### FRIDAY, OCT. 3.]

As you see, Gaston is assuming all the tities and responsibilities of serious man-od. Without loosing any part of his aracteristic simplicity, or of the artless d innocent ways that show how pure-arted he is, the boy is very decided and in in practical matters, uncompromising henever his religious belief or his politi-loging the angement of the politihenever his rengious benef of his point-l principles are concerned, but most re-cetful towards the conscious convictions others. He is just now pressing me very hard to

now if the right of concession from the nion is one of the rights reserved by the riginal States on ratifying the constituon of 1787, and becoming by their final st members of the Federal Union. His wn knowledge of law and his careful udy of our own history has created a grious doubt in his mind as to the justice f treating the secession of State as rebel-on, and as to the right of the Federal owerment to purish seceders as rebels, t is not that he approves of the steps ken at present in South Carolina and Isewhere, or that he has any leaning oward the side of those who would break p the Union and found a separate polity, ased on the permanent enslavement of n entire race. He has too much of your lood in his veins not to be an American f the Americans, loving freedom for its were state and having with his whole heart every form of oppression. But he also lislikes utterly the fanatics of the Quincy Villiams school, who would set the entire outh on fire to free the slaves, and would hen refuse to admit them to social equal-y, and all the charities of public and

ivate life. "There so many of our own poor colord people," Gaston was saying to me the ther day, "whom I know to be far above and in the right of God! There is Joe orter, my old playmate, who learned to ad and write with me, with dear amma as our teacher. She also taught s our catechism, prepared us for our first We received nfession and communion. contession and communion. We received the Divine gift together, as you may re-member, sir, and I heard mamma say when that blessed day was over, and we coming home after renewing our baptismal promises, that she saw Joe Porter's face shine like the face of an angel as he approached the altar, and as he read the romises aloud in the mame of the colored ommunicants. I know that boy as well I know myself, and I am sure that he d die rather than do or say what he

"And his mother is just such another "And his mother is just such another beautiful soul," I said. "I believe she never lost her baptismal innocence."

"Just so, papa; and there are others among our colored people who are equally an ornament to the faith they profess. Of course dear mamma is herself too good and holy not to be drawn to such beautiful souls as Sally Porter, and not to draw them to barself as well. Indeed old Sally is sours as Safty Forter, and not to traw them to herself as well. Indeed, old Safty is mamma's prime councellor in everything that relates to the spiritual advancement of our people; and all our white people— those, at least, of our own faith—are always running to Safty about matters of conscience."

"Well, my boy," I said, "you cannot be surprised at that. We have been nurrared in the belief that by baptism we are all born anew of the blood of a God, and that whatever natural or social inequalities may exist between the white child and the negro child baptized at the same font at the same hour, they are, in the super-natural order, before God and His angels, true brothers thereafter, for all time and eternity. And hence these colored peo-ple are treated by our family, not only in the chapel, but in our house, and every-where, as if they were most truly our brothers. "Thank God that is so," I replied. The AN

[FRIDAY, OCT. 3.]

The Magdalen.

ONE	OF	YEOMAN THE N OF '98.	REBEI

HIGHLY INTERESTING REMINIS-CENCES.

A few years ago, in Strokestown, Co. Mavo, we happened to be conversing with a friend when an old man passed down the street. He leant on a very long staff, was arrayed in frieze body-coat, corduroy breeches, &c .- all pretty well worn, of

"Perhaps," I replied, "he is over eighty

years of age." "Wait," said the other, "and he will tell us himself." Accordingly he beckoned to our pres-

