errogation: ... Who said that? Who dares say that it was better I should marry the other one? As if there could be any other than the one that I'm standing before God's altar with! My own John! My own John!"

There was an infinite pathos of tenderness in the voice which was heartrending to the quiet watcher taken in the bloated countenance and stupidly unmeaning gaze of the once handsome John Welsh.

e once handsome John Weish.
"A rose-red morning!" she cried out
xt: "beautiful as the blessing of next; "beautiful as the street of Connor God! And is that Lewis O'Connor at us. outside the church there smiling at us, and he just going away to a strange country? He's a good fellow."

All at once, the voice rose again inshrick of terror, and there was a sudden, convulsive movement of the

wasted figure.
"My God! the morning's gone. The clouds are black, black. The hand of God is upon us. Who says my child-ren are dead? John, that was his father's own boy, and Mary, that was the light of my eyes. Oh, my God! my God! the sorrow of it will kill us both." A long silence of exhaustion fol-

ed, then a pleading wail. "Oh, John, have you been at the tavern again? Sure it's the cruellest blow of all to see you going like that!"

Once more the voice was raised, this time in an intense whisper.

"It's the bailiffs come for the last stick of our furniture. Oh! Heart of Jesus, be merciful to us! What'll we

John."

There was a sudden breathless silence after that, and then a long, deep-drawn sigh. At this Lewis O'Connor arose and hastily drew near the bed. He snatched from his inner pocket a flask of brandy. But the brandy trickled uselessly from the pale lips; and when when the same that the brandy trickled uselessly from the pale lips; and when the same transfer of discord: forgive, and it shall be given to be poor and destitute are the wings of branched from his inner pocket a flask and the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of branched from the poor and destitute are the wings of uselessly from the pale lips; and when the doctor came, driving very fast, with John beside him, there was no need of Acquaint thyself with God and be at peace, said Elephaz in the book of Job,

throughout that rugged region the story was told of the devotion of one man to another and of the mighty efforts by which Levis O'Connor effect ed the salvation of that once hardened drunkard, John Welsh. And John, having reformed and having done fairly well in his new life, married again. So that, in course of time, it was only Lewis O'Connor who recalled the village street and the wedding party and Mary Mc-Intyre in the glow of a rose-red morn-

THE HOLY SEASON OF LENT.

God in His mercy and goodness is sinner, forgive his offenses and restore im to holiness and justice. But there are particular times when God grants His graces more liberally than at others and such a time is the Holy Season of Some people, especially such who are

lukewarm in their religious duties, at the mere mention of Lent feel a cold cold and dreary time, dull because it cuts

those interests of paramount importance, and to make the interests and afoff pleasures and amusements, but in reality dull only to such who fail to grasp the real meaning of Lent. What grasp the real meaning of Lent. en is Lent? Why should we fast? Lent is a time of penance, and every one of us, who knows himself, will concede at once, that he has sinned and Let us cultivate a more intimate acone of us, who knows himself, will conconscience and peace with all maintains conscience and peace with all maintains consci to fast during Lentin order to curb the concupiscence of the flesh, to overcome to firely to converse with Him as an Almighty and all-sufficient Friend Who is our sensuality and to atone over-indulgence in eating and drinking.
To what extent we must observe fast
and abstinence, is laid down from year to year in the Lenten regulations of each diocese, and if you want to be a true Catholic you must regulate your-yourself according to these rules, unless otherwise dispensed.

BE SURE YOU GET THE KIND YOU HAVE ALWAYS HAD — Owing to the great popularity of "The D. & L." Mentalo Plaster, unscruption makers are outling up one like it. For rheu matism, neuralgis, etc., nothing is better. Ma e-only by Davis & Lawrence Co., Ltd. The laws of fast and abstinence have been mitigated to such an extent of late that they are a mere shadow of the primitive rigorous fast, as observed by the first Christians. And, strange to say, notwithstanding this kindness on the part of Holy Church, many the part of Holy Church, many still find the laws too hard and dispense themselves. How much of Christianity is left in many tianity is left in such people, I leave readers to decide. Whence this It comes from a want of true respect for authority, as many seem to have a wrong idea of the Divine Mission of Holy Church. They look upon the Church as a human institution, whom obedience and allegiance may be denied at any time, just as people travel from one country to another. The Church is instituted by the Son of God and hence can demand obedience; and he, who refuses this obedience, must be to you as a heathen and publican. publican. If there is a spark of rever-ence left in you for Our dear Lord, Who nights, if you have any respect for your Church, and fear the punishment of God upon such who will not hear the Church, you will keep your fast as strict

