Thou orb aloft full dazzling, Flooding with sheeny light the gray beach sand; Thou sibilant near sea, with vistas far, and foam, And tawny streaks and shades, and spread-ling blue: Before I sing the rest, O sun refulgent, My special word to thee.

Hear me, illustrious!
Thy lover me—for always I have loved thee,
Even as basking babe—then happy boy, alone
by some wood edge—thy touching-distant beams enough;
Or man matured, or young or old—as now
to thee I launch my invocation.

(Thou canst not with thy dumbness me deceive; not with thy dumoness me de-ceive; I know before the fitting man all Nature yields; Though answering not in words, the skies, trees, hear his voice—and thou, O sun, As for thy throes, thy perturbations, sud-den breaks and shafts of flame gigantic, I understand them—I know those flames, those perturbations well.)

those perturbations weil.)

Thou that with fructifying heat and light,
O'er myriad farms—o'er lands and waters,
North and South,
O'er Mississippi's endiess course, o'er Texas'
grassy plains, Kanada's woods,
O'er all the globe, that turns its face to
thee, shining in space;
Thou that impartially enfoldest all—not only
continents, seas;
Thou that to grapes and weeds and little
wild flowers givest so liberally,
Shed, shed thyself on mine and me—mellow
these lines;
Fuse thyself here—with but a fleeting ray
out of thy million millions,
Strike through this chant.

Nor only launch thy subtle dazzle and thy strength for this:
Prepare the later afternoon of me myself—prepare my lengthening shadows.
Prepare my starry nights.
WALT. WHITMAN.

### A PROTESTANT IN A CONVENT.

## Very Suggestive Testimony from a Protestant Englishman in the Leading Protestant Ameri-

[Correspondence of the New York Times.] DES ABYS, BELGIUM, May 9.—On Thursday I was "in the thick" of politics and the London season. To-day I am fresh from Antwerp and Brussels and away in the Ardennes, 14 miles from a railway. I shall finish in London. Judge by this of the smallness of Europe, or the facilities of travel. The Ardennes is a comparatively unknown world. It is a comparatively unknown world. It is a country which even the British tourist does not frequent; its famous forest is immortalized in "As You Like It;" there are wolves and wild boars in the woods, and you can al-most realize in the heart of the country "the forest primeval." To-day having been here 24 hours, it seems as if I had left London months ago; yet, on the day after to-morrow, I shall, all being well, be in the English metropolis again, and this brief scamper will be like a dream of sea and scamper will be fike a dream of sea and foreign city, of Belgium villages and convent bells. I am, for the time being, the guest of the Monasterie de la Visitation of St. Mary, connected with a celebrated, though humble, order of nuns founded by St. Chantal, whose history has been told by M. l'Abbe Bougand. There is in the village outside the convent a little house whose the preparts of children being adm. where the parents of children being edu-cated in the religious house are received and entertained.

and entertained.

I AM NOT A CATHOLIC,
but I have great faith in the kindness and
educational skill of these Sisters, who
use no arts to proselyte and who seem to
have special gifts for imparting knowledge
and winning the affections of their pupils.
English boarding-schools, as a rule, are "a are under no system of government inspec-tion, as in Germany, nor have they stimu-lus to "well-doing" which is found in the competition of the public schools, as in the United States. The first thing your daugh-ter learns to do pretty well at an early age in a fashionable English boarding-school is to write a love-letter in answer to some fortune-hunter or adventure, who some fortune-hunter or adventurer who some fortune-hunter or adventurer who has seen her at church, met her in her walks, or danced with her at the "breaking-up" festival or ball. Another thing she learns is to look down severely upon all persons she is supposed to be above, and also to affect those "superior airs" which make the English "school miss" as unnatural as the English "school marm" is artificial

