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"It is therefore a pleasure for me to recommend DR. NEY'S ANTIBILIOUS PILLS to those who require a MILD, EFFECTIVE AND HARMLESS purgative."
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GRAPES AND THORNS.

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

CHAPTER X.—CONTINUED.

Mrs. Gerald was silent, astonished by this unexpected lecture, of which she quite well understood the meaning. He would have no child of his brought up as he had been. But why should he speak of it now?
"There's too much liberty and recklessness among young men," he went on. "They have too much their own way. Parents ought to see what misery it will lead to. If they don't care for what the child may make them suffer, they ought to recollect what the child has got to suffer when at last it wakes up to life as it is, and finds itself with ruinous tastes and habits, and not one right idea of anything. I am inclined to believe that it would be better for half the children in the world if they were brought up and trained by the State instead of by their own parents."

They had reached the station, and he stepped slowly out of the carriage. His wife ventured to ask how long he would stay away.
"Oh! I've nothing to do in New York," he said carelessly. "I shall not stay there more than two or three days."
He leaned into the carriage, and took her hands. In the darkness she could not see his face, though the light from outside shone in her own; but his voice was tender and regretful, even solemn. "Good-by, dear," he said. "You have been only too good to me. May God reward you!"

He bent to kiss the hands he held, then hurried away before she had recovered herself sufficiently to speak.
"What a good by it was!" she thought with a startled heart. "One would think he were never coming back again."
He did come back, though, and sooner than he was expected. He appeared at the door the next evening, nearly falling in, indeed, so that John had to steady him. Annette had run out of the drawing-room on hearing the servant's exclamation, but, at sight of her husband in such a state, was about to turn back in disgust.
"It isn't liquor, ma'am," John said. "Something's the matter with him. I told you yesterday that he wasn't fit to go away. Just push that chair this way for him to sit down in, and bring him a glass of wine."

"I had to come back," the young man said. "I was sicker than I thought, and not able to go on. I don't know how I reached Orichon; and just now, walking up from the station, the cold wind on my forehead made me dizzy. I thought I should feel better to walk. Don't be frightened, Annette. I can go up stairs now."
He had every symptom of fever, and before morning had grown so much worse that a doctor was sent for, though much against his will.
"I don't believe in doctors," he protested. "My mother always cured me when I was sick without sending for a doctor. It's all guess-work. They only know what you tell them, and they sit and stare at you, and ask you questions when you don't want to speak a word. I hate to have a doctor look at me."

Mr. Gerald was indeed a very difficult patient for both doctor and nurse, irritable beyond expression, and nervous to the verge of delirium. At first no one was allowed near him but his mother. Then he found her tender sadness depressing, and insisted on having his wife in her place. Finally he begged John to take care of him.
"Keep the women away, if you don't want me to lose my senses," he said to the man. "They start and turn pale or red every time I cough or speak in my sleep; and even when they pretend not to notice, I know they are watching me all the time. I don't dare to groan, or sigh, or rave, though it would sometimes do me good. I want somebody by me who doesn't care whether I live or die, but who just does what I ask him to. Let Louis open the door and sit up in the dicky. It's what he was made for. He's far more of a footman than you."
"I wouldn't give either of you your salt as footman," John retorted, smiling grimly. But he did not refuse to assume the post of nurse, and, having undertaken it, rendered himself so useful and unobtrusive that the others all gave way to him, and the sick man had no disposition to change again. He seemed a rather hard, dry man, but he was patient, and showed none of that obtrusive attention which is sometimes more troublesome to an invalid than neglect. If Lawrence groaned and tossed about, the attendant took no notice of him; if he said, "John, don't

leave me alone a minute," the man would sit by his side all night, as untired, apparently, as a man of wood. So three nights passed, and still the invalid grew worse.
"Wouldn't you like to have me read some prayers to you, sir?" the watcher asked one night. "They might quiet you."
Lawrence broke out impatiently: "Do you think I am going to die? I am not. That is what the women are all crying about. Mrs. Ferrier came in to-day, and told me she was having Masses said for me, and sprinkled me with holy water till I was drenched. And Bettie, when she sat here to-day while you were away, rattled her beads and cried all the time, till I told her to get out of the room. That's the way with some people. The minute a fellow is sick, they try their best to scare him to death. Why don't you offer to read the paper to me, or tell me an amusing story? Give me the oplate now."
"The doctor said you were not to take another till 12 o'clock," the attendant said.
"I don't care for the doctor's orders. Give it to me now. I know best what I need."
"I believe you do," John said quietly, and gave him the oplate.
But in spite of care, and of a determination to recover, the illness grew upon him, till finally the physicians intimated that if he had any religious preparations to make, he had better get them made as soon as possible, for his strength was rapidly wasting, and they could not promise that the result would not be fatal.

Mrs. Ferrier went in great distress to F. Chevreuse.
"What shall we do?" she asked.
"After having refused to see a priest, and flown into a rage whenever we mentioned the subject, at last he is willing to have one. But he will see only one but F. O'Donovan; and F. O'Donovan is laid up with gout, so that he cannot move hand or foot. I went out to him to-day, and I thought that if he could possibly be wrapped up and brought in a carriage, I would ask him; but, Father, I couldn't have the face to speak of it. The doctor doesn't allow him to stir out of his room. Even Mrs. Gerald sees that it can't be done. I've begged Lawrence to listen to reason, but he is so set that if he had asked to have the Pope himself, he'd be mad if we didn't send a messenger to Rome. I could send to L— for a priest, but that might be too late. He is falling very much. I do wish you'd go once again, Father."
F. Chevreuse had already been twice, and had been denied admittance in terms anything but respectful.
"Certainly I will go," he said. "I should have come up this evening, if I had not been sent for. Poor Lawrence! I cannot understand why he should have such a prejudice against me."

It was early twilight when they reached the house, and, as they entered, the lamps burned with a faint ray, as if they, like all sounds and sights in that place, had been muffled. "You go right up and tell him there's no one to be got but me," F. Chevreuse said.
But Mrs. Ferrier shrank back. "He never will consent if I ask him," "Annette, then."
"He won't allow Annette near him," the mother sighed.
"John," said the priest, "will you go up and tell Mr. Gerald that I am here to see him?"
"I wouldn't venture to, sir," John answered. "I don't believe its of any use; and if you'd take my advice, sir, —"
Even Mrs. Ferrier was scandalized by the man's presumption, and faltered out an "O John!"
"I will go myself," F. Chevreuse interrupted. Stay down here, all you people, and say the rosary for my success. Say it with all your hearts. And don't come up stairs till you are called."
As he went up a door near the landing softly opened, and in it stood the young wife with a face so woeful and death-like that tears would have seemed joyful in comparison. She said not a word, but stood and looked at the priest in a kind of terror.
"My poor child!" he said pityingly, "why do you stay here alone, killing yourself with grief? Go and stay with your mother and Honora till I come down."
She made that painful effort to speak which shows that the mouth and throat are dry, and, when words came, they were but a whisper. "O, Father!" she said, "don't go in there if you have any human weakness left in you! You have to be an angel and not a man to hear my husband's confession. Find some one else for him. He will not speak to you."
"Never fear, child!" he answered firmly. "I may have human weakness, but I have the strength of God to help me resist it."
She watched him as he softly opened the door of the chamber where her husband lay, heard the faint cry that greeted him: "Not you! not you!" then the door closed, and she was alone again.

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in the presence of God, listening to your eternal doom. What will you care then, my poor boy, who helped you to loosen from your conscience the sins you have committed in this miserable world? It cannot be because you hate me so much, this unwillingness. Is it because your sins have been so great? There is no sin that I have not heard confessed, I think; and the greater it was, the greater was my comfort and thankfulness that at last it was forgiven. Come, now, I am God and not your Blessed Mother, and forget who I am. Remember only what I am—the minister of the merciful God—and that I have no feeling, no thought, no wish, but to save you."

The bed-curtains made a still deeper shade in that shadowed room, and out from the dimness the face of the sick man gleamed white and wild.
"I cannot!" he said. "You would not want to hear me if you knew. You would never give me absolution. You do not know what my sins are."
The priest seated himself by the bedside, and took in his strong, magnetic hand the thin and shaking hand of the penitent. "No matter what you may tell me, you cannot surprise me," he said. "I have heard every crime, I cannot refuse you, and every confession, I cannot refuse you. I have only pity and love for you. Tell me all now, as if you were telling your own soul. Have no fear."
"No priest ever before heard such a confession!" The words came faintly. "You do not know."
"Confess, in the name of God!" repeated the priest. "The flames of hell are harder to bear than any anger of mine can be. God has sent me hither, and I have only to obey Him, and listen to your confession, whatever it may be. It is not my choice nor yours. We are both commanded."
"Promise me that I shall have absolution! Promise me that you will forgive me!" prayed the young man, clinging to the hand that he had at first shrunk from. "I didn't mean to do what I have done, and I have suffered the torments of the damned for it."
"I have no right to refuse absolution when you are penitent," was the answer. "The person who repents and confesses has a right to absolution."
"You will give it to me, no matter what I may tell you?"
"No matter what you may tell me," repeated the priest. "The mercy of God is mighty. Though you should hem yourself in with sins as with a wall of mountains, He can overlook them. Though you should sink in the lowest depths of sin, His hand can reach you. A sinner cannot be moved to call on the name of the Lord, unless the Lord should move him and have the merciful answer ready. I have blessed you. How long is it since your last confession?"

