NOVEMBER 8, 1890.

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My Lady Waits.

BY CHARLES WASHINGTON COLEMAN.

Bereath the splendor of the southern sun A woman waits; dark chestaut is her hair, And like a clean cat cameo her face, By some pale ar-ist wrought and dwait upon Till he breathed in the stone; and she is fair, Like some slim lily in the garden place. lively, I tell you, Look out ! here he i

That in her heart my life should find a place. That she should wait for me at set of sun. That she should name me "Love!" a boon more fair Life cannot give, than I should press the hair Back from her low white brow, and gaze non

The love lit frankness of her pure young

If this may be, then I must turn my face Away from her, and win the right to p'ase My life at her command. strike heel upon Al that is faise, nor must to day's speat aun Koow me untrue I may not touch her hair Unless I be as true as she is fair.

She hath not spoken aught, or cold or fair, Nor have I asked. I have but read her

And watched the sunlight glicting on her

hair, And joved her. If for me there be a place In her pure heart, I know not. Now the sun May kiss what I would lay my hand upon.

I know not what may be, but thus upon My heart is put a pietge for purpose fair, Whatever else may chance. Beneath the Fun Men are but human; so this woman's face Would keep me strong and pure; then I may place, As doth the sun, my kiss upon her hair.

And this I know-my lady waits, her hair Back from her low white brow, a blessing

Her lips. Against my heart my hand I

place And pray that I be true as she is fair, So that at last I may look in her face, Benesth the spiendor of the southern sun.

O heart all doubts displace—the prize is fair. That I may kiss her hair, as doth the sunt Strive bravely on, hby shield her pure young face. Lippincott's Mogazine. the sight before him. "What are you doing with that wine, Louis ?"

woman ?

FIVE-MINUTE SERMONS

FOR EARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

eterner. "Yes, Father. I didn't see any harm New York Catholic Review. TWENTY SECOND SUNDAY AFTER PENTECOST

I sm afraid, dear brethren, that there are many good Catholics who show to the Church and her ministers due reverence and respect and yet forget that there is snother divine institution to which also reverence and respect are due. That institution is the civil government. That the civil government is really and truly a more of the advice I have imparted to you in times past," said Father Dreye, serithe civil government is really and truly a divine institution may be gathered from the words of our Lord jut read: "Ren-der to C ∞ ar the things that are C ∞ ar's and to God the things that are Gods." In these our Lord clearly recognizes that C ∞ ar (by which word is meant the civil government—the State) has certain rights and that it is a duty to respect those rights and to give him what is his due. And if there were any doubt about this being the meaning of our Lord's it is re-And if there were any donor both the being the meaning of our Lord's it is re-moved by the well known precept of St. Paul: "Let every soul be subject to the bigher powers, for there is no power but from God; and those that are, are ordsined

from God; and these that are, are ordained of God. Therefore, he that resistant the power, resisteth the ordinance of God. And they that resist purchase to them-eelves dammation." Are not these words as clear as possible? Could, in fact, any clearer and plainer be found? And the rulers referred to were not good, just and respectable rulers. The Causar, to whom our Lord referred, was the conqueror of our Lord's native country. The ruler to whom St. Paul referred was Nero, one of the vilest of the human race and the worst of tyrants, the murderer of his own wife and even of his mother, the persecu-tors of Christians, by whose orders St. Paul himself was put to death. And, moreover, this respect for the State, which is so plainly taught in Holy Scripture, the Church has always as clearly insisted upon

support it.

ment.

THE CATHOLIC RECORD.

"What is it, Louis, dear ?' " Prepare me." " What do you mean, Louis ?"

OUR BOYS AND GIRLS. you old reg, and look out you don't burst the catch! Half past three! I must harry. Some day I shall return with a arms and bear him gently to the warmth within. THE ALTAR BOY OF ST. MARK'S. fortune, and be my own boss. Of course I can forgive uncle; he is growing old and that makes him talk queerly. He im-agines I'm a child-s baby, no dou't." Through the million L mile toright "You had better look out for yourself, Louis. If Father Dreye should happen in here now and see you taking that Oam-munion wine, he would make things Through the village Louis trudged. stopping only when he came to the west ern hills over which the orange sun was now." This warning was given by Richard Cayvan, one of the two dozan or more altar bys who were walting in the vestry

of St. Mark's till afternoon Vespers should begin, the day being Sunday, of course.

under his uncle's stern tone, and the neces.