Now, all that is petty and mean and narrow in human nature, so far as one girl's dealings with another are concerned, is attacked and rooted out in the convent schools of the continent. It may be jected by Protestant parents that what they call the superstition of the Roman Catho-lic religion is planted in the student' This may be a drawback in regard to children who have not character enough to "judge for themselves" later on, or e home influence is not strong en to correct false impressions; but let us consider these convent schools of the Order of the Visitation apart from the religious aspect of the question. As educational institutions, places of healthful study, as homes where girls are safe from the contamination of trumpery ideas of "deport-ment" and selfish views of their own importance; as establishments where a just estimate of character and capacity enters into the method of teaching—I know of no schools that can be compared with them. Good cooking, strict cleanliness, a careful regard to the suitability of clothing for all weathers, proper medical supervision, are features of convent management which are as far in advance of the English boardschool as first-class American hotel is ahead of an English tavern. While the reverend Mother at the convent which I visited to day in the heart of the Ardennes is suffi-ciently devout to satisfy all the canons of Rome; while the sisters are never absent from the ordained services of the Church, it may be said without irreverence that, all being ostensibly left to the Supreme Being, EVERYTHING IS ORDERED ON THE MOTTO

"God helps those who help themselves." The building was an old chateau. It has been thoroughly repaired, in parts rebuilt; it is roofed with slates; it is the cleanest been thoroughly repaired, in parts rebuilt, it is the cleanest place I have ever seen. Waxed and polished floors, whitewashed walls, blinds as white as sacramental robes, dormitories with snowy beds, a kitchen that eclipses the School of Cookery at South Kensington, in Louden, for appointments and appointments

my self and friend over the institution. No face could promise more genuine benevolence than that of the reverend Mother. The girls here for education are French, German, Belgian, English. They are pictures of health, and they entertained myself and friendswith a concert of vocal and instrumental music, which was delightfully unconstrained, and excellent as it was unpretentious. There were two pianos in the room, and we had double and single instrumental duets from famous operas as well as vocal duets, glees, and choruses.

instrumental duets from famous operas as well as vocal duets, glees, and choruses.

IT IS WORTH WHILE FOR AMERICANS educating their children in Europe to inquire for themselves into the working of convent schools. Roman Catholics need convent schools. Roman Catholics need not hesitate for a moment. Protestants run a risk, of course, of increasing the Catholic power, but, I fear, in many of the English and French boarding-schools, they run risks that may be even more serious. A language to be properly learned must be learned in the country where it is spoken. The education of a child here costs on an average about \$250 a year; the average of a London boarding-school is over \$500. The expenses of travelling to and fro, have, of course to be added, and if you are a "fond" parent these become heavy. You may, in first class boarding-schools, have your bill run up on "extras," &c., to \$1,000 and \$1,500 a year. I believe at this Des Abys convent the daughter of the nobleman from whom the property was purchased is at the present moment the door-keeper, so completely are state and position effaced in these religious houses. No advertisements of these convent schools are issued; children are only admitted on good recommendation, and possibly I may be committing a breach of regulations in this mention of the institution. I trust not, for I have seen not hesitate for a moment. Protestants

THE BELGIUM AND GERMAN CONVENTS SO

often Misrepresented
in all kinds of newspapers that I feel it a
sort of duty to here witness as a Protestant to the merits of the only one into
the mysteries of which I have ever been admitted, from kitchen to garret, from the garden walks and lake-side retreats to the dormitories and private chapels. In saying this, let it be understood that I offer no opinion upon the theological side of the conventual subject. If Protestants would maintain a genuine and successful competition with them on the score of education, they should be as earnest, as honest, and as self-sacrificing in their conduct of children's schools.

