

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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VOLUME XV.

Written for the CATHOLIC RECORD.  
The Prelude of the Doctors.

The rays of the king of the morning  
Were touching the cloudlets with gold  
And gliding over Egypt's red sand-dome  
And shining on pasture and fold.  
He led the weaver cottage, half hidden  
Nestle the leaves of the clambering vine,  
And danced on the deep purple clusters  
That sparkled like ruby red wine.  
They shone on the carpenter, Joseph,  
And gleam in his silver white hair,  
As he toils for the child and his mother;  
And his patient heart murmurs a prayer.  
And the ever Immaculate Virgin  
In the shade of the vine covered door,  
Saw weaving a robe for her Darling,  
The God whom all creatures adore.  
And He, the most fair of Creation,  
Creator and Creature in one,  
With His dimpled hands full of bright roses  
Saw watching the golden-bright sun,  
And the mother bends down in adoration  
And says: "Weave a crown for Thy head,  
A crown of those bright fragrant roses  
Which their beauty and fragrance are fled."  
And the crown the deft fingers are shaping,  
So eager her bidding to do,  
And the mother her distaff is plying,  
And Joseph smiles down on the two,  
But see! a cloud darkens the sunshine,  
And the mother her distaff is plying,  
Tears quickly her gaze to the doorway  
And her tears they are falling like rain.  
Which rose leaves the ground is all covered  
The flowers of beauty are shorn,  
He places the crown on his forehead:  
"The woven of briar and thorn,  
And a whisper the mother's heart hears:  
"This is but the prelude of sorrow,  
Which will fill all the long vista of years."  
And she dries up the fast falling tear-drops,  
Her face calm and smiling again,  
While her heart bears its burden of sorrow  
Its infinite burden of pain.

## CHRISTIAN UNITY.

Reunited, the Scattered Hosts of Christendom  
Would Weld Invincible Power—The Primacy of Peter.

On Sunday in the Cathedral at Baltimore, Cardinal Gibbons delivered a discourse in honor of the Golden Jubilee of Pope Leo XIII.

"There are," said His Eminence, "few doctrines more clearly and forcibly laid down in the New Testament than the primacy of Peter. Every power and prerogative which were conferred upon the apostles were conferred upon him, and he received many privileges which were not accorded to the others. He was promised the keys of the Kingdom of Heaven; upon him the Church was to be built; Christ prayed for him especially that he might receive strength; he is instructed to feed the lambs and sheep of the flock of Christ.

## FOR ALL TIME.

"As the Church was destined to continue after Peter's time and last forever, it follows that all the official prerogatives incident to his office which were conferred upon Peter were to be transmitted to his successor, just as the powers conferred by the Constitution upon President Washington are vested in the present incumbent of the Presidential chair.

"In fact, we have more need of a centre of unity than the Christians of the early ages of the Church, as the Church is now diffused all over the world, and is in more need of a central authority. Christians, moreover, are separated by nineteen centuries from Christ, the Son of Justice, while His teachings and His example were fresh in the minds of His Apostles.

## THE FACTS OF HISTORY.

"I propose to group together a few salient historical facts to show that the Bishop of Rome has always claimed and exercised supremacy of honor and jurisdiction in the Church.

"First take the case of appeals. An appeal is never made from a superior to an inferior court or to a court of concurrent jurisdiction, but is taken from an inferior to a supreme court. We appeal from the federal courts in Maryland to the Supreme Court at Washington. From the earliest days of the Church it has been the custom for the See of Rome to receive cases of appeals from the most important and patriarchal sees.

## THE APPEAL TO ROME.

"The appeals of Corinth were not only frequent in the days of St. Paul, but later on, of turbulent character. They referred their controversies to Pope Clement, the third in succession after Peter, and that Pontiff sent the Corinthians a letter of admonition, of reproof and of exhortation. So great was the reverence of the Corinthians for Clement that it was customary to read the epistle in the churches of Corinth for a hundred years afterward. Why did not the Corinthians refer this case to Ephesus, which was nearer to them than Rome, and over which John, the beloved disciple, still presided? Manifestly because the supreme jurisdiction was attached not to the man, but to the See.

## THE DECISION OF PONTIFF VICTOR.

"In the second century a controversy waxed warm over the day for celebrating Easter. The festival was kept in many of the churches of the East on the same day that the Jews observed the Passover, whilst in the Western churches it was observed on the following Sunday the full moon of the vernal equinox. Pope Victor ordered that day should be uniformly kept by both the Eastern and Western Churches on the Sunday above named, and the festival is now universally kept on that day throughout the Christian world.

"St. Athanasius, Archbishop of the See of Alexandria, appealed from the unjust decision of Eastern Bishops to Pope Julius I. and the Pope reversed the decision of the Bishops. St. Basil appealed in his distress to Pope Damasus. St. John Chrysostom appealed to Pope Innocent I, against the cruel conduct exercised toward him by his Eastern colleagues, and the

Pope protected him from their tyranny.

OTHER PROOFS.  
"Gregory and St. Chrysostom and Leo, Ambrose, Jerome and Augustine were the leading prelates of their day, the exponents of the faith once delivered to the saints, and occupied the same positions in their generation that was filled by Peter, James and John in apostolic times.

THE MOTHER OF CHURCHES.  
"Now the Fathers point with unerring finger to Rome as the mistress and mother of all churches and to the successor of Peter as the visible Head of the Christian Church.

"A third argument may be deduced from the ecumenical councils of the Church. An ecumenical or general council is a deliberative assemblage of all the Bishops, who legislate for the entire Catholic Church. Up to this time nineteen general councils have been held. The first eight took place in the Eastern and the last eleven in the Western Church.

"As there is no question regarding the supreme authority of the Bishop of Rome over Western councils I need not speak of them. With regard to the Eastern, the Bishop of Rome convened all of them except two. They presided over all by their legates and ratified their decrees by their supreme authority.

THE CONVERSION OF NATIONS.

"A fourth argument may be taken from the conversion of nations to Christianity. It is a remarkable fact that every nation hitherto converted to Christianity has received the light of faith from missionaries expressly commissioned by the Holy See or in open and manifest communion with the Chair of Peter. Ireland was converted by St. Patrick, who was commissioned by Pope Celestine. Scotland's apostle was commissioned by the same Pontiff. England's apostle is acknowledged to be St. Augustine, who was sent to that country by Pope Gregory the Great. France claims St. Remigius as her apostle, and he was in communion with the See of Rome. The apostle of Germany and Bavaria was St. Boniface, an Englishman, who in his native country was known as St. Winfrid, and so on through other nations of Europe.

AMERICA NO EXCEPTION.

"It may be asked whether I make the same claim in regard to North American and South American Christian people. Most assuredly I do, because all the civilized peoples of America are descended from various countries of Europe, which received the light of faith through the apostolic supervision of the Holy See. Thus we see that the name of the Sovereign Pontiff is indelibly imprinted upon the pages of ecclesiastical history. The Bishop of Rome stands forth as the grand commander-in-chief, towering over the other chiefs in the grand army of the Lord.

THE VOICE OF PETER.

"Are councils to be held for the enactment of laws, the Bishop of Rome convenes them, presides over their deliberations and sanctions their acts by his authority; are new nations to be converted, the Bishop of Rome sends forth missionaries clothed with his authority and his blessing; are new errors to be condemned, all eyes look to Rome, and when Rome speaks the question is ended. Every article of the legislative and dominant action of the Sovereign Pontiff from the affairs of the Church. The Presidents left out would be more intelligible than the history of the Church and for all that of Christian civilization, to the exclusion of the Pontiff of Rome.

"But I may be told that the supreme authority of the Roman Pontiff has been questioned. Most assuredly it has been questioned by her own rebellious children, children of the Church, who chafed under the salutary decisions of the Roman Pontiff. Doctrine is not the less forcible because it happens to be denied. Every article of the Apostolic creed has been called in question; still the doctrine remains.

THE SOLE BASIS OF CHRISTIAN UNION.

"A yearning has gone forth from many hearts for a union of Christendom. With this yearning I am in cordial sympathy and gladly would I surrender my life for the consummation of this great blessing. If all Christians in America were united in the same faith and charity they would be invincible and would present a formidable and successful front against Atheism, Agnosticism and Infidelity. For Americans are a practical, earnest and energetic people, and with the grace of God, would bring the world under subjection to the gospel of Christ. If the scattered hosts of Christendom were reunited then we could say with the prophet, 'How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel.' But the only basis of union is that established by Christ—the recognition of the Pope as the visible head of the Church. May the day be hastened when the word of Christ will be fulfilled: 'Other sheep I have that are not of this fold, and I have also shall I bring in and there shall be one fold and one shepherd.'

PRAYER FOR THE PONTIFF.

"Let us pray for the great Pontiff who is celebrating to-day the Golden Jubilee of his episcopate—a Pontiff

who scans with eagle eye the political and moral horizon; a Pontiff who has left the impress of his character on almost every country in the world, who has his finger on the pulse of the nations, and is in sympathy with the legitimate aspirations of mankind; a Pontiff who has a special affection for our country and for our political institutions. May God spare him to the Church for years to come, and when he has finished his course and laid down his tiara may he receive from the heavenly Prince of Pastors the crown of unfading glory.

## WHY HE NEVER DRANK LIQUOR.

The Advice Given by a Man Who Has Been Successful Without the Popular Vice.

Edward W. Bok, the editor of the *Ladies' Home Journal*, has recently given utterance to the following:

"First of all, I never drink liquor because I seemed to possess an inborn hatred of all intoxicants. Although brought up with wine on the table, I could never be induced to taste of it, when as a child some wine would be placed to my mouth to sip. To some good mothers this may seem an unwise thing for my parents to have done, but it must be remembered that I was born and brought up until my sixth year in Holland—a country where drunkenness is never seen, but whose people, high and low, believe in a moderate use of light wine, and have been brought up for years in that belief.

"But, as I grew older, I began to apply reason to my principles. Being early thrown into business life, and among men older than myself, I naturally matured quickly. I was about sixteen years old, if I remember rightly, when I began attending public dinners and assemblages in the capacity of a newspaper reporter. Wines were more freely used at dinners than now, and I soon saw that I must make up my mind whether at these gatherings I should partake of wines or decline them.

"I had been trained to the belief that it was always best to err on the safe side, and as I sat down to the first public dinner I ever attended—a New England dinner in Brooklyn—I turned down all the wine glasses set before my plate, and this I have followed ever since.

"At first, my principle never to touch liquor or spirits of any kind directed to me the chaffings of my friends. I was told it looked 'babyish,' that I could not expect to go out much and keep to my principle, that I would often find it considered as discourteous to refuse a simple glass of wine tendered me by my hostess. But I made up my mind that there was no use having a principle unless one stuck to it. And I soon saw that people respected me the more for it. And just let me say right here to all my young readers who may see these words: I never lost one friend by my refusals, but I made scores of friendships—of men, from one who has occupied the Presidential chair, down to women among whom are the best and most respected in our land to-day.

"I honestly believe that a young man who starts out in this life with a fixed principle, whether it be that he will not drink, smoke or indulge in anything which in his heart he feels is not good for him, or in which he does not conscientiously believe, and adheres to that principle, no matter under what circumstances he may be placed, holds in his hand one of the most powerful elements of success in the world to-day. There is a great deal of common sense abroad in this world of ours, and a young man with a good principle is always safe to depend upon it. The men and women in this world whose friendships are worth having are the men and women who have principles themselves, and respect them in others, especially when they find them in a young man.

"Another thing which led me to make up my mind never to touch liquor was the damage which I saw wrought by it upon some of the finest minds with which it was ever my privilege to come into contact, and I concluded that what had resulted injuriously to others might prove so to me. I have seen, even in my few years of professional life, some of the smartest, yea, brilliant men dethroned from splendid positions owing to nothing else but to their indulgence in wine. I have known men with salaries of thousands of dollars per year, occupying positions which hundreds would starve a lifetime to attain, come to beggary through drink. Only recently there applied to me for my position I could offer him, one of the most brilliant editorial writers in the newspaper profession—a man who two years ago, easily commanded a hundred dollars for a single editorial in his special field. That man became so unreliable from drink that editors are now afraid of his articles, and although he can at day write as forcible editorials as at any time during his life, he sits in a cellar in one of our cities, writing newspaper wrappers for one dollar per thousand. And that is only one instance of several I could recite here. I do not hold my friend up as a 'terrible example'; he is but one of a type of men who convinced me, and may convince others, that a clear mind and liquor do not go together.

"I know it is said when one brings up such an instance as this: 'Oh, well, that man drank to excess. One glass will hurt no one.' How do these people know that it won't? One drop of kerosene has been known to throw into flame an almost hopeless fire, and one glass of liquor may fan into flame a mouldering spark hidden away where we never thought it existed. The spark may be there, and it may not. Why take the risk? Liquor to a healthy boy or young man will never do him the least particle of good; it may do him harm. The man for whom I have absolutely no use in this world is the man who is continually asking a young man 'just to have a little. One glass, you know.' A man who will wittingly urge a young man whom he knows has a principle against liquor is a man for whom a halter is too good.

