for the buildings, pleasure-grounds, and fields of Clawbonny. We built extensively, not only out-houses and stables better suited to our present means, and more enlarged mode of living, than those which existed in my father's time, but, as has been stated before, we added to the dwelling, preserving its pleasing confusion and irregularity of architecture. After passing the first summer which succeeded our marriage, in this manner, I told Lucy it was time to stop building and improving my own place, in order that some attention might be bestowed on that she had inherited from Mrs. Bradfort, and which was also old family property.

mily property.
"Do not think of it, Miles," she said. "Do not think of it, Miles," she saidkeep Riversedge in good order, and
no more. Rupert," who was then living,
and in possession, "will see that nothing
goes to waste; but Clawbonny, dear
Clawbonny, is the true home of a Wallingford—and I am now a Wallingford,
you will remember. Should this precious boy of ours live to become a man,
and marry, the old Westchester property
can be used by him, until we are ready
to give him up nossession here."

and marry, the old westonester property
can be used by him, until we are ready
to give him up possession here."

This plan has not been literally carried
out; for Miles, my eldest son, lives with
us at Clawbonny in the summer; and
his noisy boys are at this moment playing a game of ball in a field that has
been expressly devoted to their amusements.

e period which succeeded the first The period which succeeded the first half dozen years of my union with Lucy, was not less happy than the first had been; though it assumed a new character. Our children then came into the account, not as mere playthings, and little beings to be most tenderly loved and cared for, but as creatures that possessed the image of God in their souls, and whose future characters, in a measure, depended on our instruction. The manner in which Lucy governed her children, and led them by gentle means to virtue and truth, has always been a subject of the deepest admiration and subject of the deepest admiration and gratitude with me. Her rule has been truly one of love. I do not know that I any human being, much less to her own offspring; but whenever reproof has come, it has come in the language of interest and affection, more or less qualified by severity, as circumstances may have required. The result has been all that our fondest hopes could have led us to articlinate.

hen we travelled, it was with all our young people, and a new era of bappiness, heightened by the strongest domestic affection, opened on us. All who have seen the world have experd the manner in which our intelle tenced the manner in which our intellec-tual existences, as it might be, expand; but no one who has not experienced it, can tell the deep, heart-felt satisfaction there is, in receiving this enlargement of the moral creature, in close associa-tion with those we love most on earth— in which manner Lucy enjoyed all she saw and learned, on our first visit to the saw and learned, on our first visit to the other hemisphere; her youngest child —all four of our children were born within the first eight years of our marriage—her youngest child was then long past its infancy, and she had leisure to enjoy herself, in increasing the happiness of her offspring. She had improved her mind by reading; and her historical lore, ip particular, was always ready to be produced for the common advantage. There was no estentation in this; but everything was produced just as if each had a right to its use. Then it was I felt the immense importance of having but everything was produced just as if each had a right to its use. Then it was I felt the immense importance of having a companion, in an intellectual sense, in a wife. Lucy had always been intelligent; but I never fully understood her superiority in this respect, until we travelled together amid the teeming recollections and scenes of the Old World. That America is the greatest country of ancient or modern times, I shall not deny. Everybody says it; and what everybody says must be true. Nevertheless, I will venture to hint that, coetris paribus, and where there is the disposition to think at all, the intellect-ual existence of every American who goes to Europe is more than doubled in its intensity. This is the country of action, out of thought or speculation. Men follow out their facts to results, instead of reasoning them out. Then, the multiplicity of the objects and

instead of reasoning them out. Then, the multiplicity of the objects and events that exist in the old countries to quicken the powers of the mind, has no parallel here. It is this want of the present and the past which causes the American, the moment he becomes speculative, to run into the future. That future promises much, and, in a degree, may justify the weakness. Let us take heed, however, that it does not lead to disappointment.

After all, I have found Luoy the most dear to me, and the most valuable companion, since we have both passed the age of fifty. Air is not more transparent than her pure mind, and I ever turn to it for counsel, sympathy, and support, with a confidence and reliance that experience could alone justify. As we draw nearer to the close of life, I find my wife gradually loosening the ties of this world, her love for her husband and children excepted, and fastening her looks on a future world. In thus accomplishing with truth and nature that are unerringly accurate, the great end of her being, nothing repulsive, nothing that is in the least tinctured with hir shade and of her past tinctured with hir and nature that are unerringly accurate, the great end of her being, nothing repulsive, nothing that is in the least tinctured with hir and nature and the past which causes the present and the past which causes the present and the powers of the mind, has no parallel here. It is a holy wrath," she adds, as a charital sas as charital says as a charital says or."