"You didn't see any harm in it ?"

ously. "I can get along without it, Father,"

"1 am going home."

"Do not be rash, Louie."

No reply. Louis took his hat and cloak and sailed

out through the rear door, leaving grave

"Pehaw! you are only raving. Drink this and you will soon feel better," urges the priest, holding a stimulant to the cold lips. But Louis refnses. "Dick, I am dving—I feel it, I know it !" ho cries. "Please do as I ask you— ah, please! Think of it, I am dying, and there is not much time." Thomas is bid leave them for a time. Thomas in the sarity Father Covyments "Uncle will see that I know more than be thinks I do," he ruminated, as he lookel back. He could orth just a glimpse of his childhood's home peeping out from a clump of trees. Even then the least feeling or remorse pricked him, but he drove it away. It

Louis was not quick enough to heed. Just as the glass of red fluid was ruled to his lips the old pastor entered. Louis was the nephew of Father Dreye, and resided with the latter's elster, Agnes, came not again in his boyish life. Down over the green hills he disappearep, leaving golden chances and spirit ual riches far behind him. No more to be censured for anything he did. No more There in the sacisty Father Oayvan pre pares his hapless friend. What a scone ! the howling wind rushing madly through the window crevices, and the choral bays' voices stealing solemnly through the a'tar and resided with the latter's sister, Agnes, in a little, white painted cottage not far from the church. The boy's parents had long sicce passed away, lesivng him to the care and protection of their clerical brother, who took a most special interset in rear-ing him—a task which was anything but easy, for Louis was stubborn and hot-tempered. If he took a notion to call black white, the black had to remain that rable color, till he took a notion to change it, and that was all there was about it. to be urged to the sacraments every month No more to be preached to. No more to be forbidden wise when he wanted it. He be for hadren which when he want at it. The would drick a barres ful if he chose. Sup-pose he was going to be bosed? Weil, row, he guessed not. Wasn't he fifteen, and wasn't he old enough to know his own husiness? He wasn't going to stand it, and that was all there was about it. Whenever he was chastised for neglect any lecturing from anyone. Everybody could just make up everybody's mind to it, just as soon as everybody felt like it, ing his monthly duty of penance, he would fare up like Vesavius and declare himself fully capable of judging what he would do concerning his religious affairs. Guessed he knew when to go to confes-

And with these words away went hand sion ! Once every four months was enough for anybody. Every month! What did anybody suppose he was—an old Father Dreye drew back, horrified at

And with these words away went hand-some Lonis Dreye, the boy whose fine voice was especially noted for its richness among the altar boys, with whom he had often song the peslms at afternoon ser-vice in the old stone church in the beau-tiful village of Phylist wa. His aunt recoiled with a piercing shrick when she read the stinging letter he left behind him, which was full of foolish ideau and reproaches for the unsatisfactory treatment suffered by the wayward fel-low; but the old priest hid his grief when he heard the unbappy news. "Only taking a drink," replied the boy, his handsome brown head hanging in shame-not for the bold act he was committing, but for the mortification he felt sity of having to endure it before the other

it," was his desparing thought ; " I doubt it very much. Almighty God guide boys. "A drink ?" and the pricst's voice was

him." When next Sunday came the rich voices of the boys of St. Mark's rose high and grand, as they sang the afternoon Vespers; but there was one of their num-ber missing—one who had rushed madly and recklessly from their joyous midst, only to lead the most pittable life that new new pictured. "You didn't see any harm in it?" The youth's handsome face grew redder. His temper was rising with him, and it was with a great effort that he kept his feelings within bounds. His humiliation was indeed keen. "Louis, I am going to give you a little pen ever pictured.

* * * *

Twelve years have gone by since the terrible foily of Louis Dreye. For twelve years have the summer sums sent their rave through the stained windows of "I can get along without it, Father," returned the youth, with cool easthers, as though he were refusing a pin to hide a defect in his caseock. "Oh, you can. Very well, then," said the pricest. "But Louis, I am determined on one thing, and that is your behaviog cancel transcript about the sacristy. You their raves through the stained windows of old St. Mark's casting red, blue and vellow streaks over the dark old pews. Twelve times has the holy season of Lent been ushered in by the zealous congregation, many of whom have long since sought rest with the others lying under the crumbling tombstones. Twelve times have the locks of old Father Dreye elagent their built now they are like on one thing, and that is your behaving yourself properly about the sacristy. You act as if you were in some place of amuse-ment. Now, I want it stopped !" Mr. Louis bit his lip. "To day," his uncle continued, "you changed their hue till now they are like the heavy flakes of snow falling outside

