PEARL OF THE OAKS.

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PART SECOND.

[Continued from last week.]

XIII.

"Unfortunately we are; but I am still willing to sacrifice my own life for him." James spoke more to himself than to his companions but his remark was not unheeded.

"Your sacrifice may be accepted," said one of the men coluly, while the other lowered his lantern again and looked into the face which was now boldly upturned toward his own. His searching glance then turned toward the wounded man and the dis covery he made softened his heart, and had he been alone he might have given his prisoner a chance to escape.

Colonel Levimore had never in the presence of any of his comrades mer. tioned the name of the son who had disgraced him; but the story was well known and this stranger whom he had known but a few weeks, saw between himself and James a striking resem blance; there was the same high, noble brow crowned with dark, wavy hair while the black eyes fixed so tearlessly upon him were like those of his commander. The only difference was that the face of one man was much older than the other and a heavy beard covered his chin, while the younger man's face was smoothly shaven. The Confederate's mind wandered back to the day when he. himself an only son, had bade farewell to his aged father in Georgia, and he admired the nobility of character which the young Federal officer had shown in thus exposing himself to danger on his father's account; but war hardens the kindest of hearts and the best.' when he heard his companions say that they were wasting time he ready to bear his prisoner away.

One of the men gave a shrill whistle swinging his lantern over his head which summoned some of their companions to their aid. Tenderly they laid Mr. Levimore upon a stretcher and roughly taking his son by the arm were about to put fetters upon him when James said proudly, "No need of that, sir, if I am your prisoner I will go without it; but first I have a request to make."

"What is it?" demanded one of the men, "we have no time to lose as we are upon dangerous ground and an enemy may surprise us at any moment.'

"God grant that it might be so, was the mental prayer of the young man who now more fully realized his danger; but with remarkable calmness he drew from his pocket a wallet containing twenty-five dollars (all the money he had with him) he handed it to one of the men who appeared kinder than the others and said, "Please take this, sir, and use it as far as it will go to provide comforts for your wounded commander." Remembering only that his father lay wounded before him he added, "I regret that I have not more to give; but I trust to your honor to do the best you can for him."

"Who are you?" was the question again put to him, "that you are so interested in an enemy.'

"It matters not," was the calm

Had Peter Levimore seen his son now and beheld the tears that glistened in his eyes as he took a farewell glance at him. James might have been spared many months of suffering too terrible to be described; but stupified by loss of blood and the effects of the stimulents given him, he slept on and did ready to be taken to the hospital. During the weeks he spent in the hospital enjoying the kind attentions hi, son's money had helped to buy for him, he knew not that within the foul book and the light returned for a walls of Andersonville pris n, he who had once been the pride of his heart was pining away, daily suffering untold tortures more cruel than death his own. "Nellie cut those from the Waterloo. 10 - Fairport : Weedswhich would have ended his earthly woes; nor did he learn until after the fore I left home." he s id sadly. close of the war that but for the kind-

died on the battle field. As I have said the sufferings James endured were more cruel than death: but having on the eve of his last battle been fortified by the grace of receiving the sacraments, he had tried to accept his fate with a Christian resignation, and endeavoring to forget his own serrow, sought to console his wretched companions. It was a comsoling fact to know that duty to his father rather

ness of an unknown union officer who

bound up his wound he would have

than disgrace had brought him to this, and when he saw the utter wretchedness of so many of his company, who devoid equally of hope for cursed with their dying lips the fate promises for eternity, but promise me some den; he thanked God for the marked." blessings he himself had received and prayed for the grace of perseverence lieve after all I have suffered." for himself and his unfortunate breth-

martyrs who had suffered under and did not care to enter upon a Roman emperors, James would fain religious argument with one who had have followed their example and firmly believed in the faith he and law and right; let it bid the right and turned the place into a sanctuary of his wife had professed, so he left him holding to be kept inviolate; let it prayer, but in most cases his efforts alone with his Bible. It was a week were fruitless; for while in a few de before they met again and then the spondent souls he succeeded in arous young man was pleased to learn that ing to life the last embers of hope, the hardened heart had been so deeply others in their frenzy even went so far touched by the suffering of the Reas to curse him and call him a fool; deemer that the man was prepared to Christian Democracy can have nothbut he bravely kept up.