"Father F—has a great way with him alogether in the pulpit," declares Cornelius Moynihan, head of the Holy rend of the Holy rend of the Holy rend of the greates Cornelius Moynihan, head of the Holy rend of the great so to displace his genial expression. The despited to despite a betwith him alogether in the pulpit," declares Cornelius Moynihan, head of the Holy rend of the Holy rend of the great so goodly array of politician caught in the political rend of the parish him political contests to the past of the past of the past of the past draw nearer to the close of life, I find my wife gradually loosening the ties of this world, her love for her husband and children excepted, and fastening her looks on a future world. In thus accomplishing with truth and nature that are unerringly accurate, the great end of her being, nothing repulsive, nothing that is in the least tinctured with bigotry, and nothing that is even alienated from the affections, or her duties in life, is mingled with her devotion. My family, like its female head, has ever been deeply impressed by religion; but it is religion in its most pleasing aspect; religion that has no taint of puritanism, and in which sin and innocent gayety are never confounded. It is the most cheerful family of my acquaintance; ily, like its female head, has ever been deeply impressed by religion; but it is religion in its most pleasing aspect; religion that has no taint of puritanism, and in which sin and innocent gayety are never confounded. It is the most cheerful family of my acquaintance; and this, I must implicitly believe, solely because, in addition to the bounties it priors, under the bleasing of Control religion that has no taint of puritanism, and in which sin and innocent gayety are never confounded. It is the most cheerful family of my acquaintance; and this, I must implicitly believe, aolely because, in addition to the bounties it enjoys, under the blessing of God, it draws the just distinction between those things that the Word of God has prohibited, and those which come from the excited and exaggerated feelings of a class of theologiaus, who, constantly preaching the doctrine of fatth, have regulated their moral discipline solely as it, in their hearts, they placed all their reliance on the efficacy of a school of good works that has had its existence in their own diseased imaginations. I feel the deepest gratitute to Lucy for having instilled the most profound sense of their duties into our children, while they remain totally free from cant, and from the exaggerations and professions which so, many mistake for piety of purer emanation.

Is the lattle sounds that fall all the sounds that fall th and this, I must implicitly believe, solid ly because, in addition to the bounties it enjoys, under the blessing of God, it draws the just distinction between those things that the Word of God has prohibited, and those which come from the excited and exaggerated feelings of a class of theologiaus, who, constantly preaching the doctrine of faith, have regulated their moral discipline solely as if, in their hearts, they placed all their reliance on the efficacy of a school of good works that has had its existence of good works that had the beautiful their had the b

Some of my readers may feel a curios ity to know how time has treated us elderly people, for elderly we have certainly become. As for myself, I enjoy a green old age, and I believe look at least ten years younger than I am. This I attribute to temperance and exercise. Lucy was positively an attractive woman until turned of fifty, retaining even a good deal of her bloom down to that period of life. I think her handsome still; and old Neb, when in fisttering humor, is apt to speak of either of my disupters as his "handsome young missus," and of my wife as his "handsome ole missus."

And why should not Lucy Hardinge continue to retain many vestiges of those charms which rendered her so lovely in youth? Ingenuous, pure of mind, sincere, truthful, placid, and just, the soul could scarcely fail to communicate some of its blessed properties to that countenance which even now so sensitively reflects its impulses. I repeat, Lucy is still handsome, and in my eyes even her charming drughters are less fair. That she has so long been, and is still my wife, forms not only the delight, but the pride of my life. It is a blessing, for which, I am not ashamed to say, I daily render thanks to God, on my knees.

. THE END

THE RECTOR'S WALK

The rector went down the street, his The rector went down the street, his shoulder, squared, his head erect, peace with all the world radiating from every feature of his face. Under the brim of his straw hat his hair showed, white and abundant. The old ladies on the church steps watched his retreating figure, and then looked at jone another with smiling approval.

"It's a handsome, prosperous lookin' gentleman he is, God bless him!" said the dean of the assembly, who thus voiced the opinion and the wish of the entire parish.

We are proud of the rector—in fact, I may as well admit that pride is our besetting sin; we are proud of our parish, our church and schools, our families, and what is more, we think that our pride is justifiable. You would think so too, if you could hear Terrence McCann summing up. Terrence is the night

watchman, and in his way a bigger man than the rector, though he doesn't say so out and out. He believes that he is the pivot on which the parish turns, but he is willing to credit the rector with first place before the public. "Divil such another man or such another par-ish is widin the four says," says Ter-

such another man or such another parish is widin the four says," says Terrence; and what he says goes.

There are no two opinions of the rector of the parish, but we hold varying yiews about the curates. When there "are changes to be made" chance comments tell who sre in favor. The school children are most outspoken in their preferences. Little Mollie Dacey, wiping her eyes with her apron, sobs out:

"I hope Father B—won't be sent—away—everyone in our class loves him."

"The whole parish loves him," affirms another girl—just in time to be overheard by Jimmie Tierney.

"Huh!" scoffs Jimmie. "I don't love him. I'd help him pack and carry his bag to the station."