the heavy fishes of snow failing outside in the moaning wind. "Tis Friday night, and the old pastor with his flock of boys, some of whom are the old ones grown, while the others' faces are strange, is slowly treading the Way of the Cross. Listen to them chant the "Stabat Mater!" How the impressive notes rise and swell, and then float out theorem the ancient walls, and are lost in have disgraced yourself and comrades, "you have disgraced yourself and comrades, let alone the shame I feel. After this, if you cannot control yourself, I shall request you to vacate the vestry and more place among the hore. Mask your place among the boys. Mark my -where are you going ?" he broke off, noticing his nephew approach the ward-

notes rise and sweil, and then that out through the ancient walls, and are lost in the shricking storm ! A tall and graceful figure clad in tat-tered garments and broken shoes, is stand-ing at the church yerd gate. His purple hands and face tell of the suffering he endures, while the lined features and mel-ancholy eyes apeak of the misery within ancholy eyes speak of the misery within

to find that the catch yields. A slow creaking, the rattle of a chain, and he stands inside.

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ST. JOSEPH'S ACADE MY. He soon opens his eyes and gazes mourn-fully and fix-dly at the two before him. "Dick-Father Cay van." "What has the two before him. Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amberst-burg, Ontario. This educational establish-ment highly recommends liself to the favor of parents anxious to give to their daughters asolid and useful education. The scholastic year, comprising ten months, opens at the beginning of September and closes in July, Perms, haif yearly in advance, Goard and Intition, per snuam, 370 401; Music and use of Plano, 834 401; Drawing and Paloting, 815 00; Bed and Bedding, \$10 00; Washing, 812 00; For further information, apply to the Sister Superior. Scotch Tweed Overcoats, \$15 Fine Melton Overcoats, \$16 "You know-dea'h." "Pehaw! you are only raving. Drink Fine Tweed Suits, \$16 PETHICK & M'DONALD

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door. Louis is ready to meet the Oae Who died for him. "This is the happlest moment of my life, Father-I like to call you Father. How happy you must feel to be leading such a plous life. Remember me in your For Further particulars apply to REV. L. FUNCKEN, C. R., D D., such a property when I am out in the dreary churchysed ground, won't you ? What station is Father Dreye reading now ?" ST. MICHAEL'S COLLEGE, "The thirteenth." "How I should like to see him and beg

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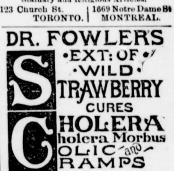
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plaints or looseness of the bowels. Pale, Woebegone Invalids suffering from poverty of the blood, bilious sufferers and these whose circulation is depraved, should use without delay Nerthrop & Lyman's Vegetable Discovery and Dyspeptic Care, the celebrated blood purifier, which stim-ulates digestion, increases the nutritive properties of the blood, and expels impuri-ues from the system.

What is a Day's Labor ? One day's work for a healthy liver is to secrete three and a half pounds of bile. If the bile secretion be deficient, constipation, ensues; if profuse, biliousness and jaundice arise, Burdock Bload Bitters is the most

him. He tries the gate and is a little surprised

silence among the others. Had be but listened to his uncle's words and taken the worthy priest's advice, the story of the altar boy of St. Mark's would never have been written, and I should have been spared the telling of the sad, workhow to that be fail him. As the headstrong youth mide his morning by reading extracts from encyclicis of the Pope to this effect. Now I do not say that there is no way for good Christians to get rid of bad rulers, but to explain what that way is, is happily ulte nnecessary. What I wish to make plain is, that to the circli government re gard and obedience are due, and that we cennot be good Christians and good Catho-lics unless we show due regard and obedi. But does not reason litelf teach us the same tibing ? Is it not the will of teachers the tere in this life we should have at least a mederate amount of temporal

Ling stored ingers are in the set of turning the order leaves, when the young clergyman is startied by the strange, vacant expression of the hagg ard fice. Outside in the church the aged pricet begins the fourteenth station in tremulius accents. At the same time young Father Cayvan lowers the cold lids of two glassy, You put water on the burning timbers, no You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subsides. To do this, take Hood's Sarsaparilla, the great blood purifier, which radically and perman-ently cures catarrh. It also strengthens the nerves. Be sure and get only Hood's Sarsaparilla.

