## Soldier and Martyr.

I SLE OF THE EARLY CHRIS TLANS,

Then, among the Christians it is customary to pray for one another. Well, listen, Orso, my mother died a long time ago: do you mean to say that her soul can pray for me?"

'Indeed, yes, if God has taken her with Him into His Kingdom."

'And you believe these things sufrainy that you are ready to give your very life in testimony of them?"

'Yes, with God's help."

'Very good; now, listen, Orso, I beg you in the name of the love you have for your mother! There are plays here in Rome where your near where those that here in Rome where those where they will be the ready of the religion to the first hose will be greated to your religion to matracted in it. Will you tell me where I may find one of them of your right of your here in where I may find one of them, and they will be the your head of you then in the face, my friend do you think I could betray the season he stated; for a few homents

you?"

Orgo hesitated; for a few moments he was unable to give an answer; the conflicting thoughts that filled his mind agitated bim. Then he replied, "No, centurion, I know you would not betray me; but I am not thinking of myself, for what cm 1? I am thinking of others. The persecution has begun again."

chi."

(1780, I swear by your God that I ill not betray any of the Christians, this moment I am not only your mmander, but also your friend, to-prow, perhaps, I will be me of your chren. What is the title of your der, and where may I find him, tell the "your charten".

me?" had when the man me?"
"The head of the Christian community in Rome, and the head of all the Christians on earth is Pope Marcellnus; but I cannot tell you where he lives; in consequence of persecution he is compelled to remain hidden awey. I will take you to Fellx, however, the priest of our parish, and he will go with you to the Pope."

#### VI.-LOVE ON EARTH AND IN HEAVEN.

VI.—LOVE ON EARTH AND IN HEAVEN.

Carinus visited Felix and had a long conversation with him, and what the priest said gave him great satisfaction. His visit to the Pope, however, was postponed to another day, for ho did not wish to present himself to 'tle Head of Christianity until he had received the necessary instruction through which he, too, would become a Christiani. This instruction he was to receive from Felix. Manifestly the eye of the Lord was on this young man, and divine grace was speaking in his heart, but that this grace might have full operation it was necessary that sacrifice prepare the way for it. As soon as Carinus came to Rome he began to make friends, and he soon found that if he wage so inclined it would be quite easy for him to participate in all the pleasures that most attracted the corrupt colcty of the city. He preferred, however, to content himself with the hospitality and the friendship of one family, that of Junius Basso, the senator. Almost summer-house of the family on the Coelian Hill, where he was sure of being received as if he were a favorite relative.

One evening while he and Sextus were crosing the Field of Mars. the

being received as it no wee a favor-tic relative.

One evening while he and Sextus were crosing the Field of Mars, the latter said to him: "Carinus, do you love my sister?"

"Why do you put the question to me?" asked Carinus.

ove my sister?"

"Why do you put the question to me?" asked Carinus.

"Does it displease you to hear it?"

"No, on the contrary, but to give you ar answer now, at oace."—

"Well, then, let me speak; my father and I know that Sabine loves you, and I must tell you that he and I are not less attached to you. I am sure Senator Basso would feel honored to call you this son-in-law. I have long wished to tell you this, for you know I conceal nothing from you. Do now as you may think, best. I have bound no one, and, in any event, we will remain your friends, as you will remain our dearest friend. I shall see you soon again?"

'Yes, and thanks, Sextus."

It was late that night when Cariaus entered his apartment on Faintine Itili. Meeting Orso at the door, ac draw him away from the other guards and said to him. To-morrow morning early you will go to Felix and tell him that I wish to speak to him; that I will be with him after sunset; tell him to wait for me."

I wish to speak to him; that I will be with him after sunset; tell him to wait for me."