"Wait," shid the other, and he will tell us himself." Accordingly he beckoned to our pres-ence the individual in question, and after some cursory conversation, came directly to the point at issue. The veteran then quietly informed us that, in his *eighteenth* wear he commenced to serve in a comyear he commenced to serve in a com-pany, which he termed "Darcy's Yeopany, which he termed "Darcy's Yeo-men," and continued for *twelve* years in that service, till the French landed in sent for the corporal, and told him that I Killala, in 1798. He was consequently thirty years old at that time, and his age

to-day is 111 !! gloomy peroid, still fresh in his memory, and which he seems to recall with no slight degree of pleasure. Many of his companions, as well as himself, were more

my rejoinder, "and spoken to persons who lived there." He then proceeded to tell us that he has been a widower for the last 44 years, and (what, indeed, we fervently believe), that he "will remain so for ever"—that five had twelve children, of whom only two or three are now living—that, about four years ago, one of his daughters died, for three, "s, "she was a young, fresh women" at the time of her death, being "only three ters, "she was a young, fresh women" at the time of her death, being "only three for approach in any direction without the time of her death, being "only three score and eighteen years of age!" When we expressed surprise at his more than ordinary longevity, he quietly told us of a woman whom he knew in his parish that lived to the age of 133. parish that lived to the age of 133. anecdotes of his culated to reassure me. On the appointed night I started out with him, and nothing parish that hved to the age of 155. He related, also, some anecdotes of his yeomanry life, from which, however, on account of his prolix style of narration and a naturally senile tone, very little in-formation could be gleaned without al-most wearisome questioning. He told us that on one occasion (before wearisone to memory of the comwas said by either until we reached the spot; here his manner suddenly changed, and from the subdued and almost servile and from the subdued and almost servile bearing of the soldier, became stern and authoritative. Then he ordered me to remove everything metallic from my per-son; at this I felt sure that he had a plan to rob me, but, as I had gone too far to withdraw, and partly thinking it might be only a part of his performance to require this, I accordingly took off my sword, and my nurse and watch from my nockets, and '98, of course), the members of the com-pany to which he belonged were, and felt surprised at receiving 60 rounds of ammunition instead of 30, the ordinary compliment. They were not, however, kept. long in ignorance, as permission of return-ing to their homes was denied them, and during the night they received orders to a my purse and watch from my pockets, and hung them on a convenient branch, think-ing this would be enough; but he insisted place near Mount Bellew, where there was what he called "a camp of Ribbons." The that I must remove everything metallic or all would be in vain. I then took off what he called "a camp of Ribbons." The distance was about seven miles, but as they advanced along their forces were considerably augmented by other yeo-manry companies until on their arrival they nustered over 200 men. When they approached the "camp" the air, he said, was lighted with bonfires, and the place would remind of a "pattern." A Captain Bodkin (whom our information described as "a devilish Orange") gave orders to fire indiscriminately; but Captain Darcy came forward and told them to do no such an would be in vani. I then took off everything except my underclothing, and said all was gone. At this he appeared pleased, and stripped himself entirely, then, drawing a circle around himself on the ground, he commanded me that, whatshould happen, I should not venture ever within it. "He then said he was prepared and would make everything clear to me pro-vided I said nothing and did nothing. as "a devilish Orange") gave orders to fire indiscriminately; but Captain Darcy came forward and told them to do no such thing; if the "rebels" appeared they should first fire over their heads, but should they charge them with pikes "then it would be their duty to defend them-selves like men." Accordingly a volley of 200 shots was fired in the air, and no resistance being offered they proceeded to the "camp," where they found only some few dozen of women and children flying in confusion. Thus, had the blood-thirsty ruled 1 said nothing and did nothing. Then, naked as he was, standing on the grass, he began a series of incantations, and, standing up straight in front of me, and looking me in the eye, he suddenly and looking me in the eye, he suddenly became rigid and as suddenly disappeared like a flash. Until then the moon was shining brightly around, and his form stood out clear-cut against the sky, but as I rubbed my eyes to look, it suddenly be-came dark and a clap of thunder sounded, after which it became clear again, and as it did so **a** column of smoke arose from where the man had stood. This gradually few dozen of women and endered alying in confusion. Thus, had the blood-thirsty intentions of Bodkin been carried out, those innocent beings would have fallen victims to his inhuman ferocity. The old man further stated that he had The old man further stated that he had he never an hour's sickness in his life, and that whenever he may become ill he feels certain he will not live a second day, as nis father, who was 105 years old when he died, enjoyed similar health and when one evening he was attacked by sickness the next day saw him a corpse Such, he the next day saw him a corpse Such, he says, will be his fate; and for our part we have only to utter, in conclusion, a ferhave only to utter, in conclusion, a fer-vent prayer that another decade of years may be added to the lengthy dead-roll of poor old Paddy Mitchell'slife.—Connaught Telegraph.