| PEOPLE. | REP your blood pure and your stomach and digestive organs in a healthy condition by baking Hood's Sarsaparilla and you will be well. | So far we have reason to fear. As the thermometer tells the measure of heat or cold, so our sanctification goes on-ward or backward just in proportion as | fortune or reputation unrighted for fear of being vindictive? May we not seek legal or moral redress and clear or cold, so our sanctification goes on-ward or backward just in proportion as | fortune or reputation unrighted for fear of being vindictive? May we not seek legal or moral redress and clear or cold, so our sanctification goes on-ward or backward just in proportion as |

CANS

By Father Edward, O.F.M., Woodford, Essex,

Now, when I speak of fasting I do not merely mean the abstinence from meat

during this holy season. There are people, who are considered very poor eaters, and the little they take is barely

sufficient to sustain their lives. Now

bodily fasting, but how about spiritual

possess a contrite heart; he must

difficulty in detecting them. There is a young man, who will miss Holy Mass, because—well because his suit

does not fit him as he thinks it should.

And if the young lady in the next

more intimate acquaintance with God-

intelligent interest in spiritual things ;

second, meditation and reflection on the

great interests of eternity, and third, a

constant and firm resolution to make

Devotion to the world does not bring

peace. Peace is what we all want-peace with God, peace with our own

ever ready to aid and encourage us and

to give us the peace which surpasseth all understanding.—Catholic Colum-

pound of cure," and to have a hand and allow a disease to work its winkedness. Dr. Thomas' Eslectric Oil only allays pains when applied eternally, only allays pains when applied eternally.

NERVOUS troubles are cured by Hood's Sar-saparilla, which enriches and purifies the blood. It is the best medicine for nervous PEOPLE.

his neighbor."

or a reduction in quantity at your meals, but I mean the spirit of mortifi-cation and penance, that must fill us England.
Every religious Order in the Church of God has its own particular work and spirit. The Third Order of St. Fran-cis possesses not merely the letter of an admirable Rule, but, over and above this, a something very real and distincthese people could scarcely do much of tive. It has a truly marvellous spirit in itself by which the Vicar of Christ, who has special light and grace in judgfasting? What's that? Spiritual fast-ing is a fearless, earnest attack upon ing what is for our good, says he expects nothing less than the salvation of our predominating passion. It is a determined will to break our rebellious nodern society. Addressing the Su-periors of the First Order two years heart, our will so easily leaning toward sin, just as the body succumbs to long and continued fasting. St. Jerome says on this point: "What does it profit our ago, His Holiness made use of these words:—"I am convinced that it is by ords:—"I am convinced that it is by e Third Order and by the diffusion of body to fast, if our soul is swollen with pride and other sins? Fasting means the Franciscan spirit that we shall save world. Work hard to spread the to abstain from sin: he who fasts must Third Order. Hold the monthly meetgovern his temper, become meek, and ings regularly. Instruct the Tertiaries three virtues, which he declares can alone convert England — simplicity, great number of Italian Tertiaries, he avoid forbidden pleasures, have the eternal Judge and His just judgment always before his eyes; have contempt for earthly benefits, be liberal toward the poor, and be at peace with his neighbor." How this great Saint hit the nail on the head! Pride is at the bottom of all sins. The market is Pride is at full of proud people, and there is no

ion of the Franciscan spirit."
The Rule of the Third Order is most frauding our neighbors, taking up arms only for the defence of religion and of only for the defence of religion and or one's country, being moderate in food and in clothing, shunning luxury, abstaining from the dangerous seductions staining from the dangerous seductions of the same office same offices to perform." block is disappointed in getting her gown in time, or her Easter bonnet— how could she think of going to Mass in

Bach time that the pitiful voice broke seene of heartrending misery, and told too plainly of the gradual blasting. The contemptible pride, keeps so fanppiness, the ruin of the home.

Lewis O'Connor, ghastly pale, listened helplessly, Could such a tragedy be connected with that village strate and that morning scene? Could it be hidden behind that rose bush?

A resolution formed itself in his mind as he heard Mary's last agonizing appeal.

