

affectionate, Laura by a few words had convinced her companion, that whatever there might have been in the past, there was now no infidelity to her husband, in a heart that listened so eagerly and with such simple, pleased attention to stories of his youth. The company increased, but they continued their chat unobserved. In a group directly before them stood Captain Jones and two other officers of the ship, evidently much absorbed by the subject of their conversation. A rush among the dancers caused them to step back, and Miss Greenwood and her companion heard the words, "Surgeon Welsh of the X—, is dead." At the naming of Aleck's ship, Laura involuntarily caught Dora's arm.

"There are several names spoken of for the appointment," said another officer, "but I'm told that scamp, Le Compte, has the best chance."

Laura pressed her hand over her mouth to check the impulse to scream, at the sound of the name that brought so much terror to her heart.

"If he stood any chance of being shot," replied Captain Jones, "it would be the best thing that could be done with him." He finished his sentence in an aside, in which Laura only heard her husband's name. He then continued aloud, "However, he's a fine surgeon, has powerful friends, and wants the position."

Determination and strength of will alone kept Laura from fainting, as she leaned on Dora's arm till the first paroxysm was over, not answering her attempts at consolation, bearing her agony in silence; not till she reached her own room did she give herself leave to think of the probable consequences of the event proposed. Le Compte, surgeon in the same ship with Aleck, was the thought that ran backward and forward through her excitable brain like liquid fire; and the missing ring, it glittered before her wherever she turned, and the piercing eyes of her enemy glared at her through the tiny circle. Would Aleck believe she was true to him, should the knowledge of this loss ever come to him through Le Compte? Why had she foolishly concealed this loss in the letter to her husband, wherein she told him she had opened her whole heart. O, the false shame that had led her to hide the truth! it was bringing its own punishment in fearful torment of mind.

The letter from the Secretary of the Navy, accepting the resignation of Lieutenant Greenwood, was at length received, and a stormy time they had at the Commodore's. He had from the first hoped something would occur to prevent the acceptance, and now that the matter was finally accomplished, and his son no longer an officer in the navy, and a candidate for naval honors, his taunts and reproaches were most exasperating, and renewed daily; it was with difficulty that the son, a man of honor and bravery, could restrain himself under the charge of cowardice; but for Dora's imploring look out of her large earnest eyes, and the finger on her lip, he must have answered in such a way as would have broken the last remaining link between father and son.

Day by day he went through the same denunciations, arraignments and impeached before the tribunal of his father's wrath, but each day brought him renewed strength from above and beyond himself. The hour of meals was the usual choice of his father as the time when he should open the vials of his vituperation. Once only did Harry so far disrespect his parent as to leave the table in the midst of the reproaches. Rosine had been brought home by Miss Greenwood in one of her journeys into the city, and the absence of her father, as she supposed for the day, gave them promise of quiet, but during the dinner hour he returned. The presence of Rosine no doubt exasperated him, for he entered at once into a tirade, in which he vilified his son as "a poltroon, that would have been cashiered in the first fight."

This, under the circumstances, was more than Harry could bear; he left the house immediately, without a word; it was three days before he came back, and Dora feared lest the harshness had driven him finally from his home; but he returned calm and placid, with no trace of the passion that had been kindled in his dark eyes. He had sought those helps and consolations which are given so abundantly in times of trial and temptation, and sin, to the Catholic heart in the sacrament of penance; and by a short retreat in the House of the Christian Brothers, dwelling continually in the presence of his dear Lord in the Blessed Sacrament, he had prepared his spiritual armor for future warfare. In another week he called, according to promise, at Doctor Hartland's office for advice as to his future course.

THE JESUITS AND THEIR WORKS.

(Concluded.)

In America conquests gave place to missions, and missions gave birth to civilisation. The renowned "Reductions of Paraguay" were commenced in 1610 and flourished until the suppression of the Order in 1767. The difficulties they encountered from the Indians, the noble efforts they made to protect their wretched proteges from the horde of infamous Spanish and Portuguese adventurers, who overran the continent, and the triumphant success which attended their heroic devotion and self-sacrifice is unparalleled in the history of the world. The following is from the "Encyclopedia Britannica":—

"The Indians were collected into two villages; each village had its church and its curate, who was assisted by one or more priests. The curate was nominated by the Father Superior, who exercised a vigilant superintendence over the whole. The curate gave his attention to religious offices, while the assistant priests managed secular matters, directing the labor of the Indians who cultivated the ground, and training others to the crafts of the weaver, mason, carpenter, goldsmith, painter and sculptor, for the fine arts were by no means neglected. The punishments were mild, and they were always accompanied by such admonition as a parent would address to a child whom he is chastising. Crimes were in truth rare. Private property did not exist. The produce of the community was stored in magazines from which each family

was supplied according to its wants, special provision being made for widows and orphans."