# THE CATHOLIG RECORD.

### A STARTLING STORY.

### The Attic temple whose majestic room Contained the presence of the Olympian MARSHAL MCMAHON'S STRANGE ADVEN-With smooth Hymetius round it and above, softening the splendour by a sober bloom, is yielding tast to Time's irreverent doom; While on the then barbarian banks of TURE IN ALGIERS.

A correspondent who gives as a signa-ture only the letters E. B., writes to the editor of the New York World the follow-Seine, That noble type is realized again In perfect form ; and dedicate—to whom ? 

To a poor Syrian girl of lowliest name, A hapless creature, pitiful and frail As ever won her life in sin and shame— Of whom all history has this single tale: "She loved the Christ, she wept beside his Sinc-One day when taking with a wel-known man in London, the subject of Spiritualism came up. Referring to the late Emperor Napoleons's belief in the great delusion of the day, my friend told And He for that love's sake all else forgave." 'Mid the white Spouses of the Sacred Heart. After its Queen, the nearest dearest, thou— Yet the aureola around thy brow Is not the virgins—thine a throne apart. Nor yet, my saint, does faith-illumined art Thy hand with palm of marityrdom endow; And when thy hair is all it will allow Of glory to thy head, we do not start.

Oh! more than virgin in thy penitent love. And more than martyr in thy passiona And more than inartyr in thy passionate wet we house the second second second second second Who knelt not with the on the gory sod ? Or where the crown or worship could bestow Like that long gold which wiped the feet of God ?

IRISH	VETERAN AND CENTEN- ARIAN.	in A spea com
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	A CONTRACT OF A	

*y*-day years on a that thire, and his age *y*-day is 111 !! He related some incidents of that Ho related some incidents of that hoomy peroid, still fresh in his memory, putting on my sternest look, told him that I knew he could make an explana-tion, and that, unless he did so, I would have him punished, he drew himself up,

and felt a little leaden medal of the Vir-gin under my shirt, which I had quite for-gotten when removing my clothes. Al-most thunderstruck with the whole scene, seeing no man visible and fearing then an attack, I rushed to the tree where my things were, I seized my sword, and was astonished to find it so hot that I could hardly hold it. Calling aloud the man's name, I ran quickly around the clump of trees and looked in vain in every direction for hm. The moon was then shining brightly, and any dark figure running or lying down could easily be seen on the light sand. Seizing my clothes I hastily pulled them on and ran as fast as I could to the barracks. At once I called out the

slight degree of pleasure. Many of his companions, as well as himself, were more anxious, he said, to spend their Sunday the parade-ground of the Yeomanry; but their parents vigorously enforced their attendance, as, besides not wishing to offend "his honor," their scanty pay, at the end of the year, would be sufficient to meet the rent. Poor serfs, in such times, what could they do? "August 1 ask," said 1, "what is your name!" "August 1 ask," said 1, "what is your name!" "Paddy Mitchell," he replied. "From what part of Galway do you come," I continued, "as, when you must from that county I" "You re right," he said; "I'm from the parish of Kilkeran, if you know where it is " "I have often heard of the place," was my rejoinder, "and spoken to person. "He then proceeded to tell us that he has heen a widower for the last. 4k tens, and "I have often heard of the place," was my rejoinder, "and spoken to person. "He then proceeded to the last. At the hears, and who we the tens, "I have often heard of the place," was my rejoinder, "and spoken to person. "He then proceeded to tell us that hears, and been a widower for the blast. 4k tens, and "I have often heard of the place," was more vide there." He then proceeded to tell us that hears, and been a widower for the blast. 4k tens, and "I heave often heard of the place," was more vide were there." He then proceeded to the last the hears heard and wing inputs was to think no more of moth heer and using place at the ending of the relax and the motor who increase there and the defined of this heard of these of the shores the was the then base of the place, "was more vide there." He then proceeded to the last the tens, and be the was an the base the were more is at hand, who who in the asses of the edifies of the relax of the soft the relax of the relax of the soft the relax of the soft the relax of the soft the relax of the Just reading the parts of the Report of the S. P. G. Mission, quoted by you in your last issue, I could hardly suppress a