"Hary McIntyre gets well," he said to himself, with the help of God, said to himself, with the help of God, said to himself, with the help of God, said to himself with the help of God, said to himself with the help of God, said to himself with the help of God, as one man may save another, and if Mary McIntyre gots woll," he said to himself with the help of God, said to himself with the

ling in luxury, they are extravagant of their own goods and greedy after their neighbor's."

reign as absolute Master and King.

THE BITTER-SWEET OF REVENGE The spirit of the Third Order is identical with that of the Holy Gospel; it may be summed up in one word, a simple word but full of meaning— "Self-denial." If this be not the spirit animating all Tertiaries, they m: y in-deed have the Rule and the habit, but they are failures in their vocation, for as the Apostle teaches: "God Who also hath made us fit ministers of the and the exhortation is pertinent and important. We think it may very well be addressed to the majority of Chris-New Testament not in the letter, but in the spirit. For the letter killeth, but the spirit quickeneth (2 Cor., iii.,

tians. How few, comparatively, are really acquainted with God. Too many, we fear, are living on terms of cere-mony, as it were, with Almighty God. They treat with Him at arm's length. ity in the lives of Catholics and infidels, They respect Him, perhaps, they say prayers to Him, they join in public worship, but it is with a sort of constraint, because they feel that they must; not the lives of Cattories and induced they find the lives of Cattories and induced they but self-denial for the love of Jesus, "Who pleased not Himself," is the hidden thing which makes the difference. Without it there can be no reprint ligion. The commonsense of mankind from love.

Far be it from us to discourage servvalues this virtue and puts a price upice from a sense of obligation and from a general desire to do one's duty. Our on actions according to the self-denial which they involve. object is rather to insist upon the idea that there is something better than a not said that a "thing is only worth what it costs?" This may not always be verified in worldly matters, but it is formal service of constraint-that is a service of love which proceeds from a All Christian sanctity from martyrdom downwards flows out of this spirit. the God-man, Jesus Christ our Saviour. That acquaintance implies first, an active

To recall but one Divine word out of many, the Master said to all: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." (St. Luke, ix, 23.) Yes, this is the special note of the Gospelthe doctrine of the Cross, and the spirit which must be found in the souls of all children of St. Francis if they would be his followers in something more than "Happy they who have it, happier they who greatly prize it, happiest they who are all on fire with for it is a fire which Jesus Himself has kindled in their hearts! The light of eternity, the sensible touch of God, the prophecies of a happy death, the securities of an easy judgment are upon them. But most unfortunate of men, most unfortunate at least of all men who are not yet victims of the eternal prison, they who have it

The world hates this word self-denial; it is not according to its taste. does not surprise us, since the Divine Master warned us of i's when He said, in His last discourse, "If the world hate you, know that it hath hated Me before you. If you had been of the world, the world would love its own; DEATH COMES TO [ALL—But it need not come premasurely if proper precantions are taken, "An ounce of prevention is worth a pound of cure;" and to have prevention at hand and allow a disease to work its will is but I have chosen you out of the world with prevent long troubles resulting from colds and coughs. Try it and be convinced. therefore the world hateth There are, alas, but too many Christians who refuse to enter the Third PYNY-BALSAM cures all coughs. It soothes, it heals, it cures quickly and certainly. Pyny-B a m sells more widely every year. Manuacut hy the proprietors of Perry Davis' it Killer. Order, because they are trying to do the impossible, to serve two masters.

THE SPIRIT OF THE FRANCIS- we mortify ourselves. But, if this

im mortification more rampant.

Father Faber wrote as far back as it would be by some Religious Order or Orders 1854, that if England ever be converted, which should exhibit to the English people the poverty of the Gospel in its sternest perfection. "Other things sternest perfection. "Other things can do much." he adds, "intellect learning, eloquence, the beauties of Catholic charity, the sweet influence of a purified literature, the studiousness of simple and Apostolic preaching

But the great work, if the great work is in the counsels of God, is a triumph in this land reserved only for evangelical poverty (Faber's 'Growth in Holiness,' chap. xl.)
Is it not evident that Father Faber simply demands the Franciscan spiritthe spirit of the Third Order? The

adds: "I wish their number reached imillion! Two millions, better still. I wish all the faithful would become Tertiaries, but above all I desire the diffu " If the Church," writes " has to witness always against The Rule of the Third Order is most simple and most evangelical. "It consists," as Leo XIII. says, "only in obedience to God and the Church, avoiding factions and quarrels, not despend to the solution of the world, each solution to the witness, at least to defend itself against them. But how shall it defend itself against the worlding of the worldi the worship of bodily comforts,

Aubrey De Vere was philosopher and moralist, as well as poet. He says of the vindictive spirit: "It is the barwhich the Christian element may also be strong in many hearts, but into which the conventional ingredient of

civilization has not yet entered."