## A REASONABLE REQUEST.

but I have great faith in the kindness and educational skill of these Sisters, who use no arts to proselyte and who seem to have special gifts for imparting knowledge and winning the affections of their pupils. English boarding-schools, as a rule, are "a delusion and a snare," more particularly those devoted to the education of girls. They are organized combinations of robbery, their principal feats in this direction being accomplished under the disguise of "extras" and "notices of removal." They are under no system of government inspection, as in Germany, nor have they stimulus to "well-doing" which is found in the competition of the public schools, as in the United States. The first thing your daughter leaves to do nextly well-doing the property of the competition of the public schools, as in the United States. The first thing your daughter leaves to do nextly well at an early support of the competition of the public schools, as in the United States. The first thing your daughter leaves to do nextly well at an early support of the competition of the public schools, as in the United States. The first thing your daughter leaves to do nextly well at an early support of the public schools are questions not always easy to answer. These questions not alway Whether Protestants believe in reliworship and instruction; which, of course, are conducted by Protestant teachers and according to Protestant forms. That is to say, the children are not taught the distinctive peculiarities of the Roman Catholic religion nor led in a worship which includes reverence of the saints, adoration of the Host, Confession and priestly Absolution. Neither are they taught feet-washing with the Dunkards, immersion with the Baptists, or the Rubric with the Episcopalians. "Nothing," says the brief of the managers presented to the Legislature, "nothing sectarian or de-nominational has ever been brought be-fore the House. This seems rea-onable. not taught the distinctive peculiarities of fore the House. This seems reasonable, does it not? What more could be asked? But the Roman Catholics do ask more. But the Roman Catholics do ask more. They ask permission to have certain hours of the day set apart for religious instruction of and religious worship by Roman Catholic teachers and priests. The specific bill is not before us; indeed, we are not sure that one has been formed. But the rettieners sak is an framed. But the petitioners ask, in genframed. But the petitioners asa, in general terms, to have the same system applied on Ward's Island which has been applied in the Western House of Refuge Under this system the in Rochester. Under this system the Catholic chaplain holds service at 9 A.M. in the chapel, while the Protestant chap lain is conducting Sabbath-school in the school-room; at 2 P.M. the Protestant chaplain holds service in the chapel, while the Roman Catholic chaplain holds Sabbath-school in the school-room. The testimony appears to be con-clusive that the two chaplains have been able to work together under the same roof without conflict or controversy—itself

A VALUABLE OBJECT-LESSON OF THAT A VALUABLE OBJECT-LESSON OF THAT CHARITY which is the bond of perfectness. It should be added that the Roman Catholic petitioners ask for no appropriations; they simply ask permission to conduct religious worship and instruction at their own cost. Come now, Protestant reader the contraction of the reader, let us reason together. Why should not a Protestant State like New York-Protestant by the faith of a vast majority of its inhabitants, though not by its organic law—grant this request?

TRY IT BY THE GOLDEN RULE.

Do unto others as you would have others do unto you. Suppose you were living in poverty in Rome, Italy, or Madrid, been thoroughly repaired, in parts rebuilt; it is roofed with slates; it is the cleanest place I have ever seen. Waxed and polished floors, whitewashed walls, blinds as white as sacramental robes, dormitories with snowy beds, a kitchen that eclipses the School of Cookery at South Kensington, in Loughus, for appointments and approximately approximately and approximately approximat

pliances; class-rooms ahead of any London board school in the efficiency of desk accommodations; recreation-rooms, dressing rooms, wardrobes—all representing one general system in which health and comfort are the first considerations. This community at Des Abys, numbering some ninety souls has everything within itself, growing its own food, and supporting as if it were a little kingdom. The sisters are bright and cheerful, and they include several ladies of distinction, one of them a countess in her own right. Nothing could exceed the grace and the intelligence of the lady, an English sister, who conducted myself and friend over the institution. No face could promise more genuine benevolence than thet of the recessard Method. sal and the unsectarian faith \( \) In the interest of Protestant consistency \( The Christian Union \) appends its name to the petition to allow Roman Catholic worship and instruction to be conducted by Roman Catholic chaplains in all penal and reformatory institutions under reasonable restrictions and not at public expense. \( -Christian Union. \)

### TONY SINS.

From the Western Watchman we take the following: There are some sins seemingly demanded by fashion. Catholics of tone are obliged to have splendid weddings, and in cases of mixed marriages, unfortunately very frequent among such people, they sometimes find themselves obliged to forego gorgeous nuptials or consent to the very meagre ceremony which the church permits in mixed marriages. They are sometimes weak enough to sacrifice faith and conscience to fuss and feathers. Just at this time when marriages will

rifice faith and conscience to fuss and feathers. Just at this time when marriages will be on the increase we would call attention to this abuse of marriages performed in Protestant churches.