There are shrieks of indignant protest, but Jimmie continues, "Don't care if they are all sent away 'cept the rector an' Father J—. They know how to 'preciate us fellers."

"Us fellers "offered a difficult problem that Father J— has solved. He holds the seame to the inner self of even the most turbulent in the parish, and his authority, so quietly exerted, is a dominant force in controlling a diffi-

and his authority, so quietly exerted, is a dominant force in controlling a diffi-cult element in a large parish. "I have no use for Father F—," as-

serts a sporting youth, with a cultivated taste for cigarettes and beer. "I hope

"It's my prayer that he may," says the youth's mother. "There's not another one of them can make you toe



Dr. O. Gordon Hewitt, De-minion Enternologist, says, referring to the infantile death rate from intestinal diseases and diarrhea spread by the house fly, he believes that the so-called harmless fly is yearly causing the death of theusands of causing the death of thousands of infants, as well as spreading the germs of typhoid fever.

WILSON'S FLY PADS



pances," she explains gravely, "they's turrible hard on 'em." The involved possessive is irresistible. The rector goes on his way, laughing, and Lizzie takes up her burden of toll heartened by the interest the head of the parish shown in her small affairs. "He knows me name," she confider to the haby

by the interest the head of the parish shows in her small affairs. "He knows me name," she confides to the baby. "De rector's all right, John Gerard."

A young man, haggard and careworn, tries to pass unnoticed, but halts at a word from the rector. "No, Father, no work yet," he answered despondingly, then in resolute tones, "but I must get it." A few earnest words of hope and sympathy put strength and hope into the young man's heart, and he drops into church to make his plea at the shrine and to kneel for a moment at the altar of St. Joseph, the artisan. "Pray to St. Joseph," his mother had said only that morning, and he had answered her gruffly from the door. "Nonsense, mother, what does St. Joseph know about plumbing?"

No. Father.

"No, Father."

"The boys all right?"

"Y-c-s, Father."

"Come, now child, what is it? I can see there is something the matter."

"Well, Father"—she speaks rapidly, almost angrily, and tears are very near the surface—"It is the boys, they—"

"Not going wrong, Catherine?"

Catherine hastens to explain.

"Not that way, Father; but they have no ambition—they won't dress up like other young men; after work they just lol 'round in the evenings and

just lol 'round in the evenings and smoke."

"Cigarettes?"

"No, Father, just plpes, horrid big pipes—and they will not wear their coats—and they will not wear their coats—and they tease me for wanting them to be respectable."

"They are respectable, child," says the rector gravely. "Self-respecting boys; five boys!" Then with a touch of severity. "Don't nag them, Catherine. Thank God for your good brothers and that they like their home well enough to stay by it. Don't drive them into society, don't try to make dudes of them. God made them men; be satisfied with His work." Subdued in spirit Catherine promises meekly, and the fied with His work." Subdued in spirit Catherine promises meekly, and the rector says a comforting word in parting about her own share in making the boys what they are. Reproof tempered with praise has a salutary effect on the young teacher and she goes to her class tran-quilly if not joyously.

"Good morning, Father," says a florid, well-deseed mee, "wow know young

well-dressed man, "you know young Danahy? Well, he's running for-" the mark like he can."

"He got after my brother," corroborates a pink-cheeked maiden, "an' Charles just dassent miss his Sunday.

When Father F—'s mad, he's fierce.

no prayers can be more acceptable than those the little white-souled devotees pour forth when they sink to their knees at the aiter rail and fold their tiny hands, like to the adoring angels forever kneeling in the Presence.

Aside from our political animosities we are a united people. The elements of the parish are varied—an abundance of doctors and teachers, some lawyers, some journalists, an army of merchants and master mechanics, of workmen, akilied and unskilled, and sparkling of "rich" people who do not need to be tollers any more but who do not know how to be lilles of the field. A fine loyalty to our parish is a common bond. In our dealings with outsiders we have an exasperating habit of saying, "In our parish we do this," or "We don't do that," and we accept no other standard. Our activities are so numerous that we need never sally forth beyond the parish lines for anything in the way of religion. "No, I couldn't get down to the college whist last night, there was something on in our own parish. I wish it had been some other evening—there's our banquet, you know. You ought to see our church, our club, our school, etc.

Perhaps we carry this feeling too far. That thought came to me one morning when the office boy said to the stenographer. "Ain't there any parish in America 'cept yours. You're it, ain't you?" Inelegant? Of course, but as the stenographer said afterwards, "What could you expect of him? He wan't raised in our parish."

