Would'st Thou Dwell? Would'st thou dwell in a land of light, Free from shadow of coming night; Would'st thou dwell in a city fair, Free from sorrow and free from care; Would'st thou dwell where a river flows, Pure as the God whose love it shows; Pure as the God whose love it shows; Would'st thou dwell with the angels free; Would'st thou thy Father's glory see? Then use ye this world for Him who gave Promise of mansions beyond the grave.

Note: The common of plants of the common of

amount of talk which is often chatter, harmless and even inspiriting. Over our breakfast-table we let that house to all sorts of people, we fitted it to all sorts of people, we fitted it to all sorts of wants" in the daily papers, we conjured up all sorts of horrors in its past, and pictured all sorts of futures for its occupants who surely must come, sooner or later. Amid all the chaff and dust of this there were often ripe and perfect grains of the daily papers, we conjunct the think of people, we fitted it to all sorts of who what to think of people with and they are very lively and fond of company. It will make it pleas they used that she might suffer something more for dome. "Nonsense!" cried John, the straight found of company. It will make it pleas and they are very lively and fond of company. It will make it pleas they used that she might as the suffer of wearthy and they are very lively and fond of company. It will make i

spring evening, it was a pleasant surprise to me to find the windows open and the gate swinging hospitably on the latch. A faint yellow glow from an inner room faint yellow glow from an inner room struck through the long-accustomed blackness of the hall-door lights. I could scarcely believe my eyes. But our own hall-door flew open and I was taken into But our own

the bosom of my family with a rush.
"O mamma, the spell is broken! The
house is taken!" were the first intelligible "So I see!" I responded as eagerly

"Do tell me about it! Who are they When did they come ?" "They are, not 'seven,' but two appar-

"They are, not 'seven,' but two apparently—very young, very 'shiftless,' I ently—very young, very 'shiftless,' I noon."
"That is a good mother!" he assented should judge, and not very happy. And they came night before last and last they came night before last and last night."

I questioned, "She did indeed. While I was getting the strength of the property of the strength of the s

puzzled.

"Yes, mamma, at night. It was nearly ten o'clock on Tuesday night when we heard the wagons drive up, and in a little while one of the men came to borrow our keys to open the gate. Later a pale, young fellow a mere how came to return puzzled.

we were alone.

"Palgrave's daughter!" he exclaimed softly, leaning back in his chair and slowly shuffling his memorandalike a pack of cards. "Mother, the old man is a specimen of total depravity, they say—brought his family into all sorts of straits, and got himself into prison somewhere. May be it is as well you and the girls have not called?" He looked at me with a question lurking in his brown eyes which the called?" He looked at me with a question lurking in his brown eyes which the

words did not express.
"I am very glad we found out something about them before we called," I answered. "It might have been awkward. But I think I had better go this after-

See due indeed. The puzzled and puzzled. Yes, mamma, at night. It was nearly ten o'clock on Tuesday night when we heard the wagons drive up, and in a little wheat the wagons drive up, and in a little with one of the men came to borrow our while one of the men came to borrow our while one of the men came. It was easy to see they had taken the house without even looking at it. Yesterday and to-day we have seen the insistence of the mistress going in and out. She looks younger tham Mabel. Another wagon came late last night."

"Well," I said "I am glad the spell is broken. Where is John!"

"Gone to New York. They sent for him the day you left. He will be home to-morrow. Oh! have you had your learning than the profound the middle of the night that my thoughts reverted to the inglit that my thoughts r ready to make my call, and waiting on the were distinctly audible in the profound stillness. I was too tired and sleepy to

startled, and a shide of color flared into her checks when she saw who had rung the bell.

"What are we to do?" I asked my son.

be gainsaid, but very unaffirmative "yes." I felt that she would not come, although at the last, when I gave her my hand, she

Mabel. "I was so perfectly sure he was about to say something."
"He did," remarked John. "It was the 'yea and nay' of Scripture—the literal truth."

Before his next call some one had "come furrard." The house was taken.

I had been out to our old home in the country for several days, and, coming back in the serene, sweet calm of a late spring evening, it was a pleasant surprise we were alone.

**Rkew Hew He, dut the was sharp enough when it was necessary, for all her wild-rose prettiness and lazy, careless way. I remember now the father came to some kind of the fences, back and front. She was very bright usually, and strove so earnestly to hide all the miseries in the background that I could only help her by accepting the views they set forth for my inspection. I never saw a braver spirit, a more determined fight against adversity. She was very bright usually, and strove so earnestly to hide all the miseries in the background that I could only help her by accepting the views they set forth for my inspection. I never saw a braver spirit, a more determined fight against adversity. She we were alone.

**We used to meet on at the fences, back and front. She was very bright usually, and strove so earnestly to hide all the miseries in the background that I could only help her by accepting the views they set forth for my inspection. I never saw a braver spirit, a more determined fight against adversity. She we were alone.