The sick man half raised himself, and pointed across the room.
"There is a crucifix on the table," he said. "Go and kneel before that, and ask God to strengthen you for a hard trial. Then, if you come back to me, I will confess."
F. Chevreuse started up, and stood one instant erect and rigid, with his face upraised. Then he crossed the room, knelt before the crucifix, and held it to his breast during a moment of wordless prayer. As a sigh reached him through the stillness of the chamber, he laid the crucifix down, and returned to the bedside.
"In the name of God, confess, and have no fear," he said gently. "Have no fear!"

The penitent lay with his face half turned to the pillow, and the bed was trembling under him; but he no longer trembled to speak.
To the company down-stairs it seemed a very long interview. Mrs. Ferrier, Mrs. Gerald, and Miss Pembroke, kneeling together in the little sitting-room near the foot of the stairs, with the door open, had said the rosary, trying not to let their thoughts wander; then, sitting silent, had listened for a descending step, breathing each her own prayer now and then. Their greatest trouble was over. Evidently F. Chevreuse had overcome Lawrence Gerald's unwillingness to confess to him; and the three women, so different in all else, united in the one ardent belief that the prayer of faith would save the sick man, and that, when his conscience should be quite disburdened, and his soul enlightened by the comforts and exhortations which such a man as F. Chevreuse could offer, his body would feel the effects of that inward healing, and throw off its burden too.

In an adjoining room at Louis Ferrier, biting his nails, having been forbidden by his mother to seek distraction in more cheerful scenes. He watched the women while they knelt, and even drew a little nearer to listen to their low-voiced prayer, but lacked the pity to join them. He was both annoyed and frightened by the gloomy circumstances in which he found himself, and, like most men of slack religious belief and practice, felt more safe to have pious women by him in times of danger.
John had taken his place on a low stool underneath the stairs, and had an almost grotesque appearance of being at the same time hiding and alert. With his head advanced, and his neck twisted, he stared steadily up the stairway at the door within which the priest had disappeared.
For nearly an hour there was no

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answer. "I do not own you any more than I do others."
But he patiently forbore to press the question then.
"Encourage him to come to me whenever you think I can benefit him," he said to Annette. "You can't tell best. He has not quite recovered his spirits yet, and it will do no good for me to urge him. Make everything as cheerful as you can for him. It sometimes happens that people get up from sickness in this depressed state of mind."
"Yes!" she replied, looking down. She also had grown shy of F. Chevreuse, and seemed willing to keep out of his sight.
But to others she was perhaps rather more gay than she had known her for some time. Her mother found her at once kinder and more exacting, and complained that they seemed now to have become strangers.
"And how nervous you have grown, Annette!" she said. "You crush everything you take hold of."
"What have I crushed, mamma?" asked the daughter, with a light laugh. "Have I made havoc among your bonnets or wine-glasses?"
"It isn't that," Mrs. Ferrier said fretfully. "You squeeze people's hands, instead of touching them. Look at that baby's arm!" They were entertaining a baby visitor.
Annette Gerald looked as she was bid, and saw the prints of her fingers on the soft little arm she had held unconsciously, and caught an only half-subdued quiver of the baby lip as the little one looked at her, all ready to cry with pain.
Every woman knows at once how she atoned for her fault, by what caresses, and petting, and protestations of sorrow, and how those faint red marks were bemoaned as if they had been the stripes of a martyr.
"If you touch any one's arm, you pinch it," the elder lady went on. "And you take hold of your shawl and your gloves and your handkerchief as if somebody were going to pull them away from you. I've seen your nails white when you held the evening paper to read, you gripped it so; and as to taking glasses and cups at the table, I always expect to see them fly to pieces in your hands."
"Isn't she an awful woman?" says Mrs. Annette to the baby, holding it high and looking up into its rosy, smiling face. "Isn't Annette a frightfully muscular and dangerous person, you pink of perfection? What shall we do with her? She pinches little swan's-down arms, and makes angelic babies pucker up their lips with grief, and sets tears swimming their blue violets of eyes. We must do something dreadful to her. We must forgive her; and that is very terrible. There is nothing so crushing, baby, as to be forgiven very much."
And then, after one more toss, the infant was let suddenly and softly down, like a laptul of roses, over the face of its friend, and for an instant Annette Gerald's eyes were hidden in its neck.
"Come and have a game of chess, Annette," her husband called out across the room.
"Yes, dear!" she responded brightly, and setting the child down, went to him at once, a red color in her cheeks.
"Why do some people always notice such little things," he said frowningly, "and instead of attending to themselves, watch how people take hold of cups and saucers, and all that nonsense, and fancy that some wonderful chance hangs on your eating butter with your bread, or preferring cheese?"
Annette was engaged in placing the men, and did not look in her husband's face as she answered in a gentle, soothing voice.
"It is rather annoying sometimes, but I find the best way is to treat the whole jestingly. If one shows vexation, it looks serious. But you can ridicule a person out of hanging mountains by threads."
He was going to answer, when something made him notice her face. The color was still bright there, but the cheeks were hollow, and dark circles had sunk beneath her eyes.
"Why, you are not looking well," he said, only just aware of the fact. "Are you sick? Did you get worn out taking care of me?"
She waited an instant till the others, who were leaving the room, should be out of sight, then leaned across the table, careless that her sleeve swept away the two armies who had just placed, and took her husband's hand in hers, and bowed her cheek to it with a sob.
"O Lawrence! Lawrence!" she whispered.
He made a motion to draw his hand away, but let it remain. "My God! what is the matter with you?" he exclaimed.
She leaned back instantly, and made an effort to control herself. "It must be that I am not well. Don't mind me. And now, you will have to place your own men, and give me the first move."
He placed the men, and appeared to be thinking pitifully of his wife as he glanced now and then into her face. "It seems better of me not to have taken better care of you, Annette," he said.
"Oh! you needed care yourself," she replied lightly. "Don't imagine that I am sick, though. It is nothing. You didn't marry me to take care of me, you know, and I am not very exacting."
She would have caught back the last words, if she could, before it was too late. They escaped her unawares, and

sound but the small ticking of a clock and the occasional dropping of a coal in the grate. Then all the waiting ones started and looked out eagerly; for the chamber-door opened, and F. Chevreuse came out.
One only did not lift her face to read what tidings might be written in the face of him who came forth from the sick-chamber. Kneeling, almost prostrate on the floor, Annette Gerald still remained where F. Chevreuse had left her. She did not look up even when he passed by her side, and she felt that he was blessing her, but only bowed still lower before him.
"Take comfort, my child," he said. "You have no reason to despair."
She looked up quickly into his face, with an almost incredulous hope in her eyes.
He was pale, but some illumination not of earth floated about him, so that she could easily have believed she saw him upborne in air with the buoyancy of a spirit. The heavenly calm of his expression could not be described; yet it was the calm of one who, reposing on the bosom of God, is yet aware of infinite sin and suffering in the world. It was such a look as one might imagine an angel guardian to wear— heavenly peace shorn of heavenly delight.
He motioned her to rise, and she obeyed him. She would not then have hesitated, whatever he had bade her do. His imposing calm pressed her fears and doubts to a perfect quiet. There was nothing possible but obedience.
"Go to your husband, and see if he wants anything," he said. "Let him be very quiet, and he may sleep. Tomorrow morning I shall bring him the Viaticum; but I think he will recover."

She went toward the chamber, and he descended the stairs. John, bending forward eagerly, caught sight of his face, and drew quickly back again, blessing himself. "The man is a saint!" he muttered, and took good care to keep himself out of sight.
F. Chevreuse was met in the sitting-room door by Mrs. Gerald, and the other two pressed close behind her; and when they saw him, it was as though a soft and gentle light had shone into their troubled faces.
"You are afraid that so long an interview has exhausted him," he said. "It has not. The body is seldom any worse for attending to the affairs of the soul, and a tranquil mind is the best rest. Annette is with him now, and if left undisturbed, I think he will sleep. Pray for him, and do not lose courage. God bless you! Good-night."

Not one of them uttered a word. The questions they would have asked, and the invitation they would have given the priest to remain with them, died on their lips. Evidently he did not mean to enter the room, and they felt that his doing so was a favor for him to offer, not for them to ask.
They glanced at each other as he went away, and Honora Pembroke smiled. "He looks as though he were gazing at heaven through the gate of martyrdom," she said.
But the next morning, after seeing Gerald, he stopped a few minutes to talk with the family, and still they found that indefinable air of loftiness lingering about him, imposing a certain distance, at the same time that it increased their reverence and affection for him. The familiar, frequently jesting, sometimes peremptory F. Chevreuse seemed to have gone away for ever; but how beautiful was the substitute he had left, and how like him in all that was loftiest!

Lawrence was better that morning, and gained steadily day by day. Nothing could exceed the care and tenderness with which F. Chevreuse watched over his recovery. He came every morning and evening, he treated him with the affection of a father, and seemed to have charged himself with the young man's future.
"I think you should let him and Annette go to Europe for a year," he said to Mrs. Ferrier. "It would be better for him to break off entirely from old associations, and have an entire change for a while. His health has not been good for some time, and his nerves are worn. The journey would restore him, and afterwards we will see what can be done. I am not sure that it is well for him to live here. When a person is going to change his life very much, it is often wiser to change his place of abode also. The obstacles to improvement are fewer among strangers."
The young man received this proposal to go abroad rather doubtfully. He would not go away till spring, and was not sure that he would go then. As he grew better in health, indeed, he withdrew himself more and more from the priest, and showed an uneasiness in his society which not all F. Chevreuse's kindness could overcome.
"You must not shun me, Lawrence," the priest said to him one day when they were alone. "You have done that too long, and it is not well. Try to look on me as very firmly your friend. Let me advise you sometimes, and be sure that I shall always have your good in view."

