

# Northwest Review.

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## CURRENT COMMENT

A curious coincidence of names and faces was noticed in the "Free Press" write up about the Rev. Mark Guy Pearce, the celebrated Methodist preacher, who preaches a barley-sugar gospel. His portrait, as given in our contemporary, bears a decided likeness to that of Sir William Hingston, the great Canadian surgeon, and, curiously enough, we are told that "Mark Guy," as this Cornish writer prefers to be called, once studied medicine with a Dr. Hingston, the principal doctor in Liskeard, Cornwall.

United States Senator Morgan declared the other day that the new republic of Panama had "no more right to appoint a minister to the United States than to consecrate a saint." He probably meant "than to canonize a saint." He said President Roosevelt had fallen into a trap, and he characterized the treaty with Panama as "a most wretched, a most abominable and a most horrible transaction." There certainly is something very crooked about the President's hot haste to declare practical war against the United States of Colombia, which is one of the most Catholic governments in the world at the present time. The revolution against its authority during the past four years, a revolution which had been successfully quelled in a series of most severe and long continued engagements before the recent outbreak at Panama, is known to have been a rebellion of unbelievers and social outlaws against a truly Christian government. But this fact is carefully suppressed by the non-Catholic press, which blindly trusts the lying reports of the revolutionists.

The death of Herbert Spencer removes a man who has done much to popularize fundamental errors in philosophy. He constructed an elaborate system, the chief defect of which was its utter lack of foundation. It was a beautiful pyramid, balanced upon its apex. One of his initial blunders, borrowed from the sensationist school, was the inability to distinguish between "imagining" and "conceiving." Because we cannot imagine spiritual ideas he affirmed that we cannot conceive them. But even in the realm of matter there are a number of certainties which we cannot imagine and which, nevertheless, we are bound to accept as legitimate inferences. Who can imagine, i. e., form a picture in his mind's eye of the electric fluid of the luminiferous ether, of a wave of sweet melody with its harmonics and color-tone? Herbert Spencer's first principle that all our knowledge comes to us through the senses alone and that consequently there is no difference in kind between sensations and thoughts is not only not a self-evident proposition, as he tries to make it by dint of asserting that it is such, but it is a proposition that cannot be proved and is diametrically opposed to the constitution of the human mind.

Boston authorities announce that "graft" has ceased to be slang. Slang is usually supposed to possess more or less of a humorous tinge, while "graft" has become very serious indeed, even among ourselves in Canada.

The Philadelphia Record says a man gets his clothes made to fit his shape, while a woman, who is more resourceful, gets her shape made to fit her clothes. We might improve on that by adding that a man gets a hat to fit his head, while a woman gets a hat that suits her face.

On the feast of the Immaculate Conception, while Catholics were honoring the entrance into life of her who was to give birth to the Lord of the meek and humble heart, six young fiends overpowered their school teacher, a girl of nineteen, tied her to a hog trough and held her for two hours, up to her neck in an icy pond. This happened at the Park's schoolhouse in Sullivan county, in the enlightened state of Indiana, the home of the sensitive and refined Booth Tarkington, but also the home of the "white caps." Incidents like this ought to make Herbert Spencer turn in his freshly made grave, for was it not one of his favorite axioms—unsupported, like most of his axioms, by a real knowledge of the world of men—that the new independent morality was undergoing a steady process of evolution toward perfect justice and kindness? Compare with this Indiana outrage and a thousand similar contemporary facts in one of the supposed centres of progressive civilization the following passage from his "Principles of Psychology" (section 531): "Now that the pain-inflicting activities are less habitual, and the repression of the sympathies less constant, the altruistic sentiments, which find their satisfaction in conduct that is regardful of others and so conduces to harmonious co-operation, are becoming stronger. Conversely with the pleasure-giving acts: repetition of kind deeds, and experience of the sympathetic gratifications that follow, tend continually to make stronger the association between such deeds and feelings of happiness." How beautifully this continual tendency is exemplified in the multiplication of murders the most cruel, lynchings and roastings the most fiendish, and in this last instance of youthful cruelty, perpetrated by one boy and five girls! Verily, had Herbert Spencer meant to satirize modern morality, he could not have done better.

The St. Cloud (Minn.) Journal Press, throws the following chunk of wisdom into the educational discussion now going on south of the International border:—"The public schools never have made and never will make experienced business men, professional men, or in any great degree fit them for any special business or calling. Talk about fads—this is the greatest fad of all—and the most impractical. The public schools can only give the boys and girls an educational foundation. If a boy is to become a banker the best place for him to learn is in a successful bank. If he is to keep books, he must go to work for some house that employs bookkeepers."

## Persons and Facts

The German city of Frankfort-on-the-Main has just been the rendezvous of a new congress. The organization is known as that of the "Non-Socialist Workmen." Protestants and Catholics alike belong to it. Its members are determined to better their station in life, but not on Socialistic lines.

St. Mary's French Church at Spencer, Mass., the Rev. A. A. Lamy pastor, was dedicated Nov. 22, by Bishop Beaven, of Springfield. The sermon was delivered by Bishop Cloutier, of Three Rivers, P. Q.

Professor Frederic R. Honey, formerly of the scientific department of Yale University, was confirmed in St. Patrick's Church, New Haven, on Sunday Nov. 29, by Bishop Tierney, Professor Honey became a convert to Catholicism a few months ago.

The late Paul Mame was head of the publishing house of Alfred Mame et Fils, one of the largest most important, and most enterprising Catholic publishing houses in the world. He took a great interest in social questions and created round his works quite a village of workmen's dwellings on hygienic and even artistic lines, and organized on a very generous scale a system of pensions and allowances in case of illness. The whole population of Tours turned out to do honor to him the day of his funeral, the Archbishop of Tours himself pronouncing the eulogy.

## Clerical News.

Bishop Van Anzer, for twenty years a missionary in China, and whose name came into international repute during the Boxer troubles, two or three years ago, died the week before last in Rome. Coming to Berlin before the Boxer uprising the Bishop warned the government that serious troubles were impending for foreigners. After the Boxer movement was suppressed, the Chinese government conferred upon him the "button of the first rank" for his services in maintaining good relations between the Christians and the Chinese.

The Rev. B. F. DeCosta, the well-known convert, who was ordained a sub-deacon Nov. 15, and a deacon Nov. 22, was ordained a priest by the Bishop of Fiesole near Florence, Nov. 29. Father DeCosta, after his ordination, received many congratulations from friends in Rome.

The Right Rev. Monsignor D. J. Quigley, vicar-general of the diocese of Charleston, S. C., died last week at his home in that city. He was born near Glasgow, Scotland, in 1835.

Archbishop Quigley of Chicago, has invited the Dominican Fathers to establish a house of their order in Chicago.

Prince Max of Saxony, Professor of Liturgy at the Catholic University at Freiburg, in Switzerland, and a distinguished priest, has gone to Syria in order to study Oriental liturgies.

The Rev. Arthur W. Heathcote, S. J., has fallen heir to a baronetcy through the death of his father, Sir William Percival Heathcote of Hursley, Hants, who died last month in his seventy-eighth year. Sir William was a convert.

As a souvenir of the International Dental Congress to be held at the St. Louis exposition, a medal has been designed, bearing on its adverse the face of St. Apollonia, the patroness of dentists. In a persecution in Alexandria in 248 A.D., when she refused to pay divine honors to idols, her teeth were either struck out with stones or brutally extracted. She is often invoked by those who suffer from toothache. Her feast falls on February 9.

A great victory has been obtained by the Congregation of Propaganda. The Chinese government has agreed to give pecuniary compensation for church property destroyed by the Boxers, to grant freedom of religious worship, and to recognize all Catholic churches, schools and mission houses as foreign territory, to be protected by Imperial troops.

Monsignor O'Connell, rector of the Catholic University of Washington, had a narrow escape recently when an electric car struck the cab in which he was seated, demolishing the vehicle and hurling the horse backward to the bottom of a sewer thirty feet deep. Mgr. O'Connell was happily unharmed.

The bazaar held last week at St. Eustache for the benefit of the new Church, proved to be a very great success. The Rev. Father Campeau certainly deserves to be congratulated. Pastor, parishioners and friends all vied with one another in the field of devotedness and generosity.

A telegram received at the Archbishop's palace Wednesday morning brought the sad news of another priest, the Rev. Father McCurdy's death. This is the second priest that fell a victim to the disastrous fire by which the Ottawa University was reduced to ashes.

His Grace returned Tuesday from Estevan, where he had been to bless the Church newly erected there. The Rev. Luyten is in charge.

## Regina Notes.

Bitterly cold. Such is the expression to be heard on all sides. This morning (Sunday) the thermometer stood 40 below, I am afraid that the devotion of some of the congregation rises with the thermometer, if attendance is a criterion. However, those who braved the cold and were present today, heard a never to be forgotten sermon from the text "Go thyself to the priest." Rev. Father Suffia most explicitly defined the sacrament of Penance, and in doing so, made use of some very beautiful analogies, showing clearly that he has a great knowledge of the human heart, and is a forcible speaker. His sermon today was one of those that while listening to, we feel constrained to exclaim "It is well for me to be here."

Mr. Dan Murphy, a very popular contractor and builder of this city, leaves for Kemptonville, Ontario, on Tuesday next, to spend the Christmas holidays with his family, he intends returning, accompanied by his family early next spring. Mr. and Mrs. Murphy lived in Regina for many years, and their return as residents, will be a matter of pleasure to their many friends, as well as an acquisition to St. Mary's congregation.

Most heartily do we wish the Reverend editors, the publisher and those connected with the Review, as well as its many readers, a most joyous and bright Christmas with every grace and blessing of the Holy season.