giving way, James retired to an ob- peaceful end came and received his last and the profession of the Christian scure corner to say the sorrowful message to his wife. mysteries of his Rosary. Unconscious of the presence of anyone he repeated ment if you escape alive,,' he said in his meditations upon the Passion, our died trusting in God. Do not tell -Savior had given new strength to his her how I - suffered but tell her I soul. Rising from his knees he turned hope - to meet her - in Heaven." to find himself confronted by a tall, powerfully built man who apparently another day had passed the brave had once been a giant, but was now soldier and faithful husband and reduced to a skeleton. His face wore father was carried away to be buried an expression akin to despair, while in an unmarked grave where no flower the fire of approaching insanity could be strewn by the loved ones who gleamed from the grey eyes fixed up | would never find his resting place. on him. A few weeks ago the young Sadly and slowly the weeks passed, man would have shrunk in fright from lengthening into months, each week such an apparition, but having grown bringing its own suffering; and would accustomed to far worse sights he it he injustice to ames to say his heart spoke kindly to the man asking if he had often failed him and he looked flict of parties and vicios studes of occould do anything for him.

want is my freedom to go back to my happy release? All hopes of escaping which bid them love God above all wife and two children whom I left in alive were gone and it was a bitter and their neighbors as themselves. New York, and that you cannot give." trial to feel that he would never again This has ever been the morality of we can only trust in God and hope for his promised wife; but something told have constantly dealt with States,

first came here, six months ago, and bright. No matter how intense his lower orders, cannot by any possievery day I read for my companions own sufferings might be, he still ried bility aim at embracing and introduce poor, or introduce other solemes of from the little Testament. Nellie, my to feel that others were more unfortudear wife, gave me when I bade her nate than himself and he tried to pro-rence to another. good bye. I prayed so hard then that long his life rather than shorten it as Democracy repudiate the other ground of religion, without its Inclusion and but the men laughed at me and when Through his most bitter trials his so much regard to the interests of gave up in despair.

couraged, but continue to pray and if sleepless nights, he might be seen with The Christian law of charity, which you do not meet your wife and chil his beads in his hands, his lips move we have just mentioned, forbids this, various ages. By the law of mutual dren here you may meet them in ing in prayer which he was often too It is large enough to embrace all heaven.'

"Heaven! I believed once that there was a heaven and a God, too. ments in preparation for death; but Baptist church at home; but since I Jesuit arrived among a band of prisonhave been here I have ceased to believe ers. The man like himself had been are called in one hope of your calling; said to His disciplent for if there was a just God he would delicately reared in the home of one Lord, one faith, one baptism; ole mandment I give unto you. That you never permit such men as the Rebels to wealthy parents, and had before him all, and through all, and in us all.

should try to bear it patiently for His humble habit and laborious life of a mon people with the other ranks of

but wait until you have been here as the, attending alike to the spiritual other classes, the more because it is matural life. Here it is worthy of realive you may not have the strength whom he found dying on the field. and courage to talk and pray as you He had passed unharmed through the do now. I was a stronger man than greatest dangers until taken prisoner you when I came here and at home I in company with a wounded Union Christian Democracy should lie the

persisted that there was no God. your Testament?"

throw it away, but it is all that I have God for what he supposed to be the dained: "Let every soul be subject to not awake until safely lodged in camp left to remember my Nellie by, and closing days of his life. for her sake I have kept it.'