We pity from our souls a young Catholic lady or gentleman who, in the presence of a quarter million Catholics stands up in a Protestant church and permits a precacher to unit a him or her in unboly preacher to unite him or her in unholy bonds of wedlock. There is something so coolly and calculatingly renegade in such an act, that we unwittingly recall the story of Judas and that visit of his to the priests. A Catholic needs not have much faith to A canonic needs not have much rain to recoil from such an exposure; a little de-cent respect for the good opinion of men should make him ashamed of his treason. It is a mortal sin to be so married, it is a betrayal of Christ in the sacraments to betrayal of Christ in the sacraments to look on, much less take part, in such nuptials, it is a mockery of grace to surround such wretched ministry with the trappings of a religious rite. It is a denial of the faith not in words but in fact.

A Catholic who is married by a Protestant preacher is ipso facto excommunicated. Catholic bridesmaids and groomsmen at such a ceremony are excommunicated.

such a ceremony are excommunicated. We do not care to waste words with a renegade Catholic, and therefore turn our remarks to the Protestant who is married to the renegade. Our separated brethren may think that they have done a very cred-itable thing in inducing a Catholic to forego his duty and his creed. They are deceived. his duty and his creed. They are deceived. It is wrong to urge any man to violate his conscience. It is a sin to make a conscientious Turk offend against the Khoran. It is a sin to induce a red Indian to offend the Great Spirit. We should respect every man's notions of right and wrong, and to make him offend against his moral nature is to make him transgress the laws of God. These ministers of the different sects These ministers of the different sects coax and encourage Catholics to seek their mock ministry even when they know their consciences are all lacerated by the sinful act. How different is the conduct of the church. In cases of mixed marriages she strips her rite of all religious character and even strips her priest of all religious ves ture, so that the non-Catholic may not have imputed the guilt of participation in a

worship which conscience condemns. She does this on the assumption that such a ceremony does not wound the conscience of the non-Catholic; for if such wounding of the non-Catholic; for if such wounding of conscience is inseparable from the mixed marriage, then she would never permit such a marriage under any circumstances. No priest, no bishop, no pope may willingly become a party to such a sin. Turks, Jews and Pagans have consciences, and by these consciences will they be judged. These preachers have no consciences them-selves, and they gloat over flagrant outrages on conscience done by their instru-mentality. Then the Protestant party should not ask such a sacrifice of the Catholic. It is a poor be-ginning for a young Catholic man or wo-man to signalize a launch into wedded life man to signatize a launch into wedded life by trampling on a principle, especially principles held sacred and religiously in-violable. The principles of his faith may be the only ones the young man can lay claim to. Is it honorable, is it just, is it

prudent to make him renounce them all on the day of his wedding? There is another question: may Catholics witness such desecrating nuptials in a Protestant church or anywhere? It is a mortal sin to assist at any such ceremony or to offer congratulations after such ceremony. Not until the guilty celebration is over and all the accompaniments are past and gone, can a Catholic perform even the duties of neighborly charity. In the eyes of the church the proceeding is a crime, and the duty of Catholics is to have no

## Stop that Cough.

Or it will terminate in that dreadful disease, consumption. We are aware that a prejudice exists among many persons against medicines which profess to cure a cough or cold when bordering on consumption, or even when the lungs are affected, but we can assure our readers that WISTAR'S BALSAM OF WILD CHERRY will do all this; and in making this assertion we speak from experience, having suffered for months from a cough, which after using many remedies without any relief threatened to terminate seriously were however, so fortunate as to secure several bottles of Wistan's Balsam of Wild Cherry, and are now entirely rid of the cough, and restored to our former health. To those suffering in a like man-ner we recommend this excellent prepara-tion.

