## Daisies.

She was a little Irish maid,
With light brown hair and eyes of gray,
And she had left her native shore,
And journeyed miles and miles away
Across the ocean, to the land
Where waves the banner of the free,
And on her face a shadow lay,
For sick at heart for home was she.

When from the city's dust and heat,
And ceaseless noise, they took her where
The birds were singing in the trees,
And flower fragrance filled the air;
And there their leaf-crowned heads upraised
To greet the pretty gray-eyed lass,
A million blossoms starred the road,
And grew among the waving grass.

"Why, here are daisies!" glad she cried,
And with hands clasped, sank on her knees,
"Now, God be praised, who East and West
Scatters such lovely things as these!
Around my mother's cabin door
In dear old Ireland they grow.
With hearts of gold, and slender leaves
As white as newly fallen snow."

Then up she sprang with smiling lips,
Though on her cheek there lay a tear.
"This land's not half so strange," she said,
"Since I have found the daisies here."

## CARDINAL MANNING ON THE LAND LEAGUE.

### The Cardinal and the Archbishop of Cashel.

IRISH EMIGRATION—THE ESTABLISHMENT OF A PEASANT PROPRIETARY—THE GOVERNMENT LAND BILL—DON'T SCUTTLE THE SHIP.

On Saturday evening, his Eminence the Cardinal Archbishop received the members of the Irish labourers' deputation, at Archbishop's House, Westminster. The deputation was comprised of the same gentlemen as waited upon Mr. Forster at the Irish Office on the previous day: Father Kennedy, Kilmeed, Limerick; Messrs Johnson, Upton, Hessin, Enright, and Mr. Peter O'Leary, of London.

The deputation were introduced by Mr. T. Campbell, the secretary of the League of the Cross, who, in turn, repeated to his Eminence the statements made to Mr. Foster, and reported on our latest edition last week. His Eminence put various questions to each member of the deputation, and appeared to be deeply impressed with the facts thus brought out. The deputation was said to represent the counties of Limerick, Cork, Munster, Waterford, and Kilkenny.

His Eminence, in replying, said: My good friends from Ireland, I am very happy to see you. There are three members of my flock present, who will, I think, give you the assurance that my heart has always been with the Irish labourer (hear, hear). About ten years ago, my friend, Mr. Kelly, came to me and told me that whenever there was a strike among the artizans who were associated, the labourers were the immediate sufferers, as they were thrown out of employment; so that it was proposed to form amongst them a labourers' union. I most heartily approved of that, shared in the proposal, and gave it encouragement in every possible way. I do, to this day, believe that

EVERY CLASS HAS A PERFECT RIGHT AND FREEDOM

to associate themselves for that which is their common interest. I have always felt that what are called "trades unions" are most legitimate associations to protect the common interests of the men (hear, hear). I have also felt, written and published, that the Land League, operating within the limits of law, human and divine, is a lawful association; and I have always, and in every way—as many of those who hear me know—regarded the Land League as a perfectly legitimate association, and one which, so long as it does not transgress against the laws of God and man, will never have from my lips one word of discouragement. I limit my words most carefully, because if anyone transgresses the limits of the laws of God and man, my duty is, at any cost, to speak the truth, and my sympathy is distinctly limited within these lines; and those who hear me will carry to Ireland the assurance that what I have said is my feeling, judgment and action. I pray God it may prevail, as I think it is prevailing, and I believe that the action of your good and faithful bishops and priests in Ireland, and especially

