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VOL. XII., No. 48

TORONTO, THURSDAY, DECEMBER 1, 1904

PRICE FIVE CENTS

CATHOLIC SCHOOLS IN MANITOBA

Archbishop Langevin Says Catholics in the Prairie Province Should be a School Party

The North-West Review reports the remarks of His Grace Archbishop Langevin, at the blessing of the new St. Mary's School on Nov. 8, when an address was presented by the people. Mgr. Langevin assured his hearers that some day right will prevail and their school rights would be restored. He counselled them never to despair but to look forward to the day when common sense and justice and a sense of the sacredness of the terms of Canadian confederation would prevail, and when in the words of the Imperial Privy Council, right would be done for their schools as it is done for all the rest. Speaking generally of the question of education, His Grace declared that by the solemn and explicit teachings of the church, Catholic parents are bound in conscience to send their children to Catholic schools when such schools exist in their neighborhood, and all Catholics in the city of Winnipeg must understand that the priests are obliged to refuse absolution to any of them who fail to follow this teaching of the church. The priests have no alternative in this matter, and he wished all Catholics to thoroughly understand this point. There cannot be two classes of Catholics—and obeying the laws of the church and the others not, and those who refused must expect to pay the penalty. There is now no reason in Winnipeg why Catholics should send their children to non-Catholic schools. The Catholic schools are in every respect the equal and in many respects the specialty in the qualifications of the teachers—superior to the public schools; and he challenged anyone to take a class in the Brothers' or Sisters' school and compare it with a similar class in any public school. Catholics need not be afraid of such comparisons, and he declared in all confidence that St. Mary's parish now possesses a school which in every respect is equal to the best public school in the city, and which is certain to achieve much better results educationally than will be attained by the public school.

In scathing terms his grace then went on to condemn a class of Catholics who whilst not denying their obligations in other ways, fail to do their duty when it is a question of exercising their obligations as citizens in selecting men to represent them in parliament. The Catholics of Manitoba knew who had robbed them of their rights, and they knew too, that redress should come through the enactment of constitutional legislation in parliament, and yet, so to say, there are undoubtedly many Catholics who will in the heat of political partisan spirit, vote for even those who have despoiled them, and who refuse to remedy the wrong. The Catholic who would do this stultifies himself and acts contrary to his conscience. If a law was passed abolishing their churches they would surely vote against the men who made the law; if a law was passed encroaching on their ordinary freedom as citizens they would surely resent it by voting against the authors of such a law; and yet there were Catholics who would actually vote for men who did them the grave injury of taking away their schools and who, in spite of the constitution refused to restore them. It would probably be said that he was talking politics; but was it to be expected that in the face of such a tyrannical and deplorable state of affairs he was to keep silent? Surely not! It is time that public men both in Manitoba and in Ottawa should realize what the loyal Catholics of this country are; that is, not a political party, but a school party; their schools must be the programme of their party; and politicians must understand that this is not a mere passing excitement, but that it is a conscientious conviction which will remain until justice is done.

Mr. Hay's Unfitness

Reasons Why President Roosevelt Should Part Company with His Secretary of State.

(From the Ave Maria.)
 Writing in June, 1897, of his experiences as chairman of the New York Police Commission, Mr. Roosevelt declared: "When one man attacked another because of his creed or his birthplace, I got rid of him in summary fashion. . . I refused to recognize any creed or any nationality, or anything else except fitness." On these grounds our worthy President should part company with his Secretary of State. Mr. John Hay was a bigot when he wrote "Castilian Days," and that he remains a bigot is to be inferred from the fact that this very offensive book is still kept before the public. It contains some of the grossest insults and slanders ever penned against Catholics—Spaniards and Irishmen.
 A bigot's unfitness for the office of Secretary of State is unquestionable. One occupying such a position should be above ignorant prejudices against any religion or nationality. Mr. Hay is incapable of a statesmanlike course toward any Catholic nation with which our country might at any time have special relations; nor could an individual Catholic expect common justice at his hands. Mr. Hay's narrow-minded intolerance of the religious belief of an ever-increasing number of his fellow-citizens renders him unfit to hold public office. The President should, therefore, get rid of him in summary fashion. Mr. Hay would then be free to his himself to England, a country for which he has long manifested a special predilection. Should he ever contemplate another journey to Spain, however, our advice to him would be to travel incognito; otherwise he might be the recipient of attentions which would be altogether unwelcome, though very richly deserved.