"Then as I looked around and came to know more of people and things, I found the always unanswerable argument in favor of a young man's abstinence, *i. e.*, that the most successful business men in America to-day are those who never lift a wine glass to their lips. Becoming interested in this fact, I had the curiosity to personally inquire into it, and of twenty-eight of the leading business men of the country, whose names I selected at random, twenty-two never touch a drop of wine of any sort. I made up my mind that there was some reason for this. If liquor brought safe pleasures, why did these men abstain from it? If, as some say, it is a stimulant to a busy man, why did not these men, directing the largest business interests in this country, resort to it? And when I saw that these were the men whose opinions in great business matters were accepted by the leading concerns of the world, I concluded that their judgment in the use of liquor would satisfy me. If their judgment in business matters could command the respect and attention of leaders of trade on both sides of the sea, their decision as to the use of liquor was not apt to be wrong.

"And as opportunities came to me to go round in homes and at public places I find that I do not occupy a solitary position. The tendency to abstain from liquors is growing more and more among young men of to-day. The brightest young men I know, young men who are filling positions of power and promise, never touch a drop of beer, wines or intoxicants of any sort. And the young man who to-day makes up his mind that he will be on the safe side, and adhere to strict abstinence, will find that he is not alone. He has now the very best element in business and social life in the largest cities of our land with him.

"He will not be chided for his principle, but through it will command respect.

"It will not retard him in commercial success, but prove his surest help.

"It will win him no enemies, but bring him the friendships of upright men and good women.

"It will win him surer favor than aught else in the eyes which he will sometime in his life think are the sweetest he has ever looked into.

"It will insure him the highest commercial esteem, and the brightest social position.

"And as it moulds his character in youth, so will it develop him into a successful man and a good citizen.

"Try it, my young friend, and see!"

## SCARED THE ORANGEMEN.

How Archbishop Ireland Intimidated William O'Brien's Enemies.

Archbishop Ireland tells the following story in the *Chicago Post*:

"In 1887," said the Archbishop, "I was a passenger on the ship *Umbria*, which carried William O'Brien to America. Well, aboard the ship was an Irish lawyer named Fox, an Orangeman, and a pugnaacious creature generally. Of course he didn't like O'Brien, and by the time the ship was two days out from Queenstown he had organized a party of passengers who hissed O'Brien every time he came on deck or into the saloon.

"This wasn't pleasant for the rest of us, but we didn't say a word until one day O'Brien slipped as he was leaning over the railing contemplating (in imagination) the beasts of the sea, and he and the rest of them disengaged themselves and made other disagreeable noises. That aroused my Irish, and walking over to them, I said in my most sonorous and commanding voice:

"See here, you ruffians, this disgraceful business has gone far enough, and I won't stand it any longer. Listen—if you don't quit it and get down into your staterooms in just two minutes, and leave Mr. O'Brien alone the rest of the voyage, I'll take the matter into my hands."

"And with that I took out my watch, opened it and began to count the seconds. You ought to have seen the expression on Fox's face. It would have gladdened the heart of the painter who drew the sneering devil.

"Oh, ho," said he, "he's going to launch the fulminating curse of Rome against us. Oh, ho! But where's his bell, book and candle?"

"Don't you believe it," says I, still looking at the watch. "Don't you be-

lieve it. I wouldn't waste a good, valuable curse on a beggar like you. But I'll fix you in spite of that," says I. "I'll go down into the steerage and bring up a troop of those husky Irish lads," says I, "and I'll tell 'em to sweep you off the deck and tie you down on your berths. You've only half a minute left, and I advise you to start pretty soon."

"There wasn't one of them in sight in thirty seconds, and Fox was the first to go.

"They didn't bother O'Brien after that," added the Archbishop; "but the news got about in the steerage, and next day I received a deputation from that quarter of the ship expressing their sincere sorrow they felt down there because 'they didn't get a chance to 'larrup the dirty blackguards.'"

## DR. ABBOT ON CATHOLICS.

A Protestant Preacher who Does not Hesitate to Speak His Mind.

Because I am a Protestant and speak to Protestants I speak to Protestants to say what there is that should bind us to our Roman Catholic fellow-citizens. In the first place, then, our Roman Catholic fellow-citizens believe with us in God, and in law and in order based on God and on law. The danger to America is not a danger from despotism; it is a danger from anarchy. The danger in politics is not and has not been from Caesarism; that comes across us no more. The danger that threatened the life of the nation was not a despotic power emanating from a throne; it was secession, the claim of independence, the right, the claim of the right in the South to withdraw and break up the partnership at will. The dangers that have threatened our industry have not been from Caesarism; they have been from anarchy. The flames at Homestead and Buffalo and Chicago and in the far West were lighted not by the torch of a Nero, but by the torch of a Robespierre. What we need in this country to-day is not less reverence, but more reverence; not greater loyalty to law, but more loyalty to law. We cannot afford—not do like to appeal to any sense of self-interest—but we cannot afford, looking forward to the future of this country, and looking upon the elements that are in it, to disregard any power that stands strongly and loyally for God, for law and for order based on God and law. And in the second place our Roman Catholic brethren believe in a good God and a loving God. They believe in a revealed religion; they believe in a Jesus Christ who has come into the world that He may reveal God's love to us.

Oh, I know you can find in Roman Catholic books horrible pictures of hell, but you can find them in Protestant books, too. I know you can find representations of God as cruel and remorseless, but you can find them in Protestant books, too. Nor can you find anywhere in literature, not even the sermons of Henry Ward Beecher, more exquisite, more loyal, more noble portrayals of the love, the tenderness, the mercy of God than you will find in the writings of Thomas a Kempis, Archbishop Fenelon and Frederick W. Faber. Our Roman Catholic brethren believe with us in a God who is lifting the world out of its slough of sin and misery and wretchedness and making a good world out of it. And many of our Roman Catholic brethren show their faith by their works. They not only believe in a God revealed in Jesus Christ; they not only believe in a God who has come into the world to redeem the world, but they are working with singular consecration, with singular devotion, with singular self-sacrifice.

Certainly the American Catholic is an American. More than one priest has periled his place by his protest against Cabalism; more than one priest has shown the courage which I cannot show because I have no danger in taking the ground that America is for Americans. For my part, large as this country is and grand as its future, I believe it is not large enough to have anybody in it but Americans. But whether they are Germans or Italians, or Frenchmen or Dutch, or Americans yesterday, that is small matter if they are Americans to-day—if to-day they acknowledge loyalty to the flag; if to-day they acknowledge in every man of America a brother man; if to-day they stand side by side and shoulder to shoulder in seeking the common welfare of a common country. At Gettysburg in the crucial moment almost of that critical battle, a regiment made up of Roman Catholics was ordered to a charge. There was five minutes before the charge was to be made and in that five minutes the Roman Catholic chaplain offered one short prayer and gave absolution to the regiment; then came the command, Charge! and the whole Roman Catholic regiment rushed on to death. Who has shown more love for America than that Roman Catholic regiment? A few weeks ago in Chicago Archbishop Ireland was asked to give an address at the opening of the World's Fair, and he did, and closed with an eulogy on an unnamed country, whose glory he depicted, whose freedom he praised, whose future he painted in colors of an

Irishman's and a poet's hope, and when you put an Irishman's hope to a poet's hope you get a great deal of it; and then he said, "What land is this? I need not name it." And the band struck up "America." And the whole vast audience joined in singing it. I will sing "America" with any Roman Catholic that will sing it with me.

Dr. Abbott read selections from the pamphlet referred to, and then continued:

"Do you see what those quotations involve? The primary right of the State to furnish secular education; the secondary right of the Church to furnish it only when the State fails; the right of the State to compel all children to attend some kind of school; the right of the State to provide certain things which the children must learn, whether the parents or the Church approve or not; the right of the State, in one word, to require the teaching of the English language to every child in the United States, and to provide for the teaching of any secular instruction at public expense. I will not say that is Protestant ground, but it is American ground. It is American ground. And when Archbishop Ireland and Father Corrigan and Dr. McGlynn and Mgr. Satali and others, representing the Pope himself, come before us in these United States and say, 'We stand for a public system of education, we stand for the doctrine that the State must provide education for all its citizens,' the battle has drifted into the past, and I for one am more than ready to take these gentlemen by the hand and say, 'Come, let us sit down together and make a system of public instruction that shall be satisfactory if possible to all the citizens of the nation.' It seems strange that Paul should have thought it necessary to tell Greece to be in earnest to live at peace with one another. Does it not? And still as we look back across the centuries we certainly cannot find that exhortation needless, and I am afraid it is not needless even in our own time. Some of you will go away saying, 'It is utterly impracticable to co-operate with Roman Catholics in the matter of education. Well, let them prove it impracticable; do not let us prove it so; ours, ours to recognize as brethren, theirs, theirs to build the wall. We have not yet one body, nor yet one baptism, but we have one God, and one Lord Jesus Christ, and one Father over all and through all and in us all; we have one country, one destiny, one future. O, my friends, if the Roman Catholic and Protestant churches of the city of Brooklyn could make common cause, don't you think we could do something more with the sabon than we have ever done yet? Don't you imagine we could do something more with the gambling house than we have ever done yet; don't you imagine that we could do something to make a better system of education than we have in this city and the sister city of New York than we have yet? Don't you think we could do something to make a better city, a better State, a better nation?'—*Catholic Times*."

## Catholics and Catholic Papers.

A well known missionary priest once said that he never knew an intelligent Catholic family that failed to take a Catholic paper. The explanation was that, if intelligent and if truly Catholic, their wants led them to look for a Catholic paper as a necessity. But there were intelligent persons, conforming as Catholics, who did not care for Catholic papers. It was lack of interest in Catholicity. They were intelligent but not truly Catholic. How about the Catholic who is not intelligent? who will eagerly devour local gossip and sensational stories, but who can't read a Catholic paper? More intelligence is the thing most needed.—*Catholic Citizen*.

## OVER SIX THOUSAND SPECIMENS

BY SEPARATE SCHOOLS, PUPILS FOR THE WORLD'S FAIR.

From the Hamilton Times.

A visit to the office of Inspector Donovan the other day, revealed the fact that he has a collection of fully six thousand specimens from his (the Western) division—not more than half of what could be obtained for exhibition at the World's Fair. They comprise penmanship, book keeping, photography, type writing, examination papers on the principal school subjects, drawing specimens of all kinds, including maps, sketches, objects, designs, linear and perspective. There are also some excellent photographs of the principal schools—Hamilton, London, Toronto, Thorold, St. Catharines and Formosa.

The following are the names of the places above referred to as having contributed exhibition work—all of which has been forwarded to the Education Department: Toronto, Hamilton, London, St. Catharines, Brantford, St. Thomas, Ingersoll, Goderich, Berlin, Walkerton, Waterloo, Formosa, Cheselton, Paris, Port Arthur, New Germany, Galt, St. Charles, St. Azelton, Midway, Orlia, Barrie, Thorold, Oakville and Port Colborne. The teachers agree that the preparation of this work has been an excellent drill for the pupils, and that it has conferred a lasting benefit, and the beauty of it is that the work was done with little or no interference with the other school branches—that it was taken up daily in its regular place on the school programme, which was the intention of the Educational Department. It makes a magnificent collection, reflecting infinite credit on pupils and teachers alike, and from observations at headquarters, we feel safe in saying that the separate school work for the Columbus Exhibition is fully on a par with that of any other schools in the province.—*RECORD*.



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GRAPES AND THORNS.

By M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED WORD," ETC.

CHAPTER XI.—CONTINUED.  
"Your carriage has come," whispered the Sister, and looked quickly away from the face turned toward her, it was so white and worn. In that half-hour she seemed to have grown ten years older.

"Must I go now?" she exclaimed, with an air of terror, and for a moment seemed not to know where she was. Then murmuring an excuse, she recalled herself, and, by some magic, threw off again the look of age and pain. "You need not call Sister Cecilia, only say good-bye to her for me," she said. "I have really not a moment to spare."

This Sister was almost a stranger to Mrs. Annette Gerald, and was quite taken by surprise when the lady turned at the door, and, without a word of farewell, kissed her, and then hurried away.

"Drive to the office, John, for Mr. Gerald," she said; and no one would have suspected from her manner that she trembled before the man to whom she gave that careless order.

Lawrence came running lightly down the stairs, having been on the watch for his wife, and John, holding the carriage-door open, winked with astonishment at sight of the bright greeting exchanged between the two. He could maintain a cold and stolid reserve, if he had anything to conceal; but this airy gaiety on the brink of ruin was not only beyond his power, but beyond his comprehension.