Lawrence had been very nervous and irritable that day, and was in no mood to bear expostulation. "You can't be my friend," he replied with suppressed vehemence. "You can only be my master. You can only own me body and soul."
"That is a mistake," was the quiet answer.
"Don't waste time, money, and health, trying every new medicine you may see advertised in the papers. If the cause of your trouble is in the blood, liver, stomach, or kidneys, take Ayer's Sarsaparilla at once, and be sure of a cure. Take no other."

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She waited an instant till the others, who were leaving the room, should be out of sight, then leaned across the table, careless that her sleeve swept away the two armies who had just placed, and took her husband's hand in hers, and bowed her cheek to it with a sob.
"O Lawrence! Lawrence!" she whispered.
He made a motion to draw his hand away, but let it remain. "My God! what is the matter with you?" he exclaimed.
She leaned back instantly, and made an effort to control herself. "It must be that I am not well. Don't mind me. And now, you will have to place your own men, and give me the first move."
He placed the men, and appeared to be thinking pitifully of his wife as he glanced now and then into her face. "It seems better of me not to have taken better care of you, Annette," he said.
"Oh! you needed care yourself," she replied lightly. "Don't imagine that I am sick, though. It is nothing. You didn't marry me to take care of me, you know, and I am not very exacting."
She would have caught back the last words, if she could, before it was too late. They escaped her unawares, and

were a red present, by the blue married exchange he said, more head of seat of poor, I your place sent sent and it's all old, and member ber being to God I His wife said, "I shall give more. My could do only ca was if I and not sight, —among her for n good for I woman." Slowly blood had and sweet been less seen the with which was only for her to met her expression "By it, I would the woman and is towards while the not come shall, is eyes?" Bitter fiction fishes. "when are set worthy Pembroke's of know. you. and would would not could see her was as fused, a wish— happen of object without Will played before he said Her at him, an effaced you up "I can spoke of stances had had I know should not lead provoke I should feel sul later m mine; " He l at one "What whate "C not im agina make of this He then p not pl my m It is le ioned hand ing, I would soothe

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were a remembered, rather than a present bitterness. "Blushed faintly. "Whatever I married you for, I have no desire to exchange you now for any one else," he said, moving a pawn sideways instead of forward. "If you were ever so poor, I wouldn't want a rich girl in your place. But then, you know, I'm not sentimental. I never was much so, and it's all over now. I'm thirty years old, and I feel a hundred. I can't remember being young. I can't remember being twenty years of age. I wish to God I could!" he burst forth. His wife made a careful move, and said, "I have a presentiment that I shall give you check in three moves more. Look out for your queen." "My only romance," he went on, "was about Honora. I thought that I could do anything, if she would only care about me. What a stately, floating creature she always was! I used to think she looked as if she could walk on clouds and not fall through. Yes," he sighed, "that is where she belongs—among the clouds. I never blamed her for not having me; she was too good. I never was worthy of such a woman." Slowly, while he spoke, the bright blood had deepened in his wife's face, and swept over her forehead. Had he been less preoccupied, he would have seen the slight, haughty movement with which she drew herself up. It was only when he had waited a moment for her to move that he glanced up and met her eyes fixed on him with an expression very like indignant scorn. "By what strange contradiction is it, I wonder," she said coldly, "that the woman who does most for a man, and is most merciful and charitable towards him, is never too good for him, while the one who scorns him, and will not come a step off her pedestal to save him, is always the ideal woman in his eyes?" Bitter tears of utter grief and mortification welled up and wet her eye-lashes. "In another world," she said, "when the faults and mistakes of this are set right, you may think yourself worthy of the companionship of Honora Pembroke, and of any union and closeness of affection which that life may know. And then she may be given to you. And, Lawrence, if she would and could consent to take you now, I would not refuse to give you up. At this moment, if, without any wrong, I could see her enter the room, and hold out her hand to you, and tell you that she was ready to take what she had refused, and be to you all that you could wish—if it could be right that it should happen so, I would not utter one word of objection. I would leave you to her without a moment's hesitation." While she spoke, his hand had played tremulously with the chessmen before him. "So you give me up too," he said in a low voice. Her proud face softened. She looked at him, and recollected herself and him, and pity sprang up again and effaced indignation. "I do not give you up, Lawrence," she said gently. "I cannot and have no wish to; I only spoke of what I would do in circumstances which cannot take place. You had insulted me, without intending to, I know, and it was but natural that I should retort. You know that I would not leave you, nor give you up on any provocation. If you should leave me, I should follow you, because I should feel sure that you would sooner or later need me as I am now. You are mine; and I always stand by my own." He looked at her with an expression at once penetrating and shrinking. "You would stand by me, Annette, whatever would happen?" he asked. "Certainly!" she replied, but did not meet his eyes. "There is no imaginable circumstance which could make me desert you. And now, what of this game? To your queen!" He made a motion to save his queen, then pushed the board aside. "I cannot play," he said; "I cannot confine my mind to it. Sing me something." It is long since I have heard you sing. He threw himself into a deeply cushioned chair, and leaned his head on his hands while she sang to him a cheerful song without a note of cheer him nor a pious song soothed—

"Waters that flow
With a lullaby sound,
From a spring but a very few
Feet under ground,
From a spring that is not very
Far under ground."

She was a magical singer, surely; and the still, cold melancholy of her tones was the very spirit and essence of death; and, like death, it pierced to the heart. She sang:

"And, oh! let it never
Be foolishly said
That my room is gloomy,
And narrow my bed,
For man never sleeps
In a different bed;
And to sleep, you must slumber
In just such a bed."
—TO BE CONTINUED.

There is no claim made for Ayer's Sarsaparilla which cannot be endorsed by scores of testimonials. This fact plainly proves that the blood is the source of most disorders and that Ayer's Sarsaparilla is the best of blood-purifiers. Try it this month.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickel's Anti-Consumption Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscous plugs.

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Minard's Liniment for Rheumatism.

THE WAY I BECAME A CATHOLIC.
Catholic World for February.

"I'd rather be a Jew than a Catholic!" I said it most vehemently, and most sincerely and seriously I meant it. For Jews I had considerable respect; I had nothing but abhorrence for Catholics. It was a religion for the ignorant and idiotic of mankind; no one with the slightest natural good sense, let alone culture and education, could possibly believe in the idolatrous usages of the Catholic Church. It was preposterous to try and make people believe that any one could adhere to the Church of Rome and be anything save an utterly despicable being.

Did I not have some Catholics among my friends? Of course not. Did I ever read any of their books? Oh! I knew plenty about them—in fact, all that was necessary; of course I had not read Catholic books! No, most decidedly; but I knew what very clever men had said concerning them. The Catholic faith was a religion in which a lot of unprincipled men, with an arch-villain called the Pope at the head of them, experimented as to how far they could impose upon a set of unsuspecting imbeciles.

To-day the great majority of my friends are Protestants, some of whom, while politely repressing their opinions in my presence, held exactly the views once held by me relative to the Catholic Church—the Roman Church they call it, rather begrudgingly the title of "Catholic," since it has become fashionable for Episcopalians to style themselves "Catholics, but not Roman Catholics." I know others too tolerant or too indifferent about religion in general to be bigoted; but they all agree upon one question, "How could you turn Catholic?" One very frank individual put it thus: "How can you be Catholic when you were once a Christian?"

Perhaps my conversion was slightly singular, for I began to study the Catholic faith merely to prove I should never accept it. I was a great admirer of Dr. —, a prominent Presbyterian minister, and wished to "join" his Church. My Presbyterianism was of the bluntest sort, and I had no patience for people who were not Presbyterians. As for Episcopalians, I condemned them unhesitatingly. They were entirely too near the Catholics to be any good.

It was when my "joining the Church" was close at hand that a relative of mine who was a Catholic—I had often fumed at the thought—calmly informed me that he would greatly like me to be one also, saying that I should certainly be convinced in the right direction if I examined into the teaching and gave the Catholic faith a fair chance, with my much-prized knowledge of the various Protestant denominations. I hotly resented the suggestion; at that time to tell me there was a possibility of my becoming a Catholic seemed an insult to my intelligence. Why, the very word *Catholic*, or any word pertaining to it, such as *Mass* or *Confession*, made me uneasy. My hatred was simply indomitable; that is why I feel a throbbing sympathy for the most bigoted non-Catholic now. I know what it is like to have that bitter, incensed feeling about anything Catholic.

My stormy raving was met by the quiet assurance that I knew nothing of what I thought I knew a great deal. I was well up in all that the enemies of the Church said. What did I know of her actual doctrines? For instance, I loudly ridiculed bobbing up and down—as I called genuflecting—before the altar. Did I know why the "bobbing up and down" was done? Certainly I did; in adoration of the statues and things. "As a matter of fact," said my relative, "that is not so; and the rest of your knowledge is about as accurate."

In the midst of my anger an idea flashed upon me. Yes, I would do it—study this complicated mechanism called a religion, and then meet my relative well armed and fairly matched. The idea was fascinating. Vengeance was near at hand; what joy it would be to defeat him!

