

have you for me? Has my mother arrived?"

"Is it your mother?" replied the landlady, who seemed quite good humored after her night's rest. "There is a lady upstairs waiting for some friends; but she does not speak French easily, and seemed unwilling to talk. We could scarcely persuade her to go to bed."

Show me the roof!" cried Arthur, running into the house.

They soon arrived before the door.

"Mother! mother!" cried he, but received no answer.

"The door is only latched, for we have no robbers in this part of the country," said the landlady.

The first object that presented itself was the face of the robber, upturned from under the bed, and with protruding tongue and eyeballs; the next was Mrs. Martin in the position we let her. She was in a deep swoon, her hands still grasping the scarf. The child was crying and trying to arouse her mother. The intrepid woman was brought back to consciousness, but weeks lapsed before she regained her usual health and strength.

CATHOLIC WOMANHOOD.

THE WOMAN WHO LIVES UP TO HER LIGHTS, THOUGH FULL OF FEAR, IS HAPPIEST OF HER SEX.

Mary Sarsfield Gilmore.

Catholic womanhood and ideal womanhood by right are synonyms; and the Catholic woman or girl who fails to represent the highest type of her sex, not only incurs grave moral responsibility, but misses the golden opportunity of her life. That she is not an unknown social quantity is due less to her deliberate fault than to her culpable thoughtlessness. The average Catholic woman does not take herself with due seriousness. She realizes only in part the obligations of her nobility. She underestimates her supreme possibilities.

All the world agrees that purity and religion are the sole and indispensable basis of ideal womanhood, and that as the representative of both essential graces, the Catholic woman stands above reproach.

But the law fulfilled in the letter by sheer force of Divine instinct, may be filled in the spirit by social concessions instigated by human respect. It is well to realize that where Catholic concession is necessary, there is something rotten in the social state. Moral perception is not too apt to be supersensitive, and the Catholic woman must fear laxity rather than scrupulousness, lest she be responsible for discreditation or scandal. Indisputably, the perfection of Catholic precept challenges suspicion and censorious criticism of Catholic practice; and, in so far as the Catholic girl or woman forgets that she is a cynosure, and believes her immutable convictions by expedient compromise with prevailing non-religious and immoral conventions in so far as they conflict with her supreme distinction, and sink below the ideal type.

The pity of such a mistake on the part of a spiritually sensitive and highly intelligent sex need not be overestimated; and must be ascribed solely to the regrettable fact that the Catholic woman of the present day all too rarely and briefly "considers in her heart." She has no leisure, no surviving taste for deep and conscientious action. She is the child of a century favoring action rather than contemplation. She lives a public life and sacrifices individuality to conformity. "Come apart into a desert place and rest a little" is not a call that appeals to her strenuousness. It represents the antithesis of the social challenges to which her ambition and desires respond.

Yet, what has 'Society' to offer the Catholic? Riches, idleness, pride and pomp, enervating luxuries and self-indulgence, the luxurious pleasures of the perditionally verging on vice, have allied upon the leisure classes of humanity even since the ancient day when Solomon in his glory protested "Vanity, all is vanity!" It is this tree of the children of the world, for whom even the gentle Christ confessed that He "prayed not," what shall be said of the soul-wearying of the child of light, who batters for the nottice of social prestige and fashionable frivolities her glorious birthright of ideal womanhood?

In truth, the lower choice is not only a spiritual tragedy—it is an intellectual stupidity! The intelligent Catholic does not look for satisfaction to the hanks of life. The sacramental waters of regeneration, the Precious Blood of Redemption, the Eucharistic Real Presence, the gifts of the Paraclete quicken the soul life past the power of the world to devitalize it; and while deliberate and persistent resistance of grace is possible, lost peace of mind and heart, lost joy of spirit, and a carking remorse embittering both life and death are the inexorable result.

On the other hand, the Catholic woman who lives up to her lights, even though sweet dolor seems the insignia of the daughters of Mary, is the happiest of her sex. The Catholic girl walks with angels and therefore all men desire her. As a wife, love accords her crown of reverence. As a mother, "the inheritance of the Lord is as olive plants round about her table." As a single woman, she has a distinct vocation, recognized and honored by Mother Church in the secular no less than in the religious order.