Stealing a glance of scrutiny into the young man's face he met a glance of defiant hauteur. "You need not go any further with us, John," Lawrence said. "We shall not need you, Jack, drive round to Mrs. Gerald's."

And John, with his coat down to his heels—a costume in which nothing would have induced him voluntarily to take a promenade—was forced to walk home, comforting himself with the assurance that it was the last order he should have to obey from that source. Perhaps, indeed, he would not have obeyed it now, had they not driven away and left him no choice.

The sun was declining toward the west, and touching everything with the tender glory of early spring, when they drew up at the cottage gate, the sound of their wheels bringing Mrs. Gerald and Honora to the window, and then to the door.

"We can't stop to come in, Mamma Gerald," Annette called out. "We are going off on a little visit, and only come to say good-bye. Isn't it beautiful this afternoon? The trees will soon begin to bud, if this weather continues."

The two ladies came out to the carriage, and Mrs. Gerald caught sight of her son's face, which had been turned away. It had grown suddenly white. She exclaimed: "Why, Lawrence! what is the matter?"

"Oh! another of those faint turns," interposed his wife quickly, laying her hand on his arm. "He has no appetite, and is really fainting from lack of nourishment. The journey will do him good, mamma. We are going entirely on his account."

"Oh! yes, it's nothing but a turn that will soon pass away," he added, and seemed, indeed, already better.

"Do come in and take something warm," his mother said anxiously, her beautiful blue eyes fixed on his face. "There is some chocolate just made."

"We have no time," Annette began; but her husband immediately opened the carriage-door.

"Yes, mother," he said. "I won't keep you waiting but a minute, Nonna."

The mother put her hand in his arm, and still turned her anxious face toward him. "You mustn't go to night, is you feel sick, my son," she said. "You know what happened to you before."

"But the journey is just what I need, mother," he answered, trying to speak cheerfully. "Of course I won't go if I feel unwell; but this is really nothing. I have not quite got my strength up, and, as Annette says, I have eaten nothing to-day."

Those little services of a mother, how tender and touching they are at any time! How terrible in their pathos when we know that they will soon be at an end for us for ever! How the lip trembles to touch the cup, and the lip trembles to touch its brim, when we know that she would have filled it with her life blood, if that could have been saving to us!

"Sit here by the fire, dear, while I get your chocolate," Mrs. Gerald said, and pushed the chair close to the hearth. "There is really quite a chill in the air."

"What Can Cuticura Do?"  
Everything that is cleansing, purifying, and keeping the skin, scalp, and hair of infants and children, the CUTICURA REMEDY will do. It cures itching, burning, and burning eczema, and other painful and disgusting skin and scalp diseases, cleanses the scalp of every hair, restores the hair, absolutely pure, glossy, and undisturbed.

They appeal to mothers as the best skin purifier and beautifier in the world. Parents, think of this, since your children's years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in children are speedy, permanent, and economical. Sold everywhere. PORTER DRUG AND CHEM. CO., Boston, U.S.A. All about Skin, Scalp, and Hair Free.

ACHING SIDES AND BACK,  
Rheumatism, and Uterine Pains and Weakness relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

She stirred the fire, and made the red coals glow warmly, then went out of the room.

He looked round after her the moment her back was turned, and watched her hastening through the entry. The temptation was strong to follow her, throw himself at her feet, and tell her all. He started up from the chair, and took a step, but came back again. It would kill her, and he could not see her die. He would let her live yet the four weeks left her. Perhaps she might die a natural death before that. He hoped she would. At that thought, a sudden flame of hope and of trust in God rose in his heart. He dropped on his knees. "O my God! take my mother home before she hears of this, and I will do any penance, bear anything!" he prayed, with vehement rapidity. "Be merciful to her, and take her!"

He heard her step returning, and hastily resumed his seat, and bent forward to the fire.

"You look better already," she said, smiling. "You have a little color now. Here is your chocolate, and Annette is calling to you to make haste."

She held the little tray for him, and he managed, strengthened by that desperate hope of his, to empty the cup, and even smile faintly in giving it back. And then he got up, put his arm around his mother's waist, in a boyish fashion he had sometimes with her, and went out to the door with her. And there he kissed her, and jumped into the carriage, and was driven away. It never occurred to her, so sweetly obedient had he been to her requests, and so expressive had his looks and actions been, that he had not uttered a word while he was in the house nor when he drove away.

He had accepted her little services with affection and gratitude, and he had been tender and caressing, and that was enough. Moreover, he had really looked better on leaving, which proved that her prescription had done him good.

How Annette Gerald got away from home she could not have told afterward. Her trunks were sent in advance, and she and her husband chose to walk to the station in the evening. Some way she succeeded in answering all her mother's charges and anxious forebodings. She promised to sit in a middle car, so as to be at the furthest point from a collision in front or rear, and to have the life preservers all ready at hand in the steamer. She took the basket of luncheon her mother put up, and allowed her bonnet to be tied for her and her shawl pinned. And at last they were in the portico, and it was necessary to say good-bye.

"My poor mamma! don't be too anxious about me, whatever happens," Annette said. "Remember God takes care of us all. I hope He will take care of you. Whenever you feel disposed to worry about us, say a little prayer, and all will come right again."

The darkness hid the tears that rolled down her cheeks as she ended, and in a few minutes all was over, and the two were walking arm-in-arm down the quiet street.

"This way!" Lawrence said when they came to the street where his mother lived.

It was out of their way, but they went down by the house, and paused in front of it. The windows of the sitting-room were brightly lighted, and they could see by the glow of the lamp that it stood on a table drawn before the fire. As they looked, a shadow leaned forward on the white curtain. Mrs. Gerald was leaning with her elbow on the table, and talking to some one. They saw the slender hand that supported her chin, and the coil of her heavy hair. They saw the slight movement with which she pushed back a lock of hair that had a way of falling on to her forehead.

Annette felt the arm she held tremble. She only pressed it the closer, that he might not forget that love still was near him, but did not speak. There was nothing for her to say.

"Let's go inside the gate to the window," he whispered. "Perhaps I can hear her speak."

She softly opened the gate, and entered with him. The moonless night was slightly overclouded, and the shadows of the trees hid them perfectly, as they stole close to the window like two thieves. Lawrence pressed his face to the sash, and listened breathlessly. There was a low murmur of voices inside, then a few words distinctly spoken. "And by the way, dear, I forgot to close the blinds. Oh! no, I will close them. Don't rise!"

Mrs. Gerald came to the window, opened it, and leaned out so close to her son that he heard the rattle of her dress and fancied that he felt her breath on his cheek. She was silent a moment, looking up at the sky. "The night is very soft and mild," she said. "Those children will have a pleasant journey." One instant longer she rested there, her hand half extended to the blind, then she sent upward a word of prayer, which brushed her son's cheek in passing.

"O God! protect my son!" she said. Then the blinds were drawn together, and the son was shut out from her sight and sound for ever.

"It is our signal to go," Annette whispered to her husband. "Come! We have no time to lose."

He held her by the arm a moment. "Isn't it better, after all, to stay and have it out here?" he asked desperately. "I'd rather face danger than fly from it. Running away makes me seem worse than I am."

"You have no longer the right to consider yourself," she answered, with a certain sternness. "I will not submit to have a convict for a husband. I would rather see you dead. And your mother shall not visit you in a felon's cell. Besides, no one is to be profited by such a piece of folly, and you would yourself repent it when too late. Come!"

He said no more, but suffered himself not to be drawn away. He could not complain that his wife treated his heroic impulses with a disrespect amounting almost to contempt, for he could not himself trust them.

After having closed the window, Mrs. Gerald returned to her place by the fire. A round table was drawn up there between two arm chairs, in one of which Miss Pembroke sat, knitting a scarf of crimson wool. The shade over the lamp kept its strong light from her eyes, and threw a faint shadow on the upper part of her face; but her sweet and serious mouth, and the round chin, with its faint dent of a dimple, were illumined, her brown dress had rich yellow lights on the folds, and the end of a straying curl on her shoulder almost sparkled with gold. Her eyes were darkened and fixed on her work, and crimson loop after loop dropped swiftly from the ivory needles scarcely whiter than her hands.

"As I was saying," Mrs. Gerald resumed, "six months of the year they were to pass with Mrs. Ferrier here gone and next fall they will have an establishment of their own. I am sure Annette will make a good housekeeper. Besides every married man should be the master of a house. It gives him a place in the world, and makes him feel his responsibilities and dignities more."

"Yes, every one should have a home," answered the young woman gravely. "It is a great safeguard." Mrs. Gerald leaned back in her chair, and gazed into the fire. There was a smile of contentment on her lips and an air of gentle pride in the carriage of her head. As she thought, or dreamed, she turned about the birthday ring her son had given her, and presently becoming aware of what she was doing, looked at it and smiled as if she were smiling in his face.

"I never before felt so well contented and satisfied with his situation," she said, her happiness breaking into words. "His marriage has turned out well. They seem to be perfectly united, and Lawrence is really proud of his wife; and with reason. She is no more like what she was when I first knew her than a butterfly is like a grub. She has developed wonderfully. I am very thankful."

She drew a rosary from her pocket, and leaning back in her chair with her eyes closed, began to whisper the prayers as the beads slipped through her fingers.

Miss Pembroke glanced at her and smiled faintly. It was very pleasant to see this mother happy in her son, yet how trembling and precarious was her happiness! This woman's heart, which bruised itself in beating, was always ready to catch some feeble glory on its springing tide; like the fountain which holds the rainbow a moment among its chilly drops.

While one woman prayed, the other thought. She had often dwelt upon this subject of woman's lives being wrecked from love of friend, husband, or child, and the sight of Mrs. Gerald has been to her a constant illustration of such a wreck. These thoughts had troubled her, for she was not one to judge hastily, and she did not know whether to pity or to blame so ruinous a devotion. Now again the question floated up, and with it the wish to decide once for all before life should thrust the problem on her, when she would be too confused to think rightly. She was like one who stands safe yet wistful on shore, looking off over troubled waters, and Mrs. Gerald and Annette seemed to her tossing far out on the waves. She even seemed to herself to have approached the brink of the sea, and to have drawn back only just in time.

Gradually, as her fair fingers wove the glowing web, a faint cloud came over her face, and, if it had been possible for her to frown, that deeper shadow between the brows might have been called a frown. Her thoughts were growing stern.

"Were we made upright, we women, only to bend like reeds to every wind?" she asked herself. "Can we not be gentle without being slavish, and kind and tender without pouring our hearts out like water? Cannot we reserve something to ourselves, even while giving all and even more than our friends deserve? Cannot we hold our peace and happiness so firmly in our own hands that no one shall have the power to destroy them?"

Each question as it came met with a prompt answer, and resolution followed swiftly: "Never will I suffer myself to be so enslaved by an affection as to lose my individuality and be merged and lost in another, or be made wretched by another, or to have my sense of justice and right confused by the desire to make excuses for one I love. Never will I suffer the name which I have kept stainless to be associated with the disgrace of another, and never will I leave the orderly and honorable ways of life, where I have walked so far, to follow any one into the by-ways, for any pretext. Each one is to save his own soul, and to help others only to a certain extent. I will keep my place!"

That resolute and almost haughty face seemed scarcely to be Honora Pembroke's; and she felt so surely that her expression would change and startle her companion that when she saw Mrs. Gerald drop the rosary from her fingers, and turn to speak to her, she quickly changed her position so as to hide her face a moment.

Mrs. Gerald's voice had changed while she prayed, and seemed weighted with a calm seriousness from her heavenly communion; and her first words jarred strangely with her young friend's thought.

"How uncalculating the saints were!" she said. "Our Lady was the only one, I think, who escaped personal contumely, and that was not because she risked nothing, but because God would not suffer contempt nor slander to touch her. He spared her no pang, save that of disgrace; yet she would have accepted that without a complaint. How tender He was of her! He gave her a nominal spouse to shield her motherhood; it was through her Son that her heart was pierced, and the grief of a mother is always sacred; and He gave her always loving and devoted women, who clustered about and made her little court. She was never alone. But she is an exception. The others were despised and maltreated, and they seemed to be perpetually throwing themselves away. I do not doubt that those saints who never suffered martyrdom nor persecution were still, in their day, laughed and mocked at by some more than they were honored by others. They never stopped to count the cost."

Miss Pembroke felt at the first instant as though Mrs. Gerald must have read her thoughts, and her reply came like a retort. "It is true they did not count the costs," she said; "but it was God whom they loved."

"Yes," Mrs. Gerald replied gently, "that was what I meant."

"She was too closely wrapped in contentment to perceive the coldness with which her companion spoke. It seemed to her that all her cares had floated away, and left only rest and sweetness behind. She no longer feared anything. There comes to every one some happy season in life, she thought; and hers had come. When the next day, she received a note from her son, which he had written from their first stopping-place, she was scarcely surprised, though it was an unusual attention.