 THE MOCKER OF THE CONFES-SIONAL.
 olic priest been known to desert his post or to fail in his duty where the dread pestilence prevailed. Indeed, they seem to to fail in his duty where the dread pestilence prevailed. Indeed, they seem to to fail in his duty where the dread pestilence prevailed. Indeed, they seem to to fail in his duty where the dread pestilence prevailed. Indeed, they seem to to fail in his duty where the dread pestilence prevailed. Indeed, they seem to to fail in his duty where the dread pestilence prevailed. Indeed, they seem to to fail in his duty where the dread pestilence prevailed. Indeed, they seem to to fail in his duty where the dread pestilence prevailed. Indeed, they seem to dissipated young men who tried to the best of their power to amuse themselves and have what they called a jolly good time. They had been busily occupied drinking glass after glass of wine, and the paged in lively conversation about politics and the news of the day. Soon, however, as is frequently the case on such the mission at the Devil's Lake Agency, which is under the patronace of Our Lady

then was dismissed." It was with feelings of a certain self-int was with feelings of a certain self-complacency that the young man com-municated to his companions, the same evening, the undertaking so happily acoutside of the fold of Christianity, and they know no more about the principles of their religion than the heathen does. Just before I came into this edifice to day, I took up one of the morning journals, and my attention was attracted to an editorial article, in which the late Ency-clical of Pope Leo XIII. is discussed. In this editorial we are told that Pope Pius IX. said the possession of reason was a curse. Oh, what inexcusable ignorance ! What a preponderous impudence on the part of the writer of that editorial, to dare to make such a broad and sweeping ascomplished, requesting them to abide by their promise and pay the bet.

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children who are brought up and educated in
are in no position to enter the Army of d, rudiments of discipline so necessary to the soldier who beets the standard of the cause of Christ. I deplore this, but it is nonkind aid the Queen of Heaven to im clude in my prayers those children of my parishioners who pass the Church school by and participate in the exercises of public schools where the name of God is never mentioned. What more owners to the tarmet of the tarmet of the tarmet, but it is the repaired to a church, between the standard of the cause of Christ. I deplore this, but it is the repaired patiently antil the long bis turn to come. He kucht down in the confessional, and without further care of the boundary from 4,000 to 5,000 in earnest, but I come simply to win a bet.
chist out of my power to ask the redeement of mankind aid the Queen of Heaven to im clude in my prayers those children of my bars the Church school by and participate in the exercises of public schools where the name of God is increased the confession and the tarmet of the tarmet. The tarmet is the reduct such a prost of the tarmet, but I come simply to win a bet.
chist the tarmet of the first is the reduct such a prost of the such a prost of the such a standard of the confessional and the tarmet of the tarmet. The tarmet is confessional and the such a prost of the such a standard of the confessional and the confession and the such a prost of the tarmet.
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chist tarmet tarmet tarmet tarmet tarmet tarmet tarmet tarmet ta ascramed, as they are continuous form-ing through the woods and on the im-mense prairies of the north. These por people are greatly to be pitied, for they never hear a word about God or religion.