How sharply—to his discredit—this boy's conduct contrasted with the courtesy of a youth in the library when one of our girls asked him to bring some art books to the table. He was red-haired and freckled, but he was a more genuine Sir Galahad than the one Abbey had painted in his Holy Grail series. As he deposited an armful of books, he looked scrutinizing at the borrower. "Aren't you in my parish?" he asked, and when he named it she smiled in quick, pleased ascent. "I know you are," he said, "I saw you going to Communion the first Friday." Then sinking his voice to a pieroi

get; ask for McHugh, who is greater than the syndicate."

This is only an incident, but it shows how to feel about our parish. No wonder that our rector is followed by glances of affectionate regard, and that his people are better for meeting him as he walks among them. They are all his children, from white - haired, boastful Terrence McCann, to the toddler who rolls out of his way, his baby lips lisping the salutation. "Hello, Faver!"—Richard Meggs, in The Magnificat.

MOORE'S NEGLECTED WORK

Thomas Moore's memory has been pretty generally celebrated this year all over the world, wherever the Irish people congregate. The perennial deto whether he was most saint or sinner, to whether he was most saint or sinner, in his attitude to God and to his country, brought up, and looked over, and left unsettled for another year. His Lalla Rookh and the handseme price his publishers paid for it is a favorite sop to our national pride.

But we seldom see or hear a refer But we seldom see or hear a reference to what might be called, by some and with good reason, his best work. "Travels of an Irish Gentleman in Search of a Religion," by Thomas Moore, author of "Captain Rock's Memoirs," etc., is not as well known or widely read as it deserves to be.

As a polemical work it has few super-iors. Conceived and started in a humorous vein, it catches the reader from the first line, and though it brings him all through the Scriptures and the Fathers and Doctors of the Church and through the inconsistencies and intricacles of the inconsistencies and intricacles of Protestantism, it never loses it merry character. Perhaps, in no other work of merit on the comparison of dogmas and practices of the sects is so much practical knowledge and sense presented as to take from it the dryness of religi-

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If you would like to have a copy of this book, address Philip Harding, Dept. H604, Box 1301, Philadelphia, Pa. Mr. Harding requests that no one write simply through idle curiosity, and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this partic-ular institution.

right back into the one true Church in what a beautiful apostrophe he ad-

"Thou one and only true Church, which art alone the way of life, and in whose tabernacle alone there is shelter from all this confusion of tongues. In the shadow of thy sacred mysteries let my soul kenceforth repose, remote alike from the infidel who scoffs at their darkness, and the rash believer who would vainly pry into its recesses;—saying to both, in the language of St. Augustine, 'Do you reason while I wonder; do you dispute, while I believe; and beholding the heights of Divine Power, forbear to approach its depths.'"

St. Paul speaks affectionately of Onesimus, a convert of his, as "my son" (Philemon, 1. 10). Of Philemon, another at his converts, he claims positive ownership, writing to him: "Thou owest thy own self also (Ibid. I. 19). He claims all the Christians of Corinth as werted them (I Cor. 17. 10). He calls
his Philipian converts "My joy and my
crown" (Phil. iv. 1.) You will never
know the whole joy of being a Catholic
until you have made some one else a
Catholic.
When we ask converts, says The

Missionary, how they got their first drawing towards Catholicity often, perhaps usually, their answer begins thus: I had a dear friend who was a pious Catholic, and he talked to me about religion, he gave me a book, he took me to
Mass and explained it to me, he persevered in all this till he finally got me
to see a priest; and he told me how
long he had been praying for my con-Good Shepherd to be judged, it will be much in your favor if you can count so much as a single non-Catholic who owes his salvation to your zeal. We dare not even hint at the reverse of this—it any of your non-Catholic friends should confront you at the last day and say to you: I was hungry for the truth of God, and you gave me not to eat.

as to take from it the dryness of religious controversy completely.

After the Irish gentleman has sounded all the depths and extricated himself from all the mazes of his joarney from church to church, leading him by the force of logic and the soul's instinct,

What but the divine Spirit of truth What but the divine Spirit of truth move our separated brethren to give us a hearing? What else impels so many fervent Catholics to pray for conversions? What else has inspired our zealous missionaries to the colored people and the Indians? What else instills missionary zeal into the hearts of blahops, priests and leading men and women among the laity, and what else but the inspiration of God's Spirit has brought in so many converts airead? What has stirred the soul of the Sovereign Pontifi, the shepherd of Christendom, to lift his voice to the whole world in so many earnest appeals for the return BOOK IS FREE people and the Indians? What else instills missionary zeal into the hearts of bishops, priests and leading men and women among the laity, and what else but the inspiration of God's Spirit has brought in so many converts already? What has stirred the soul of the Sovereign Pontifi, the shepherd of Christendom, to lift his voice to the whole world in so many earnest appeals for the return converted to the sight of God. It is not a matter of appearing honest or of being honest enough is whole honesty. Part honesty is the worst brand of aishonesty. And honesty, where used only, as an expedient, is as false as anything can be.

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