

attention was attracted by the sight of a horseman approaching the house. Jim had been away for two days and a night, and she was expecting him home before sundown. As the horseman came nearer a nervous agitation affected Hilary so that her hand trembled and her face turned ashy pale. There could be but one horseman like that, but one form and face stamped so indelibly upon her mind.

She was powerless to move, and when Mr. Dawson reached her side she was unable to utter a word. She looked and felt like a condemned criminal before her judge.

"It is a fine day, Mrs. Benson, for this kind of work," remarked the horseman with a peculiar ring in his voice that irritated Hilary.

"I'm not Mrs. Benson," Hilary blurted out without raising her eyes. "I'm simply Hilary—Hilary Benson, Jim's sister."

"So I have been told since I left you," replied Mr. Dawson, with an increased ring of sarcasm in his voice. "You didn't do me the kindness to apprise me of that fact when I was here before. But then your other act of kindness—"

He paused, but Hilary did not move or speak.

"I have been out to see my purchase," he began, abruptly.

Another pause, but still no movement from Hilary.

"I was quite surprised at it. If I had known the nature of the land beforehand I would have been wise to have taken a boat with me. A beautiful lake of muddy water covers the most of it, surrounded by picturesque banks of coarse saw grass, while delightful, lagoons and marshy flats cover the rest of the section. When I get my house built on the shores of the lake I shall be pleased to have you come out and inspect the place. It would be a refreshing sight to you and your brother, I'm sure."

Human nature could stand no more, and Hilary, stung to the very heart by these remarks, gave a half-smothered sob or two, and then lost complete control of her feelings.

A sight of a pretty woman in tears will melt even the hardest heart, and Mr. Dawson, after biting his lips once or twice, dismounted from his horse, and apologized for his words.

"No—no—I don't want any apology," sobbed Hilary. "I deserve it—it was all my fault—Jim was innocent, but I—I—"

She paused and looked up at her companion with her innocent eyes, now clouded with tears, and said, appealingly:

"But it was all a mistake. I thought you were being deceived, and I tried to warn you. But—but—I was wrong."

It took some time for her to tell the story intelligently; but when she had finally made her companion believe it his old-time admiration for her returned in double force. Hilary was certainly beautiful, with her tear-stained cheeks and bright eyes, and there was something so bewitching and fascinating about her innocent, unguarded manner, that Mr. Dawson was hardly accountable for the act which followed.

When Jim returned he found the two laughing and chatting in the most confidential way—a familiarity that struck him as being rather peculiar.

Hilary didn't have the courage to tell her brother about her part of the land transfer; but Mr. Dawson kindly took the burden upon his own shoulders, and related the whole incident as a good joke. Jim listened, started, stared at his sister, and then remarked, with a withering glance at her:

"That's jes' like a woman. They don't know nothin' 'bout business."

Hilary begged his pardon and forgiveness for doubting his honesty when Jim gave with his rugged promptness. The three then laughed over the matter, and squared up the transaction in this way. Jim paid half the cost of the land, Mr. Dawson the other half, and the two then deeded the poor section over to Hilary as her wedding dower.

So Hilary became the possessor of a large tract of worthless Florida land, with innumerable lakes, swamps, lagoons and marshes scattered plentifully over it.

Mr. Michael William Balfe, son of the composer, is in a state of distress. A fund is being raised to enable him to utilise certain inventions of his own which will, it is said, secure him a livelihood.

The Western Australia Bill is hardly among the most creditable of the Government's actions. Instead of leaving it to a Select Committee to consider whether or not a territory about the size of British India shall be handed over to a population considerably inferior to that of North Pancras, the Government should have decided the question for themselves, and decided it in the negative. If the few inhabitants of Perth and the other coast villages on the western seaboard of Australia want responsible government, we suppose—being Englishmen of adult age—they are entitled to have it. But no valid reason, except one, has been given why they and their posterity should be endowed with the area of half a continent which they could not govern, if government were needed, and have not so much as explored. The one argument in favour of this superfluous generosity to a handful of settlers, at the expense of the Empire, is that Australian feeling expects it. This in plain words means that the Colonial Office has allowed itself to be bounced by the tall talk of the politicians of Victoria, New South Wales, and Queensland. We yield to no one in admiration for the high qualities of those colonists; but it is ridiculous to say that they would have a substantial grievance if for the present the Western territory were reserved for the Empire. As it is, the Imperial Government will reserve to itself the right of vetoing any statute directed against free immigration which the Colonial Legislature may pass, and will keep in its own hands a slice of the northern territory. If we can interfere to this extent with the independence and sovereign powers of this infant State, we might as well go further, and keep it out of its vast unoccupied estate till it is a little nearer maturity. At any rate it may be hoped that the Select Committee will see to it that a site near King George's Sound is reserved for an Imperial garrison and an Imperial naval station.—*St. James's Gazette.*

THE CATHOLIC PERIODICAL PRESS.