GENA MacFARLANE.

## ADDRESS TO FATHER VAN HEERTUM.

Regina, Nov. 26, 1903.

We regret owing to the pressure on our space this address was crowded out last week.

To the Rev. A. J. E. Van Heertum, O. Praem., Regina, N.W.T. Reverend and Dear Father:

We, the parishioners of St. Mary's Regina, have recently heard with dismay and sorrow (which is also genuinely shared by our non-Catholic citizens in this the capital of the Northwest Territories) of your coming departure for De Pere, Wisconsin, where we understand, your superiors have wisely decided to entrust the arduous and important task of directing the studies of the ever increasing number of American Catholic youth now attending St. Norbert's College at that point. We fully recognize that our keen loss will but tend to the honor and advancement of your illustrious Order, and while our hearts are surcharged with sorrow and numbed with grief at the bereavement now about to take place we, one and all, will ever cherish the memory of your occupancy as parish priest of Regina, in which you so ably discharged the sacerdotal ministrations of your office. Your unflinching practical

sympathy displayed to those in trouble and affliction, and the genial sunny kindness and courtesy invariably shown to Catholic young people far from their homes and parental influences in a strange city, have not been among the least of your many noble qualities. We can never fully realize the large amount of personal sacrifices made by you on our behalf, but we do know that your sojourn among us in this large and unwieldy prairie parish, extending over a considerable area, has been an exhausting spiritual charge that has called forth from you marvellous powers of endurance and patience. It would be impossible at this juncture to go minutely into anything like a retrospect of your manifold labors in the Regina Mission during the past four years, and we also know that your modesty in this matter would sternly disapprove of any such action on our part. Therefore, in leaving our city we take this opportunity of asking you to take away with you our most heartfelt appreciation of your work accomplished on our behalf, and furthermore, your numerous friends, and the members of your Regina congregation respectfully beg of you to accept this purse as a slight, although inadequate, token of our gratitude and sincere appreciation of the noble work of love done in our parish.

Signed on behalf of St. Mary's congregation,

L. L. KRAMER,

Head Master, Gratton School, Regina.

## Ste. Rose du Lac Notes

With regard to the municipal elections all still remains in the hands of "il popol misto" as Tasso calls them. But Rome was not built in a day (although the fabled towers of Illium rose to the sound of music in a single night) and it has taken centuries of roast beef to form the British Constitution.

We had such a cold snap of late that it "froze the genial current of the soul" and the ink in our ink bottles, so we hope the editor will kindly excuse lead pencil.

It is sometimes interesting to observe the little undercurrents that ripple the placid flow of life in a village. On one occasion two of our respected inhabitants were tempted as is pretty often the case to appear before the J. P., to settle some disputed point, and when this was disposed of they fell to quarrelling as to whose wife was the prettier, no Daniel came to judgment in this case, so each returned to his own fireside to admire the beauty unseen by others. Shakespeare who seems to have collected all the wisdom left over from the Sacred Scriptures, tells us how this happens, he says:

"Tell me where is fancy bred Or in the heart? or in the head? And answers "It is engendered in the eye." It has also been remarked, though not by him, that plain women get pretty by being looked at, so there is still a chance for some of us. God grant that the dear eyes of home may ever find us beautiful, though ever so homely in feature.

One of these devoted husbands was anxious to purchase a new pair of shoes for his wife, but the price—just fancy \$3.25. "No, indeed my wife shall walk barefooted till the day of judgment before paying anything so extortionate," this is the way he permitted himself to speak of the patient, plodding feet that were walking beside his own through this earthly vale, but he meant no harm, and she, like a good and faithful wife laid the blame on the store keeper, and expressed her opinion forcibly, but being in a language unknown to him, he turned to some one who entered and asked translation. "Take it easy my good fellow, she

only says you are a demon of avarice." Whereat they both laughed and the pair departed without the pair of shoes.

I was sorry to miss seeing a message, that, I hear, the Regina correspondent sent to me, coming from her I am sure it was a kind one. I am doubly sorry not to have answered it, as I hear with grief she has lost a dear little child, I sympathize with her with all my heart.

### Home Column.

THE INFANT KING.

They leave the land of gems and gold,  
The shining portals of the east,  
For Him, the woman's seed, foretold,  
They leave the revel and the feast.

To earth their sceptres they have cast,  
And crown by kings ancestral worn;  
They track the lonely Syrian waste;  
They kneel before the babe new-born.

O happy eyes that saw Him first,  
O happy lips that kissed His feet;  
Earth slakes at last her ancient thirst  
With Eden's joy her pulses beat.

True kings are those who thus for-sake,  
Their kingdoms for the eternal King,  
Serpent, her foot is on thy neck,  
Herod, thou writh'st, but canst not sting.

He! He is king, and He alone!  
Who lifts that infant hand to bless,  
Who makes his mother's knee his throne,  
Yet rules the starry wilderness!

—Aubrey de Vere.

### CHRISTMAS.

Love came down at Christmas  
Love all lovely; love divine,  
Love was born at Christmas  
Star and angels give the sign.  
Christmas is coming. Such is the thought in every mind, the word on every tongue. The glorious season of peace and good-will is almost here, and no true heart can be so self-absorbed as not to open its door to the Christ child, and bid Him welcome. Christmas should be for one and all, but especially for the children, a day of gladness. We should all be guided on that day, as were the "Wise Men" of old, by the star which shines forever over Bethlehem and be glad; this star will bring us to the Child and his Mother where we can lay our offerings of gold and frankincense, aye, even the purifying bitter myrrh of our very grief at His feet. Not one selfish notion or act should mar the beauty of the great day, it should be truly the festival of earth, in harmony with heaven. We should endeavor to make all around us happy, then, and then only, can we be truly happy ourselves. "Love came down at Christmas,"—into every home then, into the very darkest household, should the tender light of its glory and beauty penetrate. It is easy indeed, to keep Christmas, to be joyous and happy when surrounded by all our loved ones and when brightness reigns on all sides, but the manner we keep Christmas in our hour of trouble in the "days of our visitation" is not only a test of our love for Christ and our fellowmen, but also of our unselfishness and our true love for those who can no longer keep the feast with us as of old. It was my singular good fortune once to meet one who was the very truest exponent of what Christmas should be in the homes and hearts of the sorrowing. One by one she had laid to rest her dear ones till Christmas found her with not one of her own blood to sit at her Christmas board, but it was far from empty. This truly noble woman had found a way to Christmas brightness that nothing could quench. All the dear friends who would have been there had her dear ones been with her, were present, and she dispensed Christmas

cheer on every hand, seized the opportunity that Christmas affords of gladdening other lives, by the union of adoration for the new born Saviour, with the memory of her dear dead. And are not such sentiments and actions the ones we learn at the crib? The ones taught us by that model mother who leaves her home and goes to Bethlehem there to give us a Redeemer. It is selfishness on our part to indulge in our grief, here is where inherent nobility of character asserts itself. "The purest ore is produced from the hottest furnace," and they who can forget self, forget their own grief in their attempt to make others happy, to share the joys of those with whom they come in contact, are indeed living profitably and following in the steps of the great Mother who celebrated the first Christmas day. Let Christmas day then be to the sorrowful as well as to the glad the one day of all the year, let us be glad to link our dear dead with the dear living and to reengrave their names on thankful hearts, and the queen of Heaven will look down with love and pleasure and help us to be truly glad and joyful on that day—the birthday of her Son,—Our Lord.

### THEATRICALS AT ST. BONIFACE COLLEGE.

Tragedy and Comedy Will be Presented Before the Christmas Holidays.

Two theatrical entertainments, in English and in French, respectively, will be given at St. Boniface College within the week preceding Christmas. "The Expiation," a French drama, translated and adapted for the occasion will be presented in English on December 22; and will be followed on December 23, by the "Malade Imaginaire" of Moliere. These entertainments are properly college exercises, and, as such, have doubtless a definite educational value of their own. It is hoped, however, that as in the past, they will offer a special attraction for all, in any way connected with or interested in the college. The casts are made up wholly of students in actual attendance; and the various roles have been so distributed as fairly to represent the whole body of the students. The scenery and costumes are in great part new and original, and nothing has been omitted that might prove of assistance to the students, in that most complicated exercise of their faculties, which is called for upon the stage. Suitable selections of the best music will be executed as interludes, thus preserving to the College entertainments their traditional characteristic of being "leasts alike of mind and of soul."

Of the pieces to be rendered, "The Expiation" has long been popular in the original, and no pains have been spared to render it acceptable in its new English dress. Like most other French productions of the kind, it abounds in passages of deep pathetic power, and develops as the plot advances, frequent climaxes of tragic feeling. The intrigue moreover, and the characters are sufficiently varied to maintain a high degree of interest throughout, and at the conclusion of the play, one cannot resist the final impression of having sojourned for a brief space in a higher and better world.

Of the "Malade Imaginaire" it will be enough to say that it is among the best of the minor pieces of Moliere. Sir Walter Scott, writing in the language of Shakespeare did not hesitate to characterize Moliere as being the "prince of the writers of comedy;" and his greater productions unquestionably rank with the best of their class in any language. The "Malade Imaginaire," though of a lower level than the "Misanthrope" or the "Bourgeois Gentilhomme," is not unworthy of the author's genius; and never fails, when well presented to "displace the very ribs" with merriment. Lovers of the classical, moreover, in these degenerate days, will rejoice at the opportunity there afforded them of tasting at their source the pure waters of the French Helicon. It is surely a treat for many when Shakespeare or Moliere is drawn at length from

the dry pages of books and made to stalk abroad for a time as living flesh and blood.

Finally, great pains have been taken to render these dramatic efforts of the students worthy of encouragement and patronage, on the part of all sincerely interested in the cause of higher education.