Accordingly I started, through the kindness of Sister —, entering an advanced class in the Sunday-school, where for a time to outward appearances things went smoothly enough, my mental attitude being unknown to the teacher. Perhaps it was a little bit odd that she never noticed I did not add that she never made the sign of the Cross. However, I had been in the class about five months when the trouble came.

The teacher gave me the question, "What is the Blessed Eucharist?" I looked at her an instant, and then said: "I'm not going to say what is in that book, because I don't believe a word of it."

Miss — was much amazed; as for my companions—well, I think they were shocked.

The next Sunday afternoon Sister — asked me to walk in the convent-garden with her, and as gently as possible told me I could no longer attend the Sunday school. She said a great many beautiful and noble things to me, while I pitied her because she was a Papist, I had to admire her sincerely, and was utterly astounded at her liberal ideas, for I had always believed all Protestants were in the way to eternal perdition in the minds of Catholics. This dignified, clever, and undeniably pious woman told me to remain a Protestant always if I could be one in good faith, and that as Catholic or Protestant she would think just as much of me.

Of course I went no more to the Sunday school; but neither could I resume attendance at the Presbyterian Church, because from the afternoon I had

walked in the convent-garden with Sister — a horrible thought haunted me. What if I were wrong in my Presbyterian convictions? The possibility of such a state of affairs persistently presented itself. I had not the slightest belief in Catholic doctrines—the gates of hell shall not prevail. I admitted that whoever was right, I was not quite positive it was myself. Perhaps the Episcopalians had the idea—perhaps the Baptists. Maybe, and this was alarming, it was Ingersoll who was right after all. Who claimed to be sure of anything? Ingersoll made positive assertions, and the Catholic Church—to be sure, this was one reason why I used to hate it—claimed there could not be more than one Church founded by Christ, and, with marvellous audacity, claimed the honor of being the only true Church.

Protestants, with an inconsistency which I felt to be only equalled by the daring impertinence of Rome, accepted variations of belief, while common-sense knew that if the Baptists were right, the Episcopalians were wrong; and where would the Quakers come in? A conviction slowly forced itself upon me: I should end either a believer in Ingersoll's views or what I had most despised in all the world—a Catholic.

A great deal of reading, a great deal of arguing, a very great deal of trouble, and I became absolutely certain, once and for ever, that I believed in the Blessed Trinity.

More struggle, more difficulty, and constantly a fiery controversy with a learned Catholic clergyman. I probed and objected, and made the most of the little that remained of my Presbyterianism. I was arguing against myself as well as against him, for in my own mental struggles the tumultuous crowd of thoughts always finished up with this: "There is a true Church, because Truth could not contradict itself. Which Church has always claimed to be the true one?"

Gradually I gave in on some points; I accepted purgatory and confession. A few more stormy weeks and I only refused to believe two things: prayers to Mary and the saints, and the doctrine of the Real Presence.

I first prayed to Mary in this wise: "If you can hear me, obtain such and such for me." It was a sort of challenge to the Mother of Christ. The first thing I asked of her seemed well-nigh impossible; my health was in danger when I obtained a very evident answer to my prayers.

The Real Presence was the last stumbling-block. No, no, no, I could not believe that! Verily, it was a "hard saying." And yet that sixth chapter of St. John troubled me. I read it over and over, and I read explanations of it. I could not let it alone. The reiterated words of Christ, so obviously expressive: "Except you eat the flesh of the Son of man and drink His blood," "Whosoever eateth My flesh and drinketh My blood," "My flesh is meat indeed, and My blood is drink indeed." The hardness of the Jews going away; then the treachery of some of the disciples in following their example; the pathos of Jesus saying to the rest, "Will you also go away?" The generosity of faith in St. Peter when he answered, "Lord, to whom shall we go? Thou art Christ, the Son of God."

I could no longer put off my answer to that question, "Will you also go away?" The final conviction swept over me—I "believed" and was sure that I had found the truth. I made my First Communion just a year and two days from the date upon which I first entered the Sunday-school, a most obstinate and zealous little Protestant. My Protestant friends varied a little in the time they prophesied I should remain a Catholic; some said six months, others a year, but I believe they now regard me as gone past recall. My change of belief called forth arguments, discussions, even reproaches; those who knew me during the time of the struggle simply let me alone. Later friendships are the ones which bring surprise and questions. Not without regret let me assert, that most people are in the state in which I stand, the most untrusting and bringing forward the most untrue and ridiculous arguments. It is more strange to find that a great many do not know even their own side, being Episcopalians or Presbyterians merely because they were born so. Outside of a few ministers, I have not met any one who really believes Calvin's teachings. Several have said to me, "Oh! I didn't know I was supposed to believe that," when I have spoken of some Presbyterian doctrine; and I have never found the Episcopalian who could reconcile himself to all the degrees of High, Broad, and Low Church without considering the dangerous developments of the Ritualistic body. For doctrine they can, as a rule, only make unfounded accusations. Fancy a clever, well-educated Protestant saying this: "You go to confession, and believe that paying for your sins makes everything all right." That neither I nor any other Catholics "pay" for sins was an astonishing revelation. When I added that a real repentance was absolutely necessary for the validity of the sacrament, with an additional resolution of never falling again into the sins confessed, my friend looked very serious, and admitted that when this explanation seemed quite a solemn and good thing.

The idea of the Pope is, of course, a great bugbear to my friends; some seem to be willing to yield almost all points except Papal infallibility and authority. To be sure, nine-tenths of Protestants do not know what the infallibility of the Pope means; but that

and seek for more information concerning the Church which exercises a world-wide influence.

I shall close with these words of St. Augustine: "Too late have I known thee, Beauty ever ancient and ever new." They express a great deal of what I feel; but there are older and grander words: "I believe in God, the Father Almighty, . . . and in Jesus Christ, His Son. . . I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

When you lie down at night, compose your spirits as if you were not to wake till the morning; or that morning of which you will never see the night, but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyment hang loosely about you, that may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle; even so when a Christian's heart is truly weaned from the world, he is prepared for death, and will rise the more easily for him. A heart disengaged from the world is a heavenly one; and then we are ready for heaven, when our heart is there before us.

There is always one Friend in Whom we may find perfect and changeless rest. Other friends often grieve and disappoint us. Our only Divine Friend never fails. We may go to him at any hour. He is silent we know His meaning and His mind. He always welcomes us when we come to Him. He listens to all we say, and He consoles us in the griefs of which you will be troubled to burden our soul to a friend, though He answers not a word. We know that we have His sympathy; that He feels for us and will use that all we say is noted and remembered; and that if He be silent now the day is not far off when we shall hear Him say: "Enter thou into the joy of the Lord."—*Cardinal Manning*.

Among the many notable successes born of failure the following will be familiarly remembered: Curran, the famous Irish orator, trembled at his first speech before a small company, and became panic-stricken and dumb. Months afterwards he charmed all with his eloquence. Thackeray carried his "Vanity Fair" to nearly a score of publishers before it was accepted. He used to say, laughingly, that it was amusing how little he earned when in his early days he wrote carefully, and how much he received for poor work when he had acquired a name. "Uncle Tom's Cabin" was declined again and again, till finally it was published by John P. Jewett, the earnest solicitation of his wife. Tom Hood's "Song of the Shirt" was thrown into the waste basket. Will Carleton's "Over the Hill to the Poorhouse" suffered the same fate. No success has ever come without repeated struggles and failures.

As a preventive of the Grip Hood's Sarsaparilla has grown into great favor. It fortifies the system and purifies the blood.

Not a Particle.

A feature worth noticing in regard to Bardon's Grip Bitters is that it does not contain one particle of poisonous matter. It cures and cures quickly without the use of any injurious ingredients. B. B. B. is a purely vegetable specific for dyspepsia, constipation, bad blood, headache, biliousness and all diseases of the stomach, liver, bowels and blood.

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Sirs,—I had a troublesome cold which would not relieve until I tried Hagar's Pectoral Balm, and I am glad to say that it completely cured me.

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OLD CHUM (PLUG.)
No other brand of Tobacco has ever enjoyed such an immense sale and popularity in the same period as this brand of Cut Plug and Plug Tobacco.
Oldest Cut Tobacco manufacturers in Canada.
Ritchie & Co.
MONTREAL.
Cut Plug, 10c. 1/2 lb Plug, 10c.
1/4 lb Plug, 20c.

nothing of the kind in it." Edith answered, "It isn't the chapter on Faith. Have you read that chapter?" "Yes," replied the lady, "and here is the Butler's Catechism, and the chapter on Faith, and the people here can see for themselves that there is nothing of the kind in it." Several people took the opportunity to look at the chapter indicated, and were satisfied that they had been duped. As a result the collection taken up was miserably small; and similar scenes occurred with the same lady at a couple of other lectures.

The Toronto Mail, the Montreal Witness, and the Richmond Guardian are endeavoring to boom Mr. Dalton McCarthy "the member with one follower," to the position of leader of a new party in the House of Commons. The old party of Equal Righters must be dead. Peace to its ashes! The Witness says the Eastern Townships of Quebec are "with Mr. McCarthy." The Mail says people are beginning to wear "McCarthy buttons." We presume they are shaped as bullet-heads. Also a couple of "McCarthy clubs" are in prospect. What kind of a party leader will a member make who has scarcely any time to be in his seat in Parliament? Nevertheless, by all means—Ta-ra-boom-de-ay!