It was but a hurried line, written with a pencil and posted in the station-house.

"My darling mother," he wrote, "if you should find your violet-bed under the parlor window trampled, blame Larry for it. He saw his mother's shadow on the curtain when he was on his way to the station last night, and took a fancy to go nearer and peep through the window. But he didn't mean to do any harm then, nor at some other times, when he did indeed indeed. Forgive him for everything."

Mrs. Gerald immediately went out, letter in hand, to see what marks had been left of this nocturnal visit; and, sure enough, there, on the newly-turned mould, was the print of a boot—well she knew her son's neat foot—and, on the other side, a tiny and delicate track where Annette had stood! But not a leaf of the sprouting violets was crushed.

Miss Pembroke smiled to see the mother touch these tracks softly with her finger-tips, and glance about as if to assure herself that there was no danger of their being effaced.

"Such a freak of those children!" she said gaily. "Do you know what I am going to do, Honora? I mean to sow little pink quill daisies in those two foot-prints, and show them to Lawrence and Annette when they come back. It was a beautiful thought of them to come to the window, and it shall be commemorated in beauty. The ground is nearly warm enough here now for seeds. When they come back, the tracks will be green. I wish flowers would blossom in three weeks."

Mrs. Ferrier also heard that day from the travellers.

"I have a particular reason for asking you to be very careful about my letters," Annette wrote. "Don't let any one see or know of them. I will tell you why presently. We are very well. Write me a line as soon as you receive this, and direct to New York. We shall not stop there, but go right on out West, probably. And, by the way, if you should wish ever to hear from Mrs. Gerald's relations, seek in New York for a letter directed to Mrs. Julia Ward. Say nothing of this now. I will explain."

"And why should I wish to hear from Mrs. Gerald's relations?" wondered Mrs. Ferrier. But she said nothing. The secret was safe with her.

Meanwhile, the travellers had lost no time on their way; and three days from their leaving Crichton, they were on the ocean. Every stateroom and cabin had been taken when "Mr. and Mrs. Ward" went to the office of the steamer; but the captain, seeing the lady in great distress on account of the sick friend she was crossing the ocean to see, kindly gave up his own stateroom to the travellers.

TO BE CONTINUED.

For all derangements of the throat and lungs, Ayer's Cherry Pectoral is the speediest and most reliable remedy. Even in the advanced stages of Consumption, this wonderful preparation affords great relief, checks coughing, and induces sleep.

Henry Clement, Almonte, writes: "For a long time I was troubled with chronic rheumatism, at times wholly disabled. I tried anything and everything recommended, but failed to get any benefit, until a gentleman who was cured of rheumatism by Dr. Thomas' Electric Oil, told me about it. I began using it both internally and externally, and before two bottles were used I was radically cured. We find it a household medicine, and for a cough, hoarse, cuts and bruises, it has no equal."  
Minardi's Liniment cures Garget in Cows.

Written for the CATHOLIC RECORD.  
DIVORCE.

"Choose well, and your choice is brief, but yet, endless."—Gethse.

The veriginous advances of the intellect have so permeated society, deeply infused in the boisterous billows of worldly pursuits, as to preclude a lengthy theological discussion. It is expedient to fathom this subject in all its bearing. I must confine myself to the vital points and rigidly avoid important correlative developments. Still, to do justice to the subject engaging your attention, I must follow, on every battlefield, the aggressors of this divine truth, to try conclusions. Let us see if the law of divorce will stand the test of Revelation.

UNMERCIFUL ATTACKS.  
Modern thinkers are playing havoc with Catholic dogmas simply because they have never penetrated the divine harmony of Christ's teaching. Church. They unmercifully attack, not only speculative truths, but even moral dogmas of the most sacred import. The very foundation and stability of society is the aiming point of their concerted action. Revolutionary writers are endeavoring to stifle the voice of conscience, to eradicate the primordial laws of marriage, to destroy domestic tranquility and upheave social order. They well conceive that divorce, once introduced and sanctioned, will dissolve Christian love, and upon its heartrending ruins, erect the shameful theories that haunted Rousseau, Voltaire, Ingersoll and their adepts. The social contract is their empty dream. Unfortunately these hideous, immoral teachings of divorce, polygamy, polyandry and Mormonism are making inroads into the moral heart of the commonwealth. This profigate doctrine of divorce has a resting place in the Statute books. Judges, who should re-echo antique wisdom, preconize divorce as a salutary emancipation. The laws of divorce, a poisonous source from which flow the tyranny of the father, the abjection of the mother, the desertion of the children, public immorality, the decadence of society, sullies the pages of our civil code. To counterpoise this polluted influence, we, believing children of Israel, true soldiers of Gedeon, must acquaint the reading public with the beneficent teaching of Revelation. The light of truth must enlighten the ignorant, feed the intellect with more congenial food and restore man to his pristine healthy state. I shall therefore endeavor to establish that divorce cannot stand the critical test of Revelation and therefore the indissolubility of Christian marriage.

PRIMITIVE LAW.  
The Catholic Church condemns divorce. Free thinkers proclaim it. On what grounds are we to discuss this vital theme? We will discard the legal phrase of the question and strictly confine the discussion to its doctrinal and theological bearings.

Let us go back to the very dawn of creation and contemplate the living image of the Trinity. Man, like the Father not generated, nor proceeding from any one, was alone. "Let us make man to our image and likeness." (Gen. i., 26.) The Lord could have made Eve from the earth like unto Adam. But God took a rib out of Adam's body, and made into him a life-long companion. She then came forth from Adam, because she represented the Son coming from the Father. God could have arranged the laws of nature so that all mankind would have come forth from the earth like Adam, so we would all be of the neuter gender, like the angels, like the mind. But He chose to make man and woman, and that from the union of both the child would be born. The child represents the Holy Ghost coming from the Father and Son. So the Trinity is found in the family of which it was a prototype. God, therefore, present at the wedding of Adam and Eve, gave the model after which all marriages should be contracted. God made Eve out of the flesh of Adam, to show all generations that the wife should be bone of his bone and flesh of his flesh. "For this cause shall a man leave father and mother and shall cleave to his wife and they shall be two in one flesh." (Matt. xix., 5.) Can a man separate from his bone and flesh? Certainly not! Therefore man and wife can never separate. Divorce, then, is evidently contrary to the very nature of the first marriage.

This inference is vindicated and rendered more emphatic by God's expressed declaration. When the Jews retorted, "Moses granted divorce," Jesus Christ replied, "Because of the hardness of your hearts \* \* \* but from the beginning it was not so." (Math. xix., 8.) The evil of divorce was, therefore, only tolerated by Moses to avoid a greater evil. Moses had in view the moral equilibrium of society, and simply tolerated the ghastly monster of divorce, to shield society from a complete disintegration. He endeavored, like a good seaman, to pursue a safe course through Charybdis; but modern legislators, to shun the dangers of Charybdis, fall into the deadly whirlpool of Scylla. Such is their fate!

CANCER OF DIVORCE.  
The cancer of divorce is rapidly spreading over the entire country and poisoning the fountain head of nations.

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This evil, condemned by Revelation and profane history, proves, to say nothing for the moment of statistics, that if divorce is not checked in its mad career, it will imperil the existence of the family, and sap dry the source of society. This plague spot is, to put it mildly, a discredit to any Government, a degradation of the female sex, a standing menace to Christian society. The prosperity of the commonwealth takes its source in the sanctity of the family. The moral life of great nations is the reflex of the moral sense of the people. The former is gauged by the latter. The river does not rise above its source.

**MORMONISM.**  
A short digression is expedient to analyze the fatal work of Mormonism, whose adepts become bold and defiant in view of the fact that so many unsuccessful spasmodic efforts have been attempted to repress this gigantic evil, which is still developing to a dangerously large extent. The civilized world wonders that such a hideous caricature of Christian religion should have appeared in this most enlightened land; that such an anachronism should have been fathered by the most progressive civilization; that Americans should inflict on womankind this deep and outrageous wound. The Eastern world points at us the finger of shame.

According to the Governor of New Mexico, the Mormons are awaiting with a wide-awake eye, for the admission of Arizona as a State, to throw colonists enough into it to take full possession of it and make it a Mormon State. This move is not resented?

Formerly recruits could only be found in European countries, but to-day disciples are found in every State of the Union save in South Carolina. Divorce is a plague scarcely less deplorable than Mormonism. The former is even more dangerous, for it enjoys the sanction of civil law. Mormonism consists in simultaneous polygamy, while divorce consists in successive polygamy. The practical effects are identical and equally deleterious to society. Statistics will bear out my assertion. From the report made to Congress by Carroll D. Wright I condense the following startling facts:

**DIVORCES IN THE UNITED STATES FOR SUCCESSIVE YEARS.**

Year.	Divorces.	Year.	Divorces.
1867	9,937	1877	15,687
1868	10,150	1878	16,089
1869	10,939	1879	17,083
1870	10,962	1880	19,663
1871	11,586	1881	20,762
1872	12,390	1882	22,112
1873	13,156	1883	23,198
1874	13,989	1884	23,974
1875	14,212	1885	24,472
1876	14,800	1886	25,535
	122,121		206,595

These figures prove conclusively that divorces increased in the latter half by 69%, whilst the population only increased by 30%. These statistics show the deleterious work of the cancer of divorce, which, if allowed to prey on society, will imperil the very existence of this great and prosperous nation. Primordial laws command "increase and multiply;" divorce laws, the exponent of human passions, exclaim, destroy and annihilate.

Socialism is our motto! The Catholic Church can never grant bills of repudiation, simply because she can not break asunder what God hath joined together. "What God therefore hath joined together, let no man put asunder" (Matt. xix., 6). On the contrary, she has fought unremittently the battle for the indissolubility of marriage. She asserted the divine rights of marriage against the unbridled lusts of despotic rulers, and proclaimed the world over the unity and indissolubility of marriage. Haughty kings and powerful emperors have endeavored, in vain, to subvert the Church to the standard of their disappointed passions. Crowned heads, like the humblest subjects, must not trample upon God's laws. The Sovereign Pontiff was always foremost in the struggle for the unity and indissolubility of marriage. History tells us of a great battle between the Pope and Philip Augustus, when France was chastised by an interdict until the king consented to receive his lawful wife, and abandon his second adulterous marriage. The wife of Henry IV. of Germany found in the person of Gregory VII., a faithful defender of truth and morality. We all know how Clement VII. refused to abandon the rights of Catharine of Aragon, whom the lustful passions of Henry VIII. wished to discard, even though by his refusal all England should be lost to the Church. The divine principle of marriage could not be sacrificed. This fundamental law was sedulously guarded and bravely defended by the Roman Pontiffs. How differently the Reformers proceeded!

Protestantism at the first shadow of embarrassment consents to polygamy, betrays its conscience, opens a wide avenue to passions and surrenders the sanctity of marriage to the lustful passions of crowned heads. Protestantism disowns and repudiates the first and only sacred pledge of domestic greatness, and pollutes the source of true civilization. In England the new Church is erected upon the broken marriage vows and adulterous passions of a most fierce and brutal king. What should we say of Germany's disorderly monk, who not only broke his religious

vows but fostered the greed and lust of princes? What of Henry IV., who endorsed a conspiracy against the life of the famous Hildebrand, because the Pope refused to sanction his desire for a bill of repudiation?

The Catholic Church always vindicated the unity, the sanctity and the indissolubility of marriage, and thereby conferred a great favor on the female sex. The holiness of the marriage bond is the palladium of woman's dignity, while polygamy and divorce involve her in bondage and degradation.

This long and expedient digression brought to a close, I will revert to the subject.

Marriage is indissoluble. This sterling character is essential to conjugal consorts to perpetuate the human race, to constitute the family. God did not impose the first woman on Adam. She was presented to him, and she proved agreeable to Adam. God in this first hymen and prototype, sought Adam's consent. This free, voluntary act on the part of the two contracting parties constitutes the essence of marriage. From this mutual consent follows the irrevocable bond and indestructible tie of marriage.

Adam, inspired by the Holy Ghost, exclaims, "This now is bone of my bone." (Gen. ii., 23.) Marriage at the cradle of humanity is therefore evidently of divine institution. Adam, by his formal consent, ratifies and sanctions the contract and gives it the twofold character of *unity and indissolubility*. Truly these attributes partake of the essence of matrimony. St. John Chrysostom, whose testimony is as weighty as any that can be brought to bear, either for or against, commenting on these words of the book of Genesis, "Man shall leave father and mother, and shall cleave to his wife," says: "If God had intended polygamy, He would have created many women. Hence by the law of creation and the sanction He gives to it, God teaches us that one woman must be perpetually united to one man, and that she can never free herself from him." (Hom. in Matt. ch. lxxiii.) But will and does this conjugal union remain indissoluble, under both the natural and written laws? This we shall now examine.