Then he locked himself in his room, and, sitting on the bed, began to think. "I am the locklest of men! Why should I lie to myself. Sextus has read my very heart. From the very first I had a regord for that young woman, such as read of the town of the sextus has read my other. It is not only her beauty, it is het witch, her modesty, and the generot I know that Sabline will be my wife I sak her. Dear mother, it is surely you who are protecting me. But what if Christian law should forbid our marriago? What if I should be obliged to choose between Christianity and her? Sextus, my brother, why did you speak to me? My God, help me!" As soon as you who had to be the come the come the catechumen to his rooms, and, embracing him, said, "What is the matter my soon." "Felix I would like to know how soon as my be baptized?"

"As soon as you wish, Carlinus; you know the principal points of our religion well enough now, and if you wish to make hate, nothing shall hinder you. And I have some pleasant information for you; the Pope himself wish to me his seal, very giad of that! And now let en put one more question to

ites you."

I am glad, very glad of that! And
let me put one more question to
i after I shall have been baptized,
you p rmit me to marry a pagan
ny woman?"
I these words Carinus became pale,
ted fixedly at the floor, and his agion showed that his thoughts were
wand sad.

showed that his thousand and sad, up peace of God be with you,"

Felix.

voung man rose to leave, when

the priest said to him, "You will re-turn soon, will you not?"

"Yes."
But the spirit of darkness that, like a rearing ilon, moves about at-iting to But the spirit of derkness that, like a rearing hion, moves about striving to selze our souls, began to attack Catters. As the centurious faith was still weak, as he did not see clearly all that he had to do to attain subsettion, the spirit hastened to whisper to him. Why should you be so anxious, you rootish men? Are you a Christian already? No, you will be one later, perhaps. You are still free to marry the senator's daughter. An accomplished fact no one can change, not even Pope Marcellinus. He will baptize you start."

imaps. You are still free to marry the senator's daughter. An accomplished fact no one can change, not even Pope Marcellinus. He will baptize you later."

But immediately thereafter another voice began to speak to Carinus; perhaps it was his nother's voice. It said, "My son beware, do not jest with God! Go go now to Felix and beg him not to delay your baptism. Your soul is in perill."

For three days taere was a terrible struggle between the spirit of darkness and the spirit of grace. On the morning of the fourth day, while stouling through the city, Carinus found himself, toward noon, near the Coctan Hill. He thougat of his painful situation, and said to himself, suddenly; "Well, the die is cast; will go now to Junius Baseo and ask him for the hand of his daughter. Sabine is a good girl, and as soon as shall have married her we will become christians dog, cher. Way should let her soul perish? He had reached the Cockseum by this time, and was on the point of passing it, when he felt an irresistible impuise to enter but enter the amphithecter he did. He looked around him in all directions and found a wes alone.

The immense pile was as silent as the grave. What a corrast to the same structure on the day the young soldier first what he search himself. Then closing the search himself. Then closing the

VII.—BAPTISM WITH WATER AND BAPTISM WITH BLOOD.

On the following day, a little after midnight while Rome was still shrouded in darkness, three men wrapped in tong mantiles, were walking hastily along the Salarsen road towards the gate of the same name. They were Carinus, Felx and Orso.

"Who is this Publius Cornelius to whom we are going?" asked the first, in a low voice.

"He is the most noble of Romans, and one of our brothren," said Felix.
"Does Marcellinus live with him?"
"No, but near his house there is an entrance on the Catacombs of Friscilla, where the Christians eleibrate their mysteries, and where their Head lives hidden away.

ernment knows the other catecombs, where we bury our end, but has not yet discovered search to be made for our cortered a search to be made for our cortered a search to be made for our cortered a search to be made for our cortered as for pace, and then pushing gently asgainst a concealed door in the wall, all three went down a small starway they began to feel their way along dark and long cortifors, until they reached another satirway which ded down to a kind of grotto, lighted only by the weak flame of a lamp. "Praise be to God, the Father of Our Lord Jesus Christi" said Pope Marcellinus, in a loud voice tremulous with emotion. He had come from another direction to meet them, having already donned the sac

"Have you come to look for me?" he asked them. "What, Carinus!" they all exclaim-

"What, Carinus!" shey all exclainaod, in amazement.
"Yes, I am Carinus," said the cendurian, and recognizing at the nead
of the deachment Faustus, a vito denegate, he added: "I am a Christian
in the carinus," and the recognizing at the nead
of the deachment Faustus, a vito denegate, he added: "I am a Christian
in most and?"