signtless eyes; then kneels and prays fer-vently for the repose of the soul of Louis Dreye. he heard the unhappy news. "He says he will return, but I doub" If Your House is on Fire

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But does not reason itself teach us the same thing? Is it not the will of God that even in this life we should have at least a moderate amount of temporal prosperity? And how is this temporal " Excuse me, Dick, bat you don't know what you are taiking about. You are only thirteen; when you reach my age you will see things in a more sensible light. No, I will not go back. You had better hurry in; there is Jonny Gale in the tower ringing the bell. Now, don't force ms. Hurry in, or you will be late. prosperity to be attained unless justice is enforced, the wicked coerced and punished, enforced, the wicked coerced and puntshed, private interests made subjects to the general good, and laws made for the pro-tection of the wesk and for the general well-being of the community? For these, among other ends, we must see that a civil government is necessary, and that a due regard, merely for our temporal prosperity, would lead us to respect and support it.

Good bye." Seeing he could not persuade his friend, Cay van returned to the vestry, where the bys were waiting. Louis reached the yard gate but found

Now, dear brethren, although the per-

it locked. "Some of old Thompson's doing," he grumbled. "If I were he, I'd go and sell myself for old junk somewhere. Well, here goes for over the fence." He made a lively bound and would here one over year gracefully hed it not formance of this duty may be hard and difficult in other times and countries, for

difficult in other times and constructs, for you it cannot but be easy, because our laws are as a rule just and right, and if in any way they require amendment, a right and proper way is open for such amendhave gone over very gracefully had it not been for an innocent looking little nall which very audaclously inserted itself in his trousers, much to the young gentle-

But can it be said with truth that Cath olics are distinguished for their respect for the laws? On the contrary, are we not

olies are distinguished for their respect for the laws? On the contrary, are we not forced to admit that there are many who bring shame and discredit upon the Church by their open and figrant con-tempt for law? Alas! we cannot deny the fact. The Church's own children are often her worst enemies. Take, for ex-ample, the Sunday L'quor Law. Is not the way in which this law is violated a shame and a scandal? And this is but one of the many cases which might be named. And yet the teaching of the Church is so clear and so plain that no one can question it --that God Himself requires of men obedience to the just laws and that to refuse such obsdience may be a mortal eln. Make it a point then to examine your conscience to see whether you are good clizens; for unless you are good clizens you cannot be good Catholles. "Rander to Can ar the things that are Casar's." And this is but one of the many cases which might be named. And yet, the teaching of the Charch is so clear and so plain that no one can question it — that God Himself requires of men obscience to the just laws and that to refuse such obscience to the just laws and that to refuse such obscience may be a mortal sin. Make it a point then to examine your conscience to see whether you are good citizens; for unless you are good citizens; for unless you are good citizens; "Render to Cœ iar the things that are Cœsar's."
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hand and weeps bitterly. Oh! that he were a boy again. But too late now. The past is gone. This is the Suddenly he is roused by a gentle haud

laid upon his shoulder. Turning his gaze upward he beholds a stalwart form enveloped in black robes

It is a young priest. "What is ailing you, my man? Can I

do-why Louis Dreye," is the weary ad-mission. "Who are you, pray ?-not, is it possible ?- surely you are not Dick Cayvan !"

"You are correct, Louis." "But why these black robes that you

wear?" "I am Father Cayvan now," replied his boyhood's friend. "Where have you been all these years, Louis?" he asks, glancing sadly at the crouching figure. Leading a life of misery and shame," comes from the pale lips. "Oh, that I could go back to the day you called after me in the path. Oh, Dick ! oh, Dick ! you cannot form any idea of what I have gong through. I have been a drankard, his trousers, much to the young gentle-man's wrath. A volley of names was poured out on the inculling instrument; but in vain. The nail would not take offence at any-thing said to it. Louis found the cottage door of his home secured against entrance, and was compelled to climb through a back win No one was within, Miss Dreye being at church. He went to his room, where he busied himself writing a long letter ad-dressed to his uncle and annt. The boy was going to leave home. "I'll show Father Dreye that I can take care of myself," he muttered. "I'll go some place where I shall not have to pat to any low substrome to have to pat the any how father Dreye that I can take "'Yes; that is he reading the Statione," "Yes; that is he reading the Statione,"

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