**We used to meet on the pavement and hold interviews over times on the fences, back and front. She was very bright usually, and strove so earnestly to hide all the miseries in the background that I could only help her by accepting the views they set forth for my inspection. I never saw a braver spirit, a more determined fight against adversity. She we were alone.

evening "They are putting down a car-pet." But no, it could not be that, we found. It went on and on, until, think-ing of what was behind it and the shadow over all, it awoke dismal fancies of coffin-making and sculpture-hewing. One might John came into my room, looking

might John came into my room, looking more worn and anxious than I had seen him for years. It was about nine o'clock, and the tacking had just commenced. We had located itsome time before in the third story front, next to John's room, which was just over mine.
"Mother," he said, coming to my writ-

last came the assurance that they needed help and comfort of some kind; that however young they might be, "the trail of the serpent" had marred their Eden. I fell into confused dreams, during which I was present, in some unaccountable manner, at all sorts of tragedies in the next room, and from which I was only

God gives any one the grace to suffer, He gives him a greater gift than if He had endowed him with the power of raising the dead to life. And, indeed, our Lord

time acts of love, confidence, thanksgiving, and, particularly, of resignation, when-ever his disease became more violent. He might well assure us that if we knew the precious treasures contained in sick ness and pain we would endure them with as much satisfaction as we receive the greatest favors. And he was accustomed to say that it was a great misfortune to suffer nothing in this world, adding, that a society or individual that suffers nothing is in danger of falling from

You cannot pray? Oh! what more acceptable prayer can be said than to cast your eyes occasionally upon your crucifix, and to offer all your pains in union with the many and cruel sufferings en-dured by your Redeemer while expiring upon the Cross! St. Lidwina was afflicted in many ways

for the space of thirty-eight years—consumed by burning fevers, by disease of the throat, by agonizing gout in the hands and feet; but as she had continually before her eyes the sufferings of her crucified Saviour, she was always gay and cheerful.

The pious Father Alvarez once beheld in a vision the glory and happiness pre-pared for a certain religious person in re-compense for the patience and submission with which she had suffered for a long

SCOTT.

Interesting Chapter on English Literature.

of the Greek language, the treasures of Greek thought, the life and taste of Greek under a proscription of three centuries Greek thought, the life and taste of Greek art, after the sleep of ages, burst upon the European mind. It was like the warmth, the cheerfulness, and the hues of spring succeeding to the sublime, but fantastic, forms of winter frost-work. The barbar-ignt the starmers untowardness of the high and noble medieval school, eyed with astonishment the radiance, and melted beneath the glow of a genius unrivalled in neath the glow of a genius unrivalled in injunctions of good manners. Elizabeth's

neath the glow of a genius unrivalled in the intellectual firmament. A world of ideas, transcendent in beauty and endless in fertility, flooded the imagination of the scholar and the poet. The fine arts underwent a classical development, and the very nacular tongues caught the refinement and the elegance of the age of Pericles and Alexander. The revival began in Catholic Italy; it advanced into Catholic France; at length it showed itself in Proceedings of good taste, or the proprieties of good manners. Elizabeth's reign is "golden," Mary is "bloody," the Church of England is pure and "apostolical," the Reformers are "judicious," The Prayer Book is "incomparable," or "beautiful," the Thirty-nine Articles are "moderate." "Pope," and "pope," and the Pope, the Devil and the Pretender." The anti-Catholic rancour is carried into your

the new religion, that, while the English language was coming to the birth with its special attributes of nerve, simplicity and vigor, at its very first breathings Protestantism was at hand to form it upon its own theological patois, and to educate it as the mouth-piece of its own tradition. So, however, it was to be; and soon, the beads, and triple crown, upon the other. Go to the stage of Mountebank,

Queen, Gloriana and the fair numeress, Belphebe, while the militant Christians rescued from the seductions of Popery, Duessa, by Una, the True Church, or Protestant Religion. The works of these celebrated men have been but the beginning of allow series of the resting of the processing of the process. of a long series of creations of the higher order of literary merit, of which Protestantism is the intellectual basis, and Protestant institutions the informing object.
What was wanting to lead the national mind a willing captive to the pretension mind a willing captive to the precensions of Protestantism, beyond the fascination of genius so manifold and so various? What need of controversy to refute the claims of Catholicism, what need of closeness of reasoning, or research into facts, when under a Queen's smile this vast and continuous Tradition had been unrolled