THE WAY IN WHICH THE ARCHBISHOP OF CASHEL HAS LATELY SPOKEN,

as a true pastor and true bishop, will prevail to guide the association of the Land League in a safe path (cheers). Now, having said that, I will say that as soon as I heard that a deputation of the labourers of Ireland was in London, and that they had the will to see me, I answered with great pleasure. I believe that the state of the laborers in Ireland must be treated. It has been—as Mr. Forster said yesterday—a most sorrowful state, and is a shame, not to Ireland as much as to England (hear, hear). That the state of the labourer in England, as well as in Ireland, has been the subject of my most earnest sympathy, those who know me in London well know, and will remember that I have given evidence of it; but I have felt that the state of the labourer in Ireland could not be treated in the present Land Bill. I know there was some disappointment that something was not done for the labourer. My answer is this—I am not a politician, and have no relations with the Government whatever, and I speak simply as an independent pastor of the Church—that the present bill is already so unwieldy, so large, so manifold, that it would be impossible to introduce so large a subject as the labourers, without doing it in so insufficent, so shallow, and so unsatisfactory a way that it would be most imprudent to attempt it (hear, hear). I believe that this treatment of landlord and tenant is a subject large enough to occupy a whole session of Parliament, as we see it has, and that, therefore, it is far better for you that the subject of the laborer shall be entirely reserved for the future. I most heartily agree with what Mr. O'Leary has said, and I think that you ought to petition that

THERE SHOULD BE A ROYAL COMMISSION

issued for the purpose of taking evidence of the state of the laborers. The landlords and tenants have had their turn; they have had a commission and a half, because the Richmond Commission occupied itself largely with Ireland, and the Bessborough Commission occupied itself entirely with Ireland; so now I think if you petition that there should be a commission to occupy itself entirely with the laborers, that would be a wise course (hear, hear). I do not like to get into details; I am always unwilling to go into details on such subjects, but I may point out certain things which I see. First of all, it is quite obvious that a certain amount of land is necessary if a man is to live by it as a farmer, and it cannot be less than a certain quantity. Now, I will not attempt to fix what that quantity ought to be, and I will tell you why. In one part of Ireland the land is fertile, and in another it is not; in one part it is mountain and in another plain; so that what amount of land would be necessary to a tenant farmer I cannot say. But I say that the land ought to be drained, and that there ought to be a minimum under which no man could attempt to be a tenant farmer, because if he does he will only be starving himself and his family, and probably throwing good money after bad, or injuring the land by not having capital enough to do justice to it. I will go further, and say that

EVERY LABOURER OUGHT TO HAVE A HOUSE.

I do not call that which has been described by Mr. Enright as a house; that is not the name for it. I know that there are such dwellings to be found even in England, but I do not call them houses, though I won't say what I call them; there are certain names for them, but as they are not respectable I will not use them. I believe this, that there ought to be hereafter, when I trust this commission is in full exercise of its powers, or when there should be local county government or administration on a very large scale, there ought to be a Sanitary Commission, or Sanitary Commissions; and I would rather it came from the land commission with all speed, not waiting for another session and new laws, but coming at once. I think this Sanitary Commission should go all over Ireland, and do what they do in England—doom, sentence, and sweep away every house not fit for human habitation—and that there should be a law to compel owners, or those who possess an interest in the soil, to provide under certain conditions—for I will call them houses—in which the labourers upon their land should be able to live with that decency which Mr. Enright spoke of in his evidence. Having drawn the line which should be drawn to prevent the imprudent beginning agricultural work, which I think cannot be undertaken successfully unless a man has a certain substance, I think that there ought to be no labourer that does not possess, with a proper house, an allotment of land, attached to his house if possible, in the form of a garden. If the condition of the parish where he lives does not make it possible that the garden should be attached to the house, then it ought to be as it is in a large part of England, where every labourer has his own garden, which, if not attached to his house, is somewhere near, and which enables him, together with the wages he receives,

TO MAINTAIN HIMSELF AND FAMILY IN A PROPER STATE.

The condition of the English labourer I had good reason to know. I lived for seventeen years in the county of Sussex, and a great many years in the county of Kent, and I knew intimately well the condition of the cottagers of two considerable parishes: I knew every man, woman and child in every house, and there was hardly a house that had not a little garden, and when there was no garden attached to the house there was what was called allotment gardens, a certain number of acres divided, each cottager having his portion, and by the fruit and vegetables of that land he would have enough to feed his family, and his money wages enabled him to do the rest. It seems to me that these are three things which are absolutely necessary at this moment—allotment gardens, houses, and a higher rate of wages. Now, though I am not going into political economy, my belief is this, that there is not a single mouth in Ireland that might not be fed, nor a single hand in Ireland that might not be occupied, and, although I heartily approve of emigration when it is the real overflow of population that has exceeded the means both of sustenance and labour at home,