And like Boyle O'Reilly, he marvels at its co-existence with a sensitive heart and the strongest spirit of selfsacrifice, charging the incongruity, as he did, to a false, or "mal-formed"

ily friend, pacing his father's library and declaring: "It is a great thing to be able to look back on a long life, and record, as I can, that never once did any man injure me but sooner or later I had my revenge.

A Christian soul turns shuddering from this sight to the remembrance of Boyle O'Reilly not merely preaching forgiveness, but setting the example of it by relieving the necessities of the man who had betrayed him and all but brought him to the scaffold.

Who said "revenge is sweet"? Did

he speak from experience? Well, there is no accounting for tastes. Perverted appetites may rejoice in a dose of bitter aloes. Savages revel in grease and blood. Gluttons want "chained cheeses" and "high" game for a palate that can only be piqued by some-plate t horribly like carrion

Alas! there are little souls who watch and wait for the gratification of petty spites, who like to think how deep they can stick a needle, who revel in their victim's bush of shame or fears of anguish. Short-sighted transgress-ors! Paradoxically, we must say how free from wrong-doing he must be, who ould stop to avenge wrongs done him! For revenge generates counter-revenge, and each opponent has his partisans, and so the miserable strife goes on, till some great soul cries out with the poet,

The little hearts that know not how to forgive; Arise, my God, and strike, for we hold Thee just, Strik- dead the whole weak race of venomous worms,
That sting each other here in the dust;
We are not worthy to live.

Tennysen puts this passionate prayer in the month of a man who had taken his revenge. It could not have been very sweet—not sweeter, we fancy, than that of the poor half-drunken wretch in Boston, the other day, who shot a man dead for ealling him a vile name or giving him the lie, and then turned and shot himself as the multitude closed around him.

the impossible, to serve two masters.

So rapidly does lung irritation spread and deepen, that often in a few w.eks a simple cough culminates in tubercular consumption. Give head to a cough, there is always danger in dray, get a boule of Bickle's Anti-Consumption Syrup, and cure yourself, it is a madicine unsurpassed for all throat and lung roubles. It is compounded from several by be, each one of which stands at the head of a lists exerting a wonderful influence in culing consumption and all lung ciseases.

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Nervous troubles are cured by Hood's Sart. perish in it.

Jesus, our model, "pleased not Himself!" Now, how far is this a descrip
But must we leave a wrong to our

But must we leave a wrong to our

But must we leave a wrong to our ot, fortune or reputation unrighted for ward or backward just in proportion as with a sense of the wrong done them?

In great things surely we have a right spirit be important elsewhere it is no less a necessity in this country, because nowhere, perhaps, is the spirit of im-mortification more rampant.

to recover our means and vindicate our name, striving the while to act without passion or hatred, but with a quiet heart and an eye single to justice. But let us keep within bounds, and pray to be able to succor our enemy in his need and pray for him at all times.

But in things that are less before the aw though as grievous to a sensitive spirit? Oh, that we would have patifalsehood? A life in opposition to it. What is the best answer to insult, how-ever aggravated and incessant? Sil-

ence, and yet again silence.

At least, seek not your justification in haste; nor spare to give your enemy the benefit of every excuse. If you are of riper years, stronger in mind and body, ember the Apostle's counsel as to bearing one another's burdens. Give him a chance to enter into himself and he may voluntarily undo the wrong which he had but aggravated were he moved against with eager haste. if magnanimity be lost on him and just-ice demands the statement of your case, be temperate, The evident desire for revenge is not only had morals but bad

be great enough not to notice it at all. What a petty nature that must be " revenged" for wounded vanity, or a small neglect, or the telling of a home truth well deserved? These are the revenges, "too deep for the transient wrong," as Tennyson has it, of which another poet sings :

another poet sings:

And when thou hast dealt the blow—
When the blade from thy hand has flown,
Instead of the neart of the for
Thou may'st find it shethed in thine own.

Generosity and forbearance are fine
flowers of Christian civilization. Vindictiveness, as Aubrey De Vere puts it,
is more heathen harbarism.—The Filot. is mere heathen barbarism .- The Filot

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there is but one Pain-Ki ler, Perry Davis', 25c and 50c.

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