Where is the non-Catholic woman, the "woman of the world," the avowed "society woman," who can point to an equally happy and honorable estate? The non-Catholic, in addition to her immeasurable spiritual loss, lacks the abiding protective influence, the unfailing refuge, the perpetual "sanctuary" of the True Fold! The worldling, the social devotee, pass bright butterfly-spring-times, but when the sun of youth sets, their evanescent day ends in gloom and desertion and, as a rule, their little comedies of life close as pitifully as their soulless play has been superficial and petty.

Is Catholic womanhood, then, to renounce the world of social function? God forbid that she should deprive it of

its redemptive element! The ideal Catholic girl, with the exquisite bloom of convent innocence upon her spirit—the ideal Catholic woman, with her invincible virtue, her noble dignity, her courageous conviction that "Life is real, life is earnest," and that artificiality and hypocrisy misrepresent even its recreative phases—are called to the Social Apostolate!

But the call to the world implies no call to be a worldling. On the contrary, to be in the world, yet not of it, defines the social vocation as the conscientious Catholic woman must conceive it. Time is hers, neither to "kill" nor waste, but to use for eternity; and her diversion may not extend to social dissipation, nor her mere pursuit of pleasure legitimately press beyond very limited lines. Above all, unlike Goldsmith's heroine, she may not "stoop to conquer!" In compromise and concession are her hopeless defeat.

Hence, though its lines fall in pleasant places, the social mission is no simple one. To stand against the powers that be is to incur the risk of ostracism; yet the Catholic woman is in duty bound to retain her social place, while disconcerting the smart's manners and repudiating the lax morals that are the reproach of modern society. More over, her convictions must assert their courage even against material externalities. Christian society is evincing an atavistic tendency, and reverting to pagan barbarism. Wanton luxury of environment cradles moral license, and epicureanism sets the death tenses of spiritual life and self-mastery. It behooves Catholic womanhood to recognize that social purification and reform are preached with unctious only from the platform of social simplicity.

Individual effort is beginning to command the support of concerted movement. Already the result of Catholic activity are manifest. The divorce which no longer goes its lawless ways unchecked and dishonored. The social wine cup, as the emblem of hospitality, is shattered on many a representative hearstone. These are "signs of the times" honorable to the present, and propitious for the future; and their credit is to the Catholic woman, who, in conscientiously and practically living up to their inspired ideals, establish the world's type of Ideal Womanhood.—Irish World.

INDUSTRIAL THIEVERY.

TEXT OF MISREPRESENTED SERMON BY ARCHBISHOP KEANE.

"A man's duty toward the public welfare is as sacred as it is to his family," declared Archbishop Keane in the course of a sermon delivered a week ago last Sunday in St. Raphael's cathedral, Dubuque, which has been widely and inaccurately quoted in the daily press.

"We are all here to work: there are to be no drones in God's hives. All are here to be good for something; to be useful in some way, and the work of each has three relations: First, each one must work for himself, secondly, for his fellowmen, and, thirdly, for Almighty God.

"Each man has a field of his own to cultivate, and that field will bring forth either weeds or crop. No one is made so good he could not garner a poor crop should he prove unfaithful, no one is made so bad he cannot bring forth a good crop. Work out the weeds and work in the crop.

"All are liable to the seven deadly sins, and it is not pleasant to enumerate them.

"Man is tempted by his concupiscence and we should be constantly trying to find out our predominant passion in order to hammer at it particularly.

"And there is a second thing—character—which must be cultivated in order to bring forth a good crop. All are called to the seven gifts of the Holy Ghost, which regulate our relation to God, to our fellowmen and to our own characters.

"In early life parents have to see to it; in later life each one has to see to it himself. In early life vigilance is the duty of the wise parents. Afterwards it is the duty of the school to correct in the child whatever tendency there is to wrong, and to develop in the child the good of which he is capable. That is why the only real school is the Christian school.