Nor was it court poets alone, as time went on, who swelled the torrent of the Protestant Tradition. Milton from the middle class, and Bunyan from among the resultance are trader in the middle class and Bunyan from among the resultance are trader in the same trader in the same trader in the same trader in the same trader. become its interpreters of Scripture, and, I may say, its prophets,—such is the magical eloquence of their compositions, so much so, that I really shall not be far from the mark in saying of them, and this is true of Shakespeare also, that the ordinary run of men find it difficult to determine, in respect to the proverbs, instances, maxims, and half sentences, which are in the nation's mouth, which and how much, is from the bible, and how much from the authors I have mentioned. There is a saying, "Give me the framing of a nation's proverbs, and others may frame its laws;" and its proverbs are the produce of its literature.
What indeed, could possibly stand

against the rush and vehemence of such a Tradition, which has grown fuller and fuller and more and more impetucus, with every successive quarter of a century! Clarendon and the statesmen, Locke and the philosophers, Addison and the essay-ists, Hume, Robertson, and the historians,

WHAT INFLUENCED SIR WALTER Cowper and the minor poets, the reviews and magazines of the present century, all proceed upon the hypothesis, which they think too self-evident for proof, that Prothink too self-evident for proof, that Protestantism is synonomous with good sense, and Catholicism, with weakness of mind, fanaticism or some unaccountable persuasion or fancy. Verse and prose, grave and gay, the scientific and the practical, history and fable, all is animated spontaneously, or imperiously "subdued," by the spirit of Henry and Elizabeth. I say, "imperiously subdued," because the Iradition of Protestantism is strong enough, not only to recommend, but to force, its reception on each successive generation of ception on each successive generation of authors. It compels when it cannot per authors. It compels when it cannot persuade. There is Alexander Pope, a Catholic, and who would discover it from the run of his poems? There is Samuel Johnson, born a Protestant, yearning for the Catholic Church, and bursting out into fitful defences of portions of her doctrine and discipline, yet professing to the last that very Protestantism which could neither command his affections, nor cure his infirmities. And, in our own time there was Walter Scott, ashamed of his own Catholic tendencies, and covering time there was Walter Scott, ashanded of his own Catholic tendencies, and cowering before the jealous frown of the tyrant Tradition. There was Wordsworth, obliged to do penance for Catholic sonnets by anti-Catholic compliments to them. Scott, forsooth, must plead antiquarianism in extenuation of his prevarieation. in extenuation of his prevarieation. Wordsworth must plead Pantheism; and Burke, again, must plead Pantheism; and Burke, again, must plead political neces-sity. Liberalism, scepticism, infidelity these must be venial errors, under plea of which a writer escapes reprobation for the

enormity of feeling tenderly towards the Religion of his fathers, and of his neighand it is outlawed by memorial custom.

No wonder, then, that Protestantism being the religion of our literature, has become the Tradition of civil intercourse and political life; no wonder that its assumptions are among the elements of knowledge, unchangeable as the moods of levis, or the idioms of language, or the

Catholic Italy; it advanced into Catholic France; at length it showed itself in Proce testant England. A voice came forth from the grave of the ancient world as articulate and keen as of a living teacher; and it thrilled into the heart of the people to whom it came and taught them to respond to it in their own tongue,—and that teaching was coincident in this country with the first preaching of Protestantism. It was surely a most lucky accident for the new religion, that, while the English language was coming to the birth with its

time, and away from them like royal brought and force of the faily bread of life, sweetening and strengthening its dry cruss.

There she is now? broke in Mabe, who food the window. John looked over the second year of its general aspect, when the second year of or stay came. The house handle are subject of interest, and still stood, emprained from the second year of its general aspect, when the second year of or stay came. The house handle are subject of interest, and a still stood, emprained from the second year of its general aspect, when the second year of or stay came. The house handle are the second year of its general aspect, when the second year of its general aspect, when the second year of or stay came. The house handle are the second year of its general aspect, when the second year of its general aspect, when the second year of its warmly for a merchant of the work of the second in the proposed of the second in the proposed of the second in the second in the second in the proposed of the proposed in the second in the proposed of the proposed in the proposed in the proposed in the proposed of the proposed in the proposed in the proposed in th influence though it was argumentatively weak. You see why it is that the fair form of Catholicism, as it exists, in the east, west and south, never crosses the retina of a Protestant's imagination:—It is the incubus of this Tradition which cumbers the land, and opposes an im-pregnable barrier between us and each in-dividual Protestant whom we happen to address. Whoever he is, he thinks he knows all about our religion before speaking to us,—nay, perhaps much better than we know it ourselves.