"Please let me see it." From the breast pocket of his ragged coat he drew a little well worn moment to his eyes as he opened it where there were two locks of hair. | March is as follows : - March 3. one of a flaxen shade, the other like Brockport; Aurora; Mt. Morris; heads of my little boys the night be port; Penn Yan. 17-Lyons, Port

James took the book and after examining the hair to please the father, he turned to St. John's history of the Passion and putting in one of the curls to mark the place said: "I want won to read this every day. Read it for the sake of your wife and children and pray that you may meet them in Heaven."

ment and said, "I thought you were a prayers, and good works, for such as Catholia."

"Certainly; why should'nt I?" "Because I thought Catholics did not read the Bible."

"Those who say so accuse us falsely escape or the rewards of eternity, for the Bible contains for us the which had brought them to this loth that you will read what I have

"I will try to, but it is hard to be-

James saw too plainly that death ren. With the spirit of the early was already stamped on the man's face die a truly Christian death. A few One day when he felt his own spirits days later he knelt beside him when the tween them is no less than that be-

"Please send Nellie her little Testathem aloud, and when he had finished faltering tone, "and tell - tell her I

Those were his last words and ere

forward to the death which seemed to currence, so that, under whatever "No, said the man, "all that I be slowly, but surely approaching as a kind of government, people may and "I am sorry to say I cannot; but meet his darling Marie, and Melissa the Church; by it Roman Pontiffs the best."

him that the former would reach whatever might be their executive whatever might be their executive government. And this being so, the mind and action of Catholics, when before him and with her and devoted to promoting the good of the first came here, six months ago, and bright. No matter how interest his devoted to promoting the good of the second with the sould reach whatever might be their executive government. And this being so, the mind and action of Catholics, when devoted to promoting the good of the second with the s might be freed to go back to her; some of them had been driven to do of offence, which arises from paying fid. saw how hopeless my prayers were, resary and Melisa's medal had been the lower cluster as to seem to pass pauper class deserves the greater sources of great solace and many times over the higher, who are nevertheless commendation, as developing in the "You should not be so easily dis during the long days, and still longer

weak to say aloud. James longed to receive the sacra-That was when I used to attend prayer this was hopeless and he was almost same eternal inheritance. This is, inmeeting with my Nellie at the little on the verge of dispair when a saintly the brightest promises the world could (Eph. iv. 4, 6). Wherefore because of "God is just and if he afflicts us we give; but he sacrificed all for the the natural co-ordination of the comsake, reuniting our sufferings with religious. At the first call to arms those He endured for us while on the had been sent as chaplain to one of the Northern reciments and had not be used for doing kindnesses though it successes the society, which is made more intimate the society which is made more intimated the society which is made more intimat the Northern regiments and had gone gence is bestowed upon assisting the no means pretermit the things which common people must extend to these are for the use and assistance of the long as I have, and then if you are wants of the men from both sides clearly proper, and even necessary, if mark that Christ, when the disciples alive you may not have the strength whom he found dving on the field the work is to be successful, as we of the haptist asked Him. soldier whom he was trying to assist surreptitious aim of throwing off all charity, recalling the phrase of back to the camp. His companion obedience and turning away from leatah: "The blind see, the lame walk, was called a giant, but look at me soldier whom he was trying to assist surreptitious aim of throwing off all The man sank upon the ground ex- died the day after their arrival ; but hausted and James sitting beside him the life of the good Father O'Brien enjoins respect for all such as in the good presched to them (Mattered to turn his thoughts property of the good father O'Brien enjoins respect for all such as in the good presched to them (Mattered to turn his thoughts property of the good father O'Brien enjoins respect for all such as in the good presched to them (Mattered to turn his thoughts property of the good father O'Brien enjoins respect for all such as in the good father O'Br tried to turn his thoughts upon the was spared and his presence did much their everal degree hold office in the zi., 5). Speaking also of the last reward of eternity for those who persed toward cheering the broken spirits of State, and further enjoins obedience to vere to the end. but the man still those helpless men among whom he continued his missionary labors with "At last James said, " Have you indefatigable zeal, and between himself and James a warm friendship was conscience sake," as the Apostle him-"Yes, I have often been tempted to formed; the young man thanking self has admonished us, when he or-

(To be continued.)