I DO NOT WISH TO SEE ONE MAN LEAVE IRELAND,

until the soil of the country has been thoroughly and completely tilled and exhausted (cheers). I do not pretend to enter into the means of how these things are to be done; I can conceive 360 objections that people may make, because I am accustomed to that; but I believe they will all vanish if you will only meet them with a little resolution. I feel perfectly sure that when once the land commission has begun with power to purchase, power of subdivision, power of free-sale, and power to lend money, no difficulties will be too great to be got over (cheers) I can only judge of the end, and the end I have always had in view in this question is this, to admit the largest number of the people of Ireland to a share in the soil of Ireland (hear, hear). I believe that that is the end we have in view; I believe that the creation of peasant proprietors upon the largest possible scale—the creation of what in England we should call yeomen—would be a great benefit to Ireland.

I AM SORRY TO SAY THAT OUR YEOMEN

have been gradually disappearing. The reason of that disappearance, I believe, is in great measure to be found in the enormous wealth that has sprung up from commerce. Industry and machinery has enabled those who possessed the money to buy up lands, and so the yeomen have been devoured and their small holdings have been thrown into large ones by riches prevailing over poverty. It seems to me that in Ireland there is not this amount of capital to buy up and devour the land. What is wanted is men living upon their own soil, and if they cannot live upon it as farmers let them at least have a garden on their homes which no man can put him out of so long as he does his duty. There is a wonderful passage spoken by Lord Chatham, in the last century. He said:—"In England the rain may come into a poor man's house, but the king cannot." That is, so long as a poor man is protected by the law, he lives in a house of his own, and that is happily the condition of England, I believe; and it ought to be the condition of Ireland (cheers). In England, we had forty shilling freeholders; and we cannot go lower than that, but, unfortunately, they have been swallowed up and extinguished by the Reform Bill. I want to see freeholders on small holdings in Ireland, so long as it will not involve them in enterprises where they cannot maintain themselves. That appears to me to be the aim we ought to direct our attention to, and

I BELIEVE THAT THIS BILL OF MR. GLADSTONE'S

is by far the most complete, and, as I hope, will be the most efficient mode of attaining that end, of any that have ever been proposed to the English Parliament, not only in our lifetime, but in the lifetime of any man. No statesman ever proposed anything approaching to it, and for the first time we have before Parliament that which is called the three "F's," which I believe will be attained in the main, though perhaps not perfectly or entirely. Every man that loves Ireland and desires to do what he can to improve the position of landlord, tenant, and laborer in Ireland, ought to do what he can to pass that bill into law. There may be things that want amending in it, but if you want to repair a ship you take it into a dry-dock and examine it; you don't scuttle it. Now, I say to you, Don't scuttle the ship. It will be a long time before you will be able to get another bill so good, so take what you have got. I am not astonished at reading in the papers sometimes certain wild words. I wish I did not read them as a friend of Ireland. Tell my friends in Ireland I wish I did not read them, but say also that I do not wonder at them, for I have said a thousand times that

IF I HAD BEEN BORN IN IRELAND

I have no doubt I would have been worse; therefore I do not wonder at them, but I deplore them, and we must avoid them (hear, hear). Your bishops the other day published eighteen resolutions on the land bill, and they were exceedingly good. Out of the eighteen there were three which, as I read them over, I said I am not sure whether they will work, or can be got, but you may tell your bishops when you see them that in the main I went heartily with them in those eighteen resolutions. Now I say to you stand by your bishops; keep together. You said truly, good Father Kennedy, that the Church has ever been the mother of the poor, and it must always be so to the end of time, because it is the Church of our Lord, who lived amongst the poor. It has been a joy to my heart to see the way, especially during the last six weeks or two months, that bishops and priests and people have been standing together in this matter. There has been a great want of justice;

JUSTICE MUST BE DONE,

and we must work together to get it. I believe that the Land Bill is a great instalment in the way of that justice, and I say, in the name of God, let us keep together; let us stand together shoulder to shoulder as one man, and I am sure there are happy days in store for Ireland (cheers). I have often said to my Irish friends—and I have a great many both in Ireland and England—that there never was a time in the history of Ireland when Ireland was so completely one people as now; there never was a time in the history of Ireland when Ireland had so much wealth in it as now. Since the three great confiscations of the land of Ireland there never was a time when there were such cities and towns growing up, and I wish manufactures were introduced, and then the wages would rise, for there would be competition. There never was a time when the people were so educated as now; and there never was a time when there were so many newspapers in Ireland as now, so that never before was there such a public opinion there as now. There never was a time when Irish public opinion had such a hold in all the large towns of England, for Irish public opinion sets the newspapers of the two countries to work, and there never was a time when Irish public opinion had such a hold on English public opinion and on the English Parliament as now. I ask you, then, is it not a moment in which we should all stand together, and not be divided? That is my message to Ireland.