The Holy Rosary.

before the eyes of men, luminous with the most dazzling colors, and musical with the most subduing strains? Certainly the lion's artists, even had they had the fairest play could have set up no rival exhibition as original and as brilliant as this family unite once each day to recite the the populace, exerted an influence superior to Shakespeare himself, whose great mind did not condescend to the direct in life; it will be an earnest of a happy Their phrases, their sentiments, are the household words of the nation, they have become its interpreters of Serieture. Mother of God, pray for us sinners now

Mr. Alexander Robinson, of Exeter, writing about one of the most popular articles, and one that has done more good to the afflicted than any other medicin has during the short time it has been existence, says: "I have used four bottle of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and have been cured of Dyspepsia that troubled me for over ten years. Part of that time I had it very bad, and I was at considerable expense trying to get relief, but this exceltvery bad, and I was tellef; but this exceen trying to get relief; but this exceen medicine was the first and only relied received." Sold by Harkness & Co Druggists, Dundas St.

G. A Dixon, Frankville, Ont., says: 9 led him for seventeen years, by the use of Dr. Thomas' Eclectric Oil'. NOV. 17, 1882.

Poet and Priest. BY REV. ABRAM J. RYAN

The songs of the Poet pass,
Chaunted in many keys,
They may or may not please;
But when the Priest says Mass,
('Tis the poem of Christ's low
The very Heavens above
Bend listening to each tone;
E'en angels from their throne
Look down and listen
To the Sacramental word,
While tear drops often glisten.
That music is unheard!

The words of the priest and the tea These are the Poems of the Altar's i These are the Poems of the These remain When e'en the Poet's grandest s Passes from hearts away; These remain, no an echo vain That is born and dies in a day; The Poet's songs pass, but the Priest stay.

A PHILOSOPHER GIVES OUR ERS THE BENEFIT OF I MUSINGS.

Only in the Church-God's ow dom on earth—can we find the tripoint whence to measure the ne the farness of the kingdoms of m from the Kingdom of God on hig Catholic temple, be it grand cath chapel lowliest, is a lofty Observ Faith—and each of the same altit

Faith—and each of the same altit
The spiritual dimensions of
chapel, far in the wilderness w
Indian worships, are the same at
the vast temple of St. Peter's i
Within the rough logs of th
chapel, as within the marble
columned temple, the same Faith
the same height, sees as far and as
through all the heavens, and
the same Credo. So, anywhere i the same Credo. So, anywhere i Kingdom on earth, where the al and the Chasubled priest, the standpoint, materially touching mystically touching the highest s grace, whence to measure the ascensions and declinations of the their peoples towards or from G now stand the Kingdoms of thi wards the Church, and therefore

Are they in alliance with Go dom here below?

No; not a single one of them.

Have they risen (or rather

revolt?
Yes, every one of them.
Then between the Church
there is hostility.
Yes; each of them is at war
Kingdom of Christ.
Then they are anti-Christian.

no doubt of it.

Then theirs is the spirit of a As plain as it is certain. And that spirit they call themselves Yes, the angel of darkness some

on a garment of light.

In revolt against Christ they colors and still call their camp is a Lie. Then they have committed

of crimes, apostacy. Yes, and done so consciously, deliberate fiantly. Then ours is the age of Apostacies. It is evident. An tacies of governments? Yes;

where.
Races and nations are punish crimes and national prevarieat world? Always.

Then the malediction that for

or sudden, but always sure, crimes, will fall on the trangre doubt of it! 'Tis a law without tion unless the revolted repent to the allegiance of God. Or answers the prayers of the Bride. Will they repent? Hardly.

curse will crush them? Sure? how? We are not a prophet. But this is exaggeration. I why look out of your solitude, all the world. We do look. W ful prosperity? Yes, we see it If we do not go out into the comes right here to us. Its bo records of some of this cent and its journals with the think

doings of its every day.
Yes, in sooth it is prospering
the benediction of matter oftti ediction of spirit? Do you not see the grow human reason? We do. But does not too

blind just as darkness does?
you not the advance of the h
We mark it very closely.
Is the advance upwards or forwards or backwards? I darkwards? Godwards or Is not the advantage of all a

Is not the advantage of all a judged by the term towards tending and the end which i. Undoubtedly; simplest corproclaims that. But this generall its families of nations, is a just that? it not?
It is. But listen! Whith It is. But listen! Whith me that. What the term? end? That will settle the q that outward, material, mag

perity has no spiritual Grand dwellings do not m and give it character. The do. Men can build monumen lies ; and rich mausoleums sh

This age hath robed may This age hath rooted hat ignoming with glory's garm. Call the roll of all the go the world to-day—the we strong, the rich as well as the those with Pagan subjects a Christian citizens. Do the They laugh at the question? one another? More or less dering to one another the they refuse to God. Why i or less each other? Because faith in one another. W answer: Loss of faith in

leads to loss of faith in man.
What then is the elemen on which they rest? For on which they rest roll force? It is a brutal, barbar for principle. It is the ti wait for his prey and read; spring. What is the spirit of interest. What is self-interest. how degrading from faith a God down to faith and w Only one fell farther and su

You know his name-Sa Say we then that the go the world to-day are Godl