The official order for the month of Byron; Pittsford, Mumford; 88. Peter and Paul, Elmira. 24-East Bloomfield; Stanley, Spencerport; Hely Rosary, Trumansburg.

57. JOS葉字版:

Many favors have been granted to devout clients of this great patrons them in practice; and that those who oppressed by the devil (Acts x 33), through the intercession of the Sisters minister, about sacred things should. The rule of charity delivered by Him. of St. Joseph, who during the entire also reflect upon them very diligently, the Apostles first industriculty and not fall to teach them to others with holy real characters and not fall to teach them to others with holy real characters and said, "I thought you were a prayers and good works for such as may seek their aid, "Good your peli-tions to Sistem of St. Joseph, Name at

ENCYCLICAL LETTER

ON CHRISTIAN DEMOCRACY.

(Continued from Last Week.) ences of labor carried out. But Christian Democracy, as Christian, ought to have as its foundation the principles laid down by Divine faith, having regard, indeed, to the temporal advantage of the lower orders, but designing therewith to fit their mind for the enjoyment of things eternal. Accordingly, to Christian Democracy let there be nothing more sacred than maintain the diversity of ranks, which properly belongs to a well-ordered State; in fine, let it prefer for human association that form and character which its Divine Author has imposed upon it. Clearly, therefore, Social and ing in common; the difference between the sectarianism of Socialism

Far be it from anyone to pervert

the name of Christian Democracy to

political ends. For although Democ-

racy, by its very name and by philosophical usage, denotes popular rule, yet in this application it must be employed altogether without political signification, so at to denote nothing whatever besides this beneficient Christain action upon the people. For natural morality and the precepts of the Gospel, for the very reason that they transcend the chances of human existence, must necessarily be independent of any particular form of civ- | wage-earner listens to teaching, as he il government and adapt themselves to all, so long as there is nothing to conflict with virtue and right. They are, therefore, and remain in themselves absolutely external to all con-

east in the same way must Christian of equal importance to the preserva- same field in which active charity has tion and developmment of the State. ranks as belonging to one and the the law of justice, we are bidden not same family, the offspring of the only to give to all their due and intersame All-beneficent Father, redeemed by one Saviour, and called to the deed, the Apostle's doctrine and monition. One body and one Spirit, as you 'membering what Christ most levingly God and Father of all, who is above shall show below, that they should be He that art to come, or look we for

invited to take part in it. God forbid that under the ename of those in lawful authority. The law the lepers are cleansed, the deal hear, their lawful commands. This is the only attitude worthy of a man and a professed that He would particularly Christian, and ought to be taken up regard the charity men had used one heartily and as a matter of duty, "for toward another. In which discourse the higher powers." (Rom. xiii., 1, 6). It is absolutely inconsistent with Christian profession, that anyone stowed upon Himself. I was hungry. should refuse to submit and be obedient to Those of superior office in the and you gave me to drink I was a Church, especially to Bishops, whom stranger, and you took me in sick (without prejudice to the authority and you visited me, I was in prison. of the Roman Pontiff over all and and you came to me (Ib. xxv. 25, 36). each) "the Holy Ghost hath placed to rule the Church of God, which He hath purchased with His own Blood." whether as regards the good of the (Acts xx., 28). Anyone who thinks or soul or that of the body, everyone acts differently is convicted of forget- knows that Christ gave the most sixfulness of the same Apostle's most nai exemplifications in His own persolemn injunction: "Obey your pre- son. In this connection it is sweet to lates and be subject to them. For recall the expression of His peterosa they watch as being to render an ac- heart. "I have compassion spon the count of your souls." (Heb. ziii, 17), multitude" (Mark viii./3); and Hig It is most important that the faithful equal willingness to help even by micshould all and each have these words aculous ald, a completion which has deeply implaffied in their minds, and this undying record. He went about should study in their daily life to put doing good and healing all that were