Catholics and the Italian Electors

Rome, Nov. 4.—There has been much talk in the Italian newspapers of the accession of Catholics this year to the voting urns, or booths. Reports have been circulated that the Catholics would certainly vote, especially those that are enrolled as Christian Democrats, without heeding the prohibition that has existed with persons in a position to speak for Christian Democrats occurring in Florence and reported in a non-Catholic newspaper of Rome, denote the course pursued on this occasion in Florence, which will probably be the same in other parts of the country.
 "So far as regards the Christian Democrats," said the Florentines, "we will be completely obedient to the non expedit. Our mind in matters of elections is not a mystery to anyone. We desire the coming of the day in which Catholics may freely descend into the arena; but, as long as the Pontifical prohibition endures, we will certainly not go against it, while we are laboring at the same time that its eventual revocation may not find us unprepared." And said the speaker who expressed himself thus: "What I say is what the Christian Democrats of Florence, and indeed of all Italy, say, for we are all agreed upon this point." That statement is the answer to what the papers have been saying regarding the Catholics voting at this election.

America Drains Ireland's Population.

The figures given by the deputation from Anti-Emigration Society, which waited on the Cois na Gnotha of the Gaelic League in Ireland last week, with regard to emigration from the Irish-speaking districts, will be read with a feeling of depression. Last year the ratio of emigrants for the whole of Ireland was 9 per cent. But in Mayo it was 20.7, in Kerry 18.2, in Galway 17.2, in Leitrim 15.6, in Cork 15.4, in Roscommon 14.1, in Clare 13.3, and in Sligo 13.1. The only Irish-speaking county with a proportion below the general average was Donegal, where the ratio was 6 per cent. for the three years 1901-3. Four Irish-speaking counties—Cork, Mayo, Galway, and Kerry—actually contributed 42 per cent. of the whole emigration from Ireland last year, while the eight coast counties from Donegal to Waterford, including Roscommon, contributed 57 per cent. And the population in the Irish-speaking districts is not only declining more rapidly than that of the rest of the country, but it is also declining at a greater rate than formerly. In the figures which prove this only too well the association takes the Catholic statistics, the language figures not being available; but "Catholic" and "Irish-speaking" would here be almost convertible terms.
 The following are some of the results of this dismal comparison. In the Archdiocese of Tuam the number of Catholics decreased 5 per cent. in the twenty years 1881-1901, while during the next twenty years it decreased 18.6 per cent. In Achary the decrease was 3.5 per cent. in the former period and 20 per cent. in the latter. In Killa the figures were respectively 3.5 and 19 per cent., and in Galway 12 and 18 per cent. Yet the decrease in the population of all Ireland was only slightly greater in the period 1881-1901 than in that of 1861-81. The deputation reported that a large proportion of the boys and girls in the Irish-speaking districts emigrate as soon as they leave school, and that "the time spent in teaching them Irish in the schools is fruitless from the point of view of keeping the language alive."
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CIRCULAR LETTER FROM MGR. LANGEVIN

Advises Catholics to Exercise Fraughtness to Secure Repeal of School Act.

On the occasion of the jubilee celebration, which is being held throughout the Catholic church on the anniversary of the promulgation of the dogma of the Immaculate Conception, Monsignor Langevin has issued a circular letter to the clergy of his diocese. He opens with a reference to his recent visit to the Pope, and says that the Holy Pontiff told him: "Be sure that the Pope is always with the Bishops, who struggle for justice," and he goes on to instruct the clergy to remind the faithful of the duty to secure early redress of their grievance in school matters.
 "You may add," the letter says, "that if the Protestant minority of Quebec had been treated in school matters as the Catholic minority of Manitoba has been, not one Protestant throughout the Dominion would dare to repeat that the question is settled; all our dissenting brethren would vote to demand full and complete justice. Can it be possible that Catholics, directed and enlightened by their interests and rights in matters of education than their fellow citizens outside the church? Or else, must it be granted that the Catholics who have kept this country on different occasions at the cost of great sacrifices and even at the peril of their lives, for English domination, shall be compelled to accept an inferior standing to that of their fellow-citizens of other creeds?"
 "It is important that our people should understand the situation as it is, and that they be not blinded by sordid and degrading interests, or other bad passions, nor yet by a partisanship which is as contrary to faith as to sound reason."
 "It is evident that the workers and those who have given scandals or caused grave injustices must not be admitted to the sacraments without making reparation and giving promise to reform in the future. Would it not be wise to impose the giving of alms as penance to those who have sold their suffrages like cattle or vegetables on the public market? We authorize and even request you to do so."
 The letter concludes by giving directions for the celebration of the jubilee, which is to be concluded by three days of prayer from Dec. 5 to 8, with solemn services on the last day, processions in honor of the holy Virgin and illumination of all Catholic homes in the diocese on the last day.