Then burning to the Pope, he said.
"Non you will tell me where the
others are!"

"Find theral We do not know how
to betray our brethren!" was the venerable Pontiff's response.

"Old man," replied Faustus, "we
know each other, and because you
know that it would be impossible for
mote of race the others in the cavern,
you coolly tell me to look for them
myself! Very good, but their turn
will come, too, do not doubt it."

Without yeving any further attention
to those who had escaped, Faustus
commanded the sodiers to take Marcellinus to the Mamertine prison, Felix
to the Capito prison, and Carinus to
the barracks on Palatine Hill, the
quanters of the palace guard. Long
before noon all Rome had heard of
these arrests

Five days thereafter, while Carinus was kneeling in prayer in his cell
in prison, one of the keepers entred
and told him that two persons had
come to visit him. They were Sexrus and Sabine.
"Ah, I know mow who my true
friends are!" said Carinus, with jubilant gratitude, and exclending his had
to Sextus. "You see most welcome!

And, Sabine, how good you are, how
"Carinus," replied Sextus, "we beleved we would find you in tears, but
you seem, rather, to be happier than
ever. Do you not know that you are
in extreme danger?"
"The danger of losing your life!"
"I am a Christian now, Sextus, and
I must tell you tata a Christian does
not fear death."
"It is true then," they exclaimed in
one voice. And Sextus added, "No,
Carinus, you cannot, must not die,
There is still an opportunity to save
your how to use the present sent to tell me
that he regrets sincerely to be oblighed.
"On, Tawold die a thousand times before I would deny my Lord Jesus
"No, I would die a thousan

well, we will meet in heaven!"

On the following morning Sextus went to the barracks on Palastine Hill to ask for information about Carinus. Here he was told that in obedlence to an imperial order, the centurion had gone to Sirmio, whither the Emperor had transferred his camp. But that was a falselood. Carinus had become a martyr of Jesus Christ.

Ten months after Carinus' marityr dom, Sextus and Sabine were baptised. Sextus became a priest; his sister, among the virgins, a bride of Christ; and these were the two lilles that grew from Carinus' grave.

(The End.)

# HIGH SCHOOL ENTRANCE LITER ATURE.

ATURE.

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PURPOSE—Not simply to give a description of the journey itself as to show us the wonderful hurdlity of our Lord and the Holy Family, and the great importance of this rilgrimage. Rend carefully St. Luke II., 1-20.

PLAN—The display we might expect not only from the King of Heaven and Earth, but even from the ordinary man of wealth.

The very humble appearance of the little group, and the neglect shown by the world.

"The interest to heaven and promise

The very minute appearance of the little group, and the neglect shown by the world.

"The interest to heaven and promise to earth" of that lowly company PRELIMINARY STUDY — Describe the mode of travel usual among the wealthy classes at that time. In what ways did this journey of the Holy Family direct from that mode? How were thy treated by the other Jews? Weat was the purpose of this journey?

Give in your own words "distinguishes its progress," anticipate the wants, administer to the gratification, indepensable.

CLASS STUDY—"Nazareth." A small own in Gallie, about 70 miles south from Bethlenem and six miles south of Jerusalem.

town in Galliee, and six miles some from Bethlehem and six miles some from Bethlehem." This town was the birthplace of King David, whose family records it contained—hence "regal city." means "house of bread," so "house of bread," so "they of the surand of King David, whose family is it contained—hence "regal city." name means "house of bread," so i from the fertility of the suring country.