pute over the name of Christian De- ornaments of the Christian mooracy may now be laid saide, as of the civilization thence well as any suspicion of dangerous that people of sound intell signification attaching to it. This not sufficiently somite these trust we may rightly charish. For 12 when it is so natural to making exception of the ideas of cer- | look catter his own interests tain persons regarding the force and virtue of this kind of Christian De-1 in the number of such in moeracy, ideas which are not free from extravagance or error surely there will be no single person to find fault with an endeavor, conformably to the law of nature and of God, to domerely this, to make the lives of laborers and artisans more tolerable. and gradus by to give them the opportunity of self-culture, so that at home and in the world they may freely fulfil the obligations of virtue and religion, may feel themselves to be men, and not mere animals; Christian mon, not pagans; and so strive with more facility and earnestness to attain that "one thing needful," that final good for which we came into the world. This is the sim and the task of those who would have the common of anyone class none to poor the people in a Christian spirit on the one hand suitably relieved, and on the other preserved against the contagion

of socialism. We spake just now advisedly of virtue and religion. For it is the opinion of some, which is catight up by the masses, that "the social question," as they call it, is "economic," merely, The precise opposite is the truth, that it is first of all morel and religious, and for that reason its solution is to be expected mainly from the moral law and the pronouncements of religion. For, suppose the productiveness of capital doubled, the hours of laborshortened, food cheep; yet, if the commonly does, and nots upon it. which tends to destroy reversible for the Deity and to corrupt morals, his labor, too, necessarily deteriorates and his carnings fail. It is found by practical experience that many 2 workman lives penuriously and miserably, in spite of shorter hours and higher wage, because of his character being bad and religion having no hold upon him. Without the instincts which Christian wisdom implants and keeps alive; without providence, self control thrift, endurance and other had in your by the energetic warning them that such things must not be attempted without the sanction

always and happily labored, under the benignant influence of the Church, in charity, which, as it were, completes. fere with the rights of none, but also to do kindnesses one to snother. "Not in word nor in tongue, but ino means pretermit the things which that you also love one another. By this shall all men know that you are my disciples, if you have love one for another" (John xill., 34, 36), Such anotherb" grounded fire evidence for the office intrusted to Him among mankind on this particular work of judgment and the rewards and punishments to be then adjudged. He of Christ it is indeed, wonderful how, leaving unmentioned that side of compassion that ministers to the soul. He spoke only of the offices of bodily compassion, and of them as being beand you gave me to sat; I was thursty, In addition to these marks of His approval of charity in either direction.

other people's second. must not be left out the distant of money in the interests of giving to which the saying of applies: "That which rema give size" (Lake zi. 41). Semantists carp at this and it altogother abolished as des to the native mobility of making if it is done according to the s of the Gospel and in a Christian ner, it neither feeds the profe distributor, nor inflicis any tion on the recipient 50 for i it rather fosters the good-fell its being unbecoming to obligation of mutual service. is no one so rice as to have a cannot do his weighbor some. turn; it is human nature the should confidently ask for and tably afford assistance one with ther. So justice and charity conjoined, according to the and gentle law of Christ, maintain, a wonderful way, the boads of h society and providently lead member to cater for ble own common good.

It is a laudable abarity not to relieve the temporary meconsist the poor, but to have an occur system of relief; this will be roal and reliable assistance. It he considered still more kinds desire to instit into the minds of mechanic and of the laborer, of thrift and prudence so that may at least in part make provi for their declining years. It is an which not only relieves the con the poor them were it one them to improve their position it keeps them away from ten checks nell-indulgance, and them on to virtuous believices then, so useful and so sessor endeavor, it deserves, said dent charity of his right will

of Christians lest Tu several of the Boatle The Intewell place in the Charch of However, Catholic devotion to the of Christians, It was the repetition of that to during the last twenty Eminence the Cardinal Al Turin officiated on that sisted by Don Russ and ers of the Superior Cha Balesian Congregation

A WATTHFULL SHEET A yery good mory