The beatification ceremonies of the Venerable Bianchi Barnabite were conducted with all the pomp and rubrical majesty at command of our holy Church. Over two thousands persons were present, witnessing the glorification of God's servant with awe and pious wonder. The Pope looked as if he bore not the weight of nearly ninety years, so bright was his eye and so energetic his movement. They who have the happiness of beholding the pure ascetic countenance, with every sign of pre-eminent moral and mental strength stamped upon it, cherish the happy memory in eternal remembrance. Day after day the world is beginning to appreciate more and more the genius of Leo XIII. He is, as the New York Sun says, a great Pope, a large-hearted, broad-minded man, animated by the widest sympathies with the best spirit of modern, national and social progress.

ARCHDIOCESE OF KINGSTON.

James Vincent Cleary, By the Grace of God and Favor of the Apostolic See, Archbishop of Kingston.

To the Rev. Clergy of the Diocese of Kingston.

DEAR REV. FATHERS:

The venerable law of Lent, binding the faithful to certain rules of fast and abstinence for Forty Days, to prepare them for the worthy Commemoration of Our Lord's Passion and Death and Resurrection, remains in full force, except in so far as it may be dispensed by Ecclesiastical authority.

All Catholics who have passed their twenty-first year, and who have not advanced into infirm old age, are obliged by the law of fast to restrict themselves to one full meal, with a partial refectio, called collation, on all days within the Lenten period, except Sundays, unless they be excused by sickness, or hard labor, or some other condition of life that would render fasting manifestly and gravely injurious to their health. Custom, sanctioned by the tacit consent of the Church, allows also a morsel of bread to be used with a cup of coffee or tea, in the morning.

The law of abstinence, which forbids the use of certain kinds of food, is obligatory on all who have passed their seventh year, even those who may be excused from fasting, unless by reason of their weakness of health, or other just cause, they shall have obtained a dispensation from legitimate authority. Until very recently, the rule of Lenten abstinence excluded meat and eggs from the food of the faithful; but, now, by the indulgence of the Church, the rigour of ancient observance has been considerably relaxed. By a special Indult of the Sovereign Pontiff, granted to this Province, the use of flesh meat is allowed at every meal on Sundays, and at the one principal meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Quarter tenses and Holy Saturday. It is not, however, permitted to use fish with meat at any meal in Lenten time, even on Sundays; but fish and other fasting fare may be prepared with lard, when butter may not be easily procured, on all days, except Good Friday. Eggs, butter, cheese and milk are freely allowed in this Province, not only at the principal meal, but also in the evening collation. Should any further relaxation of the Lenten discipline be required by individuals, we hereby authorize the Pastors, in virtue of powers given us by the Holy Father, to grant dispensations to those of their respective Missions, according to the reasonable exigency of each case.

Impress, Dear Rev. Fathers, upon the minds of your people the sacredness of this pious discipline of Lent, sanctioned by the usage of the Catholic

Church from the very beginning of her existence, in accordance with the teaching of our Lord Jesus Christ and the example given to her by His own fast of forty days in the desert. He is "the Way, the Truth and the Life," and, by union of our fast with His, we justify our title to be called Christians, that is, followers of Christ. The Jews followed Him in great multitudes, attracted by His miraculous healing of their bodily diseases and the multiplication of bread in the desert, but in His hour of trial and contradiction they abandoned Him. The true disciples of Jesus must follow Him into the desert of hunger and the way of self-denial, and keep Him company for the forty days of Lent. Wherefore did He say, "If any man will come after Me, let him deny himself and take up his cross and follow Me." (Math. xiv. 24). By the emancipation of forty days' fast and abstinence Jesus prepared Himself for conflict with the devil. This preparation was not needed by Him; but in it He taught us the method of Christian warfare against our spiritual enemy, who "goeth about, as a roaring lion, seeking whom he may devour." (1 St. Peter, v. 8.) Jesus, the innocent Son of God the Father and the Virgin Mary, did penance for us and paid the superabundant price of our redemption. But we must do penance, each for himself, in union with the atonement of Jesus, and so "fill up what is wanting of the sufferings of Christ in our flesh." (Colossians i, 24). The ecclesiastical law of fast and abstinence may be dispensed with in favor of youth, or age, or infirm manhood; but the law of penance is indispensable for all who are debtors to God's justice by wilful transgression. There is no other way to Heaven open for the sinner but the hard way of penitential mortification and self-chastisement. It is God's decree, "Unless ye do penance, ye shall perish." (Luke xiii. 3.) There is no escape from this decree. It applies to the nineteenth century equally as to the first. Not to the carnal Jews only, but to the refined sensualists of our age also, the word of terrible warning was addressed by Him who has been constituted the Judge of the living and the dead. "The men of Nineveh shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas." (Matt. xii. 41.) Woe to us, especial woe, if we have sinned in the light of Catholic faith and "trodden under foot the Son of God," and yet have done nothing to atone to the Divine Majesty for our treason "against the Blood of the Testament"—our "affront to the Spirit of grace." (Hebrews x, 29.) No wonder the Apostle, overawed by the contemplation of this intensified guilt of Christians' sin, should have exclaimed, "It is a dreadful thing to fall into the hands of the living God!" (Hebrews ix, 27.) Let everyone, who is conscious of sin committed against light and grace, lay well to heart the Apostolic warning, and strive, by compliance with the rule of penitential fast and abstinence, to disarm God's justice and save his soul from "the wrath to come."

Sacramental absolution does not exempt the pardoned sinner from doing penance, even though he were fully certain, which he cannot be, of having received the benefit of the Sacrament. For it is an Article of Faith that the remission of the guilt of sin and the eternal punishment due to it does not always involve the full remission of the debt of temporal punishment, which God's infinite justice demands by way of personal expiation of personal offence against Him. Hence the admonition of the sacred Scripture, "Be not without fear about sin forgiven." (Ecclesiastes x, 5.) So long as we are under the ban of God's justice, we ought to seek to propitiate Him by continual acts of atonement, performed in faith and grace. Moreover, we are not only commanded to do penance, but to "bring forth fruits worthy of penance." (Matthew iii, 8.) and thereby render ourselves more and more pleasing to God, and insure more fully our perseverance in grace; otherwise, the corrupt passions of nature may acquire a mastery over our indolent spirit; or the devil, eager to regain possession of the soul from which he had been cast out, may renew his attacks, and "taking with him seven other spirits more wicked than himself, they enter in and dwell there; and the last state of that man is made worse than the first." (Matthew xii, 45.) King David did penance for his crimes, and received from the mouth of the prophet of God an assurance that he had been pardoned. Nevertheless he continued all through his life, by day and by night, to cry to Heaven for mercy, that he might "be washed more and more from his iniquity and cleansed from his sin, and a new heart be created in him, and his spirit be renewed in uprightness." (Ps. i.) For this end he tells us that he fasted till "his knees became weak with hunger; and did eat ashes like bread, and mingled his drink with weeping." (Ps. ciii.) Who stood more securely confirmed in grace and devoted to the service of His Divine Master than the Apostle St. Paul, whose heavenly conversation merited for him the privilege of being "caught up into Paradise and of hearing secret words which it is not given to man to utter?" (II. Cor. xii, 4.) And yet this blessed Apostle, fearing for his perseverance in grace, led a life of unceasing penance, to keep his flesh in subjection to his spirit. "I chastize my body," said he, "and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become reprobate." (I. Cor. ix, 27.) Wherefore, let no one, be he ever so holy, hazard his soul's salvation by neglecting to fulfil the duty of

penance, especially in the holy time of Lent.

You will do well to instruct parents upon the duty of training their children to the exact observance of the law of abstinence in Lent and other prescribed times, as well for the fulfillment of the law, which at present lies upon them, as for the purpose of forming them betimes to the habit of self-denial and subjugation of their appetites, and preparing them to show reverent obedience to the Catholic Church in mature age, when they shall be bound by her law of fasting and her manifold discipline of piety of life.

It is useful, likewise, to point out to those who cannot rigidly observe the Lenten fast and abstinence the various practices of self-abnegation, whereby they may fulfil substantially the duty of penance, and unite in spirit with the Church in her preparation of her children for the solemn celebration of the mysteries of Redemption. Various methods of religious self-denial will readily occur to your minds, and may be suggested to the faithful with great advantage to edification. Let us enforce, especially, the admonition to punish ourselves, and stay the arm of God's vengeance by mortification of the unruly thirst for drink in these holy days of penance and atonement. We have known many persons who make it a practice to form a resolution at the beginning of each Lent, to abstain altogether from alcoholic drink, or tobacco, or some other form of lawful pleasure, until Easter Sunday, for the purpose of supplying the deficiency of their fast; and we have, also, known God's blessing to have been given, in return for such voluntary self-denial, to men who could distinctly trace to their fidelity to such a resolution their permanent conversion to habits of temperance.