### THE BOYS' BAND.

On Monday evening the Brandon Boys' Band celebrated their anniversary by giving a supper in the band room. Between thirty and forty of the band boys and their friends gathered in the spacious band room where tables were set with very dainty dishes. After justice had been done the entables an impromptu programme was gone through, consisting of songs by Messrs. Sullivan, Priest, P. McNeill, instrumental by Bro. Idesbald, Mr. McDonough, and a recitation by two small boys, Masters Allie Murphy and Charlie McFarlane. Rev. Father Charles addressed the gathering. He congratulated Bro. Idesbald on the rapid advancement of the band under his very able management and direction. The speaker also congratulated the president on the success of the band in point of financial management. In closing, the Rev. Father urged the boys to attend practices regularly, and strive to reach the highest point in musical attainments. On resuming his seat the speaker was heartily applauded. Speeches were also made by J. M. McNeill, Thos. Kinahan, Bro. Idesbald and others, all of whom spoke in the highest terms of the able management and training of the band to which so much of their success is due.—Brandon Times, Nov. 26.

### BRITISH BARONETS WHO ARE PRIESTS.

While at the present moment there is no British peer of the realm who is in holy orders of the Church of Rome, says a writer in the New York Tribune, the last one having been the late Lord Petre, who died in 1893, as a domestic peclate of the household of Leo XIII., there are several British Baronets who belong to the Catholic clergy. Thus the present head of the ancient Scotch house of Hunter Blair, Sir David Hunter Blair, who was formerly a captain in the army, is now a monk of the Benedictine order, and has done missionary work in the wildest districts of South America.

Another is Sir William Heathcote, who has just succeeded to his father's baronetcy, and who is a priest of the order of Jesuits, one of the sisters being a nun of the order of the Sacred Heart. He is in remainder to the earldom of Macclesfield. As however, the present earl has no less than eight uncles, each of them with a number of sons, and the Heathcotes only succeed to the Macclesfield honors in default of the direct line, the prospects of Father Heathcote, S. J., ever becoming the earl of Macclesfield are, to say the least, remote.

The Heathcotes, who must not be confounded with the family of which Sir John Heathcote Amory is the chief, are descended, like the Earl of Ancaster, from an alderman of Chesterfield, one of the projectors of the Bank of England and Lord Mayor of London in the reign of Queen Anne. Father Heathcote was for a number of years the president of the famous Jesuit Beaumont College, at Windsor, where Don Jaime, the only son of Don Carlos of Spain, and other Bourbon princes, including the boys of Infanta Eulalie, have been educated.

### NON-CONFORMIST CONSCIENCES.

The position of Catholics in England in the matter of education and the unreasonable attitude in regard thereto taken up by the Non-conformists, are all presented as follows by New Ireland, an Irish weekly review published in London. "The imparting of religious education to their children in the schools is quite as much a matter of conscience with them (the Catholics) as the withholding of it is a matter of conscience with Noncon-

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### The St. Boniface Kindergarten.

The St. Boniface Kindergarten, directed by the Grey Nuns, for boys under twelve years of age, will re-open on September the First. Parents who desire to send in their children should retain their places immediately.

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formists; and if it is unjust to Non-conformists to compel them to pay for a system of religious training to which they object, how much more unjust was it to compel Catholics to pay for the erection and maintenance of Board schools (to the undenominational training to which they conscientiously objected) while at the same time they were erecting and maintaining their own schools. Do Non-conformists defend that injustice? They want a system of education which they can conscientiously approve; it is their idea that that result can only be achieved by forcing on other denominations a system of education to which those other denominations in their turn, are conscientiously opposed? To our mind the controversy would be narrowed down, and the issue simplified, if every denomination would have the common sense to recognize that it has not a corner or monopoly in 'consciences.'

But the writer does not put the case quite accurately in saying or suggesting that the Nonconformists are compelled "to pay for a system of religious training to which they object." They are not so compelled. The portion of the public education taxes (paid by Catholics as well as Nonconformists), allocated for the partial support of parochial schools in England is not so allocated in respect to the religious instruction given in such schools, but solely in respect to the secular instruction as required by the Government standard for all State aided schools. This fact makes the argument still stronger against the Nonconformists. In the Board (public) schools they have the undenominational system which they want, and in the parochial schools only "undenominationalism" is taught at the public cost.

Yet the "consciences" of the Nonconformists are not satisfied. Here in America it is "consciences" of the same kind—consciences that will not conform to the Golden rule—that stand in the way of a just settlement of the education question.—New York Freeman's Journal.

DISSENTION IN FAMILIES.

Dissention in families often arises from a lack of humility and too much presumption on the part of the different members of the family. The soft answer that turneth away wrath" is forgotten for the hasty reply, the unkind retort, that kindle the fire of ill feeling and are the outcome of disorderly minds which are prone to resentment on account of lacking in the gentle grace of humility. Love does not linger in the home where petty pride shows its unlovely qualities. It chooses to dwell in the home where the spirit of unselfishness, of self-control, of thoughtfulness, and of charitableness, make the atmosphere sweet. The woman who is quick to take offence is not like her of whom Holy Scripture says: "Her ways are ways of pleasantness, and all her paths are peace." Happy homes depend on happy hearts. Home is distinctively a woman's sphere, and she who sweetens it most makes earth nearer heaven.—Catholic Citizen.

ONE CENT CATHOLICS.

Only one collection is taken up at each Mass on Sunday. Stop and reflect:  
 You cannot get your shoes shined for one cent.  
 You cannot ride a block on a street car for one cent.  
 You cannot send a letter to your friend for one cent.  
 You cannot buy your dog his dinner for one cent.  
 One cent will not purchase the poorest cigar made.  
 The smallest coin you can give a street beggar is one cent.  
 How long could you sit in a free concert hall if you offered one cent?  
 And if you gave one cent to a contribution for a widow or one who has met with a severe accident, would you not feel mean and contemptible?  
 Provided that you attended church regularly, dropping one faithful cent every Sunday, it would take you two years to contribute one dollar.

A cheap seat in the theatre for one evening would cost you one year's church offering.

And yet there are people who sail into church as though they own it, occupy a seat they pay no rent for, flop on their knees and ask the Lord to bless them with good health and to give them anything from a row of flats to a steamship line, and when the plate comes around piously drop in one cent.

When you are ill to death you expect the priest to visit you at any hour, night or day, storm or shine. You want him to baptize and marry your children, offer Mass for your dead, to help you in every need. Yet you come to church and slip a miserable one cent coin into the plate.

Do not be mean nor teach your children to be mean. If you give them one cent to offer in church when they are young, they will grow up with the notion that one cent is the standard sum to contribute to the support of the Church.—Exchange.

THE POPE'S MUSICALES.

Pius X. says the "Pall Mall Gazette," is an intense lover of music, and, as he really understands it, is contented with nothing but the best. When Patriarch of Venice he had Abbe Perosi always at his elbow, becoming as fond as a father of him. When Perosi was made director of the Sistine Choir the Patriarch was half pleased, because it was an honour for his favorite, and half sorry as it took the young musician priest away from his side. A few days after his election he was heard to say: "Now how I shall revel in Lorenzo's music!" To this end the Pontiff has ordered two magnificent pianos and an organ, which stand in his private apartments, for the express purpose that those of the Sacred College who "really understand music," and those especially invited may come together and enjoy an hour now and then of "comforting and elevating music." Not only the motive but the species of reception which all this implies, is an altogether new departure in Vatican customs. Pius X. loves his fellowman, loves cheerful conversation, and loves to have people about him, and when he can combine this with music, he is indeed happy. He will, however, have some trouble in keeping his reunions small, as who will not struggle for an invitation to a Papal reception?

DON'T SCOLD.

For the sake of your children don't do it. It is a great misfortune to have children reared in the presence and under the influence of a scold. The effect of the everlasting complaining and fault-finding of such persons make the young who hear it become malicious, callous-hearted, and they often learn to take pleasure in doing the very thing for which they receive such tongue lashings. As they are always getting the blame of doing wrong, they might as well do wrong as right.  
 They lose all ambition to strive for the favorable opinion of the fault-finder, since they see they always strive in vain. Thus a scold is not only a nuisance, but a destroyer of the morals of children.

WEATHER PROVERBS ABOUT CHRISTMAS.

A warm Christmas, a cold Easter. A green Christmas indicates a white Easter.  
 At Christmas, meadows green, at Easter covered with frost.  
 A green Christmas makes a full grave yard.  
 Wet causes more damage than frost before Christmas.

Christmas wet gives empty granary, and barrel.

If Christmas finds a bridge he'll break it; if he finds none he'll make it.

If ice will bear a man before Christmas, it will not bear a mouse afterwards. (English).

If it snows on Christmas night, we may expect a good hop crop next year.

December cold with snow brings rye everywhere.

If windy on Christmas day, trees will bear much fruit.

If the wind blows much the day after Christmas day, the grapes will be bad the next year.

A light Christmas, a heavy sheaf.

If the sun shines through the apple trees on Christmas day, there will be an abundant crop the following year.

The twelve days beginning with Christmas day, and ending January 5, are said to be the keys of the weather for the next year. But some begin December 26, and end January, (probably one way is as good as the other).

AN OLD CALUMNY.