The moral catastrophe of original sin did not even change one iota of the natural law. Adam, at the time of his expulsion from Eden, carried engraved in his heart the truths of the moral order, the laws governing society, among which the unity and indissolubility of marriage hold the first place. This code of natural law Adam transmitted, as a precious heirloom, to his children; and they scrupulously guarded and respected it through their generations, down to the great flood. This sacred law was held as a divine legacy, for the integrity of which they believed God would hold them responsible. Hence their fidelity. Revelation is silent touching repudiation, not a single case being recorded down to the time of Noah's father. Lamech violates the distinction of being the first violator of the divine law of monogamy. No one, prior to the deluge, is chronicled to have followed his example, even among men who abandoned the path of virtue and sank headlong into the abyss of degradation. Abraham, the father of the faithful, and several others after him, when the age of man was considerably shortened, and the number of true servants of God, very small, were formally dispensed, by the Divine Law-Maker, from the import of the natural law.

This dispensation was temporary. Christ not only restored marriage to its former dignity by revoking the dispensations, but raised the union to the rank of a sacrament. The natural law not only received its pristine import, but received a new impulse; it was elevated to a higher standard, seated on a higher pedestal, to be seen and observed by the whole Christian world. "This is a great sacrament: but I speak in Christ and in the Church." (Eph. v. 32.) Why then do we excuse the patriarchs, while we condemn Lamech? Is it gratuitous as some would like to have it? God forbid! We judge unfavorably of Lamech, because he associated with the wicked, while Abraham is constantly mentioned in Scripture with terms of approbation and praise; and consequently we have no right to pass a sentence of formal condemnation upon him. The Fathers defend the one and condemn the other, Lamech, with abhorrence. (Tert. Mon. c. 5.) St. Jerome, c. Jov. i., says, "Lamech, first of all, was a bloody murderer, divided one flesh between two wives." "It was not lawful," says Pope Innocent III., (C. Gaudemus) "for any one to have many wives at once, unless leave was granted by Revelation." St. Augustine joins, with his unquestionable authority, with him in defending the patriarchs. "When," says he, "it was the custom it was not a sin."

But one may be tempted to question the principle of unity and indissolubility, with the birth of Ismael and the faculty of Rachel and Lia. These instances cannot be adduced to annul the primordial law of marriage or to justify polygamy. The wives of Abraham and Jacob were not repudiated; they are fully accounted for, in Scripture, by a special divine legislation. Abraham remained faithful to the indissoluble law of conjugal union, until the divine plan was revealed to him. God suspended the law and Abraham was a mere automaton in the hands of his Maker. Jacob never in-

tended to overlook the tenor of the natural law. He was guilty of no fault; he was deceived—his mistake was involuntary. Laban concocted a scheme, fully in keeping with the temporal code of the Jews, but not in harmony with the primordial law.

Lia, cognizant of her father's pre-concerted action, was guilty of adultery, though more excusable than Laban. Mutual consent partakes of the essence of marriage, consequently this fraudulent union was not binding. Jacob pays a high tribute of homage to the indissoluble law of marriage, when he chooses Rachel, to whom he gave a positive and formal consent. His error is no sooner discovered than he repudiates Lia, to whom he never pledged his word to take her for his wife. He could not abandon her because of the marriage law then in force. God made known unto him His design in behalf of His chosen people; the natural law was again suspended, and Jacob, finally yielding to God's expressed command, contracted a second union. Instances of derogation from either the physical or natural laws are found in Scripture. "The sun and the moon stood still" at the prayer of Joshua. (x., 12.) For twenty four hours both the sun and the moon stood still to enable Joshua to defeat his enemies.

Several modern free thinkers have questioned this miracle and tried to explain it away on a scientific basis. They have recourse to a perihelion or reflection of the sun by a cloud or to a light reflected by the mountain after the sun had set. But if these authors believe the Scriptures they may spare themselves the trouble of devising improbable explanations, as this fact is constantly represented as a most striking illustration of God's illimitable power and love for mankind. (Hebr. xi. 30.) Therefore this derogation of physical laws, is a palpable evidence that God can, if He so chooses, suspend the natural law, with a view of carrying out His designs. But to suspend is not to abrogate.

Christ proscribed polygamy from Christian society. "Whoever shall put away his wife, and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery." (Mark x., 11, 12.) Had not Christ explicitly condemned polygamy He would not call adulterer a man who marries a repudiated woman, and vice versa. Again additional force is applied when St. Paul says, "But to them that are married, not but the Lord commandeth that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband." (1 Cor. vii., 11.) Again, in another of his epistles, "For the woman that hath a husband, while her husband liveth, is bound to the law \* \* \* whilst her husband liveth she shall be called an adulteress if she be with another man." (Rom. vii., 2 and 3.) Monogamy, the unity and indissolubility of marriage, is necessarily a self-drawn conclusion.

The Court of Rome has repeatedly reminded kings and potentates of this point of the law. On this head, all future ages will admire the courageous documents issued by Nicolas I. against Lothair; by Urban II. and Paschal II. against Philip of France; by Celestine III. and Innocent III. against Philip II. of France; by Clement VII. and Paul III. against Henry VIII., and finally, by the holy and unyielding Pius VII. against Napoleon I. at a time when the latter was at the height of his prosperity and power.

Why have the Popes as unremittently fought against the invading force of passions? Because the unity and perpetuity of marriage are the two pillars on which rest the stability of human society. Joy and domestic bliss are the hanging gardens of the modern virtuous Babylon. Remove the two columns and society will in time crumble. The great Voltaire says that the marriage of princes in Europe decide the destiny of nations; and never has there been a court entirely devoted to debauchery without producing revolutions and rebellions. Surely no one will dare to accuse Voltaire of being Romishly inclined! Polygamy opens an era of debauchery in which both Church and State suffer. This enunciation is well grounded in history. We all know the consequences that were coupled with the sanction which Henry VIII. received at the hands of Cranmer. What attended Pope Innocent III., who compelled the French king, Philip Augustus, to dismiss Agnes de Meranie, whom he had unlawfully married, and take back his lawful wife, Ingeburga of Denmark, whom he had discarded? It will not be amiss to speak of Pius VII., who refused to dissolve the marriage of Jerome Bonaparte with Elizabeth Patterson. The fatal consequences linked to these facts establish the injury polygamy does to Church and State. Sincere Christians coincide with good Catholics on the question of monogamy. The Protestant Bishop of Maine complains of the laxity of opinions and conception of the nature and obligations of the marriage bond, also of the want of recognition in legislation or in the prevailing sentiment of the community.

The Church always held, and will always hold, inviolate the unity and perpetuity of marriage, and her Pon-

tiffs, regardless of the painful consequences, have never, and will never, fail to enforce those fundamental laws. God is immutable.

**MOSAIC LAW.**  
Divorce under the Mosaic Law is fuel for an animated discussion only when Scripture is distorted, disfigured and crippled. Moses granted bills of repudiation, but never intended to abrogate the primordial laws, binding, forever, one man to one woman.

If I can demonstrate that a repudiated woman, i. e., a woman repudiated, in compliance with the Mosaic code, sins when she contracts a new alliance, then free-thinkers, socialists, etc., will have to lower their colors, admit the fallacy of their arguments, and concur in my conclusion. They will have to confess that divorce is in direct conflict with primordial laws, and consequently a sinful violation of God's holy law. For the proper intelligence of this subject it is advisable to discern in the Mosaic laws what belongs to the natural, from that which belongs to the temporal code, governing the Jewish people. Touching the first category, not an iota can be changed. The precepts of the Decalogue cannot be abrogated by any human power. God Himself cannot tolerate blasphemy, cannot permit idolatry, or an injustice, for such toleration would be against His essence. God's essence is immutable. Relative to the temporal code, God may show clemency. He is the immediate ruler, and can tolerate a violation to pass unpunished by reason of attending consequences. In a word, He may subtract a violator from the penalty of the temporal law.

This token of clemency is not opposed to God's essence. This distinction understood, let us apply the same. The primitive laws of unity and perpetuity, promulgated in Eden, contain two specific charges, perpetual conjugal union and cohabitation. The former is the irrevocable adhesion to a matrimonial contract. God may dispense from the secondary law, since marriage belongs to the natural law, and anyone so dispensed can remarry without becoming abominable in the sight of the Lord. Is it the case with repudiated women, to whom Moses granted divorces? Certainly not! She is declared impure and detestable before the Lord if she enters into a new alliance. The Mosaic law provides for the repudiated consort a bill of divorce, whose tenor frees the repudiated consort from the obligation of cohabitation. The second prescription of the law does not abrogate the first, neither does it free man nor the woman so repudiated, from the indissoluble link of marriage. The natural law remains in full vigor, and preserves intact the perpetuity of the tie of marriage. The second prescription is dispensed with with a view of avoiding a greater evil. Between two evils choose the least.

This assertion, I infer from the following words: "If a man take a wife and have her, and she finds not favor in his eyes for some uncleanness, he shall write a bill of divorce and shall give it in her hands, and send her out of his house." (Deut. xxiv., 1.) To infer from these words the abrogation of the primordial law would be tantamount to disfigure and distort the most natural import of words. They clearly convey a formal discharge from the law of cohabitation, but are silent touching the indissolubility of the tie binding man and wife. The Pharisees were divided among themselves in determining the sense of the law; and they endeavored to inveigle our Saviour by proposing the question to Him, "Is it lawful for a man to put away his wife for every cause?" (Matt. xix., 3.) The Lord replies, (Moses granted divorce in case of adultery; but immediately subjoins that he will no longer tolerate the favor once in full vigor on account of the hardness of their hearts. There was no other alternative—either to grant a bill of divorce or to put her to death, if guilty, as provided by the law of Moses. It is, therefore, evident that Moses intended to avoid a greater evil when he granted a bill of repudiation.

He wished to spare the unfortunate consort from the death penalty, rather than to free man and woman from the indissoluble bond. This truth is emphasized and rendered more palpable. "And when she is departed and married another husband, and he also hateth her, and hath given her a bill of divorce, or is dead, the former husband cannot take her again to wife, because she is defiled, and is become abominable before the Lord." (Deut. xxiv., 2, 3, 4.) Were the unfortunate spouse free from her former alliance this second union would be as pure and pleasing to God as the first was. But she is called defiled and abominable in the sight of the Lord, because of adultery. From these words of Moses we infer that the natural law is still binding, and consequently the marriage tie remains unbroken. The former alliance is still one and perpetual. This self-drawn conclusion is supported by Jeremias, speaking of the rebel Jews: "If a man put away his wife, and she go from him, and marry another man, shall he return to her any more? Shall not the woman be polluted and defiled." (Chap. iii., 1.)

The Prophet Malachias reproaches the Jews because they misrepresent the meaning of Scripture to satisfy their lust. "The Lord hath been witness between thee and the wife of thy youth, whom thou hast despised; yet she was thy partner, and the wife of thy covenant." (ii., 14.) He shows plainly that man must adhere to the order established at first, when the parties promised fidelity to each other. (Gen. ii., 24; Prov. ii., 17.)

Chevalier Drach, thoroughly versed in exegetical science, proclaims odious

before the Lord the man who repudiates his wife and marries another. (Talmud, Traite, Gittin.) Don Calmet classifies repudiated women who remarry among harlots.

(Dissert. t. i. p. 16.)  
Isaiah I.; Jeremias iii., 8, confirm the above testimonies. They singly and collectively prove the sinfulness of a second alliance, because the first is still binding, and consequently indissoluble. Hence the truth of the proposition under the written law. A second marriage, when the first partners are both living, is unholy, condemned by the Primordial, Mosaic and Christian laws. A. S.

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London, Saturday, March 11, 1893.

"MAN," says Gibbon, "receives two educations: one which he receives from others; the other, and more important one, that which he gives himself." Hence the second education depends upon man's wise employment and development of the talents entrusted to him by God. No college will impart it. It outfits us to undertake intelligently the task of educating ourselves, and therefore when a young graduate goes out to his life-work and falls into the rear rank of onward marching humanity the fault is his own. He should be in the vanguard. We do not mean that success is reached by a single bound. The men whose names are enshrined in love and veneration for having added to the world's wealth of noble thoughts and deeds have been hard workers. They knew that patient, silent toil is the essential condition of success, and that he who hopes to win must learn to labor and to fail.

True, we read that Sheridan composed a drama in a few hours, but we also know that long before it was composed and committed to memory, the brilliant repartees and impromptu witticisms which electrified the House of Commons were planned with much care and labor in the seclusion of his home. Newton confessed that unremitting toil was the secret of the discoveries that revolutionized physical science. Buffon, the immortal naturalist, declares that genius consists chiefly in being able to rise at 6 o'clock in the morning and getting to work. Beaconsfield was scoffed at and ridiculed when he made his first speech in Parliament, and yet persistent labor so quickened his apprehension and strengthened his powers, that men soon learned to listen to the brilliant debater. And we might go on quoting name after name of men who have achieved enduring fame through sheer hard work.