Above all, let your people be instructed to combine prayer with their fast, after the example of the Saviour, who prayed as He fasted, and affirmed the supremacy of prayer, as the principle of Christian life, in the words by which He repulsed the Tempter, "Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God." (Matt. iv, 4.) This sublime maxim is the very essence of the Christian religion. "Not by bread alone doth man live"; that is, not by bodily life; nor by nourishment of our corruptible flesh; nor by the indulgence, even legitimate indulgence, of our natural appetites, "doth man live." All this is allowable; it is lawful in its proper degree; in some ways, and to a certain degree, it may be a duty; but it is not the life of man; it is not the main purpose of his creation and his existence; it is merely incidental to the working out of his destiny. "Not by bread alone doth man live." This is the charter of the soul's nobility, and the superiority of its life over the life of the body. Communion with God in faith and holy meditation upon the words which proceed from His mouth, and the inhabiting of His spirit of life through prayer, is the realization of angelic life in mortal flesh. This is the exercise whereby devout souls are fortified against the cravings of sensuality and maintained in rectitude at all times; but it is in a special manner the duty proper to Lent to keep ourselves close to Jesus Christ in the desert, and, while fasting with Him, to pray also with Him, and open our hearts to the inspirations of Heavenly wisdom proceeding from the mouth of God the Father, and descending like dew upon the devout and penitent companions of His Divine Son. Yours be the task, dear Reverend Fathers, to be the agents of the Most High for the sanctification of His people by the preaching of His Word and by prayer throughout the Lent. Gather them around you, not on Sundays only, but on as many evenings of the week as may be convenient, to hear from your lips the life-giving word of faith in doctrine, and exhortation, and prayer. Prayer is always necessary. The continual prayer of a just man availeth much at all times. (St. Jas. v.) But no prayer is so powerful as that which issues from the humbled spirit pleading to God from out the tabernacle of a mortified body. For which reason the Saviour Himself has said, with reference to the difficulty of overcoming certain agencies of Satan against men, "This kind of devil is not cast out except in prayer and fasting." (Matthew, xvii, 20.)

Although the time appointed for fulfilling the precept of Paschal Communion has been extended amongst us to Trinity Sunday, we earnestly exhort all our faithful people to discharge this most sacred duty before Low Sunday, because the purifying and fast of Lent is intended by the Church as a preparation of body and soul for the worthy reception of the Sacraments of Penance and the Eucharist; and, moreover, there is danger oftentimes in deferring it, lest even the extended period should be allowed to pass, and grievous sin be thus committed by transgression of the Precept of the Church.

We desire that the Feast of St. Patrick, the Apostle of Ireland, through whose preaching the inestimable gift of faith was conferred upon our forefathers in a miraculous manner, and by whose intercession it is still more miraculously preserved in its original purity and fervor, shall be celebrated with as much religious solemnity as possible in every Mission of the Diocese. To encourage our flock in the cultivation of piety and enthusiastic devotion towards this glorious patron of the Irish race, we grant a Plenary Indulgence, by virtue of Apostolic Indult, to all who, having confessed their sins with contrition of heart, shall receive

the Blessed Eucharist on Friday, the 17th of March. Invite your congregations to prepare their souls for this grace, and afford them all convenient opportunity of approach to the Sacramental Tribunal a day or two previously.

May this season of Penance and Prayer be fruitful of manifold grace to all for the purgation of sin and the increase of virtue, that the Kingdom of God may be firmly established in our hearts, and the forces of Satan be repelled from our borders. Let us not forget that much will depend upon the zeal of the Clergy for the awakening of the people to the call of God and their true conversion to Him, who "is gracious and merciful, patient and rich in mercy."

Preach, therefore, the Word of God to them "in season and out of season," at the evening devotions of the week, as well as on Sundays. Your discourses may be brief, but let them be earnest and instructive. Admonish those who cannot attend the public prayers in the Church on week days to unite in family prayer every evening, and invoke the blessing and grace of God on themselves and their household through the mysteries of the Redeemer's Life and Passion and glory in the Holy Rosary of the Blessed Virgin Mary. The Saviour has said, "Where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18c. 20v.) This promise applies in a special manner to the family-home, where husband and wife, parents and children, masters and their helpers, kneel together, with the crucifix and the beads in their hands, to implore the mercy and bounty of the Most High God upon them all in common, through the merits of our Divine Saviour and the intercession of His Blessed Mother.

The Grace of Our Lord Jesus Christ be with you all. Amen.

This Pastoral Letter shall be read to the congregation in each Church of the Archdiocese on the first Sunday after its reception.

Given at Kingston, under our hand and seal, this sixth day of February, 1893.

JAMES VINCENT CLEARY, Archbishop of Kingston.

JAMES VINCENT NEVILLE, Vice Secretary.

LONDON SEPARATE SCHOOLS.

We publish with pleasure the following report of Mr. C. Donovan concerning the Separate schools of the city of London.

I beg leave to refer to the following general remarks on the results of my recent inspection of your schools. St. Peter's school, in a central and picturesque situation, still preserves its handsome appearance and substantial condition. The six rooms are commodiously arranged, neatly decorated, and well supplied with the essential requisites for comfort and convenience. When the weather permits the roof might be examined, as a matter of prudence, a similar suggestion will apply to the closet system. The supply of drinking water is easily available and the playgrounds are sufficient for the purpose. St. Joseph's school, also in a fine healthy situation, continues to thrive as it ever did under its beneficent and efficient guardianship. Turning to the St. Mary's district, I am glad to be in a position to compliment you on the erection of your new two-story, four-roomed brick school. It is a handsome building, judiciously laid out as to its various apartments, has admirable facilities for light, heat and ventilation, and is so situated as to be of the greatest possible advantage and convenience to the children of the east end of the city. In like manner I beg leave to compliment you on the erection of your new two-story, four-roomed brick school. It is a handsome building, judiciously laid out as to its various apartments, has admirable facilities for light, heat and ventilation, and is so situated as to be of the greatest possible advantage and convenience to the children of the east end of the city. In like manner I beg leave to compliment you on the erection of your new two-story, four-roomed brick school. It is a handsome building, judiciously laid out as to its various apartments, has admirable facilities for light, heat and ventilation, and is so situated as to be of the greatest possible advantage and convenience to the children of the east end of the city. 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THE CATHOLIC RECORD.

FIVE-MINUTE SERMONS.

Septuaginta Sunday. Which ye, therefore, know ye not the day nor the hour. (Matt. xxv. 13.)

These words, my dear brethren, are taken from the parable of the ten virgins who went out to meet the bridegroom and the bride. Five of them, being wise and prudent, took oil in their lamps, and in answer to their cry, "Watch ye, therefore, say our Lord, in concluding this parable, "because your know not the day nor the hour."

But if we have not this oil, if the lamp of our soul is empty, if we are in the state of mortal sin, what dismay comes on us, what terrible fear and discomfiture of mind, when we suddenly find ourselves prepared for death! We have been saying all along, "Oh! there is not plenty of time, and now there is not plenty of time. God is coming to meet us, and to demand of us an account of our lives; we cannot hide from His face, and He will not wait. The hour fixed in the eternal councils of His wisdom has come, the hour on which everything depends, the hour for which the years of our life should have been one long preparation, those years so carelessly thrown away."

Friends may stand around us who have not wasted the oil in their lamps as we have ours. Their souls may be full of the grace of God, preserved and increased continually by prayer and good works, by the love of God and frequent confession and Communion. They may have enough and to spare; but they cannot lend to us. "No," they must say to us, "go rather to them that sell, and buy for yourselves. Go rather," that is, to the regular sources of that grace, the sacraments, which our Lord has placed in His Church, to give life to the dead. Send for the priest, and with His help fill the lamp of your soul, and prepare to meet our Lord."

But too often it is in the parable of the virgins. While the foolish Christian, who has put off his preparation for death, who has lived in the state of sin, expecting to die in the state of grace, goes to fill his lamp, his Lord comes, finds him, and judges him to be lost. The priest comes, but only to look on him lying dead. Or even if the oil of grace is brought to the sinner, he has not, perhaps, the price to pay for it; that is, he has not those dispositions of sincere penitence and amendment of life, without which all sacraments are vain and ineffectual. Brothers, it is a fearful point in the parable of the wise and foolish virgins that not one of the five who were so carelessly unprepared was able to have her lamp ready to meet the bridegroom in His coming. It should teach us to expect that, as a rule, a man must die as he has lived. No doubt there are exceptions: the mercy of God is over all, and wills not that the sinner should perish. But the only safe way, the only way, indeed, that is not the wild, empty folly, and even insanity, is to live as all good Christians do live, continually prepared for death; with the grace of God always in their souls, with no stain of mortal sin on them; with "their lamps lit, and lamps burning in their hands;" and "like to men who wait for their lord when he shall return from the wedding: that when He cometh and knocketh they may open to Him immediately."

1892. "The Cream of the Havana Crop."

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

DEAR SISTERS.—I have used your Hagar's Yellow Oil for many years, and have found it unequalled for burns, scalds, cuts, etc. MARY A. COLLIER, Erin, Ont. O. Barthe, of Manchester, Ontario Co., N. Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Eclectic Oil. I have had asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the oil."

Refused to a Scientist. The treatment of disease is now almost reduced to a science. A scientific product of medical skill for the cure of all blood diseases from a common people to the worst scrofulous sore which has held popular esteem for years and increases steadily in favor is Burdock Blood Bitters. It cures every sore.

ST. ANDREW.