Father Kennedy and other members of the deputation thanked his Eminence for the kindly reception and withdrew.

## THE JESUITS STILL THE CHURCH'S VANGUARD.

The recent will of the Holy Father may, in certain prejudiced or poorly instructed minds, place the Jesuits on the defensive and throw some cloud over the brilliant achievements of this mighty order. But their history is one of the dearest heritages of our faith. In a recent number of a European magazine a Rev. Mr. Kaufmann thus speaks of the Jesuits and their work as civilizers.

"It was towards the end of the 16th century," he says, "that the first settlements or 'Reductions' were organized in the fertile plains of Uruguay east from Paraguay, a sheltered position encircled by chains of mountains sufficiently high to preserve the settlers from incursions of unruly neighbors, whilst the salubrity of the soil and brightness of the atmosphere gave every promise that the spot selected for experiment would reward the pioneers with ultimate success. Here the missionaries collected the scattered herds of natives roaming in forests and living in caverns, strangers to the pleasures of home and the security and sweet enjoyments of civilized life. They changed their habits from the predial to the peaceful state, and turned their attention from the chase to agricultural pursuits. They began by providing the necessary food and shelter, and established a guild of weavers to introduce European stuffs for clothing the natives, they opened an apothecary's shop with medicants for the whole community; and a public library for the district, together with educational establishments to instruct the new converts in the principles of religion and the arts of life.

"They taught them the rudiments of a commercial system applied to inland traffic by encouraging native industry, and became the negotiators for transmitting products suitable for exportation, the Procurator General of the Jesuits acting as the sole medium in all commercial transactions with the outer world. This was done professedly with a view to avoid the evils of the mercantile system in Europe, with its corrupting influence on morals and its tendency to social degeneracy. In the same way the Jesuits carefully preserved the natives from the temptations of competition among themselves by establishing a community of goods. They gained a powerful ascendency over the native mind, and by a careful and just distribution of necessaries and comforts of life the result of common work, they secured their affection and admiration.

"Their zealous anxiety for the temporal and spiritual welfare of the converts, and their frequent exhibitions of self-denial, incurring dangers and sufferings on their behalf, raised them in general esteem. The area of their activity was soon extended, and the number of adherents increased, so that after fifty years of their landing on the coast of Brazil, they had gathered around them no less than 100,000 natives, spread over about thirty settlements. Each settlement had a town of simple but not unsightly mud houses whitened and covered with tiles, and provided with verandas on either side. Each mission had its own church, generally built of stone, and magnificently ornamented. Two curates were attached to each, whose office was that of parochial minister as well as general organizer of the local economy, and thus the Jesuits became at once the teachers and magistrates of the community.

"To protect their followers from the incursions of the lawless settlers in the neighboring province of St. Paul, they trained them in the art of self-defence and fortifications, as they had taught them previously habits of industry. Romantic accounts of heroic defence and precipitous retreats of the settlers when attacked by overpowering numbers of these ruthless freebooters and marauders, called 'Mamelukes,' are related in the history of the *Missions*. They gave frequent opportunities to the ecclesiastical governors to distinguish themselves by a noble fearlessness in the midst of the danger, and a devoted self-forgetfulness in their endeavor to save the commonwealth from the terror and scourge of powerful enemies, and so as to enhance still more the love and reverence of the people for them. The zeal of the pastors increased the fervor and devotion of the people.