They yielded not to indolence, nor were they beguiled into presumption and self-conceit by a capricious public opinion, but in laborious days they gained the lofty purpose and high courage without which no success is possible. We mention these facts in order that our college-bred young men may realize their responsibility. It has been said, and not without reason, that our college graduates manifest none of the talent which they displayed in their youthful days. Various causes are assigned. They bid farewell to study and render useless the education upon which much time and money were bestowed. They go blazing "gandy butterflies in fashionable circles, into political salons, the fool of society, the fool of notoriety, a topic for newspapers, a piece of the street." This is the true cause of their disastrous failure in life. Much society and little work never made a man.

GLADSTONE introducing the Home Rule Bill gave one more proof of the eloquence and statesmanship that have made his name famous the world over. With his old time warmth of manner, and in diction as chaste as it was elegant, and with arguments that must bring conviction to all impartial minds, he pleaded the Irish cause. His opponents were constrained to give him careful attention, and their cries of hatred and bigotry were for the moment stilled by the voice of the Grand Old Man urging his countrymen to pay the debt of tardy justice to the Irish people. His Bill is more satisfactory than the one of 1886, and is approved by all sections of the Irish race.

The Orangemen of Toronto are loud in their denunciation of Home Rule, and they avow their determination of whipping Irishmen into servitude. They will get a warm welcome. All their threats are made in the view of obtaining a little newspaper notoriety, and are consequently harmless. The penal laws are no more; the constabulary is powerless to assist the valiant Orange brigade, and they will submit

gracefully to the inevitable. Indeed, if past history may afford a portent, they will be the first to scramble for any emoluments in the gift of the Irish Parliament.

THE OPPONENTS OF Mr. Gladstone are making every effort to direct the tide of public opinion against Home Rule. No argument is deemed worthless for such a purpose. Commercial ruin is predicted when Irishmen have the privilege of governing themselves; for there is no capital in Ireland, and for years has the world heard its perennial cry of starvation. Yes, we admit that Ireland is poor; that ere this its children have died mad raving for bread, simply because they preferred death to mamon, and because they refused to purchase immunity from wrong and persecution at the shameful price of apostasy. Their religion was prescribed, and the Penal law, "the most proper machine ever invented by the wit of man to disgrace a realm and degrade a people," cramped and constrained the strength and energies of an enthusiastic nation. What future could exist for Ireland's commerce, when its trade, as Mr. Froude admits, was destroyed by English law for the protection of English commerce and English manufactures. When these things are forgotten we may talk glibly about Ireland's commercial ruin and want of prosperity.

THE EARLY BRITISH CHURCH.

We had occasion last week to make some comments on Professor Rigby's lecture in Trinity College in which he maintained that the ancient British Church was an organization quite independent of the Pope.

We showed by the Acts of the Council of Arles that the British Church, whose representatives signed the letter of that Council to Pope St. Sylvester, agreed with the whole Western Church in recognition of the Pope's authority, and that any representation to the contrary is a distortion of history to make it fit fantastic modern theories.

We must here remark that if the early British Church were not a mere sect, cut off from the Christian Church, like the Arians, Donatists, Pelagians, and Montanists, it could not but be in communion with Rome, and subject to the authority of the Pope, for during the period of its existence the whole Christian world, except the excommunicated sectaries, were in communion with and subject to the authority of the Pope.

The Council of Arles, held A. D. 314, was the first council of the whole Western Church, for the good reason that owing to the almost uninterrupted persecution to which the Church was subjected by the Pagan Emperors, it was impossible that such a Council should have been held any sooner. This very fact makes the homage paid by this Council to Pope Sylvester the more striking as a testimony that the whole Christian Church was united in subjection to the Pope, and that it only needed that the Bishops of the whole world should meet together, that they should unite also in giving testimony to the Pope's universal authority.

The testimony of the Council of Arles, however, is not a solitary fact in proof that the British Church agreed with the rest of the world on this point. It is simply one link in the chain of evidence.

In A. D. 347 another Council was held at Sardica, at which several British Bishops were also present. By this Council, at which there were 300 Eastern and 76 western Bishops, it was declared that "if any Bishop thinks he has been misjudged, let us honor the memory of the Apostle Peter, and let those who have judged the cause write to Julius, Bishop of Rome, that by the neighboring Bishops of the Province the judgment may be renewed, and he furnish judges."

This right of appointing judges to decide appeals implies a universal jurisdiction over the Church in all parts of the world; and it is further to be noticed that the Pope's representative, Osius, presided at this Council.

But in the very beginning of the British Church, we find from Bede that during the Pontificate of Eleutherius, that is, between A. D. 179 and 191, "Lucius, king of the Britons, sent a letter to him (Eleutherius) entreating that by his command he might be made a Christian. He soon obtained his pious request, and the Britons preserved the faith which they had received, untroubled and entire, in

peace and tranquillity, until the time of the Emperor Diocletian."

The same statement is to be found in the ancient "Book of Llandaff," where we are also informed that the ambassadors sent by Lucius to Eleutherius were Elfan and Medwy, who were baptised into the Church, Elfan being ordained a Bishop, and Medwy a teacher. These two returned to Lucius, and "by command of Eleutherius" Lucius and the nobles of Britain received baptism, and Bishops were ordained, and an ecclesiastical order was constituted.

It is thus evident that Britain received Christianity from Rome, and that Gaul was not the "Mother Church," as the Professor states. The only reason which can be adduced in proof of Gaul being the Mother Church is that Sts. Germanus and Lupus were sent to Britain to aid in refuting the heresy of Pelagius. But the Church was established long before this, by the authority of the Pope.

The Anglo-Saxon Chronicle and Geoffrey of Monmouth give a similar account of the matter, the latter stating that such was the account given by Gildas, who was a Briton.

Nennius gives the same history, substantially, but erroneously substitutes the name of Evaristus for Eleutherius. Bishops Usher states that he had seen a manuscript of Nennius in which occurred the name Eleutherius, and there is no doubt the error originated in a mistake of some copyist.

Here we may remark on one point made by Professor Rigby, that the British Bishops whom St. Augustine found when he went to preach to the Saxons, observed Easter differently from the Romans and the rest of the Western Church.

This is true, but we must remember that Britain had been overrun by the pagan Picts and Saxons, and most of the records of the nation had been destroyed. It is not very surprising that during these troublesome times the proper time for keeping Easter had been lost, owing to the want of intercommunication with the continent.

That this was the cause of the discrepancy there can be no doubt, as the British Bishops at the Council of Arles agreed with the Council, and signed the canons whereby it was decreed that "Easter shall be observed on the same day and at the same time as the Bishop of Rome shall give notice according to custom."

We might show that the successors of Elfan frequently referred to Eleutherius as the source of their ecclesiastical jurisdiction, but we have here given authorities enough to prove that the early British Church was truly Roman, both in origin and continuance, and that it had no similarity with the modern Church of England which substituted the supremacy of the uxorious Henry VIII. for that of St. Peter's successor.

LOW VERSUS HIGH CHURCH.

The Mail of the 28th ult. gives an account of a trouble which has arisen in Vancouver, B. C., owing chiefly to a doctrinal difficulty between the Anglican Bishop of New Westminster and one of his clergymen, Rev. H. P. Hobson, formerly curate of St. James' Church, Toronto. Mr. Hobson went to Vancouver four years ago to take charge of Christ Church in that city, and it appears that he labored with considerable success in building up a congregation. He is said to have been a faithful, conscientious and painstaking minister, much esteemed by his flock.

After laboring for some time in his mission, an agreement was made with the Canadian Pacific Railway for the purchase of a lot of land, on the condition that a church should be built at a cost of \$30,000, but after spending \$8,000 on the foundations, the congregation found themselves unable to complete the building, the chief difficulty in the way being, as recently in the case of St. Augustine's church, Toronto, dissensions on the subject of Ritualism.

The Bishop of New Westminster, according to the reported state of the case, has taken advantage of the circumstance to withdraw the Rev. Mr. Hobson's license to officiate in the diocese, the real motive of this action being apparently that Rev. Mr. Hobson proclaims himself a Low Churchman or Evangelical, while the Bishop is a pronounced High Churchman.

In May, 1890, the Bishop wrote to

Mr. Hobson complaining of his mode of celebrating the Communion, as not sufficiently reverent to the sacrament, as he did not rinse the cup after its being used, and drink the rinsing, as practiced by High Church clergymen. The Rev. Mr. Hobson replied that this usage is repugnant to the Evangelical principles held by him and his congregation, and that he would not do it, as there was an agreement partly entered into when the church was being built that no Ritualistic innovations should be introduced into it; and it was on this understanding that subscriptions were taken up. This agreement, however, was not signed by the Bishop, as Mr. Hobson refused to give a written assurance to the Bishop that the Communion would be administered with due regard to the proper consumption of the elements.

The feature in this matter which will strike our readers as being of the greatest interest is the fact that notwithstanding the vigor with which the Evangelicals or Low-Churchmen persecute the Ritualists or High Church party, both in America and England, the latter are steadily becoming more and more the ruling party in the Church of England. The Rev. Mr. Hobson states that his congregation, numbering 228 communicants, is the only Evangelical congregation in the diocese of New Westminster, and it was stated recently by Bishop Campbell, of the Reformed Episcopalians, on the occasion of the transference of St. Augustine's Church, Toronto, to the Reformed Episcopalians, that the Ritualists are even now the dominant party in the Church; and it was as a protest against them that the Reformed Episcopalians were established.

The Rev. Mr. Hobson has been strongly urged to solve the difficulty by starting a congregation of Reformed Episcopalians, but this he refuses to do, as he says "the Church of England is large enough for me." He intends, however, to appeal his case to test the Bishop's right to withdraw his license on what he considers very insufficient grounds, and the matter will probably be brought before the Archbishop of Canterbury for adjudication.

THE A. P. A. AND THE P. P. A.

The members of the A. P. A. (American Protective Association) in Illinois have apparently not learned wisdom by experience. Our readers are aware that it was mainly by allowing this organization to exercise some influence over them in the selection of candidates that the Republican party of that State and some others which were usually decidedly Republican were lost to that party at the elections of last November by unexpectedly large and decisive majorities.

The American people generally have too much of the sentiment of fair play to be carried away by the no-Popery cry which has been raised during the last few years by the Protective Association, and when it was discovered that beyond the usual constitutional methods to which Americans appeal for the settlement of their political differences, this Association had bound its members by oath to do all in their power to keep Catholics out of public offices, and even not to employ them in any situation at their own disposal, there was great indignation among all those who are naturally inclined to liberality. This indignation was, of course, increased when it became known that the association attempts even to taboo such Protestants as are disposed to be liberal, and the result was the practical annihilation of the Republicans for shilly-shallying with such bigotry.

It is now announced that the Protective Association will have a candidate of its own for the Mayoralty of Chicago, in the person of one Mr. Grover Harrison. Mr. Harrison has also been adopted by "the Patriotic Order of the Sons of America," which is a society similar to the A. P. A., and bound by a similar oath. The liberal Protestants of the city have not been slow in declaring their decided opposition to any candidate brought forward as the standard bearer of any organization adopting such a platform as that promulgated by the A. P. A. The Chicago Post, which voices the sentiment of the liberal-minded citizens, declared that Mr. Harrison is "the only candidate mentioned for the Mayoralty who would listen to a suggestion to violate the Constitution of the United States by making a man's religious affiliations a bar to his appointment to an office or place of public trust."

It cannot be supposed that Chicago will do violence to its truly American au-

tecedents by electing such a man to the chief magistracy during the very year when it is manifesting its cosmopolitanism by inviting to the World's Fair all the nations of the world, and we may safely predict that Mr. Harrison will be buried deep under an avalanche of liberty-loving American votes.

On the other side, from Omaha the news comes that the A. P. A. has made such progress that it actually controls that city. In the face of this fact it is gratifying to notice that there are Protestants with sufficient courage to denounce the fanatics in no measured terms. This is done by Mr. T. W. Blackburn in a recent issue of the Omaha Bee. Mr. Blackburn says:

"Omaha has never suffered any evil from Catholics. Her best citizens are members of the Catholic Church. Her largest taxpayers are adherents of that faith. There never has been any attempt or suggestion of an attempt on the part of that Church or any of its members to control the schools, the city government, or the county affairs. Whatever may be true in other localities, as far as Omaha is concerned, Catholicism has never been a force in politics which attempted to antagonize the Public Schools, or any well defined public policy. There is in my mind no more reason in Omaha for an anti-Catholic society than for an anti-Methodist or an anti-Infidel society. There can never, in America, be any excuse for a secret political-religious organization, and in this city there is less excuse, if possible, than anywhere else."

Mr. Blackburn advocates an amendment to the National Constitution which would make it impossible to bring up religious issues into the political affairs of the country.

