shielded from the vengeance of his own arm was about to receive his just meed of disgrace and death from the strong hand of the law. He even rejoiced that the murderer of his brother was sunk so low in iniquity as to incur the penalty of a felon's crimes. He wished to see the abasement of the man to gloat over his agony.

(To be Continued.)

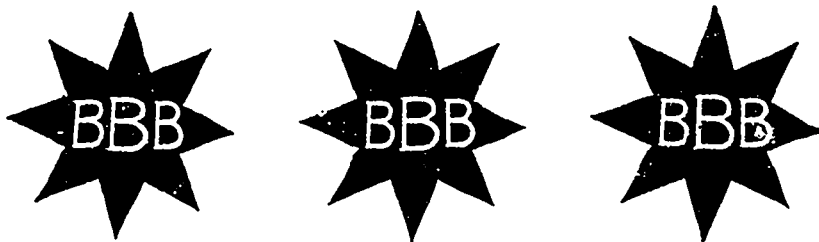
Mr. J. A. Froude, LL.D., Protestant historian, a bitter opponent of Catholicity, and an ardent defender of all the reformers, says: "There is no real alternative between the Catholic church and atheism." He says: "From some cause, it seems Protestant ministers dare not speak, dare not think, like their fathers. They are not looking for what is true; they are looking for arguments to defend positions which they know are indefensible." Of Protestant nations he says: "Political corruption grows up: dishonest speculations, short weight and measures, and adulterations of food. The commercial and Protestant world on both sides of the Atlantic has practised a code of action from which morality has been banished, and the ministers, for the most part, sat silent. They shrink from offending the wealthy members of their congregations. The world on one side and Popery on the other are dividing the practical control over life and conduct."

BOTH ARE INDISPENSABLE.—Archbishop Ryan: Some sectarians, who have given up all claim to apostolic succession, declare that they possess what is better than Apostolic succession, namely, the true apostolic doctrines. They say, "You may keep the casket, but we take the gems. Error has crept into your church, in spite of your apostolic succession. It is better to be right and young than to be old and false." To such we reply that apostolic ministry is as clearly insisted on in Scripture as apostolic doctrine. And how can we judge what is apostolic doctrine if Christ has left no tribunal to decide it? For the ministry is to the doctrine what the supreme court is to our constitution, its custodian and authorized interpreter. What would you think of a body of lawyers in this Commonwealth who would form themselves into a company, and say to the supreme court: "We have the true constitutional doctrines. Error and misinterpretations have crept into your court." Such self-constituted courts would lead the country into political chaos.

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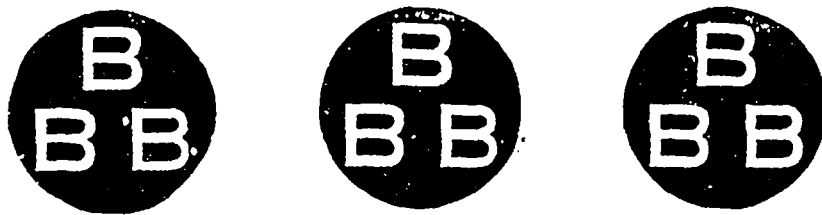
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