"The religious exercises forming part of their regular routine resembled, in a measure, those of the Moravians under similar conditions, if we make due allowance for the difference of religious dogma and ceremonial usage in the two bodies. The following is a description by Muratori: Every morning, before dawn, the children go to church, taking their place there, girls on one side, boys on the other. There they recite prayers and creeds until the rising of the sun. Then follows the Mass, in which all the inhabitants must join, except in particular cases demanding dispensation. After this everybody goes to work. In the evening the children are catechised. Then the bell summons all the faithful to Vespers. Special services on Sundays and on other occasions preserves the community from worldliness and conduct unworthy of the Christian profession. The sexes are arranged not by mutual attachment, nor as in the case of the Moravians, by casting lots and leaving the decision to Heaven; but by ecclesiastical authority acting for the community. Still, the results were, upon the whole, satisfactory. Chastity, soberness, and calm, peaceful enjoyment of life prevailed among the people of Paraguay. The cultivation of music and the dance at festivals, martial processions and tournaments, with prizes for the victors, provided innocent amusements. Religious pageants on special occasions were held to satisfy the craving for novelty and sensuous enjoyment among the people, and to keep before their eyes symbols of higher ideals. A perfect system of organized charity to relieve the distressed in their community or strangers without it, needing assistance, stimulating the virtue of self-denial, gave full play for the emotions of love and pity. Everything, in fact, we are told, is done to preserve an equal balance of mind and health of body, while the dictates of morality and religion are obeyed without a murmur."

Gibbons calls Muratori a "diligent and laborious writer, who aspires above the prejudices of the Catholic priest."

"It has been noted, however, that although the principal of fraternal union and devotion to the common good in imitation of the *naive* simplicity of primitive Christianity, proved the rule of life among the people of Paraguay, community of goods was more in the nature of a custom than a law, and therefore was not rigorously enforced. Every one has his own field and herd of cattle. But in addition to their private property there was also a collective or corporate property for the benefit of all, called God's possession. The products of this common property went towards paying the royal tribute due to the King of Spain, and to provide for the exigencies of war and famine, and the maintenance of members of the commonwealth in distress, or afflicted by infirmities. Here all had to work, even the heads of the towns for the community, at the bidding of their ecclesiastical rulers; and although they were ostensibly governed by a representative body chosen from among themselves, implicit obedience to 'Catholic discipline, i. e., the word of their spiritual superiors, was expected from the people in this Christian Republic.' But since the rule imposed upon them was upon the whole wise, humane, and beneficent, the Indians wore their chains, which set so lightly on them as to be almost imperceptible to their simple and guileless minds, without a murmur."

THE PASSION FLOWER—This singularly named and most beautiful flower was originally called Passiflora, or the flower of the Passion, by the priests who follow closely in the track opened by Columbus to the new continent of America, in order to attempt the conversion of the aborigines to the Christian faith. Many of these Catholic missionaries were men highly cultivated in all the learning of the time, and were consequently more or less naturalists. As such they were much attracted by the beauty and structure of this remarkable flower, which they found growing in wild luxuriance and abundance over the rocks of Hispaniola, Cuba, and Jamaica; and also climbing the great trees to their tops, and hanging their beautiful foliage and blossoms in thick festoons from the branches. The structure of the flower, upon careful analysis, appeared to them a "miracle," which seemed to foretell that these new countries were fore-destined to Christianity; for the structure which they so much admired at a first glance was found upon more careful examination to contain, as they conceived, representations of the objects most closely connected with the Crucifixion and the events which immediately preceded it.

## PIUS VII. AND THE TAILOR.

Whilst Pius VII. was kept a prisoner in Tavona by the Emperor Napoleon, he lived most simply, or rather poorly, for he had refused the princely household that was offered him, as also a yearly grant of two million francs. The venerable Pontiff bore his hard lot heroically, and suffered his privations with pious and dignified resignation.

The festival of Easter, 1810, was approaching, and the saintly Pontiff wished to celebrate it with the people, as they had petitioned him to do. His cassock being thread-bare and torn, he sent for a tailor to have it mended; the tailor came, received the orders of the Holy Father, and promised to do his best. When he reached home, his heart, deeply touched by the sight of the humiliations and poverty of the Pontiff, he broke out into lamentations to his friends; with deep grief he showed them the poor cassock of the Holy Father. They entered into his feelings, lamented the hard fate of the venerable prisoner, and the sad story was repeated everywhere. They began to make pilgrimages to the house of the pious tailor—pilgrimages which in number resembled those to the holy shrine of Loreto. Every one wanted to see the poor garment; every one wanted a piece of it as a relic of the holy Father, and at the same time each one made an offering towards the purchase of a new one for Easter. It was not long till the old cassock was cut up, and not a fragment of it remained; but instead, the table was literally covered with gold and silver. The tailor had the new cossack ready very soon, gathered up the spontaneous offering of the faithful, and brought the garments and a well-filled purse to His Holiness.