The 'Jugend,' an illustrated weekly published in Munich, in one of its latest numbers informs its readers that in the year 1898, Father Roh, an Austrian Jesuit, offered 1,000 florins to anyone who could prove before competent judges that the maxim, 'The end justifies the means' was ever taught as a maxim by the Jesuits. 'Now,' it declares, 'the Rev. Karl Maurer, of Pfalz, has won the victory, but the thousand florins are not forthcoming.' The following facts may be of interest: 1. Since the Rev. P. Roh died in the year 1872, he could not have made the tempting offer in 1898. 2. This Jesuit Father did make the offer to pay the above mentioned sum in 1852 in the city of Frankfort, and he named as judges the law faculty of the University of Bonn or of Heidelberg, gentlemen whom one would scarcely suspect of any undue leaning towards the Catholic Church or the Society of Jesus. 3. Sixteen years later i. e., in 1868, the Rev. Karl Maurer, a Protestant pastor in Pfalz, claimed the reward but after glancing over his 'proofs' the law faculty of Heidelberg advised him to drop the matter rather than suffer a public defeat. He followed their advice. These are the facts which have been distorted, falsified and presented as something recent to the readers of the Munich weekly."

ORIGIN OF OLD SAYINGS.

The honeymoon—For thirty days after a wedding the ancient Teutons had a custom of drinking a mead made of honey.

The bridegroom—In primitive times the newly wedded man had to wait upon his bride and the guests on his wedding day. He was their groom.

Sirloin of Beef—King Charles I., being greatly pleased with a roast loin of beef set before him, declared it was "good enough to be knighted." It has ever since been called Sir Loin.

A Spinster—Women were prohibited from marrying in olden times until they had spun a full set of bed furnishings on the spinning wheel; hence, till married they were spinsters.

Cabal—This word was coined in Charles II's reign and applied to his cabinet council. It was made out of the initials of their names, which were: Clifford, Arlington, Buckingham, Ashley, Lauderdale.

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# Northwest Review

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SATURDAY, DEC. 19, 1903.

## Calendar for Next Week.

### DECEMBER.

- 20—Sunday—Fourth Sunday in Advent. Sem.  
21—Monday—St. Thomas, Apostle, Dupl. 2nd class.  
22—Tuesday—Of the Feria.  
23—Wednesday—Of the Feria.  
24—Thursday—Vigil of the Nativity of Our Lord Jesus Christ. Sem.  
25—Friday—Nativity of Our Lord Jesus Christ. Dupl. 1st class.  
26—Saturday—St. Stephen, Protomartyr. Dupl. 2nd class.  
N.B.—The Nativity is a day of obligation. The eve of the Feast is a fast of obligation. But on Christmas, although it falls this year on a Friday, the use of flesh meat is permitted.

## A NEW HISTORY OF ENGLAND FOR CATHOLIC SCHOOLS.

Longmans, Green & Co., of London, New York and Bombay, have recently published "A History of England for Catholic Schools," by E. Wyatt-Davies, M. A., Trinity College, Cambridge. This is not a mere compilation nor a condensation of larger works; it is a thoroughly original work, to the production of which Mr. Wyatt-Davies has brought as much labor and thought as would have been required for a large history in several volumes. This one is a single, handy volume of 555 pages, with fourteen genealogical charts and as many maps, really illustrative of the facts in the text. It is also provided with a good index, which, however, might have been made more useful by more detailed references. For instance, in searching for the author's estimate of Pitt, the reader might have to turn to 22 different pages marked in the index, whereas, if each page had had its special reference, such as "character," "defeat of," etc., the search would have been simplified.

Let us take this statesman's character as a specimen of Mr. Wyatt-Davies' method of treatment. "At the age of twenty-five Pitt was placed in a position of power such as no other statesman before or since has occupied. By his eloquence, skill and confidence, he had met and overthrown a coalition supported by the splendid abilities of Burke, Fox, Sheridan, and Erskine, and for nearly eighteen years he was supreme in Parliament and in the country. He had learned the arts of the orator from his father, and he could strike with ease almost any note in the scale of eloquence. No one knew better how to turn and retort arguments, to seize in a moment on a weak point or an undervalued phrase, to evade issues which it was not convenient to press too closely, to conceal, if necessary his sentiments and intentions under a cloud of vague, brilliant and imposing verbiage. Without either the fire, passion, imagination, or histrionic power of his father, he could entrance the house by his sustained and lofty declamation and invective; and he employed with terrible effect the weapon of cutting sarcasm and the tone of freezing contempt' (Lecky). Added to this he was unswerving in his devotion of public affairs, and his disregard of the solid rewards of office was so great that when he died he was overwhelmed

in debt. He rewarded his followers by a lavish creation of peerages, but for him titles had no attraction, and he refused the King's offer of the Garter. Partly from a proud, fastidiousness, and partly from weakness of health, he held himself aloof from any attempt to win the boisterous popularity which a statesman of his powers could easily have achieved. To the king, as well as to his colleagues in office, and his opponents in Parliament, he showed a cold and inaccessible demeanor, which extorted respect, but did not inspire affection."

Another noteworthy passage thus describes Elizabeth's character:

"The death of Mary brought to the throne a princess whose personality was destined to leave an indelible mark on the history of England. Elizabeth was now in her twenty-sixth year, but her youth had been spent in a confused tangle of intrigue and sedition, and she had learnt at an early age to walk warily amid the dangers that surrounded her. Perfectly unscrupulous, a mistress of all the arts of dissimulation, caring little for religion, coarse in her language and conduct, capable of acts of passionate vindictiveness, Elizabeth seems to have united in her person the worst traits of the imperious House of Tudor. Added to this she was inordinately vain, and while parsimonious in rewarding those who worked unceasingly for her greatness she showered benefits on the throng of courtiers who knew how to win her favor by their flatteries. Highly educated and accomplished, she was, nevertheless, practically untouched by the marvellous intellectual movement of her reign. The great giants of literature, Shakespeare, Marlowe, Spencer, and Hooker, owe little to her patronage. But with all her failings Elizabeth knew to an extraordinary degree how to direct and utilize the great forces of the time. Self-centred as she was she had an instinctive knowledge of the political aspirations of her people. In her amazing activity of body and mind she summed up the leading characteristics of her age—its love of splendor, its daring, its patriotism, its exuberant vitality. She gathered around her a group of statesmen, and two Cecils, Walsingham, Nicholas Bacon, who served her with untiring fidelity. But she was to the last mistress of her own policy, although willing enough to throw the blame of her failures on the ministers, who groaned under the burden of her caprices and vacillations. We speak justly of her reign as the Elizabethan age, because for good or ill, she shaped the destinies of England."

Although this work is mainly a political and not an ecclesiastical history, it handles all religious questions from the Catholic point of view, but with judicial calm. In commenting upon the means employed by the promoters of the Reformation in England, the author has not gone beyond the adverse criticisms of non-Catholic writers of note. A fair sample is the section on "Protestant Martyrs."

"The terrible deeds of the four last years of Mary's reign have blackened her memory in the eyes of posterity, and attached to her name a cruel epithet. But these matters cannot be judged from the standpoint of today. For, in the first place, it is certain that Mary's disposition, in spite of all the embittering experiences of her early life, did not lean to harshness. Her magnanimous treatment of the conspirators at the beginning of her reign, and of those who had harassed and humiliated her in the reign of her father and brother, shows a loftiness of character without a parallel at the time. Of the integrity of her conduct, her kindness to her dependents and to the poor, there is ample proof. But in Mary's mind the Reformation was associated with outrages on all that she held sacred. It had begun with the rupture of the bond of marriage between her father and mother, which branded Mary herself as illegitimate. It had forced on the nation the denial of the papal authority, a belief which to Englishmen was coeval with their Christianity, and it had ended in an orgy of rapine and profanity under Edward VI. In the second

place, Mary necessarily shared the universal belief of her time, that it was the duty of the civil power to put down erroneous doctrine, a belief held by Protestants as well as Catholics. Thus Calvin burnt the Socinian Servetus; Cranmer sent Anabaptists to the stake, and in the code of ecclesiastical discipline, which he drew up under Edward VI., belief in Transubstantiation and the papal supremacy was to be punished as heresy. Two centuries had yet to pass before men could realize the cruel futility of religious persecution. Moreover, recent writers have acquitted Gardiner and the bishops of personal cruelty in dealing with heretics, and justice has even been done to the rough, but not unkindly Bonner, whom Fox, the Protestant Martyrologist specially holds up to obloquy. The persecution was mainly the act of the state, and it was the Council which urged on the bishops to proceed against heresy. And lastly, even if we blame Mary and her advisers, in justice it must be remembered that some, at least, of the Protestant Martyrs were guilty of treason, and that others drew down upon themselves the penalties of heresy by the hideous profanity of their conduct. Men who parodied the beliefs of the majority of their fellow-countrymen inevitably provoked a spirit of reprisal, and involved the nobler spirits of their party in a common fate. Still, in spite of these considerations, the fact remains that an appalling number, variously estimated at from 250 to 300 persons perished under the Marian persecution, and how ever great the errors of opinion or conduct of the Protestant Martyrs, no one would refuse a tribute of respect to the courage with which they met their terrible punishment."

To this last phrase we should have liked some corrective, for the very words used by such men as Ridley and Latimer at the stake showed that they were counting on the applause of posterity and really playing to the Protestant gallery, and this supposes a thoroughly human view of religion based on what other people think and not on that inward effusion of Divine grace which makes the true Martyr forget everything but God and heaven.

Mr. Wyatt-Davies brings his interesting history down to the coronation of our present King, August 9, 1902, and his treatment of the nineteenth century, and in particular of the Victorian era is very full and satisfactory.

In this respect only is his work more useful than that of Augustas Theodosia Drane, the author of "Christian Schools and Christian Scholars." Her history of England still remains the most "live" of all English histories Catholic or Protestant. It sparkles with those popular sayings which English tradition has consecrated and which Mr. Wyatt-Davies, with the fastidiousness of a scholar, is too much inclined to omit. But unfortunately this history by the ablest of all English women, George Eliot not excepted, ends with the events of some thirty years ago. We have always wondered why some enterprising English publisher does not bring out a new edition, continued down to our own day.