From all this we may discover that bigotry may have certain local successes, but it cannot prevail in the wider arena of national politics; and the same is to be said of the efforts made in Canada by a similar association known here as the P. P. A. or Protestant Protective Association. This society has also had some local political successes, and will continue to have such while there are bigots alive; but it will be condemned by the sober good sense of the majority of Protestants throughout the Dominion. We have no fear of any such organizations; and where they do exist, our advice to Catholics is that they take care not to be goaded to acts of violence against their members; but when the day comes when they are to use their influence through the exercise of the franchise, let them quietly but consistently and firmly vote to leave at home every candidate for public office who is known to have coquetted with the fanatics; and in the consciousness that in the general result the right will prevail, let them not be discouraged by any local reverses.

It is almost unnecessary to say that in Canada and the United States alike, these associations have generally owed their existences to the efforts made by persons of the stamp of Dr. Wild, of Toronto, Drs. Douglas and McVicar of Montreal, and Dr. Carman of Belleville to establish them. The charity prescribed in the gospel has no place in the characters of such people.

THE SCHOOL QUESTION IN NEW JERSEY.

A recent issue of the Mail states that "a bold attack is to be made by the Catholics of New Jersey upon the public treasury," in the shape of a bill which is to be introduced into the Legislature enacting that a certain sum shall be set aside for the education of Roman Catholic children, and the further information is afforded that "for many years Roman Catholics in the United States have been striving to secure a share of the public funds to maintain separate schools."

It is very true that the Catholics of the United States feel the grievance to which they have been subjected of being obliged to contribute their share towards the education of their Protestant neighbors' children, while they must educate their own without any State assistance; and surely they have a perfect right to use all the constitutional means in their power to have this gigantic injustice corrected. It is not to be supposed that they will cease their efforts in this direction until they obtain redress; nor should they do so till they obtain complete justice.

The Mail adds, "as the constitution prohibits votes of money to churches, such a law (as that proposed in New Jersey) would raise a very difficult and troublesome question."

The Mail and other opponents of Catholic education persist in representing that the object of the Catholic body in thus seeking to remove a grievance is to destroy the Public School system, and to establish the Catholic Church as the State Church,

but for such a representation of the case there is no foundation.

The Catholics, whether in the United States or Canada, have no intention or desire either to destroy the school system of the country or to establish any State Church. But in both cases we insist that even though we form a minority of the population we are entitled to have a system of education which will do no violence to our religious convictions. We maintain that it is our natural right to educate the whole child, morally and religiously as well as secularly, which, being conceded, it follows that obstacles are not to be thrown in our way by any majority, nor any extra tax imposed as a penalty for our advocacy of a more complete education than any purely secular system can furnish. Such a penalty is imposed under the present school laws of the United States, and this is what the Catholics wish to have rectified.

In the State of New Jersey there are 35,827 Catholic children in attendance at Catholic schools which compare favorably with the Public or secular schools, and it is an iniquity that while Catholics are saving to the State hundreds of thousands of dollars annually by keeping up these schools at their own expense, they should be taxed also for the education of their perhaps wealthier Protestant neighbors.

This is the state of things which the Catholics of the State are endeavoring to have remedied. The only just remedy is either to exempt them from the Public school tax, where they have Catholic schools, or to pay from the Public school funds on appropriation proportioned to the amount of secular work the schools are doing.

It will be seen that either of these methods would remove the existing injustice; and there is no trouble about the unconstitutionality of granting State aid to Churches. There is nothing asked of the State for any Church, nor even for the religious instruction which is given in the schools, but solely for the secular instruction, which is quite as efficient as that given in the Public schools, though if the Parochial schools were even less efficient they would be made more so by giving to them their proper share of the Public school fund.

The same injustice which exists in New Jersey exists in other States as well, but the fact that several school districts in that State have voluntarily remedied it as far as the present state of the law permits, perhaps indicates that the people of that State are better acquainted with the character of the injustice inflicted and are therefore the more willing to correct it.

A PARLIAMENTARY PHENOMENON.

Mr. Dalton McCarthy is not succeeding well in his efforts to obtain a following in the House of Commons to back him in his no-Popery crusade, notwithstanding that the Mail, the Montreal Witness, the Huntingdon Gleaner and a few other journals of Ontario and Quebec are endeavoring to boom him. Even the Ottawa correspondent of the Mail, on looking up his record in Parliament, loses courage in summing up the result of his investigation. He says in the Mail of the 3rd inst.:

"He (Mr. McCarthy) has, as you know, taken his seat in Parliament, but there was no excitement on the occasion, and the supposed flashes of lightning that startled some staid people on the night he did so were only those from a passing electric car. Dalton is said to be both chirpy and hopeful as to the result of his new departure; but just let me say, and with no desire to detract from his ability, that he does not stay long enough in one saddle to win a heat. I have been looking back through his Parliamentary career to see where he finished in the contests in which he has heretofore entered, but the record fails to give him anything like a first place."

It is somewhat cruel that the Mail should thus give the cold shoulder to its quondam leader, who is at the same time the head of so many abortive attempts to form a party whereof the principles which he has for several years advocated shall be the shibboleth. The Mail has recently been attempting to boom Mr. McCarthy as the coming man, whose brilliancy as a political leader would eclipse anything which preceded him. We were told very recently by that journal that "McCarthy clubs" are being formed all over the Dominion, from Collingwood and British Columbia to St. John, N. B., and that "people are beginning to wear McCarthy buttons," all of which proves that "such a man must be immensely popular." What a pity it is that it should now turn out that even the Mail finds out that Mr. Mc-

Carthy has failed. We are has been among the who repr the Catho no-Popery the Pro sent the o have it to formly u Carthy pa months a complete sinking a surprised now forsa Mr. Mc negligent sentative fessional exceeding kept hin work. I he so kin for his u undertoo their rep public w even a m to spend be a m much les which is revolution the coun late the McCarth any gre of a part constitut O'Brien Mr. M realized the las advance no longu issue of prospect succeede, tre spas these of when t probabl of Mr. will res that obs edged a were les has of la ways o are nintee these McCarth of la become a soure him of o stposse eoe will they w choose



FIVE-MINUTE SERMONS.

LIBERTY OF SPIRIT. By the freedom wherewith Christ has made us free. These, my dear brethren, are the concluding words of the Epistle read at Mass to-day.

These, my dear brethren, are the concluding words of the Epistle read at Mass to-day. They ought to be of unusual interest to us, for they speak of a matter which we all care very much about; which some care so much about that they are willing to fight for it, and to die for its sake.

If you have listened to these words of St. Paul, which I have just read, you know what this is of which I speak, and for which we all care so much. It is freedom or, as we often call it, liberty. Many, as I just said, will even die, if need be, rather than abandon it; and indeed, thousands, nay millions, have actually done so. Man feels that he must have it. Life, liberty and the pursuit of happiness he claims as his right.

Especially do people nowadays ask for liberty, and insist on having it. The child is no sooner out of his mother's arms than he wants and tries in all things to have his own way. Obedience is a lesson that he seldom willingly learns. He thinks that when he is a man he can do as he pleases; and he does not see why he should not even now. So sometimes he succeeds in having his own way, in spite of his parents; he runs away from school, and when a little older, from church; he passes his life among such companions as he chooses, who help him to get the liberty which they think they have themselves got, by defying all the laws of God and of man.

But is this really liberty which these foolish children, and young men and women more foolish than children, think they have got by trampling on all law? No; a thousand times no! It is to true liberty only as the shadow to the substance, as they find their cost before they have travelled very far on this road. They have but escaped from a light and easy yoke to take on their necks one far heavier and more grievous, and which becomes more and more so every day. They have left the service of the kind and good Master to whom they belonged, and entered into that of a hard and cruel tyrant instead. He has filled them with base and beastly passions. They are given over, body and soul, to impurity, gluttony, or drunkenness, or it may be to a mean and miserable greed for money. At last, perhaps, they try to turn back and shake themselves free from these accursed lusts, which have fastened on them, and are draining the very life blood from their souls; but it seems that they cannot do so. They set out to do as they pleased, and how has it ended? In their being bound, hand and foot, in the slavery of sin.

But what was their mistake? Were they altogether wrong in wishing for liberty? Is the desire for freedom, which is implanted in us, all a delusion? Are we never to do as we desire, but always to have a restraint and a yoke upon us? No, my brethren, the idea of liberty is not a mistake. We are right in wishing for liberty, hoping for it, and trying to secure it in the right way. But the mistake these foolish people of whom I have spoken make is in going the wrong way in the search for it; in looking for it in the wrong place.

Where, then, is liberty to be found? I will tell you; and you may be surprised at what I say, for it does not sound as if it could be true; but it is true, nevertheless. True liberty, then, is in the service of God. Those who serve God best are the freest men on earth.

But how can this be? I answer, it can and must be very easily and very plainly. For those who serve God best of all—that is, the saints in heaven—always do just what they like, and enjoy doing it most perfectly. They have got rid of all the hindrances that, more or less, prevent every one here below from doing what he wishes.

And of course, those who try to walk in the path of the saints here on earth also have much of this freedom. The more they learn to do God's will the more they love it; and so they are always doing more and more what they like, and more and more easily all the time; and that is just what liberty is: to do what you like, and to do it without pain or difficulty.

FATHER FLETCHER ON CONVERTS AND THEIR TRIALS.

At the School Chapel of the English Martyrs, Walworth, last Sunday, Father Fletcher preached at the 10 o'clock Mass, and in connection with the Gospel of the day referred to the position of many converts. He said that some of the old Catholics or born Catholics do not show that sympathy to converts which they should do, and he reminded his hearers that most converts suffered much not only before they enter the Church, but often very bitterly afterwards. They suffer before, because they often have to give up much very dear to them. Many indeed have to sever themselves from all their old friends and completely change their whole lives. They suffer afterwards too, for it very often happens that those who have been their dearest friends and companions will have nothing to do with them now they are Catholics. Notwithstanding, however, they have given up so much and suffer so keenly by becoming members of God's Holy Church, some complain that in their new lives they are treated by many old or born Catholics as if they were a kind of intruders. So much so that some converts say, "We feel so lonely, for we have lost all our old friends, and no one shows us any friendship or sympathy in the Church for which we have given up much that has been so dear to us all our lives."

Father Fletcher then pleaded earnestly for greater consideration to be shown to converts, for God had called them into the Church, and although they had perhaps not worked long in His vineyard, yet they were equally as dear to Him as those who had borne the burdens and heats of the days. Like the laborers in the vineyard, converts as well as born Catholics would receive their penny, that is, eternal happiness (which is symbolized) if they worked diligently in the vineyard of their Divine Master. Father Fletcher concluded by making a most touching appeal for prayers for the soul of his mother, whose anniversary was on January 30th. She was not a Catholic, although she was, he said, as good and holy a woman as anyone not a Catholic could be, and he asked all present to pray for her soul, and in return he would not forget the souls dear to them in his Mass. That was another instance in the sufferings of converts, for it very often happened that not one of those related to them had the happiness of belonging to God's Holy Church. Will all who read this notice kindly pray for the soul of the mother of this devoted priest? Surely he who is doing so much for the conversion of others has a special claim upon us when he appeals for our prayers on behalf of the soul of the one who was the dearest to him on earth.—London Catholic News.

The "Loyalty" of Unionists.

The Irish Unionists, says the Liverpool Catholic Times, having come to realize that Home Rule is inevitable, have abandoned all idea of fighting—are not now even threatening to fight. England, they say, having deserted them, they will in turn desert England. They will in time become her bitterest foes; they will look to their own affairs; study how best to conciliate the enemy at home, and do all in their power to thwart, to humiliate, to circumvent and condemn the country which handed them over to the mercies of an Irish Parliament. We know from long experience that nothing of the kind will occur, and that Unionists are not likely, nor in a position, to put their threat into execution if they would. The same thing was said by the same people in almost the identical words on the eve of the disestablishment of the Irish Church. Then the Orange braggers and their allies would kick the Queen's crown into the Borneo; now they are threatened to frustrate Irish recruiting for the English army and navy. A correspondent of the Spectator further asserts that they will get rid of all money tributes to any external power, and keep all for themselves. These are the lines on which their conception of loyalty and British citizenship runs. Gasconading of this kind will not have much effect on the Government or the people of Great Britain.

The Peterborough Business College.

The illustrated Circular of the college mailed free. Bookkeeping, shorthand, etc., taught. Graduates successful. Satisfaction guaranteed. Address A. Blanchard, chartered accountant, Peterborough, Ont.

1892. "The Cream of the Havana Crop."

"La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Reputable smokers will not admit this to be the case. The connoisseur knows it. S. DAVIS & SONS, Montreal.

Mr. Hugh Caldwell, Clydevale, Ont., writes:—"My daughter was troubled with female weakness, and for more than a year was under the care of doctors and taking medicine without getting relief. I then got Dr. Williams' Pink Pills for her, and they have completely cured her. All dealers or mail at 50c a box, or six boxes for \$2.50.—Dr. Williams' Med. Co., Brockville, Ont.