"What is this, my son?" asked Pius VII., in surprise.

"This is sent by your loving people, with their sympathy," answered the tailor, and then he related what had passed at his house.

The holy old Pope accepted the garment with lively emotion, but he returned the purse, pleasure beaming on his countenance: "My son," he said, "the Almighty watches over his loyal servants, and makes use of the kindly dispositions of some to alleviate the sufferings of others; He overshadows all with his blessings. The garment, which you bring me will doubtless last for the balance of my sojourn in this world of trial; but the most urgent wish of my heart, as it is the first duty of my state, is to relieve the distressed. I am but a poor prisoner, you are free, and Providence, in sending me this money through your means, has been pleased to show me the faithful hand that is worthy to dispense it. Go, and relieve the sorrows of the most needy in Savona."

From that time the good tailor received many a donation for the Holy Father, and in his name distributed it to the poor. And thus the residence of the saintly Pontiff in Savona was a well spring of beneficent deeds.

### Selling a Wife for a Pint of Beer.

The Englishman may be very much attached to his wife, when he has a better half, but it must be acknowledged that the fragile creature is not always treated by him with the degree of affection which is supposed to govern the relations of married couples. The other day a navy of the Saxon nation, journeying between two towns, relieved the monotony of the road by kicking his poor wife to death. The unfortunate woman, in some unexplained manner, came between the manly Briton and his keen regard for a dog upon which he was wont to lavish much kind caressing. She paid for her interference with her life, and an indulgent judge, to mark with becoming emphasis the feeling entertained in England against wife murder, sentenced this model English husband to the punishment of six weeks' imprisonment. The other day a transaction occurred at Sheffield which led to the disclosure that a British husband in that town had bartered his wife for a pint of beer. The wife market at Sheffield must have been in a depressed state when this transaction took place, at least we presume so, seeing the easy terms upon which the bargain was struck and carried out. Sir Wm. Harcourt, when questioned on this degrading business in the House of Commons, gave way to a characteristic outburst of temper, and gave out the statement that, whatever might be the practice in Ireland, the sale of a wife for a pint of beer or any more valuable consideration in England was not a legitimate transaction. Sir Wm. was angry with his Sheffield countrymen, and following the natural instinct of peevish minds, he kicked at the first object that presented itself to his indignation. He may rest satisfied as to Ireland. We have picked up many English costums, which we would be a good deal better without, but we are not civilized enough as yet to have established a market where husbands put up their wives to auction, or part with them by mutual contract for a pint of beer.—*Mohaghan People's Advocate.*


### Honored and Blest.

When a board of eminent physicians and chemists announced the discovery that by combining some well known valuable remedies, the most wonderful medicine was produced, which would cure such a wide range of disease that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and today the discoverers of that *great medicine*, Hop Bitters, are honored and blessed by all as benefactors.—*Democrat.*

Visitors returning from abroad, as well as recent immigrants, will find Ayer's Sarsaparilla helpful in avoiding the hardships of acclimation, and in removing the boils, pimples and eruptions consequent upon sea diet. Its blood-cleansing qualities remedy such troubles promptly.

**July.**

During this month summer complaintt commence their ravages. To be forewarned is to be forearmed. Dr. Fowler's Extract of Wild Strawberry is the best known preventative and cure for all forms of bowel complaints and sickness incident to the summer season.

The golden age—the present—when Esterbrook's popular Steel Pens are within the reach of all. The stationers can supply them. Wholesale by the leading Toronto stationers.