Very Rev. James McDonald Dawson, V.G., etc. The festival of Saint Andrew having been so joyously celebrated in our city as well as in so many other places, we are led to speak of the great Apostle. It is related that an arm of the Saint found its way to the spot where the ancient city of Saint Andrews now stands. From this happy, and, we may say, providential, circumstance came the idea of choosing St. Andrew as the patron saint of Scotland. Be this as it may, the Apostle extends the arm of his power over the Scottish kingdom and every other region of the wide world, where sons of Scotland are to be found. The chief remains of the saint were deposited in the cathedral at Amalfi, in Italy. They were enclosed in a coffin of chestnut wood, almost all covered with silver nails and inscription plates. This coffin was encased in a heavy marble sarcophagus. The grave is a vault in the high altar, where prayers and Masses are constantly said both day and night, and the resting-place of the saint carefully guarded against desecration. At the request of the late Most Rev. Dr. Strain, the first Archbishop of St. Andrews and Edinburgh, in the restored hierarchy, Scotland, the Church authorities of Amalfi allowed a portion of this precious relic to be transferred to Edinburgh, where it is carefully treasured at the high altar of St. Mary's Church, Broughton street. Rome, also, possesses an invaluable relic—the head or a portion of the head of the saint. The vast amount of writing concerning these relics proves to demonstration the respect and veneration in which the memory of St. Andrew was held. When the head now in St. Peter's was brought to Rome, people of all classes joined in showing their love and devotion. Miles from the city it was met by a delegation of Cardinals and other ecclesiastics. When within sight of the walls it was carefully placed in a church and closely guarded for three days. Meanwhile the Holy Father, Pius II. (1461) sent out invitations far and wide, and proclaimed a public holiday for the day on which the head was to be formally received. The route along which it was to pass was decked with altars, the houses were lined with tapestry, and the city looked as if it were preparing to celebrate some great triumph. At night the head was carried through the streets to St. Peter's attended by an escort of thirty thousand men, each of whom carried a torch. The vast concourse of people that lined the street knelt and prayed as it passed. The Vatican was illuminated for the occasion, and the Pope personally received the relic, addressed it in a long, eloquent and, at times, pathetic allocution, and then, with his own hands, carried it to the place where the head of St. Peter was to be placed and laid it there. Surely no greater homage could be paid to blessed Andrew, the saint and martyr, of whom the head was only a faint memorial, however bright and pious inspiring!

Not only at Amalfi, Rome and Edinburgh is the memory of Saint Andrew highly honored. It is the same all the world over. Festivals are held in more places than can well be enumerated. In Canada and the United States of America, this last year, there were hundreds of joyous celebrations. In the Cape of Good Hope and South Africa there were ten; in India thirty; in New Zealand a like number; and what is perhaps still more notable, at Alexandria, Asten, Jerusalem, Canton, Yokohama, and on the banks of the Congo river, in the very heart of "the dark land," while in many other places high honor was done to the patron saint of Scotland. But in no country more than in Scotland is the festival of the saint solemnly observed. Among the Catholics there it is a full holiday, and Masses are celebrated. Semibarbarous Russia, even, claims St. Andrew as its patron and offers Masses in his honor.

Among the religious communities of old Saint Andrew appears to have had more honor than any of the other apostles, although he was distinguished only by the readiness with which he was the first to obey the call of our Lord. There must, however, have been in his qualifications for the apostleship something peculiarly great, as he was chosen to evangelize the most cultivated people of antiquity. That he succeeded, Saint Paul bears witness, declaring that so great was the faith of the Achaians (the Greeks) that he needed not to preach to them. His success is also shown by the determination of the people whom he had taught, to rescue him from the hands of the cruel tyrant who doomed him to the cross.

Of all countries Scotland is the one in which the memory of Saint Andrew is least honored. This neglect, no doubt, must be ascribed to the rigid Calvinism which is still so prevalent, and which forbids all honoring of the saints. The Scotsman when removed from his native home shakes from him such intellectual trammels and his devotion appears to revive as he treats the soil of a distant country. This pleasing circumstance is well shown by the great number of benevolent societies in the name and under the patronage of Saint Andrew that have arisen in this continent. The members of these societies, not unmindful of the innumerable blessings that are heaped upon those who are constinate as regards the needy and the poor, whilst they cherish the memories of their native land, are careful to make ample provision for their fellow-countrymen in distress. Such liberality is very notable as concerns the St. Andrew's Society which was constituted in this city (Ottawa) some

forty years ago. The celebration of St. Andrew's Day by these societies is partly religious and partly secular. They meet in their hall and walk thence in procession to the Kirk, where their chaplain or some other friendly minister delivers a sermon suited to the occasion. In the evening there is generally a concert. This last year, at Ottawa, the evening's entertainment was St. Walter Scott's "Rob Roy" dramatized. The audience was numerous and much amused by the performance.

The sermon was, on the whole, in good taste and appropriate. The preacher's remarks on our new home, Canada, are particularly noteworthy: "This Canada of ours is a goodly land to live in; and we are only now as a people beginning to awake to the full consciousness of our magnificent inheritance. There are signs of progress which have never rung to the ears of our mines and mineral wealth yet wholly undiscovered; there are thousands of acres of fertile soil through which the ploughshares have not yet been driven; and though we are a young people and for the most part engaged in what we call practical matters, we have every reason to be proud of the intellectual status of our country, of the schools and colleges, and general system of education and of the laudable efforts which some amongst us are making to win for themselves an honorable name in science, or art, or literature, and in this way to erect a worthy memorial to the land that gave them birth. . . . We are Canadians, and as Canadians we believe that we have a destiny. We desire to carry forward unswerving the banner of our national birthright and win for ourselves an honorable place among the nations of the earth. . . . If Canadians are fully alive to the magnificent grandeur of the task which is imposed upon them, I think they will conclude that we are not intended to be a mere appendix to some other state, but that we are intended to be a nation in our own right. We must bind ourselves together from coast to coast in a united brotherhood, our hearts filled with a divine enthusiasm and our laws framed to achieve the supreme ideal of national prosperity and the happiness of that people whose God is the Lord."

With such celebrations in Canada which is, as yet, in the eyes of mankind, a mere colony, what an encouragement to old Scotland to awaken, renew its devotion and walk in the footsteps of some of its noblest sons! One of these, a nobleman of high rank and large fortune, has done honor to our country, and his name is linked to the ocean in a united brotherhood, our hearts filled with a divine enthusiasm and our laws framed to achieve the supreme ideal of national prosperity and the happiness of that people whose God is the Lord."

AN ILLINOIS SENSATION. A Case of Deep Interest to all Women—Saved Three Lives and a Deplorable Condition When Relief Came—Another Remarkable Triumph for a Great Chicago Kennedy. Dubuque Times. Among the peculiar conditions with which the people of the present are endowed, is a remarkable capacity for doubting. A full belief only comes to the aid of the sick when the most convincing proofs have been presented. Current reports said there had been a remarkable cure of a case of this kind. The patient, a woman, was in a deplorable condition, and as the story told was one possessing deep interest to the public, the Dubuque Times upon a thorough investigation into the matter, sent the following report to the Chicago Tribune: "There is no doubt of it, and it is a fact that the cure was effected by the use of Dr. Williams' Pink Pills for Pale People. 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LADY JANE.
CHAPTER XXVII.

THE LITTLE STREET SINGER.

It was Christmas Eve, and very nearly dark, when Mrs. Lanier, driving up St. Charles Avenue in her comfortable carriage quite filled with costly presents for her children, noticed a forlorn little figure, standing alone at a street corner. There was something about the sorrowful looking little creature that moved her strangely, for she turned and watched it as long as she could discern the child's face in the gathering twilight.

It was a little girl, thinly clad in a soiled and torn white frock; her black stockings were full of holes, and her shoes so worn that the tiny white toes were visible through the rents. She hugged a thin faded shawl around her shoulders, and her yellow hair fell in matted, tangled strands below her waist; her small face was pale and pinched, and had a woe-begone look that would melt the hardest heart. Although she was soiled and ragged, she did not look like a common child, and it was that indefinable something in her appearance that attracted Mrs. Lanier's attention, for she thought, as the carriage whirled by and left the child far behind, "Poor little thing! she didn't look like a street beggar. I wish I had stopped and spoken to her!"

It was Lady Jane, and her descent in the scale of misery and had been rapid indeed.

Since that night, some four months before, when Madame Jozain had awakened her rudely and told her she must come away, she had lived in a sort of wretched stupor. It was true she had resisted at first, and had cried desperately for Pepsie, for Mam'selle Diane, for Gex—but all in vain; Madame had scolded and threatened and frightened her into submission.

That terrible midnight ride in the wagon, with the piled-up furniture, the two black drivers, who seemed to the child's distorted imagination two frightful demons, Madame angry, and at times violent if she complained or cried, and the frightful threats and cruel hints of a more dreadful fate, had so crushed and appalled the child that she scarcely dared open her pale little lips either to protest or plead.

Then the pitiful change in her life, from loving care and pleasant companionship to utter squalid misery and neglect. She had been suddenly taken from comparative comfort and plunged into the most cruel poverty. Good Children Street had been a paradise compared to the narrow, dirty lane, on the outskirts of the city, where Madame had hidden herself; for the wretched woman, in her fear and humiliation, seemed to have lost every vestige of ambition, and to have sunk without the least effort to save herself, to a level of those around her.

Madame had taken a terrible cold in her hurried flight, and it had settled in her lame hip; therefore she was obliged to lie in her bed most of the time, and the little money she had was soon spent.

Hunger was staring her in the face, and the cold autumn winds chilled her to the marrow. She had been poor and in many bitter straits, but never before like this. Now she dared not let any one know of her whereabouts, and for that reason the few friends that she still had could not help her. She was ill and suffering, and alone in her misery. Her son had robbed and deserted her, and left her to her punishment, and, for all she knew, she must die of starvation.