WHO WAS SEDULIUS

Author of the First Epic of Christendom an Irishman

Lecturing before the National Literary Society in Dublin, Dr. George Sigerson, F.R.U.I., described the "First Epic of Christendom."
 Ossian, the last bard of Paganism, had been dead for a century when another poet was born to Erin—the destined author of the first epic of Christendom. The fame of the former had spread over the world; that of the latter had not yet reached his native isle! Who in Ireland reads the works of Sedulius? Few know even his name. Yet of all the lights that fell upon the troubled sea for fifteen hundred years none gave a clearer radiance or shone from a loftier sky. There was not many details relating to his life and his life, so best. He was a man of letters, and they were left to discover in his work that transfiguration of the truer and higher self which was so often blurred and distorted in the world mist. He was by birth one of the "barbarians," as the Pagan Greeks and Romans termed those who resented their yoke, but whom he should name the free nations. The oldest Vatican documents, according to Arevalo, told them briefly that he was a Gentile, a poet who taught philosophy in Italy; he became a Christian, and by the advice of one Macedonius he established a school in Greece, where he explained the art of poetry. His epics exhibited that love of nature and woods and meads and seas which had been characteristic of Irish poetry (hear, hear). In every country almost in Europe, in every civilized country, there was an edition of Sedulius with the exception of Ireland, which was a proof positive that he was an Irishman. He quoted from the epics of Sedulius, giving most beautiful translations of them, and contrasting them with Milton, showing the marvellous similarity between the two, not only in sentiment, but in form of phrase. He said that if they now took into consideration the last epic of Christendom, as compared with the first, they should find that Milton has fallen back upon the Pagan poetic authority, from which Sedulius courageously stood free.

Convent Education in Australia

The Catholic Convent Schools of Victoria have again scored a remarkable success in connection with the musical examinations of the University. The Catholic pupils not only held their own this year, but secured a higher percentage of success than ever before. Out of the 63 candidates who passed in the junior grade of the Elements of Music 25 were from Convent Schools, while in the senior grade 24 out of 57 were Convent School pupils. These are suggestive figures, when it is remembered that the Catholic population of Australia is only about one-fifth of the whole community. The Melbourne Advocate says in other subjects as well as music our Convent Schools occupy a high position.

Barrie Correspondence

Last Sunday musical vespers were given in St. Mary's church, and a lecture by Rev. Father Bench of St. Catharines, in aid of the St. Vincent de Paul Society. The church was filled to the doors, a large quota of non-Catholics being present. For almost an hour the large congregation listened with spell-bound attention to the eloquent preacher discussing the obligation of practicing universal charity. Seldom if ever have the people of St. Mary's listened to a more forcible and eloquent discourse. There was but one thought in the minds of all and that was that we may again soon have the pleasure of hearing Father Bench. The choir did credit to itself and the organist deserves congratulations. The collection in aid of the Society surpassed the expectations of the collectors.

APOSTOLIC DELEGATES VISIT TO LONDON

London, Nov. 28.—It was announced in St. Peter's Cathedral Sunday that His Excellency Monsignor Sharetti, the apostolic delegate, will be tendered a reception at the cathedral upon the occasion of his visit to this city on Wednesday of next week. His visit will extend until the following Friday, when he will leave for Windsor.

At the reception Wednesday evening a very imposing programme will be carried out. A procession will be formed at the palace, and will march to the cathedral, where in the sanctuary an address will be presented to his excellency by Bishop McEvay, after which Monsignor Sharetti will bestow the apostolic benediction upon the congregation. Thursday morning high mass will be celebrated by his excellency in the cathedral.