### A Pretty German Custom.

There is a beautiful custom among the Germans of having chorals played from the church-towers at regular intervals of the day. It is said they first derived the idea from the Arabs, who at certain hours of the day and night are called to prayers by the long, wailing cry of the *muezzins* from the minarets of the mosques. When I first heard this music in Stuttgard, coming, as it appeared to me, from the heavens, I was puzzled to know its object and the source whence it came. I gazed above and around me, but I failed to detect its source. The beautiful melody, softened by distance, was floating in the air. It was like the invisible heavenly choir that enraptured St. Cecilia. A few days afterward, happening to be in the same neighborhood, and at the same hour of the day, I was more fortunate in my observations. I again heard the music from above, its pealing notes coming to me from some far distance like the strains of a church organ. Near me was the Stifts Kirche, an old church built in 1038, which has attached to it an immense octagon tower rising up to a height of nearly 200 feet. Encircling this tower near the top, is a balcony, on which I at last espied the authors of the strange music. Several men with brass instruments were perched on that giddy height playing sacred music. When they had finished one piece, they moved to another positon on the balcony and played a different tune. Four selections in all were played, one toward each point of the compass. On making inquiries afterward, I found that this playing from the church tower had been in practice for more than a hundred years. A German lady, "once upon a time," belonging to one of the noble families, bequeathed a sum of money, the income of which was ever after to be devoted to paying the expenses of this religious observance. The clause in her will stated that chorals or selections of sacred music were to be played from this church-tower twice a day every morning punctually at the rising of the sun, and also from half past 11 to 12 at noon. The musicians for their services are paid two marks a day each—a mark for the morning and a mark for the noon service. Chorals are also played from another of the church-towers in Stuttgard by a brass band, and also from church-towers in Ludwigsburg, Rossenstein, Friederichshafen, near Stuttgard, and in others of the very old German cities and towns.—*Letter to Springfield Republican.*

## AN EXQUISITE STORY OF LAMARTINE.

In the tribe of Neggdeh there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, clothe himself in rags, to tie his neck and leg together, so as to appear like a lame begger. Thus equipped, he went to wait for Naber, the owner of the horse, who, he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice. "I am a poor stranger; for three days I have been unable to move from this spot to obtain food; help me, I am dying; and heaven will reward you." The Bedouin kindly offered to take him up on his horse and carry him home; but the rogue replied, "I cannot rise; I have no strength left." Naber dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on his back. But no sooner did Dahar feel himself in the saddle than he set spurs to the horse and galloped off, calling out as he did so "It is I, Dahar, I have got the horse, and I am off with it." Naber called after him to stop and listen. Certain of not being pursued, he turned and halted a short distance from Naber, who was armed with a spear. "You have taken my horse," said the latter. "Since heaven has willed it, I wish you joy of it; but I do conjure you never to tell any one how you obtained it." "And why not?" said Daher. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped as I have been." Struck with shame at these words, Daher was silent for a moment, then springing from the horse, returned it to its owner embracing him. Naber made him accompany him to his tent, where they spent a few days together, and they became fast friends for life.

## HOW A CATHOLIC FAMILY PRESERVED ITS FAITH.

A correspondent in the forests of Alabama writes thus to the *Wahrheits-Freund*: "I live in a little village in the woods of the South, whither certain circumstances obliged me to betake myself with my family during the year 1864. In the space of eleven years we saw a priest only three times, the nearest church being seventy-two miles away. In order not to become barbarians entirely, I procured some Catholic books. Every Sunday I assembled my family at a certain hour, and one of us read aloud the Prayers at Mass. Then we invoked the Holy Spirit, and read the Epistle, the Gospel, and the explanation of them given in Goffine. This took about three quarters of an hour. Instead of losing our faith, we have rather increased it. When I first came here, our neighbors looked upon us as simpletons because we were Catholics, but it is quite different now, and during those seventeen years as many as eighteen Protestants have entered the Church. We have at present an oratory with everything necessary for the Holy Sacrifice, and a Jesuit Father visits us every two months, remaining three days. When he is gone we have our own services. Our Protestant neighbors show great regard for us, even the preachers, who are generally so ready to abuse the Catholic Church, treating us with respect. I have had to procure thirty-five copies of Goffine for Protestant neighbors, and they set a high value on the work."

The fountain of true politeness is a good and generous heart. It consists less in exterior manners than in the spirit developed in conducting the true intercourse of society.