In preparing his valuable work Mr. Wyatt-Davies tells us that he has drawn largely on Dr. Lingard, Dr. Stubbs, Professor Freeman, Dr. Gardiner, Mr. Lecky, Mr. J. R. Green, Abbot Gasquet, Canon Dixon and Mr. Tout, and he acknowledges the kindly interest shown in his work by Monsignor Ward, president of St. Edmund's College; Monsignor Nolan, president of Prior Park; the Rev. Joseph Rickaby, S. J.; the Rev. Sydney Smith, S. J.; the Rev. Herbert Thurston, S. J.; and the Rev. A. S. Barnes, M. A., chaplain to the Catholic members of the University of Cambridge.

This excellent history sells at the very moderate price of three shillings and sixpence, which means that it will cost about 75 cents delivered here.

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**THE SCHOOL QUESTION AGAIN.**

Why Not View it From a Constitutional Standpoint.

"L'Echo de Manitoba" roth inst. invites its readers to take note of a regrettable remark which, it appears, was lately published in the Montreal Gazette. We do not find fault with the Echo for thus lecturing the Gazette, but we do find fault with the Echo for its lack of principles. It might well indeed take the pill to itself.

The editor of that newspaper, who can be a gentleman when he has a mind to, forgets himself too easily when he writes on the school question; otherwise he would not have written the following lines so remarkable for the want of respect that characterizes them. "Do we not know," he says, "that the Conservatives are the chosen sheep of the Lord—even though they were Orangemen—To be a conservative, is the sign of redemption." And he goes on tearing to pieces poor Hugh John and the Hon. R. P. Roblin, to make of their delapidated remains a pedestal whereupon to place and offer to the admiration of the public the statue of Sir Wilfrid Laurier. Any conservative might well retort by asking who passed the iniquitous law of 1890, and who in a so-called final settlement made a holocaust of such a large, not to say the whole Catholic population of Manitoba; but what good could be derived from such proceedings? Is it by kicking the football from one side to the other of the political arena, that we shall better our position?

Would it not be a thousand times wiser to leave alone a desultory political warfare and squarely face the issue? Is it not true that the constitutional rights of the minority in our province were encroached upon by the school acts of 1890? Is it not equally true that to this day no adequate justice has been rendered to the Catholics of Manitoba? Why, then, instead of protracting a useless policy of cool indifference, why do we not see both governments, the Liberal at Ottawa and the Conservative in Manitoba join hands and agree to settle in justice, irrespective of political bias, a question, which, until so settled, will always remain a stumbling block in the way of our constitutional government.

We think also, that much more would be achieved toward bringing about a perfect union of all the Catholics of the Dominion and of Manitoba in particular, if greater respect were shown towards sacred things and sacred persons. Wherever authority is systematically undermined the social edifice is bound to crumble down to the most lamentable ruin.

**A GOOD WORD FOR THE COLOMBIANS.**

Sacred Heart Review.

Whenever Uncle Sam gets into trouble with any nation, there break out in the American newspapers articles concerning that nation which seem to be written for the purpose of fomenting discord and war. We all remember what monstrous fabrications were printed about Spain prior to and during our recent war with that country. Now the same process is going forward with regard to Colombia; and if we were to believe all that is printed about our South American neighbor, we would conclude that in no place on earth was there gathered together such an aggregation of cowardly cutthroats as the people of Colombia. But the proverb runs: "One story is good till another is told," and we find in the Springfield 'Republican' a letter from a certain Allen Webster which shows how utterly mistaken are those who hold that the Colombians are decidedly inferior in civilization and humanity. Mr. Webster says:—

"I have been to Colombia several times. I have lived among them nearly two years, and enjoyed their hospitality, and although a large part of my time was spent in the mountains and jungles, I have spent a considerable time in the cities of Barranquilla, Medellin and Cartagena, and in other places of less size. The treatment accorded

to foreigners, and especially Americans, has, so far as my observations have gone, been most courteous, obliging and gentlemanly. A large part of the thinking classes are finely educated, many speaking French, German, and English, and as for downright courtesy to foreigners, the officials, as well as the unofficial class, are far superior to our own countrymen.

"We sent to Bogota as minister a gentleman deficient in Spanish, and not familiar with the customs of our people. Colombia sends to us as charge d'affaires Don Thomas Herran, a gentleman fluent in Spanish, English, French and German, and a perfect gentleman, modest, patient, and earnest. His father was a personal friend of Bolivar, the liberator, and of Lafayette, the patriot, who did so much for us when we were weak and needed help.

"Now, as to the charge of lawlessness in Colombia, it need simply be said that it is far more safe to send gold one hundred miles in Colombia than in the United States. I have seen a treasure train of mules carrying \$250,000 in gold going through the bush for over a hundred miles, and guarded by two peons only. The history of the country shows but two robberies of treasure trains, and these robberies were one by an Englishman and one by an American. I have repeatedly sent a barefooted peon ninety or one hundred miles with several thousand dollars and never lost a cent, although many other peons knew he was the bearer of what seemed to the peons a vast amount of money. The people as a mass are kind, generous, courteous and sympathetic. A stranger, especially a foreigner, may, in case of illness, stop anywhere, and receive the kindest treatment, all without compensation.

"One needs to go among and associate with a people to be qualified to express an opinion with reference to them. We see frequent reference to the Colombians as lacking in bravery. We should not delude ourselves with any such mistaken idea. During the last rebellion in Colombia the soldiers and officers on both sides displayed great bravery, and in nearly all of the battles a larger proportion of the combatants were slain in the battles of our own last rebellion. They are wonderfully skilled in the use of the machete, and as a rule do not know the meaning of the word fear. At the same time they are as forgiving as children. If therefore they are fairly treated, they are an easy people to get along with. Of course there are exceptions, and I apprehend we will admit there are similar exceptions in this country.

**CONSIDERATIONS ON CATHOLICISM.**

By a Protestant Theologian.

Sacred Heart Review.—CCLXXX.

The 'Advance' makes it the second leading point of the Roman Catholic system, on account of which it thinks we ought not to be interested in a Pope, that he has a right to decide everywhere in the Church what shall be taught, and what shall not.

I confess I cannot understand this at all. One would suppose that the greater a man's power, the more he would be an object of interest, adverse or friendly, according to his use of power. We are not the less interested in John Wesley, but the more, because he controlled absolutely the teaching of early Methodism. And yet, Methodism, even now, is but a small body compared with the Catholic Church. If we took the estimate of the late Eugene Lawrence, whose intense hatred of Catholicity rendered him a somewhat uncertain authority, and maintained with him, that there are probably not more than a hundred million real Roman Catholics in the world, even then Methodism would only be about one-fifth as numerous. If we take the usual Protestant estimates, Methodism, at most is not more than one-tenth as numerous. I confess that this reasoning of the 'Advance' strikes me as extraordinarily curious.

It seems to me that the editor, for his own purposes, might have done better to take the opposite tack, and contend that we ought not not to be much interested in the Papacy on account of the sharp limitations of its power in the Church, especially over her teaching.

By a formal brief Pius IX. has approved the statement, that the Pope's teaching power is limited by the Scriptures by original tradition, by the Catholic Creeds, by the unanimous consent of the Fathers, wherever this is found, by the unanimous consent of the Episcopate that a certain point is divinely revealed and by every doctrinal decision of former Popes and oecumenical councils. Certainly all these accumulated limitations do not seem to leave a very dangerous option to the Pope over what may be taught and what not.

It is true we Protestants maintain that the Church especially the Pope, has defined some doctrines which we do not find in original Tradition. For instance, it is said (I know nothing about it at first hand) that the doctrine of the Immaculate Conception of the Blessed Virgin did not appear in the Church until the eighth century, although it is allowed that Mohammed taught it early in the seventh.

Whatever anyone may think of this, it is certain that the definition of 1854 did not come out of the Pope's own head. No definition was ever less arbitrarily independent of the course of doctrinal development. By a series of disciplinary enactments, the liberty of publicly opposing this opinion has been more and more restrained, until, as I understand, long before 1854 no one was allowed to teach against it except the Dominicans, and they only in scholastic disputations, not from the pulpit.

Therefore the action of Pius IX., in 1854, which moreover was sustained by several hundred bishops present, simply brought to a definite conclusion a matter that had practically been the belief of the Church for many generations, not to say centuries. Nobody, surely, imagines that it was morally competent for Pius IX. to have given an opposite decision, and to have made it a matter of conscience for Catholic pastors throughout the Church to declare from their pulpits that the Blessed Virgin was 'not' immaculately conceived! This would be equal to Dr. Littledale's exquisite absurdity, that since 1870 the Roman Catholic Church never knows, from day to day, what singular crotchet may be sprung upon her at any time as an article of faith by a Pope that might happen to have taken a fancy to it. As if corporate opinion, in a body that has any history, and any historical sense ever was, or ever could be, dealt with in such a fashion! The strongest contentions of the Old Catholics against Papal infallibility do not approach such an absurdity. As if, moreover, the abstract possibility—not the practical probability—was not allowed for in the Canon Law, that a Pope might become a public heretic, and as if provision had not been made, in such a lamentable and extraordinary case for setting him aside! Besides, how is it conceivable that a sane human mind—and Dr. Dollinger says there has never been any other in the Roman chair—once made the organ of faith, could possibly set itself officially against the traditions of so ancient and vast a body, and one permeated by such a strength of spiritual forces as the Roman Catholic Church? We may imagine, indeed, a singular case of abdication from interior dissent, but such action as should involve the necessity of declaring the Holy Chair vacant is something over which it is safe to say that Catholic bishops and priests and laymen are not accustomed to lose a moment's rest.