MODERN IDOLATRY AND SUPERSTITION

Rev. Father Tobin, who preached at both masses in St. Mary's church Sunday, announced that the 40 hours' devotions will begin in the church on Monday—Dec. 5, and will continue till the 8th of December, the close of the devotions thus taking place on the same day as the celebration of the Immaculate Conception.
 Yesterday was the first Sunday of Advent, and an appropriate sermon was preached by Father Tobin. After explaining why it is that the Church honors this period before the birth or advent of Christ, Father Tobin spoke on the subject of "idolatry." The preacher said that though Canada was supposed to be free from idolatry, yet there are many people in this country guilty of the sin. Some forget their Creator and all they owe Him, and worshipped riches alone; others worshipped honor; others pleasure. Such people are idolaters and nothing else. Turning to the subject of superstition, Father Tobin said that unconsciously certain people are also guilty of this sin. These people indulged in special faith in certain prayers, believing that in the recital of them they can be infallibly cured of disease. Some appeal directly to saints for help, instead of fully realizing that all things must come from God alone, and the assistance of saints is merely intermediary.
 The consultation of palmists, fortune tellers and the like was also seen," the preacher, who said that barring all argument as to whether such people are capable of looking into the future, it was a sin against the first commandment to consult them. Providence has ordained that we should not know what is in store for us, and the ordination is a wise one, because if some of us know what suffering and misery are in store for us we would not be able to bear up under the impending burden. Palmistry and the like is but an appeal to superstition, Father Tobin said, and he declared that the Catholic Church which is often accused of containing superstition, has devoted its life and work to the stamping out of such practices.

D'Youville Reading Circle

The D'Youville Reading Circle held its fortnightly meeting on the evening of Saint Cecilia's Feast, with a large attendance. It opened with a little tribute to the saint in the form of two delightful musical selections, one instrumental (Chopin), by Miss Olive Robitaille; the other vocal, by Miss Violet Poulin, accompanied by Miss Agnes Kehoe.
 The meeting proper was then held with its usual interest, the current events, as usual, claiming first attention, being briefly reviewed as to the chief developments during the past two weeks.

Recent Weddings

In St. Mary's Church, Brantford, Miss Jean Cahill became the wife of J. L. McIntyre of that city. The ceremony was performed by Rev. Father Cummings.
 At St. Peter's, Peterboro, Miss Nora Scott, daughter of Mr. James Scott of Chandos, and Mr. Thomas Fleming, of town, were united in marriage by Rev. Dr. O'Brien.
 At St. Joseph's Church, Douro, Mr. Jeremiah Dwyer was married to one of Indian River's most popular young ladies, Miss Maggie Casey.

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PAPAL ALLOCATION His Holiness on the Concordat

Rome, Nov. 15.—At the Secret Consistory to-day the Pope delivered an Allocation in which, after praying that God would put an end to the war in the Far East, his Holiness referred to the situation in France, which country, he said, had long been distracted by the hostility displayed by a large number of persons towards religion.

Mark Twain's Tribute to Blessed Joan of Arc

In Harper's Magazine for December Mark Twain, who has recently made a thorough study of the original documents bearing on the life of Joan of Arc, pays a wonderful tribute to this slight girl whom he calls "by far the most extraordinary person the human race has ever produced."

Very Ancient Fresco

A curious and interesting discovery has just been made in the Church of St. Bartholomew, on the island in the Tiber. While a modern statue was being removed from the altar of the Blessed Sacrament, on the right of the central apse, there came to light in the niche at the back of the statue a fresco that shows signs of having been damaged and restored subsequently, representing the Madonna with the Infant Christ in her arms and two saints adoring the Infant Saviour.

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A trial trip, says the London "Daily Express" correspondent, was made a few days ago on the Sound of a model Noah's Ark.

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Banquet to Father Fallon

The Buffalo Express has the following: "Three hundred members of the Buffalo Council of the Knights of Columbus attended the banquet given by the council to the Reverend A. F. Fallon, O.M.I., at the Ellicott Club last night.

Socialism in Italy

Rome, November 12.—The late outburst of practical socialism in Italy had given the quieter people of the country cause for alarm and dread of the future. The late general strike, as it was termed, was like a bolt from the blue—unexpected and startling.

New Church at Fort William

Port Arthur, Nov. 20, 1904.—To-day His Lordship, Right Rev. Dr. O'Connor, Bishop of Peterborough, performed the interesting ceremony of blessing the newly remodeled and enlarged church of St. Patrick in the flourishing town of Fort William. The original building, erected some years ago, was a frame structure, but prepared for a veneer of brick.

Priest's Vestments Caught Fire

Rev. Father Labelle, parish priest of St. Paul's church, Aylmer, was dangerously near being the victim of a serious accident while officiating at benediction in the convent at Aylmer on Sunday.

Wisdom consists in the knowledge of little things, and we get best insight into our own characters when we give heed to the minor and often unworthy motives by which our conduct is influenced.