A PAPER BY GEORGE DERING WOLFF, LL.D., AT THE BALTIMORE CONGRESS.

(Continued.)

THERE is another reason why Catholics, and especially Catholic writers in this country, should studiously acquaint themselves with the teachings of the Church on the subjects to which we are referring. These subjects are practically "burning" questions of the day. They cannot be neglected or ignored. They are coming constantly to the front, and imperatively demanding right answers and just, practical solutions. If the solution given be the right one our country will continue to prosper, and its people will continue to be at peace with themselves; our free institutions will continue; our government, with its safeguards for personal rights and freedom, will continue. But if the practical solution be wrong, there is peril impending and close at hand, plainly visible to every thoughtful, discerning eye, of social disorders, confusion and convulsion, the thought of which must fill with horror every true lover of our country, its institutions and its welfare.

Catholics are an integral part of the population of our country. They are daily becoming a more numerous and more influential part. They have a common interest, along with other citizens, in the peace, the prosperity, the welfare of our country. They are lovers of our country, deeply attached to its institutions and its government, warm and earnest supporters of them. None are more so. Motives of patriotism, therefore, as well as regard for the interests of true religion, demand that Catholics, and especially Catholic editors and writers, thoroughly acquaint themselves with the teachings of the Church on those subjects and strictly follow that teaching.

If another reason were wanting, it would be found in this: The Church is especially concerned for the poor. "The poor have the Gospel preached to them." The Church has been the guardian and defender of the poor in all ages. She is this to-day, and ever will be. Therefore, if Catholic editors and writers are, and are resolved to continue faithful children and members of the Church, they must have like special consideration for the poor. It is the poor who sell their labour to those who are more wealthy. It is the poor who are employes of the employers. Unhappily, contentions and strife too often arise between the two classes. Their respective interests, which ought to be harmonious, are almost constantly now made antagonistic. Through these antagonisms, disorders and tumults arise, injuriously affecting the good order and peace of society, and destroying the good will and mutual cooperation which ought to exist between all, irrespective of their occupations, pursuits, social position, and pecuniary circumstances.

It is the imperative duty of Catholic editors and writers to penetrate into and thoroughly understand the causes of this unhappy state of things. It is their office to instruct both employers and employes as to their mutual relations and their respective rights and duties, and the limitations of their rights. If either employers or employes overstep their rights, or are derelict as to their duties, it is the duty of Catholic editors and writers to speak out plainly and courageously, yet prudently, and to rebuke whosoever is in the wrong. This duty is all the more imperative, because whenever the antagonisms to which we are referring arise, and whatever be their immediate outcome, and whoever be in the wrong, it is the poor who invariably suffer.

Nor are Catholic editors and writers without sufficient guides to enable them safely, prudently, and efficiently to perform this most useful and most important work. Eminent and approved Catholic theologians have lucidly written on these subjects; pre-eminent among them all, St. Thomas Aquinas. If Catholic editors and writers have not access to his works, or his principal works, in the original texts, they can study them through the medium of approved English translators and commentators. The encyclicals, too, of our Holy Father Leo XIII. are inexhaustible storehouse of instruction on these subjects.

The next characteristic of a true Catholic newspaper which naturally now comes under consideration, though not in the order in which we stated it, is the regard which Catholic newspapers, in their defence of the doctrines of the Church, show for that moderation and charity which our Holy Father and the Plenary Council of Baltimore declare should characterise a true Catholic newspaper. Too often all of us, with very few exceptions, forget the maxim, *Suaviter in modo, fortiter in re*. Too often we return railing by railing, and deal in bitter invectives, when a more courteous manner and a gentler spirit would be much more effective, as well as more consonant with Christian charity.

Then, too, before we leave this point, we cannot but advert to the flagrant violations of the injunctions of our Holy Father Leo XIII., and of the Council of Baltimore, by Catholic newspapers in their controversies with one another. On such occasions, and about matters concerning which there is ample room for difference of opinion, Catholic newspapers too often exhibit a spirit of bitterness that would be utterly indefensible if indulged in towards even the most malevolent defamer of our holy religion. What an occasion for scorn all this furnishes to the enemies of our holy religion, and how disedifying it is to readers of these newspapers, it is needless for us to say.

There is, certainly, great need for Catholic newspapers guarding themselves against the spirit of envy, jealousy, and selfish rivalry, and cultivating that spirit of mutual consideration and mutual cooperation and union which our Holy Father and the third Council of Baltimore have solemnly enjoined them to cherish.

The second test by which the true Catholic newspaper is recognised is its publishing news respecting the Church and all that pertains to her condition and progress at home and abroad. Our Catholic newspapers differ, as might be expected, with regard to the degree in which they fulfil this requirement, some of them paying far more attention to it than do others. Yet this difference, we are