It is true, we shall find in Catholic theologies,—for instance, in Lehmkuhl's 'Theologia Moralis'—long lists of propositions condemned by the Holy See. Here is a wide field for the exercise of the teaching power of the Papacy, chiefly, it is true, in the way of restraint. Many of these propositions, it is true, are such as most Protestants hold, but a large proportion of them are such as are equally abhorrent to us and to Rome. Our arrears of dissatisfac-

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tion with the teaching of the Papacy ought to suffer a large abatement in contemplating the long catalogues of evil teachings condemned by the Apostolic See. Take, for instance, the decree 'Sanctissimus Dominus Noster,' of March 2, 1679, drawn up by Innocent XI. in his capacity of Prefect of the Holy Roman and Universal Inquisition. Here we have a series of sixty-five propositions of false morality, to maintain which incurs excommunication. We have in this an exemplification of the teaching power of the Papacy, well worthy of the interest even of the 'Advance.' This decree shows the devoutness an austere morality of this admirable Pope, and well agrees with the judgment of Herzog-Plitt, that few more nearly ideal characters have ever sat in the chair of Peter.

Yet so little does the Protestant world in general know of this decree, that it has been possible, without fear of exposure, for Lansing to present the twenty-sixth proposition, commending false oaths as innocent if covered with some slight reservations, as being the doctrine of Innocent XI. himself! Here is solemn condemnation openly turned into solemn commendation! Here is not a perversion, but an absolute inversion of the words of a holy man. Setting aside serious and candid controversy on both sides, in the higher ranks of scholarship, and coming down to the innumerable calumnies to which the malice and voluntary ignorance of average Protestantism subjects the Roman Church, we may fairly surmise that here we have the crown and climax of such calumny.

Yet such Protestant papers as the 'Advance' in their singular position that we ought not to be interested in the Popes because their power over human belief is so great, have never, I may safely venture to say, once been conscious of their obligation to put down this race of evil slanderers. Do they wish to know enough of papal teachings to be able to put them down? Many of them, doubtless do not, but I do not think so ill of the 'Advance.' Its curiously combined exaggeration of the papal power to teach and assumption of lofty indifference to an eminent teacher does not come of any wish to give an advantage to destructive slander merely, but from pharisaical contempt of a great Italian who was not so happy as to rejoice in the beneficent illumination of American Congregationalism.

Is this abominable falsehood devised out of Lansing's own brain? I hardly think so. There is not enough of his shallow nature to be capable of so bold a venture of utter wickedness. He has doubtless picked up the lie from somebody worse than himself, taking good care, in his evil delight, to evade a call to verification. And then he may boast that a very much greater man than himself, the eminent Lutheran divine, Chemnitz, at the time of the Council of Trent, circulated among his brethren a list of abominable Anabaptist opinions, which Cardinal Hosius had cited at the Council, as a specimen of the teachings of a Cardinal-Legate! Here are a great man and an exceedingly little man, living three hundred and fifty years apart, but bound together in one confederacy of calumnious wickedness.

Really, I think, for the clearing of our own skirts, that papal history is worth considerable attention, even from this Congregational Chief Rabbi of Chicago.

CHARLES C. STARBUCK,  
Andover, Mass.

#### THE TELEPHONE PARISHIONER.

A somewhat amusing yet very practical sketch of the inconvenience which Rev. William Hickey, of Dayton, O., has suffered by abuses of the use of the telephone, may be read with profit by our local readers. It is from his own pen and is all the more interesting on that account. Father Hickey says:—

Scarcely a day has passed that the writer has not been called to the telephone only to hear the impatient expression, "Oh! they have given me the wrong number," and when this happens three times within an hour, to recall one ex-

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perience, you doubt whether the inventor of the telephone may justly be regarded as a benefactor of his kind.

While on the subject of telephones the writer proceeded to unburden himself of some suggestions that may be useful to persons who want to call up the priests.

1. Don't telephone unless it is necessary. Remember that it takes some one's time to answer it, and both the priests and the domestics of the house have their time pretty well occupied as it is. Every Saturday we are asked about the hour of Mass on Sunday. No need of this for they are published on Saturday, and an investment of one cent with the nearest newsboy will bring you this information. Again as many as ten individuals have called up in one evening to ask at what hour Mass would be said next day, a holiday; most of them had been at Mass the previous Sunday and heeded the hours announced, but they paid no attention. It is all right for strangers to ask these questions, but there are some things that we must take for granted that our people do know.

2. With all respect for persons concerned, the pastor must decline to be the messenger or to depute persons in his employ to be messengers, either to the neighbors or to the school, or the Sisters, and it is safe to say that similar messages to those that have been received in the past will go unattended, as Mrs. A. wants to inform Mrs. B., living a block away, that she will call on her at two o'clock, or Mrs. C., wants her boy Johnny to call on his aunt for supper, as his mother won't be home, and won't the priest go over to the school and tell him? or Mrs. D. wants to tell the Sister that her daughter can't take her music lesson because she must have a new dress fitted on at that hour. There is a better way of doing these things—attend to them yourselves—or, as the pastor once hesitatingly suggested to an angry female at the other end of the wire, who indignantly asked, "Well if you don't take my messages to the Sisters, how can I send it to them?" Call up the District Telegraph Company for messenger boy," seemed the natural thing to say but this advice did prove acceptable, for the conversation was abruptly ended by the afore-said irate female.

In case of any accident we are at your service—even as messenger—but don't make it inconvenient for the priest, just to make it more convenient for yourself.

3. It has been a mooted question whether politeness is regarded as an essential ingredient of telephonic conversation. We prefer to have it, even a small admixture, just to give it flavor. Questions that would justly be regarded as impertinent, if addressed to you in your house, or face to face on the street, are nonetheless so when hurled at you through the telephone.

To begin with, always start off by giving your name,—"This is Mr. So-and-so, and he wants to speak to Father Hickey or Quinn." If there is anything boorish it certainly is the opening sentence of many a message over the telephone.—"Who is this?" or "Who is talking?" and thus sudden-

ly called to account you must declare to some unknown questioner your name and the reason of your existence on this mundane sphere. Just imagine someone ringing your door bell and asking such a question. More than once persons calling up a priest have refused to give their names, and with such the priest has no time to talk.

One lady who refused to give her name, not long since, asked when and at what hour an acquaintance was to be married, and the pastor intimated that this question might properly be addressed to the family specially concerned.

It is always flattering to be regarded as a store house of information, and questions of all kinds are fired at the priest, who is asked why do priests in the Greek church marry, or what is the address of a sister in Kansas City, or what is the name of the hospital in St. Louis; but to be called at eleven o'clock at night to give the exact age of the pope, "just to decide a bet, you know" is rather crowding things. Eight hours a day has never been part of a priest's programme, but when the telephone begins ringing at five o'clock in the morning to satisfy someone's curious questions he just wonders if people think he camps at night alongside of that harmless little box.

4. Now just a word about sick calls. Unless in case of sudden emergency or accidents we would prefer not to receive sick calls over the telephone, and it will be more satisfactory to send some one to the house to explain the condition of the patient. Oftentimes the priest must know whether the patient is conscious or not, whether he can retain anything on his stomach, whether there is immediate danger, so he may determine whether he will bring the Blessed Sacrament, at once, or wait until a subsequent call.

When your only source of information is the grocer's boy, who, somewhere in the course of his rounds that morning has the message to call up St. Joseph's and get a priest,—just like you would order a steak from a butcher's,—about all the satisfaction to be had from questions addressed to this bright boy is "Don't know, they just said to call Father Hickey."

One lad of this kind once called the priest to number 13 Xenia Avenue. There was no such number, and after the priest had called on that number on eight different blocks he began to understand the prejudice some people have against this number, until the happy thought dawned on him that the number might be among the 1300's and he found it after two hour's search. Oh, blessed boy at the other end of the telephone wire!

A priest regards a sick call as the most serious duty he has, and is prepared to drop anything else to attend to it,—when necessary,—but to be told in every instance to come right away, oftentimes means missing some engagement he has made, or disappointing some one that is coming for instruction. In lingering cases it might be as well to drop the "come right away" part of the invitation, and ask him to come that morning, or afternoon, and thus let him arrange his hours to attend to his engagements and satisfy all persons.

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It is not always reliable to telephone at night, for the instrument is placed downstairs,—and for the present the pastor is not going to place it under his pillow,—and occasionally he sleeps the deep sleep that goes with a good conscience, and that ring is as faint as the voice of a hardened sinner's conscience. Just walk down and give the door bell a good pull,—that rings just alongside his bed, and in the still midnight will bring him to his feet in a jiffy. For a while the pastor sympathized with the disappointment of people who rang his telephone in vain for a sick call at two in the morning, until assured next day that it was too much trouble to have any one go for the priest, so they just waited until after breakfast. Wasn't it kind of them?

With some attention paid to the suggestion, the priests will have a better opinion of the telephone—that modern convenience.

A SPOILED GENERATION.