From "Chambers' Encyclopedia" we extract the following passage on the same subject:—

"The legislation, the administration and the social organisation of the settlement were shaped according to the model of the primitive Christian community, or rather of many communities under one administration; and the accounts which have been preserved of its condition appear to present a realisation of the idea of a Christian utopia. Above all, their establishments in the southern continent, in Brazil, Paraguay, and Uruguay, and upon the Pacific coast, in California, and in the Philippine Islands, were missions of civilisation as much as of religion." "Sir John Bowring recognises in the condition of the native population of the Philippine Islands in the present day the results of the sound judicious culture of which the early Jesuit Fathers laid the foundation." To the Order we are indebted for the discovery and introduction into Europe of Peruvian or "Jesuit's bark." The name of Cinchona was given to the plant because in 1638 the Countess of Cinchona, wife of the Viceroy of Peru, was cured of an intermittent fever by its use.

We have endeavored to show, however imperfectly, and confining ourselves solely to Protestant authorities, some of the benefits bestowed by the Society of Jesus on an ungrateful world—a world which rewards them, as it did their Divine Master, with calumny, persecution, and even death. "For the greater glory of God," as well as for the temporal and eternal happiness of others, "they shun delights and live laborious days; and by way of recompense there is hardly a country of Europe from which they have not at some time or another been ignominiously driven."

We will conclude with an extract from "Lecky's History of Rationalism in Europe," II., p. 162, which clearly shows why tyrants and despotic governments have such a horror of the Jesuits: "The marvellous flexibility of intellect and the profound knowledge of the world, that then, at least, characterised their Order, soon convinced them that the exigencies of the conflict were not to be met by following the old precedents of the Fathers and that it was necessary in every way to restrict the overgrown power in the sovereigns. They saw, what no others in the Catholic Church seem to have perceived, that a great future was in store for the people, and they labored with zeal that will secure them everlasting honor to hasten and direct the emancipation. By a system of the boldest casuistry, by the fearless use of their private judgment in all matters which the Church had not strictly defined, and above all, by a skilful employment and expansion of maxims of the schoolmen, they succeeded in disentangling themselves from the traditions of the past, and in giving an impulse to liberalism wherever their influence extended."

ROUGH TIMES.

(Rev. Father Garin's Lecture continued.)

At the time of the destruction of Kororarua, I was stationed amongst the Maoris at Kaipara, but as soon as I heard of the affair I started with two or three natives to go and see the Bishop. It was a journey of three or four days' walk. Perhaps it may be interesting for several of you to hear how, in those days, travelling was effected. There was then no cart road, no bridle track, no coach, no railway, no mule nor horse to be used for travelling; now a river, then a forest; then a swamp one or two miles wide; a large extent of rush or fern ground; sometimes a deep gully, a creek at the bottom; then again another deep hill to ascend. At that season of the year, and in that latitude, which is much warmer than that of Nelson, it was more convenient to travel during the night, and to sleep in the middle of the day, under some trees, behind a flax bush, or in the forest, without the fear of being disturbed by any venomous reptile or wild animal.

To be able to travel thus, each man carries with him a little Maori kit or basket, and as the ground abounds in many places with kauri gum, which he can find in lumps now and then on the path, he picks them and fills his basket. Then when the night comes on, he forms with thin manuka sticks, which he ties together, a sort of tube 3ft. long in the shape of a folded umbrella, then folding that tube with little lumps of the kauri gum, he sets the fire on the top, and so he is provided with a splendid torch, which he carries during the night, and by the light of which he travels. As to provisions for the way, my natives had to carry each in his basket, for bread, potatoes, and for meat, a large cake made with a quantity of eggs mixed with flour, and baked beforehand.

Thus provided, we made our first journey partly by water, in a canoe, on the Mangakahia River, and partly on bush land. Our second journey we began early in the morning, slept four or five hours during the heat of the day, started again at 3 in the afternoon, travelled all the night by the light of our torches till 9 o'clock of the next day; that is 18 hours' walk. Then we felt quite prepared to rest ourselves and enjoy a good sleep during the heat of the day. At 3 o'clock in the afternoon we began our third day's journey, which ended at 3 o'clock the next morning—that is 12 hours' walk—and so arrived at the bay which we were going to cross.

Those long hours in travelling were of course divided by our meals, regulated by the accommodation houses. But in those days they had not the same size or shape as they now have; indeed they were very much longer, and had a more spacious roof; it was nothing else but the canopy of heaven, and by the side of a nice stream of water, shaded by some little bush. Then a Maori had soon gathered some sticks and lit a fire, whilst the other was engaged in pressing a fern stick through the half-a-dozen or so of potatoes which he laid across the fire, taking care to turn them until they were all roasted. Then taking them out of the fire, he would whip them with some fern leaves until they were all skinned