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Where is the Faith? Then, loving to man and at peace with the Lord, Ye Catholics advance and be proving His word; A holy succession from Jesus descends To the newly confirmed, when directed by His blends, Us Host to the faithful, to aid in our fight— The Church and the world—for our God and the right. O Fathers, teach all of this knowledge of love, That, so near Him on earth, we may know Him above.

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THE RESCUE OF MIRIAM ASCOTT

A beautiful evening in November, 1775, two noted frontier scouts, Capt. William Crawford and Henry Lewis, the latter a young, stalwart Scot of twenty-three or twenty-four years of age, were secreted in a thicket of undergrowth and vines on a huge rock at the very top of an immense hill overlooking the Ohio river.

Two big bands of warriors have arrived, and there must be nearly two hundred of them, replied the younger scout. "They are preparing for an early attack on the forts, and we must leave this place to-night to warn them, but we will stay here till midnight and keep an eye on their movements, though, for perhaps more Indians may come in," replied the older scout.

"No time to talk now, follow me and be careful to make no noise," said he, leading the way upward. When Crawford and the young white girl joined Lewis at the top of the hill the latter looked up in astonishment. "Where did you find the young woman, Captain, and what are you going to do with her?"



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Half an hour passed without the appearance of an enemy, but it was the calm before the storm. Lewis was lying flat on his stomach, watching the trail which led around the base of the big rock below, when a slight movement drew his eyes to the lower edge of the stone. Directly around the big stone a dark object crept on hands and knees.

"They're coming, Crawford! Shall I shoot first?" "Yes, but don't miss a shot. Draw a good bead before you pull a trigger, for we can't afford to waste powder," cried his companion.

"I'm afraid they've got us this time, Henry. There! he's jumped and landed! But, no! Who fired that shot?" he exclaimed, looking around in his companion's direction.

like panthers and sell our lives as dearly as we can. I wish we were out of this scrape, Miriam. "But I believe we can get away, Captain; the Indians may have surrounded the hill on that side," indicating the narrow approach; but they would never look for us down this way," pointing towards the village.

"Follow me," said the girl, leading the way over the rock in the direction of the overhanging cliff. The girl and Crawford brought up the rear. Downward they crept, carefully putting down their feet so as not to break the smallest twig. Nearly an hour passed as they crept foot by foot down the steep hill, clinging to roots and bushes, or creeping silently as panthers under overhanging vines, until at last they stood on level ground once more.

Thanksgiving morning arose bright and beautiful over the log fort at the mouth of the Big Kanacoba. Two hundred settlers, hunters, Indian fighters and scouts, together with Capt. Arbuttle's company, were being inspected by brave old Gen. Lewis.

A THANKSGIVING TURKEY

He was such a fine big turkey that even the neighbor children would sometimes crawl up on the fence to see him strut around, and to watch Robert and Dorothy feed him. Robert and Dorothy were very proud of him, for grandma had sent the turkey to them for their Thanksgiving dinner all the way from the country, and grandma said he was the finest in the lot, and she knew what fine turkeys were, too.

He came in a big box a few weeks before Thanksgiving Day, and the children called him "Gobobbles," after a big turkey in a fairy tale, and every day they fed him and gave him fresh water to drink, and took such good care of him that very soon he would eat out of their hands, and was just as tame as a turkey could be, besides growing bigger and fatter every day.

Two days before the holiday the cook said, as she handed the children a plate of food for the turkey, "Now to-morrow, I must kill Gobobbles and get him all ready to cook for your Thanksgiving dinner. Aren't you glad?" But Robert and Dorothy did not answer. They walked slowly down the road, carefully carrying the plate of food and a small pair of water. They unlatched the coop door, and out came Gobobbles to get his breakfast. While Robert was feeding him Dorothy suddenly turned away, nervously twisting her apron in her hands.

"It will be very lonely without the turkey after Thanksgiving, won't it, Robert?" she said. "Yes," answered Robert, furtively brushing away a tear. He was afraid to say any more for fear he would cry.

"He won't be here any more in the coop after we eat him, will he, Robert?" Dorothy's voice trembled. "No," said Robert, wiping away another tear, as he offered the turkey more corn. "I just love Gobobbles, so I do, and I don't want him killed for d-dinner, do you?" Dorothy sank down on the ground, sobbing.

"Why, what's the matter? It was papa's voice that asked the question, and mamma who added anxiously, 'Why, Robert and Dorothy, what is the trouble?' Papa lifted Dorothy off the ground, and she lay very still in his arms, and sobbed as if her heart would break, and Robert, after gulping down a hard lump in his throat—a "cry lump" Dorothy would have called it—threw back his shoulders and straightened up as tall as he could. He was a boy, and he was not going to cry over a turkey, not even Gobobbles; no, indeed!