"Next to the parents and the school comes the reading. Books are a tremendous power in developing character for good or bad, hence the need of good books in the family library. Love for good reading is one of the greatest helps in life. See, therefore, that the children love to read good reading. There is nothing like history, the right kind of history; therefore they should read the history of the Holy Bible, of our mother, the church, of the world, of the lives of good and noble men, and above all the history of our Lord Jesus Christ and the gospels. I am somewhat scandalized when I ask children of say, ten years of age, if they have read the gospels and find they have not done so.

"Next to good books comes good company. 'Show me your company and I'll judge what you are.'

"Any child with a grain of common sense ought to go with companions who do them some good, and if the child is not wise enough, let the parents see that his company is elevating.

"The fruit of Holy Communion is to put the fruit of the life of Christ into us, and the way to develop character is to receive Christ in the Holy Communion. So the first relation is to work for one's self in the development of character.

"The second department of work is for our fellowmen. No one works alone. God has made us social beings. We all have duties toward our fellowmen. And in this there are three spheres: the family, business and political life.

"In the family life we have the sweet relationship just spoken of in the relation of child to parent, and parent to child. As in early life, the children depend on the parents, so in time the parents depend on the children.

And turn about is fair play. God gives us ties of flesh and blood and these relationships inspire duties to our fellowmen.

"Every young man should get a chance to work. But give him as much education as possible first. Don't hurry him along too rapidly; he will have long enough to work. But every one must have an avocation of some kind.

"Now in this world of industry the rule that must govern is that of justice, and not only justice but good will. He who gets wages is bound to give honest work for the wages, and he who gets work is bound to give honest wages for the work. He who gets work and does not give honest, square wages is a thief, and the man who gets wages and does not give honest, square work is a thief; he is not merely indolent, he is a thief.

"Any labor union that aims at helping workmen to give less work than the wages demand is a school for thieves. We think there are times when both ends of the industrial world. A combination of capital pressing down on others would produce a spirit of rebellion. A combination of labor aiming at bringing all down to the level of the lowest in order to give the lowest a chance would prove disastrous.

"The industrial world may be dominated by justice, employers seeking the welfare of employees and employees seeking in turn, the welfare of employers.

"The third class is in relation to the town, state and country. We are citizens and we belong to civilized communities. Providence demands as to take our part in promoting public welfare. Every one ought, therefore, to do full duty in watching public service and see they do their duty; to pay his tax and pay it honestly. I am horrified sometimes when I hear it said that a man may lie about the taxes he owes. A man's duty toward the public welfare is as sacred as his duty toward his family.

"It makes me ashamed to hear it said you cannot get a first class man to go into politics. If you cannot get a decent man to go in, why then let the indecent fellow see you the best he can.

"All our relations are crowned by duty to God for the welfare of religion; the glory and extension of the church of Christ; for the enlightenment and salvation of souls.

Sensational reports of the Archbishop's sermon were sent to the Chicago papers and he was represented as denouncing labor unions in unqualified terms.

"My attention has been called to the statements regarding my Sunday sermon, appearing in the Chicago papers Monday morning. I denounce it as misrepresentation of my words, declared Archbishop Keane at his residence on Monday morning, in referring to the reports sent out from Dubuque to daily papers in regard to his Sunday sermon.

He did not denounce the labor unions as claimed by the distorted reports sent out. It is known, and has been known since his going to Dubuque, that the Metropolitan has been in favor of the labor union when it operates intelligently and justly. The remarks made by Archbishop Keane on Sunday were in perfect harmony with his policy of Christian charity and justice between employer and employee and did not approach the sensational.

EXTRACT FROM ORATION ON O'CONNELL.

I do not think I exaggerate when I say that never since God made Demosthenes has He made a man better fitted for great work than He did O'Connell. You may say that I am partial; but John Randolph, of Roanoke, who hated an Irishman almost as much as he did a Yankee, when he got to London and heard O'Connell, the old slaveholder threw up his hands and exclaimed: "This is the man, those are the lips, the most eloquent that speak English in my day," and I think he was right.