In an article entitled "A plea for the Rod," Rev. C. Clifford, editor of the Providence Visitor, says: "Seriously we have overdone the business of child worship in America; and for proof we find ourselves surrounded with about the worst-mannered generation it has ever been the lot of untrammelled democracy to produce. In every other section of the civilized world, even in France and Italy where he is all but spoiled by over-indulgence of every sort during the first five or six years of his existence, a growing boy is taught the elements of decorum. He is trained to defer to his elders on no other ground than the fact that they are elders. Years connote experience, and courtesy is the tribute he is habitually encouraged to bring in testimony of the older world's regard for it. He will rise instinctively and uncover to a woman, he will not lightly venture upon a familiarity with a grown man. He may be a 'muff' in a hundred other points; (and if he comes from the Latin districts of the continent, we fear there is no defending him on that score), but in the rudiments of civilization, the things that refine one and mark him as unconsciously urbane, city-bred in form, if not in reality, with the boorishness, which is the inevitable after-growth of isolation, rubbed off—in these things we say, America with all its magnificence of equipment has nothing like him to offer. We are poor in such jewels as Cornelia is said to have had the bad taste to parade. They began to disappear some thirty years ago, when a number of soft-hearted ladies and gentlemen up and down the country declared against the 'barbarism' of using the birch rod in the schools. We are reaping a whirlwind harvest for that thin crop of sentimental folly today. Let us carry our sheaves with such dignity as we can. The American child is mostly what its public school teachers have made him. We have spared the rod where it would have done the nation most service and spoiled a brood of citizens singularly in need of self-discipline."

There is yet harder and higher heroism—to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a pretty round of little duties, little occasions; to accept uncomplainingly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride and all restlessness in a single regard to our Saviour's work. To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour storms a breach, or for one day rushes onward undaunted in the flaming front of shot and shell. His work will follow him. He may not be a hero to the world, but he is one of God's heroes; and though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.

If you could look into human hearts, you would be surprised at the faces they enshrine there, because beauty of spirit is more than beauty of face or form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.

BEFORE IT IS TOO LATE.

If you have a grey haired mother  
In the old home far away,  
Sit down and write the letter  
You put off day by day.  
Don't wait until her tired step  
Reaches Heaven's pearly gate,  
But show her that you think of her  
Before it is too late.

If you have a tender message,  
Or a loving word to say,  
Don't wait until you forget it  
But whisper it today.  
Who knows what bitter memories  
May haunt you if you wait?  
So make your loved one happy  
Before it is too late.

We live but in the present,  
The future is unknown,  
Tomorrow is a mystery,  
Today is all our own.  
The chances that fortune leads to  
us,  
May vanish while we wait,  
So spend your life's rich pleasures  
Before it is too late.

The tender word unspoken  
The letter never sent,  
The long forgotten messages  
The wealth of love unspent.  
For these some hearts are breaking  
For these some loved ones wait;  
So show them that you care for  
them,  
Before it is too late.  
—Pittsburg Catholic.

PROVERBS UP TO DATE.

Better swallow your good jest  
than lose your good friend.  
Sweet are the uses of adversity,  
bitter are the uses of prosperity.  
The rising generation owes much  
to the inventor of the alarm clock.  
If vanity were a deadly disease  
every undertaker would buy fast  
horses.

When the last trump sounds some  
woman will ask Gabriel to wait a  
minute.

A good field of corn is one thing  
a farmer doesn't care to have  
crowded over.

The Dead March is not necessarily  
the one the musicians have murdered.

The oil of insincerity is more to  
be dreaded than the vinegar of  
vituperation.

A walk may improve your appetite,  
but a tramp will eat you  
out of house and home.

The man who cannot be beaten is  
he who holds his head up when he  
has been beaten.

Practice ever truth and upright-  
ness till the cold grave; and deviate  
not a finger's breadth from God's  
ways! Then wilt thou, as on a  
green meadow, go through thy pil-  
grimage of life; then canst thou,  
without fear and dread, look death  
in the face; then will the sickle and  
the plough be light in thy hand;  
then canst thou sing over the water  
jug, as if it were filled with wine.  
But to the scoundrel is everything  
full of trouble, do what he may;  
the devil drives him to and fro,  
leaving him no rest. The beautiful  
spring smiles not for him, the fields  
of corn wave not with joy for him;  
he is a lover of lies and deceit; he  
cares for nothing but gold; the  
wind in the wood, the leaf on the  
trees whisper horror to his heart,  
and he finds no rest in the grave  
after life is over.

The real and solid value in God's  
eyes of holy desires is not half  
understood by us; they could be  
nourished so easily, and yet so  
rarely are encouraged in our inner  
life. This happens through a mis-  
erable shyness with God, a sort of  
false humility, which tempts each  
one to say, as it were: "It is ab-  
surd in me, incongruous in one so  
bad, to utter such desires or to  
pretend to them." This is not  
humility—it is an unholy and de-  
testable diffidence.

The little I have seen of the  
world teaches me to look upon the  
errors of others in sorrow, not in  
anger, said Longfellow. When I  
take up the history of one heart  
that has sinned and suffered and re-  
present to myself the struggle and  
temptation it has passed through,  
the brief pulsations of joy, the  
feverish inquietude of want, the de-  
sertion of friend—I would fain leave  
the soul of my fellowman with Him  
from whose hand it came.

FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb).

(Continued from last week.)

CHAPTER VII—Continued.

"If it were lawful, my Constance, we should not see half the nobility of England exiled from the court, fined, imprisoned, and in constant suffering. Men are not so in love with all this as not gladly to escape from it, if conscience permitted. No, Constance, my beloved, do not urge me to do that which you would yourself hereafter despise me for."

Constance endeavored to disengage herself from the close embrace in which she was held.

"It is time we part, then," said she, as haughtily as she could.

"Constance, you will not leave me in anger?"

"I have tarried too long," said she. "It is not a maiden's part to be rejected, you count a sacrifice of feeling too great to win my hand."

"Constance, have you no mercy?" said he, in a tone of anguish; it is my honor and my faith that stand between us."

"No, no," said she, "it is not so, let me go, Walter; choose quickly between my love and happiness and the vision of honor you conjure up. I will never disobey my father. Seek me as he bade you, or seek me not at all. We part forever."

She was gone.

He watched the flutter of her white dress along the terrace. He saw her lean on Rose, who had been waiting at a distance. He saw her gather the flowers as she went along, and those she disliked she cast down at her feet. She stood for an instant on the steps, and the moonlight cast an unearthly radiance on her snowy robe and golden hair. She looked like some vision from fairy land, as she disappeared within the house. He followed the path her tiny feet had trodden; he picked up those scattered leaves of autumn roses, and laid them next his heart, and then he went to his own chamber, went to the struggle with himself for life or death. The breeze whistled blithely by that cool, bright evening; the round of life went on, but though mortal eyes saw them not, and mortal ears heard them not, intent upon the scene bent the gaze of heavenly intelligences, and keenly they listened to every sigh and groan that burst from the aching heart in Walter de Lisle's lonely chamber.

Differently, in truth, was that night spent by the betrothed. Constance never entertained the thought of losing her lover. She was flushed with triumph, she had performed her father's behest—resisted Walter's arguments, and she did not doubt the next day would bring him a captive to her feet, and she pictured to herself bright visions, how the Baroness de Lisle would comport herself in the proud court of Elizabeth, how rapidly Walter would advance in favor and trust, and how, through it all, she would be the star that led him on, the best cherished of that noble heart.

The light in her eyes and the smile that sat on her lip, reassured her father that victory was secure, so that though Walter was missed from the supper table, he did not feel anxious.

No, Walter did not sup that night, neither when the weary inhabitants of the house sought their beds did he follow the example. Constance slept soundly, smiling in her sleep.

On the ground, fighting with his anguish, lay Walter de Lisle, close beside was the invisible tempter, busy at his work.

"But for a little time," he whispered. "Elizabeth must ere long recognize the rights of her Catholic subjects, and queens do not live for ever. Can you not even secretly serve your party by your influence? Deceit, oh! call it not by that name, it is not that; it is understood by everybody in these days when religion has changed with each Tudor that has sat on the throne; it is only a scruple of yours thus to relinquish all the sweetness

of life. What would life be without her? And then in glowing colors he painted the future with Constance, and in hues that made the heart shrink back—the future without her. Walter half yielded; he began to form plans, how much he would give up, he would see Lord Beauville again; would argue it with him once more. He would show Constance his meaning more clearly. It was a fearful crisis in Walter's life; but in the darkest hour we are not left alone, and if the tempter was on the one side, an angel in glorious array, was on the other, strengthening, pleading, bringing back bygone memories of innocent and happy days. The eyes of angels and saints were bent upon that lonely boy, and in the courts of heaven there went up many a prayer for him from the whiterobed throng. On earth, too, in the vigil he was wont to keep, Father Mordaunt prayed in the chapel of the college at Rheims, and impelled by a sudden memory of the boy he had loved so much, he prayed especially for Walter. Walter at last fell asleep, still lying on the ground, and he dreamt strangely and confusedly. He was back at Rheims in the old chapel; there was a figure all in white; he could not see who it was; yes, it showed his mother's face and vanished slowly away, then again, he too was clothed in white, he was to serve Father Mordaunt's mass, but the chapel seemed to move about in a marvellous manner. The falling of some heavy weight woke him up; he awoke saying aloud, "Ne nos inducas in tentationem, sed libera nos a malo."

Note.—"But if such person or child so passing, or sent, shall after become comfortable and obedient to the laws of the Church, and shall repair to church and continue in such conformity, he shall, during such term as he shall so continue, be discharged of very such disability and incapacity."—Burn's Ecclesiastical Law.

CHAPTER VIII.

"But there are some Lutheran baits by which the Devil propogates his kingdom and inveigles many in your sphere. What are they? Gold, glory, delights, pleasures: content them. For what else are they but the scum of the earth, a hoarse air, a feast of the worms, specious dunghills! despise them. Christ is full, He will feed us; He is King who will honor us; he is rich who will endow us with all felicity."—Edmund Campian.

Very early the following morning Walter went out. He roused the slumbering porter and passed through the gates and in a few minutes reached the high road. The sun was hardly risen, and the air was keen, and refreshed him as it blew on his aching brow and fevered cheeks. His mind was in a very tumult. Every sudden passion contended fiercely within, and the long warfare of the night seemed only to rage more wildly. Spirits good and evil still battled around him. He took no heed of surrounding objects, and was unconscious that a rough looking peasant who had advanced towards him from the opposite quarter had been scanning his features with the utmost interest. He started when the man spoke.