"We just cannot bear to think of eating Gobobbles," he said, while Dorothy cried between her sobs, "Can't we get a turkey that is already d-d-d, please, for our dinner?" "Well, I declare!" said papa, half laughing and half provoked. "After we have spent three weeks fattening him up, too," and he turned to mamma for help out of the difficulty, but though mamma laughed too, she said to papa, "Why, Jack, I couldn't eat a bite of that Turkey when the children feel this way—really I couldn't!"

"Humph!" said papa, "I could," but nevertheless he stooped down and stroked Gobobble's feathers and offered him a grain of corn, which he at once gobbled up as any good turkey should.

"Oh, pshaw!" said papa at last, "what are we to do with him, and what will grandma think?" "I'll tell you," cried Dorothy. "I'll send him back. Grandma will not care when we tell her how it was, and then we can see him next summer. Just see how tame he is, papa? Oh, it would be a shame to kill him." Dorothy's lip began to tremble again, and when papa saw that he just gave right up, and though he did say, "Oh, pshaw!" and "nonsense!" and "Such a foolish piece of business!" many many times before that turkey was finally boxed up and sent off. Gobobbles still lives and thrives in the country, and grandma says she will see that he is well taken care of till he dies of old age; and the next turkey she sends to the children will be one that is "already dead."

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KIND HEARTS AND CORONETS

BY J. HARRISON

Kind Hearts are more than Coronets. And simple faith than Norman Blood.

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CHAPTER XVI—Continued.

"What a wicked man I have been, how ungrateful, how—"

"Tell me more," she said, "Go on, Laurence, what about Leigh Fenton?"

"I really liked her, Mildred—her beauty appealed to me, as all beautiful things do."

"Her uncle, the Senator, and I were very good friends, as friendship goes with such a man."

"I am going to see Uncle Eric," he said, "determinedly."

"Would you be kind to give me some of your money?"

"I am going to see Uncle Eric," he said, "determinedly."

Fenton. And with that thought she prayed for him indeed—that he might lose instead of winning."

"No wonder Leigh Fenton shook at the very name of Fraser."

When Uncle Eric retired to the library he would not permit even Gertrude to accompany him, desperately as she pleaded."

"Come over here, please. Sit down. Yes, I—My God!"

"You have caused me to know you," said Uncle Eric, "Ingrate, spend-thrift, snake!"

"You have caused me to know you," said Uncle Eric, "Ingrate, spend-thrift, snake!"

"You have caused me to know you," said Uncle Eric, "Ingrate, spend-thrift, snake!"

CHAPTER XVII.

The Bunch of Keys.

The doctors were summoned hastily, two from Kentboro, and Hugh sent a telegram to Charleston for a well-known specialist."

The whole house was in confusion. Aunt Estelle scarcely left her husband's bedside."

In the meanwhile Mrs. Fenton sat in her own luxurious room, reading romances and eating bonbons."

"Mrs. Fenton was waiting patiently for Uncle Eric's death."

"Certainly Leigh's manner was strange enough to cause her mother uneasiness."

"Uncle Eric moved, and spoke a word of two. Gertrude rose and bent over him, putting her hand on his forehead."

"Run away, dear, for a while," he whispered. "Just for an hour or two, and forget the gloom and trouble here, if you can."

as caretakers, for he felt that such a suggestion would but annoy her in her present nervous state."

Entering one morning, the pleasant little room which had been the family's favorite resort when Uncle Eric was well, but which was now seldom occupied, he found Leigh seated in luxurious idleness, her fingers between the closed book lying in her lap, her chin resting in her palm."

"Do you wish to please me very much?" he asked, going over to her with his kind smile."

"Oh, Hugh, I am really afraid," she said. "I can't even bear to look at him—you know that."

"Very well," He seemed much hurt, and would have withdrawn at once. Her brows met in a frown."

"Oh, service!" she shrugged her shoulders. "I can't see it in that light. And as for Gertrude Waring—Well, perhaps there is a reason for her being so attentive."

"No need to be," he answered, putting his arm about her. He felt none of the joy of earlier days as he stood there, his sweetheart in his embrace."

"Man is filled with misery," this is not true of all men. The will, sound of lung, clear of eye, alert and buoyant with health, are not miserable whatever may be their social condition."

(To be Continued.)

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