in the second such a great sin (naming it), but I don't mind it at all." And so the continued, adding after each accusation the same sconful words: "But I don't mind it at all." And so mere hear a word about God or religion. There is no one to carry to them the glad tidings of the Gospel of Christ. We are glad to see that Bishop Many sow done your part in order to win the wager. You have confessed your sins, and now it is my duty also to do my part; this will be to impose upon you a preate, ance. Say, therefore, during three days, in the morning, at noon, and in the evening, the following words: There is a judgment, but I don't mind it at all; there is a judgment, but I don't mind it at all; there is a judgment, but I don't mind it at all; there is a place indians, especially, are exposed to die every year without regeneration in the holy waters of baptism, we rejoice

3

question of alliance by marriage between the two races has never given us any trouble at Fairy Dell. Nature has estab-lished in the color itself a sufficient bar-rier. The church teaches and exhorts us TO BE CONTINUED.

## A STORY WITH A SERMON IN IT.

During the Jubilee exercises last month at the Church of St. Alphonsus, St. Louis, Mo., Rev. Father Cook, C. S. C., preached a series of discourses upon the Sacraments, among which was the following under the title of Confession:--Father Cook commenced by saying that

not many years ago a certain priest of the order set out to travel, incognito, for his health. He took with him some instruments for scientific purposes. He took sick at some place in Germany and 'died. Not being known, by name or profession, to any one, an investigation of his effects was made by the city officials, in order to find out who he was, if possible, a...d what to do in the memory

Among other things found in his true k was a little box. They found a screw in the box and opened it. The burgomaster picked it up, opened it, and threw it from him in horror, and ran for his life. Others did likewise. The box was closed and the room locked up. The mayor said no one should go near it, as the devil was in the box-he had seen him, horns, hoofs and

all. During his illness the priest had sent for a brother of his Order to nurse and attend to him, but who did not arrive until after his death. He called for him, and was told that he was dead—was in that room and the devil was in there. He gained access to his friend's body and effects, opened the box and demon-strated to the terrified Dutchmen that

strated to the terrified Dutchmen, that they had been looking at a harmless little insect through a magnifying glass. Truly, as they saw it, it looked terrible; its proportions all magnified many hundred times made it a monster. Thus we all times made it a monster. Thus we all make mistakes and are terrified where no cause for alarm exists. Catholics and non-Catholics, all the same, by looking at things through the magnifying glasses of our prejudices. We all have a horror-a our prejudices. We all have a horror-a dread of confession. The circumstances that surround us, together with our faults themselves, keep us away from the con-fessional, from the feet of the priest.

Every one who looks in the Scriptures must see that God intended—laid down a law that we must tell our sins to some one -all, all our sins. It is, moreover, a law of being. Man can not be happy unless he confesses his sins to his fellowman. appeal to your own experience. Some-times we will tell to a trusty friend what we will not confess to others, but we yearn to confess to some one. This as a modified form of confession, but not what the Church enjoins and teache.

propaganda: Ahmednagar Districts, 26th June.

Christian religion is very good; but how is it that your people are worse than we? See, those people, to whom you give pagar (naming some two or three), are robbing, cheating, telling lies and disturbing the peace of the villages." They though I was belonging to the S. P. G. Mission; for those whom they mentioned were Karbaris of the S. P. G. Mission; precious souls, gathered into the Church by Mr. Taylor,