Webster could address a bench of judges; Everett could charm a college; Chase could delude a jury; Clay could magnetize a senate, and Tom Corwin would hold a mob in his right hand; but no one of these men could do more than this one thing. The wonder about O'Connell was that he could outtalk Corwin, he could outcharm Everett, he could outdelude Chase, and he could outmagnetize Clay.

It has been my privilege to have heard all the great orators of America, who have become singularly famed about the world's circumference. I know what was the majesty of Webster; I know what it was to meet under the magnetism of Henry Clay; I have seen eloquence in the iron logic of Calhoun, but all three of these men never surpassed and no one of them ever equalled the great Irishman. He has hitherto been speaking of his ability and success. I will now consider his character.

To show you that he never took a leaf from our American gospel of compromise, that he never fitted his tongue to silence on one truth fancying so to help another, let me compare him to Kosuth, whose only merits were his eloquence and his patriotism. When Kosuth was in Faneuil Hall, he exclaimed, "Here is a flag without a stain, a nation without a crime." O'Connell son of the Magyar, come to break chains, have you no word, no pulse-beat for four millions of negroes bending under a yoke ten times heavier than that of Hungary?" He exclaimed, "I would forget anybody, I would praise anything, to help Hungary." O'Connell never said anything like that.

When I was in Naples I asked St. Thomas Buxton: "Is Daniel O'Connell an honest man?" "Is Daniel O'Connell an honest man?" said he, and then he told me the following story: When, in 1830, O'Connell first entered Parliament, the anti-slavery cause was so weak that it had only Lushington and myself to speak for it, and we agreed that when he spoke I should cheer him

up, and when I spoke he should cheer me, and these were the only cheers we ever got. O'Connell came with one Irish member to support him. A large party of members (I think Buxton said twenty seven) whom we called the West India interest, the Bristol party, the slave party, went to him saying: "O'Connell, at last you are in the House with one helper—if you will never go down to Freamson's Hall with Buxton and Brougham, here are twenty-seven votes for you on every Irish abolitionist, count us always against you."

It was a terrible temptation. How many a so-called statesman would have yielded? O'Connell said, "Gentlemen, God knows I speak for the saddest people the sun sees; but may my right forget its cunning and my tongue cleave to the roof of my mouth, if I help Ireland—even Ireland—I for the negro man single hour."

"From that day," said Buxton, "Lushington and I never went into the lobby that O'Connell did not follow us."

And then besides his irreproachable character, he had what was half the power of a popular orator, he had a majestic presence. In youth he had the brow of a Jupiter of Jove, and the statures of Apollo. A little O'Connell would have been no O'Connell at all. Sydney Smith says of Lord Russell's five feet, when he went down to Yorkshire after the Reform Bill had passed, the stalwart hunters of Yorkshire exclaimed: "What, that little shrimp, he carry the Reform Bill!" "No, no," said Smith, "he was a large man, but the labors of the bill shrunk him."

You remember the story that Russell Lowell tells of Webster when we in Massachusetts were about to break up the Whig party. Webster came home to Faneuil Hall to protest, and four thousand Whigs came out to meet him. He lifted up his majestic presence before that sea of human faces, his brow charged with thunder and said, "Gentlemen, I am a Whig; a Massachusetts Whig; a Revolutionary Whig; a Constitutional Whig; a Faneuil Hall Whig; and if you break up the Whig Party where am I to go?" "And," says Lowell, "we all held our breath, thinking where he could go."

"But," says Lowell, "if he had been five feet three, we should have said, 'confound you, who do you suppose where you go?' 'Well, O'Connell had all that, and then he had what Webster never had, and what Clay had—the magnetism and grace that melts a million souls into his."

When I saw him he was sixty-five, lithe as a boy. His every attitude was beauty, his every gesture grace. Why Macready or Booth never equaled him. It would have been a pleasure to look at him if he had not spoken at all, and all you thought of was a greyhound. And then he had, what so few American speakers have, a voice that sounded the gamut. I heard him once in Exeter Hall say, "Americans, I send my voice carrying like the thunder storm across the Atlantic, to tell South Carolina that God's thunder bolts are hot, and to remind the negro that the dawn of his redemption is drawing near," and I seemed to hear his voice reverberating and re-echoing back to London from the Rocky Mountains.