Through the aid of the negro Pete, she had parted with nearly everything of value that she had, and, to crown her cruelty and Lady Jane's misery, one day when the child was absent on a begging expedition she sold the blue heron to an Italian for two dollars.

The bird was the only comfort the unhappy little creature had, the only link between the past and the miserable present, and when she returned to her squalid home and found her only treasure gone, her grief was so wild and uncontrollable that Madame feared for her life. Therefore, in order to quiet the child, she said the bird had broken his string and strayed away.

After this, the child spent her days wandering about, searching for Tony. When Madame first sent her out into the street to sing and beg, she went without a protest, so perfect was her habit of obedience, and so great her anxiety to please and conciliate her cruel tyrant. For, since the night when Madame fled from Good Children Street, she had thrown off all pretenses of affection for the hapless little one, whom she considered the cause of all her misfortunes.

"She has made trouble enough for me," she would say bitterly, in her hours of silent communion with her own conscience. "If it hadn't been for her mother coming to me, Raste wouldn't have got locked up for thirty days. After that disgrace he couldn't stay here, and that was the cause of his taking my money and running off. Yes, all my trouble has come through her in one way or another, and now she must sing and beg or she'll have to starve."

Before Madame sent her out, she gave Lady Jane instructions in the most imperative manner. "She must never on any account speak of Good Children Street, of Madelon, of Pepsie, of the d'Hautreves, of Gex, or of the Paichoux or of any one she had ever known there. She must not talk with people, and, above all, she must never tell her name, nor where she lived. She must only sing and hold out her hand. Sometimes she might cry if she wanted to, but she must never laugh." These instructions the child followed

to the letter, with the exception of one. She never cried, for although her little heart was breaking she was too proud to shed tears.

It was astonishing how many nickels she picked up. Sometimes she would come home with her little pocket quite heavy, for her wonderful voice, so sweet and so pathetic, as well as her sad face and wistful eyes, touched many a heart, even among the coarsest and rudest, and Madame might have reaped quite a harvest if she had not been so avaricious as to sell Tony for two dollars. When she did that she killed her goose that laid golden eggs, for after the loss of her pet the child could not sing; her little heart was too heavy, and the unshed tears choked her and drowned her voice in quivering sobs.

The moment she was out of Tante Pauline's sight, instead of gathering nickels, she was wandering around aimlessly, searching and asking for the blue heron, and at night, when she returned with an empty pocket, she shivered and covered into a corner for fear of Madame's anger.

One morning it was very cold; she had had no breakfast, and she felt tired and ill, and when Madame told her to go out and not to come back without some money, she fell to crying piteously, and for the first time begged and implored to stay where she was, declaring that she could not sing any more, and that she was afraid, because some rude children had thrown mud at her the day before, and told her not to come into the street again.

This first revolt seemed to infuriate Madame, for reaching out to where the child stood trembling and sobbing she clutched her and shook her violently, and then slapping her tear-stained little face until it tingled, she bade her go out instantly, and not to return unless she brought some money with her.

This was the first time that Lady Jane had suffered the ignominy of a blow, and it seemed to arouse her pride and indignation, for she stopped sobbing instantly, and wiping the tears resolutely from her face, shot one glance of mingled scorn and surprise at her tyrant, and walked out of the room with the dignity of a little princess.

When once outside, she held her hands for a moment to her burning face, while she tried to still the tumult of anger and sorrow that was raging in her little heart; then she gathered herself together with a courage beyond her years, and hurried away without once looking back at the scene of her torture.

When she was far enough from the wretched neighborhood to feel safe from observation, she turned in a direction quite different from any she had taken before. The wind was intensely cold, but the sun shone brightly, and she hugged her little shawl around her, and ran on and on so swiftly and hopefully.

"If I hurry and walk and walk just as fast as I can, I'm sure to come to Good Children Street, and then I'll ask Pepsie or Mam'selle Diane to keep me, for I'll never, never, go back to Tante Pauline again."

By and by, when she was quite tired with running and walking, she came to a beautiful, broad avenue that she had never seen before. There were large, fine houses, and gardens blooming brightly even in the chilly December wind, and lovely children, dressed in warm velvet and furs, walking with their nurses on the wide, clean sidewalks; and every moment carriages drawn by glossy, prancing horses whirled by, and people laughed and talked merrily, and looked so happy and contented. She had never seen anything like it before. It was all delightful, like a pleasant dream, and even better than Good Children Street. She thought of Pepsie, and wished that she could see it, and then she imagined how enchanted her friend would be to ride in one of these fine carriages, with the sun shining on her, and the fresh wind blowing in her face. The wind reminded her that she was cold. It pierced through her thin frock and scanty skirts, and the holes in her shoes and stockings made her ashamed. After a while she found a sunny corner on the steps of a church, where she crouched and tried to cover her dilapidated shoes with her short skirts.

Presently a merry group of children passed, and she heard them talking of Christmas. "To-morrow is Christmas; this is Christmas Eve, and we are going to have a Christmas-tree." Her heart gave a great throb of joy. By to-morrow she was sure to find Pepsie, and Pepsie had promised her a Christmas-tree long ago, and she wouldn't forget; she was sure to have it ready for her. Oh, if she only dared ask some of these kind-looking people to show her the way to Good Children Street! But she remembered what Tante Pauline had told her, and fear kept her silent. However, she was sure, now that she had got away from that dreadful place, that some one would find her. Mr. Gex had found her before when she was lost, and he might find her now, because she didn't have a domino on, and he would know her right away; and then she would get Mr. Gex to hunt for Tony, and perhaps she would have Tony for Christmas. In this way she comforted herself until she was quite happy.

After a while a kind looking woman came along with a market-basket on her arm. She was eating something, and Lady Jane being very hungry, looked at her so wistfully that the woman stopped and asked her if she would like a piece of bread. She replied eagerly that she would. The good woman gave her a roll and a large, rosy apple, and she went back to her corner and munched contentedly. Then a fine milk-cart rattled up to a neighboring door, and her

heart almost leaped to her throat; but it was not Tante Modeste. Still, Tante Modeste might come any moment. She sold milk way up town to rich people. Yes, she was sure to come; so she sat in her corner and ate her apple, and waited with unwavering confidence.

And in this way the day passed pleasantly and comfortably to Lady Jane. She was not very cold in her sheltered corner, and the good woman's kindness had satisfied her hunger; but at last she began to think that it must be nearly night, for she saw the sun slipping down into the cold, gray clouds behind the opposite houses, and she wondered what she should do and where she should go when it was quite dark. Neither Tante Modeste nor Mr. Gex had come, and now it was too late and she would have to wait until to-morrow. Then she began to reproach herself for sitting still. "I should have gone on and on, and by this time I would have been in Good Children Street," said she.

She never thought of returning to her old haunts or to Tante Pauline, and if she had tried she could have not found her way back. She had wandered too far from her old landmarks, so the only thing to do was to press on in her search for Good Children Street. It was while she was standing at a corner, uncertain which way to turn, that Mrs. Lanier caught a glimpse of her. And what good fortune it would have been to Lady Jane if that noble-hearted woman had obeyed the kindly impulse that urged her to stop and speak to the friendless little waif! But destiny intended it to be otherwise, so she went on her way to her luxurious home and happy children, while the desolate orphan wandered about in the cold and darkness, looking in vain for the humble friends who even at that moment were thinking of her and longing for her.

Poor little soul! she had never been out in the dark night alone before, and every sound and movement started her. Once a dog sprang out and barked at her, and she ran trembling into a doorway, only to be ordered away by an unkind servant. Sometimes she stopped and looked into the windows of the beautiful houses as she passed. There were bright fires, lights, pictures and flowers, and she heard the merry voices of children laughing and playing; and the soft notes of a piano, with some one singing, reminded her of Mam'selle Diane. Then a choking sob would rise in her throat, and she would cover her face and cry a little silently.

Presently she found herself before a large, handsome house; the blinds were open and the parlor was brilliantly lighted. A lady—it was Mrs. Lanier—sat at the piano playing a waltz, and two little girls in white frocks and red sashes were dancing together. Lady Jane pressed near the railing, and devoured the scene with wide, sparkling eyes. They were the same steps that Gex had taught her, and it was the very waltz that he sometimes whistled. Before she knew it, quite carried away by the music, and forgetful of everything, she dropped her shawl, and holding out her soiled, ragged skirt, was tripping and whirling as merrily as the little ones within, while opposite to her, her shadow, thrown by a street lamp over her head, tripped and bobbed and whirled, not unlike Mr. Gex, the ancient "professeur of the dance." And a right merry time she had out there in the biting December night, pirouetting with her own shadow.

Suddenly the music stopped, a nurse came and took the little girls away, and some one drew down the blinds and shut her out alone in the cold; there was nothing then for her to do but to move on, and picking up her shawl, she crept away a little wearily, for dancing, although it had lightened her heart, had wasted her strength, and it seemed to her that the wind was rising, and the cold becoming more intense, for she shivered from time to time, and her bare little toes and fingers smarted badly. Once or twice, from sheer exhaustion, she dropped down on a door-step, but when she saw any one approaching she sprang up and hurried along, trying to be brave and patient. Yes, she must come to Good Children Street very soon, and she never turned a corner that she did not expect to see Madelon's little house, wedged in between the two tall ones, and the light gleaming from Pepsie's small window.

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