Holy Family brings into more striking contrast the reality described in the next paragraph. The wealthy people of the cast were noted for the rich and spiender of their dress and spiender of their dress and surroundings. Note the gain in force from the use of the present tense. "Swelling . . dependants," Grand or magnificent train of servants and followers. Distinguish meniats from "despendants." "Woll-appointed. Fully furn/shed and equipped with everything needful. "Provisions . journey." The route lay in part through a rough, hilly country, with no large town in the way but Jerusalem. "Artisan." One skilled in the practice of any of the common arts. What was the trad that St. Joseph followed. "Affectionate solicitude." Loving anxiety. What does this reveal of the character of St. Joseph? "Humble beast." An are, used by the poor, hence "humble." "The poor hence "humble." "The good. "Does . . pligrimage." This jour-rugged. "Long . . pligrimage." This jour-

"Humble beast." An as, used by the poor, hence "humble."
"Tender." The opposite to robust, rugged.
"Long . . . pligrimage." This journey of 70 miles through a rough country would probably occupy several days and entail much hardship.
"No gree.ting . gazes on them." Urder what circumstances would the things happen? Why, then, is this told here?
"Curiosity in them.' Say this in your own words.
"Renew their toll." Resume their Journey in the morning.
"By the crowds." Many others are making the journey at the same time.
"Boasting . . stock." It was a distinction to be descended from the kingly House of David, as were Mary and Jeseph; but as they were poor others of this line dld not deign to acknowledge them.
"Secure . . accommodation." Express this in your own way.
"No roof . . manger." This dld not happen by accident, but it was a part of God's great plan. By choles the began to dwell among men in a state of humility, of powerty and suffering, and so continued throughout His life here on earth to show us how we should live. . covenant." An oblong thest of the most preclous wood, over-

reing, and so continued throughout His life there on earth to show us how we should life.

"Ark . . . covenant." An oblong chest of the most precious wood, overlaid with gold and surmounted by two cherubin; this was made by Moses to hold the two tables of the Law given by God on Mourt Sinal. It occupied the most sacred place in the tabernacie, and was considered by the Israelites as the most precious symbol of their religion, the glory of Israel and the strength of the Hebrew people. What does "covenant" mean?

Marched . . . God." Among other instances note that of the fall of Jerico. This was a large and populous city, well fortified with strong walls. For six successive days the Israelites went renud about it. On the seventh the priests carried with them the Ark of the Covenant, while seven others sounded the trumpets of Jublice, and the people shouted with a great cry, as God had commanded. At the sound of the trumpets and the shout of the people the walls fell flat, and the Israelites entered the city.

"Escorted . Levites." The Levites were tribe of Israel entrustod with guarding the tabernacie. Give this phrase in your own words.

"Fromise to carth." In giving the commandements to Moses, God commanded thim to remind the people of the great wonders He had wrought in their behalf and to declare that He made them His chosen people and special inheritance forever, upon condition that they should keep His commandements to the shouls and rejoloins to the shouls and rejoloins

their behalf and to declare that He made them His chosen people and special inheritance forever, upon condition that they should keep His commanders. This line can declare the should have been also seen the control to the shouls and rejoicing plaudits of the assembled nation mentioned above.

"The angels attended." Though there was silence and neslect from men, yet the angels are there to worship and guard.

"Lest . . . stone." "For He hath given His angels charge over thee, to keep the in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone." Psalms XC.

"Fulfillment . . prophecy." See Isals vil., 14., Zacharias ix., 9. Matt. ii., 6, etc.

"Toussummation of the law." Its completion or perfection; the old law was in figure, the new in reality.

"Counsels of heaven." Heaven is here represented as consulting about the world and finally deciding on the sending of a Redeemer.

"Whole . mandate." Augustus Caesar, Emperor of Rome, had ondered a census to be taken gith the people.