gathered into the Church by Mr. Taylor. I was glad to be able to answer that I had nothing to do with these pecple. The other day, whilst I was speaking with some Coonbees, there came up an old Mahar, who said that his people had gone to Rahuri for their pay. One of those present, the carpenter of the village, said: "Some time ago, there came here a Sahib; he sprinkled some water on the heads of our Mahars, and for that they got pay every month." Then the old Mahar, ask-ing for some money, said to me: "Pour you now some water over the head of this old man, that he may also get pay." I In the those who are not of our faith can know of our religion! Take the modern scientist, and the more profound his learning in the intricacles of, we will say, nature, the greater his ignorance of theo-logical matters. He may teach you a logical matters. He hay teach you a great many things about the movements of earthly heavenly bodies. He has re-duced everything, as they say, down to a science, but when it comes to Christian you now some water over the head of this old man, that he may also get pay." I asked the old man: "Did you not get pagar when you were baptized ?" "I got only 1 Re., and now I am helples." "Well, therefore, you got very little by becoming Christians?" "Only 1 Re., that's all," was his answer. Here is some of the Christians there is some philosophy he is as ignorant as the veriest fool. Long experience has taught me fool. Long experience has taught me that the public schools are un-Catholic in every shape and form; and that is the reason why I am so anxious that the children of Catholic parents should be specimen of the Christianity of those blessed souls, for which so many thousands of rupees are spent; this much they know as a rule; how much they get, sometimes also the name of the Sahib who baptized them, and the mission to which they have rescued from the brink of the deep pre-cipice over which they are about to fall. Parents should look well to this question, Parents should look well to this question, for it is an all-important one to them, and not only to the u, but to their own flesh and blood, who may survive them. It is lamentable to see the inconceivable ignor-ance which some of our most eminent modern philosophers and scientists exhibit as to the grand work of Catholicity, and the profound ignorance with which, from time to time, they attack her doctrines. In concluding, I again warn you against the ruinous system of the public schools, and beg of you to see that your children are blessed with a wholesome and sound Christian education. also the name of the Sahib who baptized them, and the mission to which they be-long. No wonder if they still continue to keep Hindoo rites; often two wives, and distinguish themselves from the Hindoos only by their laziness. This is the com-mon optimion of the conflament who travel only by their laziness. This is the com-mon opinion of the gentlemen who travel the districts; why, then, does not the report to refute such an opinion give us some proof of the edifying life those souls have been brought to since they were joined to the Church?

joined to the Church ? To get some people to allow themselves to be baptized, by giving them money, feeding their children, is not a difficult task, especially if they be the famished Malars, who have nothing to lose. But is this the way pointed out in the Bible ? Is it there said: Go into the world, to all nations distribute money, feed the Christian education. it did so a column of smoke arose from where the man had stood. This gradually resolved itself, strarse to say, into the man himself, but a appeared transfigured; his face, which before was stern, had now become 6-ndish and terrible, and his gaze trans-firse time and my hair began to rise. As his look continued I heard screams as of agony, and his expressions suddenly changing to one of terror, he chied, point-ing to my breast, 'You have hea, you have lied.' As he said this there was a flash of licht with a loud report, and he table field there some conversions has been and the solution of a gentleman that his wearts to gather some conversions has been have lied.' As he said this there was a will it be said of a gentleman that his again disappeared, and all was clear moon light around. As he had pointed to my breast, I involuntarily put, my hand up the fact is, they got back only what the breast of the fact is, they got back only what the breast of the fact is the gradement o

part of the writer of that entorhal, to date to make such a broad and sweeping as-sertion! Pope Pius IX. never said any such thing; but he did say, and so we all say who understand our religion, that reason without religion—without a proper And in fact he began to go over the words imposed, hastily at first, and with-out reflection, but by and by with a strange kind of feeling. They rekindled and smouldering faith of his youth, made him uneasy, dejected, and at last the fatal syllables could scarcely pass his lips; the meriful grace of God had made use of them to bring him back from his ways of error and save him from eternal perdition. He now entered into serious reflections on deaths, eternity, and the state of nis soul. A few days more and grace had done its work. He applied to the same confessor whom he had a little while ago approached as a vile scorner, discovered to him his state and begged his assistance to make a thorough and sincere confession, reason without religion—without a proper knowledge of Christian philosophy, and without faith, is more than a curse. And here one of the greatest evils presents itself, When your children grow up they will necessarily read the newspapers, and in When your children grow up they will necessarily read the newspapers, and in many instances they will accept as gospel, in fact as God's truth, just such statements as the one to which I refer. Oh how little those who are not of our faith can

make a thorough and sincere confession, and to be reconciled with God. Thus restored to faith and to a good life, he and to be reconciled with God. Thus restored to faith and to a good life, he endeavored by the greatest zeal to repair is former negligence and scandals. As occasions presented themselves, he related the circumstances of his conversion with deen feelines, of gratinge 2nd humility. deep feelings of gratitude and humility, praising God for His mercy in making use of the very crime of which he was

guitly, to bring him to repentance. ... HEROIC PRIESTS.