Mrs. Henry Graham, Wingham, writes:—"For fifteen years I have suffered with indigestion, and during that time I could get nothing to give me relief, although I tried a great many different kinds of medicine recommended for that complaint. I now feel like a new man, and this wonderful change has been accomplished by the use of four bottles of Northrop & Lyman's Vegetable Discovery. To me it has been a valuable medicine."

The superiority of Mother Graves' Worm Extirminator is shown by its good effects on the children. Purchase a bottle and give it a trial. Worms cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it and see what an amount of pain is saved.

HALTON COUNTY SENSATION.

A Conversation Overheard in a Railway Station. The Stories of Two Men and a Woman—Health and Wealth—Friendship—While There is Life There is Hope—Statements Carefully Verified by The Record.

The Templar, Hamilton, Ont. It was a bitter cold night in January, the wind whistling and whirling round the waiting-room, when a lady friend of the Record was sitting in a chair, waiting for a train. She was alone, and she was looking at a book. A young man, who was sitting next to her, was looking at her. He was looking at her with a look of interest. He was looking at her with a look of admiration. He was looking at her with a look of love.

He was looking at her with a look of love. He was looking at her with a look of admiration. He was looking at her with a look of interest. He was looking at her with a look of love. He was looking at her with a look of admiration. He was looking at her with a look of interest. He was looking at her with a look of love.

Death of a Religious.

The death of Mme. O'Rourke, the Superioress of the Elmhurst Academy of the Sacred Heart, near Providence, last Saturday, recalls a little romance. Mme. O'Rourke was a daughter of a wealthy gentleman named Bishop, residing in Rochester, N. Y. While quite young, she met a West Point cadet, named Patrick Henry O'Rourke. She became his wife. He went into the war, and was killed at Gettysburg while leading a charge at the head of his regiment. His broken-hearted wife entered a convent and rose to the rank of Superioress.—Boston Republic.

Elderly people remember their spring bitters with a shudder. The present generation has much to be thankful for, not the least of their blessings being such a pleasant and thoroughly effective spring medicine as Ayer's Sarsaparilla. It is a health-restorer and health-maintainer.

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No other remedy cures sprains, bruises, cuts, wounds, rheumatism, sore throat, rheumatism, etc., so promptly as Hagar's Yellow Oil. It is an old standard remedy that has given perfect satisfaction for 30 years.

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LADY JANE.

CHAPTER XXX.

AT MRS. LANIER'S

It was a few days before the following Christmas, and Mrs. Lanier, who had just returned from Washington, was sitting alone one evening in her own pretty little parlor, when a servant handed her a card.

"Arthur Maynard," she said. "Let him come up at once," and as the servant left the room she added to herself: "Dear boy! I'm so glad he's come for Christmas."

In a moment a handsome young fellow was in the room, shaking hands in the most cordial way. "You see, as usual, for the holidays, Mrs. Lanier," he said, showing a row of very white teeth when he laughed.

"Yes, you always do come for Christmas and Mardi-gras, don't you? You're such a boy still, Arthur," and Mrs. Lanier looked at him as if she approved of his boyishness.

"Sit down and let us have a long chat. The children have gone to the theater with Mr. Lanier. I was too tired to go with them. You know we reached home only this morning."

"No, I didn't know that or I wouldn't have come. You don't want to be bothered with me when you're so tired," said Arthur, rising.

"Nonsense, Arthur; sit down. You always cheer me up. You're so full of life and spirits, I'm really glad to see you."

While Mrs. Lanier was speaking, the young fellow's bright, clear eyes were traveling about the room, and glancing at everything, pictures, bric-a-brac, and flowers.

Suddenly he uttered an exclamation, and springing up, seized a photograph in a velvet frame that stood on a cabinet near him.

It represented a family group, father, mother, and child; and for a moment he seemed so surprised to speak. Then he asked in a very excited tone: "Mrs. Lanier where did you get this—and who is the lady?"

"She is a friend of mine," said Mrs. Lanier, much surprised. "Why do you ask—have you ever seen her?"

"Yes, yes; and I have a copy of this picture. It is such a strange story; but first, before I say a word, please tell me who she is, and all about her."

"Why, Arthur, you seem greatly interested," returned Mrs. Lanier, with a smile. "The lady is my dear friend, Jane Chetwynd. We were classmates at board-school in New York; her father is the rich Mr. Chetwynd. You have heard of him, have you not?"

"Yes, indeed; but please go on." "Do you want all the history?" "Everything, please. I've a serious reason for wanting to know all about the originals of this photograph."

"Well, the gentleman is Jane's husband, Mr. Churchill, an Englishman, and the little girl is 'Lady Jane,' their only child. There's quite a romance connected with Jane's history, and I'm just now foundering in a sea of darkness in regard to that same Jane Chetwynd."

"If you please, go on, and perhaps I can help you out," urged the young man, eagerly and abruptly.

"Well, as it's a subject I'm greatly interested in, I don't mind telling you the whole story. Jane Chetwynd was the only daughter; her mother died when she was a child. Jane was her father's idol; he had great plans for her, and when she was only eighteen he hoped she would marry one of the rich Bindervilles. Jane, however, married a young Englishman who was in her father's employ. The young man was handsome, as you can see by his picture, well born, and well educated; but he was unknown and poor. To Richard Chetwynd that was unpardonable, and therefore he disowned Jane—cut her off entirely, refused to see her, or even allow her name to be mentioned."

"A cousin of Mr. Churchill, who lived in England, owned a fine ranch in Texas, and there the young couple went to pass their honeymoon. They were delighted with the ranch, and decided to make it a permanent home. Their little girl was born there, and was named for her mother. On account of some dainty little ways, and to avoid confusion, her father called her Lady Jane."

she should direct, after she reached New York; he had since received no instructions, and the property was still lying there.

"Then I wrote directly to New York to a friend with the Chetwynds, for some information about Jane; but she could tell nothing more than the newspapers told me, that Richard Chetwynd had gone abroad, to remain some years. Of Jane I could not hear a word."

"Sometimes I think she may have followed her father to Europe, and that they are reconciled and living there together. But why does she not write to me—to the friend whom she always loved so dearly?"

"Then there is another thing that has worried me no little, although in itself it is a trifle. When we were at school together I had a little birthday gift made at Tiffany's for Jane, a silver jewel-box, engraved with the design myself, and the design for the monogram also. About a year ago I found that very box for sale at Madame Hortense's, on Canal Street."

When I asked Hortense where she got it, she told me that it was left with her to sell by a woman who lived down town on Good Children Street, and she gave me the name and the address; but when I went there a day or two afterwards the woman had gone,—left mysteriously in the night, and none of the neighbors could tell where she went. Of course the woman's sudden disappearance made me feel that there was something wrong about her, and I can't help thinking that she got the little box dishonestly. It may have been stolen, either in Texas or in New York, and finally drifted here for sale. I got possession of it at once, very thankful that such a precious relic of my girlhood should have accidentally fallen into my hands; but every time I look at it I feel that it is a key which might unlock a mystery if only I knew how to use it."

All the while Mrs. Lanier was speaking, Arthur Maynard followed every word with bright, questioning eyes and eager, intense interest. Sometimes he seemed about to interrupt her; then he closed his lips firmly and continued to listen.

Mrs. Lanier was looking at him inquiringly, and when he waited as if to hear more she said: "I have told you all. Now what have you to tell me?"

"Something quite as strange as anything you have told me," replied Arthur Maynard, with an enigmatical air. "You must not think you're the only one with a mystery worthy of the skill of a Parisian detective. If I had any such talent I might make myself famous, with your clues and my clues together."

"What in the world do you mean, Arthur? What do you know?—for pity's sake, tell me! You can't think how Jane Chetwynd's long silence distresses me."

"Fool that I was!" cried the young fellow, jumping up and pacing the room with a half-tragic air. "If I had not been an idiot—a simpleton—a gossamer—I'd had a spark of sense. I could have brought that same Jane Chetwynd, and the adorable little Lady Jane, straight to your door. Instead of that, I let them get off the train at Gaeta alone when it was nearly dark, and—Heaven only knows what has happened to them!"

"Arthur Maynard, what do you mean?" asked Mrs. Lanier, rising to her feet, pale and trembling. "When—where—where is she now—where is Jane Chetwynd?"

"I wish I knew. I'm as wretched and anxious as you are, Mrs. Lanier, and what has happened to-day has quite upset me; but I must tell you my story, as you have told yours."

And then, while Mrs. Lanier listened with clasped hands and intent gaze, Arthur Maynard told of the meeting with Lady Jane and her mother on the train, of the gift of "Tony," the blue heron, and of the separation at Gaeta.

"Oh Arthur, why—why did you go with them and bring them to me? She was a stranger, and she didn't know the way, and your being our friend and all."

"My dear Mrs. Lanier, she never mentioned your name, or number. How could I guess you were the friend to whom she was going? and I didn't want to seem presuming."

"But where did she go? She never came here!" "Wait till I tell you the rest, and then we will discuss that. I stood on the platform until the train started, and watched them walking toward the ferry, the mother very feebly, and the child skipping along with the little basket, delighted with her new possession; then I went back to my seat, angry enough at myself because I was not with them, when what should I see on the floor, under their seat, but a book they had left. I have it now, and I'll bring it to you tomorrow; inside of the book was a photograph—a duplicate of this, and on the fly-leaf was written 'Jane Chetwynd.'"

"I thought so! I know it was Jane!" exclaimed Mrs. Lanier excitedly. "But she never came here. Where could she have gone?" "That's the mystery. She may have changed her mind and gone to a hotel, or something may have happened to her. I don't know. I don't like to think of it! However, the next day I advertised the book, and advertised it for a week; but it was never claimed, and from that day to this I've never been able to

discover either the mother or the child."

"How strange, how very strange!" said Mrs. Lanier, greatly troubled. "Why should she have changed her mind so suddenly?" "If she started to come to me, why didn't she come?" "The only reasonable solution to the problem is that she changed her mind and went on to New York by the night-train. She evidently did not go to a hotel, for I have looked over all the hotel registers of that time, and her name does not appear on any of them. So far there is nothing very mysterious; she might have taken the night-train."

"Oh, Arthur, she probably did. Why do you say she might have?" "Because you see I have a sequel to my story. You had a sequel to yours, a sequel of a box. Mine is a sequel of a bird—the blue heron I gave the little Lady Jane. I bought that same blue heron from a bird-fancier on Charter Street this very morning."

"How can you be sure that it is the same bird, Arthur? How can you be sure?" "Because it was marked in a peculiar way. It had three distinct black crosses on one wing. I knew the rogue as soon as I saw him, although he has grown twice the size, and—would you believe it?—he has the same leather band on his leg that I sewed on more than two years ago."

"And you found where the fancier bought him?" asked Mrs. Lanier breathlessly. "Of course I asked, the first thing, and all the information I could get from the merchant was that he bought him from an Italian a few days before, when I was very anxious to sell him. When I called the bird by his name, Tony, he recognized it instantly. So you see that he has always been called by that name."

"The child must have lost him, or he must have been stolen. Then the box, the jewel-box here too. Good heavens! Arthur, what can it mean?" "It means that Mrs. Churchill never left New Orleans," said Arthur decidedly.

"My dear Arthur, you alarm me!" cried Mrs. Lanier; "there is something dreadful behind all this. Go on, and tell me everything you know."

"Well, after I bought the bird, and while I was writing my address for the man to send him home, a funny little old Frenchman came in, and suddenly pounced on Tony, and began to jabber in the most absurd way. I thought he was crazy at first; but after a while I made him understand that the heron belonged to me; and when I had calmed him down somewhat I gathered from his remarks that this identical blue heron had been the property of 'one leetle lady,' who formerly lived on Good Children Street."

"Good Children Street," interrupted Mrs. Lanier; "what a remarkable coincidence!" "That the bird had been lost, and that he had searched everywhere to find it for the 'leetle lady.' Then I asked him for a description of the 'leetle lady.' And, as I live, Mrs. Lanier, he described that child to the life,—and Arthur Maynard pointed to the photograph as he spoke."

"Oh, Arthur, can it be that Jane Chetwynd is dead? What else can it mean? Where is the child? I must see her. Will you go with me to Good Children Street early to-morrow?" "Certainly, Mrs. Lanier. But she is not there; the old man told me a long story of a Madame Jozain, who ran away with the child."

"Madame Jozain!" cried Mrs. Lanier excitedly—"the same woman who had the jewel box?" "Evidently the same, and we are on her track—or we should be, if she were alive; but unfortunately she's dead. The little Frenchman says so, and the child is now in Margaret's Orphan's Home."

TO BE CONTINUED.

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"Oh Arthur, why—why did you go with them and bring them to me? She was a stranger, and she didn't know the way, and your being our friend and all."

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