"Throne of the world. The Roman Empire was then at the height of its power, ruling over a great part of the important of the world was then at the height of its power, ruling over a great part of the "Brought world." The Roman Empire was then at the height of its power, ruling over a great part of the information of the world. The Roman Empire was then at the height of its power, ruling over a great part of the information of the world. The Roman Empire was then at the height of its power, ruling over a great part of the Heaven of the control of the world. The Roman Empire was then at the height of its power, ruling over a great part of the Information of the world. The Roman Empire was the state of Judea, "The order was the at the seast among the cities of Judea, Heaven and Judea, The Prophecy." From Beithelem. "And thou, Bethlehem, art the least among the cities of Judea, Heaven is a state of the perfection of womanhood.

PLAN—The sonnet should present but one great idea; the application is given t

tion.

"Above . . . glorified." By being exalted to the wonderful dignity of Mother of our Lord.

"Our . . . bosst." Since she was the orly one of all mankind never tainted by sin. This is the same as our doctrine of the Immaculate Concrete.

our doctrine of the Immaculate Con-ception.
"Purer . . tost." The construc-tion is, "Thy image falls to earth, pur-er, etc. The foam in mid-ocean is ab-solutely free from the deflings of the land. This refers to her virtues; the next two comparisons to her present giory.
"Brighter . 6 . roses." The bril-







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# THE NOXON CO., Limited. INCERSOLL, ONT.

Miriam T. Coogaa writes as follows in the New World:
How perfect is the devotion of the rosary in which we meditate on the great events of our Lord, while reciting some of the principal prayers of the Child of the control of the principal prayers of the Child of th

tience in trial, abnegation, which produce clearer light to the intelligence and nor provements of the will toward God. The third section, or glorious are not only and the section of the will toward God. The third section, or glorious are considered as the section of the will toward God. The third section, or glorious gree siving us courage to surmount all difficulties which oppose our sanctification and to bear sufferings with brightness and elasticity of mind, imitating the divine patience as far as heroism. Patience is sometimes considered a weakness, but those who can receive the crosses of this life with joy and resignation, show true fortitude and strength of character. The fruits we pray for in this last section are: (1) Conversion; (2) hope and seaf for soulis; (3) supernatural spirit, of soulis; (3) supernatural spirit, of soulis; (3) supernatural spirit, where our Lord's glory of the soulistic section of the transfiguration by consecting our Rosary as Mount of the soulistic section of the soulist

### THE BEST WIFE OF ALI

souls, not forgetting our own.

THE ESST WIFE OF ALL.

Three traveliars met in the Brander pass,
my the bubbling Brander spring;
They shared their cake and their veniron,
And they talked of many a thingof brooks, and song, and foreign lands,
Of strange and wandering lives.
And by and by inch homes and wives.
"I married the Lauy o' Logan Brae,"
Said one, with a lotty drie:
"There is na in a' the North countree
A house w' a botter shared
Of gold and gear, and all red.
"There is na in a' the North countree
A house w' a botter shared
Of gold and gear, and all red.
"There is na in a' the North countree
A house w' a botter shared
Of gold and gear, and all red.
"There is no a woman as bright as day,"
The second traveller said:
"Pream of a form of period grace,
Of a woman as bright as day,"
The second traveller said:
"Pream of a form of period grace,
Of flowing nut-forwan hair;
That is my wife, and though nor rich,
Oh, she is wondrous fare, nor land,
Nor a wealth of nut-brown hair;
But old side gold, nor gear, nor land,
Nor a wealth of nut-brown hair;
But old side gold, nor gear, nor land,
Nor a wealth of nut-brown hair;
But old side loves met and her love
Has stood through every test,
Beauty and gold are good, but, riends,
"We know their cups in the spring sgain,
And they said, "gish the farilly:
"Here's to the loving, faithful wife,
Wherever her home may be!"
And soon they took their differensati.
"Beauty in the spring again,
And soon they took their differensati.
"Beauty in the very lest."

The Most Populuar Pill.—The pill is

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