Since the appearance of yellow fever in Since the appearance of yellow lever in the South this year, says the *Catholic Advocate*, two priests of the Catholic Church have fallen victims, and others still at the post of duty, are liable at any moment to be stricken down. There is something sublime in the spectacle of these heroic men, surrounded by danger, teadling from and never stricking hefore

M. Ferry has just been the recipient of congratulations which give us an inkling of the spirit that animates him in his presof the spirit that animates num in his pres-ent reforms. An assembly of the Freema-sons of several towns, held at Grenoble, have addressed to him the expression of their gratitude, at the same time begging him " in the name of the society, which he defends, to persevere in his efforts."

complished, requesting them to abide by their promise and pay the bet. The latter, however, startled at the result, which they by no means expected, wished to back out, and insisted on his fall into this fault?" inquired the saint. wished to back out, and insisted on his first performing the penance, alleging that this was a necessary part of confession. "If that is all," he exclaimed, indig-nantly, "let it be so; I pledge my word of honor that I can come to an end with that. The het, anyhow, is and remained that is all into this fault?" inquired the saint. "Yes, father, very often," replied the penitent. "My dear child," said the saint, "your fault is great, but the mercy of God is still greater. For your penance do as follows; Go to the nearest market

namy, let be so, prouge my with that. The bet, anyhow, is and remains won." And in fact he began to go over the words imposed, hastily at first, and with-out reflection, but by and by with a strange kind of feeling. They rekindled and smouldering faith of his youth, made him uneasy, dejected, and at last the fatal syllables could scarcely pass his lips; the mereiful grace of God had made use of them to be define the best from his ways of and sat out on her journey, pluckingit as she went along, as she had been ordered. In a short time she returned, anxi-us to tell of her exactness in accomplishing her penance, and desirous to receive some ex-

planation of one so singular. "Ah !" said the saint, "you have been very faithful to the first part of my order; now to the second part, and you will be cured. Retrace your steps, pass through all the places you have already traversed,

carried them in different directions: how can I now recover them ?" "Well, my child," replied the saint,

"Well, my child," replied the saint, "so it is with your words of slander. Like the feathers which the wind has scattered, they have wafted in many directions. Call them back now if you can. Go, and sin no more." History does not tell if the lady was converted, but it is probable. It required a saint to give the lesson; one should be a fool not to profit by it. to profit by it.

# SHE TOOK HIM AT HIS WORD.

something sublime in the spectacle of these heroic men, surrounded by danger, is standing firm, and never shrinking before the derad king of terrors, whilst a fellow being is in need of their ministration. The daring of the most valiant soldier on The daring of the most valiant soldier on the battle field pales before the herois of these faithful and devoted men, daily imperilling their flow-men. They shun no and their fellow-men. They shun no and sacred duty. Seeking out the suffernor to task in the performance of their sad and sacred duty. Seeking out the sufferer ing to bring them relief, ministering to the sock, consoling the dying, and burying the dead, they are entirely forgetful of the sick, consoling the dying, and burying the dead, they are entirely forgetful or the sick. Consoling the dying, and burying the dead, they are entirely forgetful of the sick. Consoling the dying, and burying the dead, they are entirely forgetful or the sick. Consoling the dying, and burying the dead, they are entirely forgetful or the sick consoling the dying, and burying the dead, they are entirely forgetful or the post of duty, ever flastening to that of danger, they any when exhausted nature compels, or throughout all the trying period of last year, and during this summer, has a Cath-A capital story is told of a Kentucky