And then, with the slightest possible flavor of an Irish brogue, he could tell a story that would make all Exeter Hall laugh, and the next moment there were tears in his voice, like an old song, and five thousand men would be in tears. And all the while no effort—he seemed only breathing.

"As effortless as woodland nooks,  
Sent violets up and painted them blue,"

WENDELL PHILLIPS.

HOW TO KEEP LENT.

The following instructions are a summary of an excellent little tract published by the Catholic Truth Society under the above title:

During the season of Lent the church teaches us how to bring the body into subjection.

First, the church tells us to fast. Even considered from the standpoint of health, fasting, as regulated by the Catholic church, keeps away many diseases, prolongs life and conduces to intelligence. As regards the soul, it softens and refines the moral faculties, conduces to modesty and purity and assists the work of grace. Of course, for reasons good in the judgment of the church, this way of fasting can be dispensed with. But such dispensation by no means releases Christians from the duty of mortification of the senses. Those who cannot fast or abstain can find many ways of satisfying the indispensable law of penance.

The sense of taste is only one of the sources of sin. Deny the eyes; deny the ears; restrain the tongue. Let the churches be filled and the theatres go empty. Touch not the fair fame of your fellowman.

Secondly, Lent is a season for prayer. When by abstinence or other mortification, the Christian has removed the impediments which clog the spirit, he may freely rise on the wings of prayer to the Divine source of moral power—to the Father of light, and win the gift of grace. In its force and sweetness, the feeblest child is enabled promptly, easily and joyfully, to practice all Christian virtues.

Thirdly, the church recommends the practice of pious reading. It is the property of pious reading to develop and strengthen faith in the soul; to arm and sustain it against adverse opinion, and to furnish the enlightened Christian with those proofs whereby he becomes able "to give an account of the faith that is in him."

Fourthly, we are taught to remember the Christian life is a member of the great family of Christ; a family comprising both by right and fact the vast struggling millions whom we call mankind. This relationship involves the further duty of tender remembrance and care for his suffering brethren. The entire history of religion goes to show how acceptable to God is almsgiving or the relieving of the necessities of the poor.

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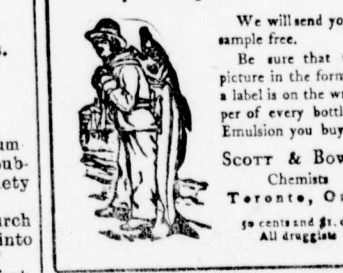
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Christ has even identified their cause with Himself, saying: "As long as ye did it to one of these My least brethren ye did it to Me." (Matt. xxv, 40)

The Christian, therefore, whom Providence has blessed with an easy affluence, would in vain flatter himself with the hope of "keeping Lent" while neglecting this essential form of fraternal charity, a charity so dear to the Father of Mercies that He has ordained its power to cancel sin. "For charity, covereth a multitude of sins."

Lastly, Lent is intended as a preparation for the worthy commemoration of the sublime event of man's redemption from the state of the world by the death and resurrection of Jesus Christ. The atonement, therefore, is the chief subject for the minds of Christians during the entire Holy Season. In meditating on the Passion of Christ, we behold the great proof of God's love for man—"no man hath greater love than this, that a man should lay down his life for his friend"; and yet, when we were sinners, and therefore enemies, the Son of God died for all. Thence we shall learn sorrow of mind for having offended an infinitely good God, that "sorrow unto life" which is called contrition, and without which no reconciliation with God can be effected.

In this spirit, then, should Christians observe Lent. Let them follow the Saviour weekly in the Stations of the Cross. Let them accept their own sufferings in a spirit of reparation for their sins. And let them conclude Lent by a good confession and Communion, and thus bury sin and sorrow in the tomb of Christ, and rise with Him at Easter to a new, joyous and Christian life.

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