"God save your honor may this be the way to Apswell Court?"

"It is hard by," said Walter; but you keep early hours, my friend and I doubt me whether you will find the porter willing to attend to you."

"Perhaps," answered the man, "your honor will condescend to tell me if there is a young nobleman called De Lisle tarrying at the court?"

"You speak with him," said Walter, hastily, forgetting in his surprise the caution of the times.

The peasant bowed and taking a letter from his vest presented it to Walter.

Canadian Pacific TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	15 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	15 00	
Tuesday, Friday, Sunday		12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnecola, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junction, daily ex. Sunday	7 30	20 40
Pettapiece, Minniota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 25	14 00
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 15
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	
Tues., Thurs., Saturday		20 40
Napinka and intermediate points, Tues., Thurs., Sat.	8 25	
Mon., Wed., Friday		14 00
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	16 50	10 20
Winnipeg Beach, daily except Sunday	16 10	10 00
St. Paul Express, Gretna, St. Paul, Chicago, daily	13 55	13 40
Emerson branch, daily except Sunday	15 45	10 45

F. P. BRADY,  
Asst. Gen. Supt., Winnipeg  
C. E. MCPHERSON,  
Gen. Pass. Agt., Winnipeg

Canadian Northern TIME TABLE

Leave Winnipeg	STATIONS	Arrive Winnipeg
<b>EAST</b>		
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
10 25		16 25
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kashabowie, Mattawin, Kakabeka Falls, Stanley Jet., Ft. William, Port Arthur.	Tues. Thurs. Sat.
10 25		16 25
<b>WEST</b>		
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumas, Dauphin.	Tues. Thurs. Sat.
10 45		17 00
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halboro, Glenuale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
10 45		17 00
Mon. Wed. Fri.	Sifton, Ethelbert, Minn-tonas, Swan River.	Wed. Thurs. Sat.
10 45		17 00
Mon.	Bowman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood.	Wed.
10 45		17 00
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
10 45		17 00
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues.
10 45		17 00
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat.
7 00		17 50
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun.
8 05		18 25
<b>SOUTH</b>		
Daily	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min. Via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Hallock, Warren, Crookston, Ada, Glyndon, Barnesville, Fergus Falls, Alexandria, Osake's Sank Centre, St. Cloud, Clearwater, Monticello, Ossea, Minneapolis and St. Paul.	Daily
17 20		10 10
Daily	Minneapolis and St. Paul Express via Can. Nor. Ry. and Nor. Pac. Ry. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, Superior.	Daily
13 45		13 30

City Ticket Office, 431 Main Street. Phone 1086.

The handwriting which was a female one, was unknown to him; he eagerly opened it and turned to the signature: it was from Amy Travers—his mother's dear and early friend. "I cannot bring myself to believe," she wrote, "that so many letters of mine addressed to you could remain unanswered if they had reached you, and I therefore dispatch this by a trusty messenger, who will deliver it into the hands of none save yourself."

"We are at Morris House, not seven miles distant, and greatly do I desire to see you, for the child of my well-beloved Alice, and the companion of my boys is ever dear to my heart. We tarry here not much longer; come without delay, I beseech you."

Walter's present mood was a ripe one for indignation; to have his letters intercepted, as he now well understood they were, was an insult he could not brook. He turned to retrace his steps to Apswell Court, and perceived the messenger awaiting an answer.

"Did you divine 'twas I when you met me?" demanded he.

"Yes, my Lord, an' it please you, these are times when a man's eyes had need to be sharp. I am an old servant in the Travers family, and well knew I the late Baron and Baroness de Lisle—God rest their souls!—and I traced the likeness in your face, my lord, as I came near you, and I thought some good angel had sent you thus early in my way for it would have been a hard business at the Court, I reckon."

"I might as well be a prisoner, at once," said Walter, angrily, to himself; "I will let Lord Beauville see how far I can be schooled."

"Return to Lady Travers," said he aloud, "and say I will be with her anon. I thank thee, friend, for the service thou hast done me," and Walter offered all the money he had about him for the messenger's acceptance, but it was sturdily refused and he set out with all speed on his journey home, while Walter returned to Apswell Court.

It created no surprise among the grooms when Walter ordered his horse and rode out, for he was frequently accustomed to do so at that hour. Walter rode quickly, and he was glad, in the rapid motion, to lose some sense of the aching thoughts that had filled his mind. He was very much pleased at the prospects of his visit; the name of Amy Travers had been mentioned in that one memorable conversation with his mother, and the thought of seeing old friends who knew nothing of his present struggle, and would take him away from it, as it were, comforted him, and the delay of the hour of decision delighted him, as it ever does, when we want to make our will and God's will agree together.

Warm was the greeting from John Travers, while his lady clasped Walter in her arms as though he had been her own child.

"I will leave you alone," said John, smiling, "for I know you have much to say;" and he quitted the room.

There was no trace of early beauty left on the pale worn face of Lady Travers, only the sweetness or placid calm of a spirit resigned amidst privations, content amidst trials.

Neither of Walter's college companions were there. Basil was at Rome, about to receive the priest's orders, and William was at the usual residence of the family.

"But we," said Lady Travers, are frequently obliged to change our residence to escape from the spying which is carried on. Truly, our homes are no longer our own. We are impoverished, too, with the heavy fines that are laid on us. We have had to dismiss many of our servants, and William," continued she, "hath to labor hard in looking over the estates."

"What are these fines?" inquired Walter; "I feel as if I were ignorant of all that goes on now."

"Every Sunday we do not go to church we are fined twelve marks each person, then by another act, every month twenty marks, and if it can be proved that we are absent twelve months, then it is two hundred pounds; and you can therefore well imagine it becomes necessary for us to move from place to place, that it may be impossible to prove this. Nay, you would hardly credit it, Walter, but some months since I fell grievously sick,

and was likely to die, my husband was summoned to pay the fine, and he pleaded my sickness, but they answered I was a recusant, and, according to law all sickness among them is reckoned as rebellion against the queen's majesty."

Lady Travers pronounced her last sentence with so comical a tone, that Walter could not forbear smiling, although there was no mirth in his heart.

"Well," continued she, "we bear it with tolerable cheerfulness for the present, and I, for one, would not change with the queen on her throne; but enough of myself. My dear Walter, let me hear somewhat how you have fared since you left Castle de Lisle. Ah! you will not believe me how I sorrowed for you when I heard that she was gone, the meek and holy Alice; but it was at the time of my sickness, and I could not write; indeed I thought I should follow her speedily, but so God willed it not. And what of Isabel? and how fare you with the Beauvilles? and how do you plan for the future?"

Poor Walter! Dissimulation was very foreign to his nature. The interest and affection that Lady Travers lavished on him touched him deeply; he longed to tell her all, and yet he could not. Had he resolved to sacrifice Constance, he could have thrown himself as it were, on a mother's sympathy, and told her all his grief; but the fiery struggle, the half-formed sin was not fit for her, who met sacrifices with smiles, who counted losses but gains. She saw the reserve quickly, for, indeed, Walter was confused, almost incoherent; and after a few attempts to break it down, she changed the subject, and began to talk of Basil, of Rheims, and of Father Mordaunt. No, this did not succeed. Walter inwardly writhed under it, and could scarcely retain his composure. Lady Travers felt perplexed and alarmed, and breathed a secret, wordless prayer, that the child of her loved friend might not depart from them unconsoled.

The door opened at this moment, and her husband entered, accompanied by another gentleman, whose dress was dusty and travel-stained. His riding-hat was removed as he entered, and thus displayed a head and face that once seen could never be forgotten; the face was oval, but the forehead broad and open, and the auburn hair cut short showed the temples; the chin was pointed, and the short mustache and beard were of the same color as the hair; the nose aquiline; and the general expression of the face one of extreme calmness; and the while the eagle glance of the deep-set eyes, told of the fire of genius and the ardent soul within, the lines traced on the face spoke of many an inward conflict, of hard study, of wearing thought, and of mastery over self. As Lady Travers' eyes fell on him, she uttered almost a cry of delight, and going forward, knelt for a moment to receive a blessing. Walter, who drew back into the shade, yet could not take his eyes from the stranger's face; and now that he smiled as he warmly greeted Lady Travers, there was something inexpressibly winning in the countenance which the smile lighted up so radiantly. At the same moment while conversing with Sir John and his lady, and answering some eager enquiries of the latter, his eye perceived and scanned Walter with a searching glance. At last Lady Travers turned round and exclaimed:

"Come forward, Walter; here is a pleasure for you we did not, indeed foresee. Father, this is Walter, Baron de Lisle, and, Walter, you see before you Father Campian."

(To be continued.)

"I maintain," she said raising her voice, "that the old and oft repeated assertion, 'that women talk more than men,' has no foundation in fact."

"Then why," asked the man in that case, "is our common language universally called the mother tongue?"

She—Oh, Jack! Do you know, Mr. Gibbon punctuated his tire yesterday.

He—You mean "punctured," my dear.

She—Well, anyway, he came to a full stop.

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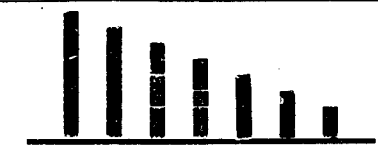
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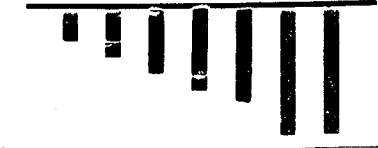
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