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L VANKOUGHNET.

Deputy of the Supt. General of Indian Affairs.

Department of Indian Affairs,

Ottawa, May 25, 1881.

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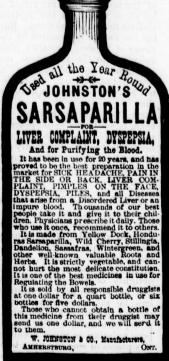
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THE LONDON STAMMERING INSTITUTE LONDON, - - ONT.

TESTIMONIAL.

DEAR SIR,—I have been troubled with very bad impediment in speech, and was induced to go to the London Institute for treatment, and in a very short time was permanent cured. I take great pleasure in testifying to the efficacy of Prof. SUTHERLAND'S treatment. Stratford, Ont.



The Willow. AN EASTERN LEGEND.

(Of the legends which cluster are Crucillxion, perhaps the most familitale of "The Wandering Jew;" but it many others. The tradition who gested the following sonnet, is akt one which derives the red breast of from a drop of blood falling on it whird sought to withdraw one of the thorns, and it is not unlike the othe that the aspen had never shivered wood was taken to make the cross.)

Lofty and tail, unbending and upri Beside a spring, there stood a wi Its young leaves rippling like the sea, Before the breeze and in the morni The rabble ran towards Golgotha's And walking in the midst of the

And two were thieves, and one was Who was to die for men in all me A'soldier broke a willow branch to Them on, and smote Him with thong, As up the hill the slow procession of

Then,-when it saw its branches The Man who bore His cross a The guilty willow bowed its head :

### BETTER THOUGHTS.

SCIENCE expands the intellect adorns the soul. They should hand in hand. THE amount of good we d world is the measure of the hap

shall enjoy in eternity. INDEPENDENCE is an inexpense available to the rich and poor

The worst education that terdenial is better than the best the everything else and not that. Opportunities are very sensiti f you slight them on their first seldom see them again.

If we should read the secret our enemies, we should find in life sorrow and suffering enough all hostility.—Longfellow. TRUE charity needs no arg call it into play. It is alwa alert—never loses an opportur constantly in quest of them.

Self-respect is the noblest ga which a man may clothe himsel elevating feeling with which th The law of the harvest is to

than you sow. Sow an act an a habit; sow a habit and you r acter; sow a character and you It is "the end that crowns

All labor is lost that is not pe with each failure comes a new The race is won only when there reached. Beware, dallier by the wa

are mortal and your time is your opportunities few, and not dare to trifle with them. The soul of man is endowed

noble powers, and feels a keer exercise; but the keenest joy able of feeling, consists in pr our powers of mind and hear adoration before the majesty In the Middle Ages, on th onk, his plate was placed at every meal for a month. amount of food was put this was distributed to th

were exhorted to pray for t the soul of the departed brot He who makes a baseles against a neighbor's integrit guilty of an injustice which and monstrous, in compari-petty depredations of the de-who breaks into his granary

titiously carries away his corr Holy poverty emancipates petual fear of losing those th we are inordinately at ached the dreadful pain of being se those things, in the possess the perverted soul places it ness and comfort.—Father B

Whatever you think properlied let it be granted at the without entreaty or prayer, without making, any cond with pleasure, refuse with 1 let your refusal be irrevocal portunity shake your resol particle "No," when once p a wall of brass, which a chil tried his strength against it able to shake.

Henry A. Wise, in his a subject of education, says: children the elements of Clophy, the Bible lessons of perance, and knowledge a faith, and hope, and cha a pang of apprehension, w of distrust or fear; they wi

the States." Busy Mortal, why labor for the mere dross of ear t that the grave yawns ! that in the twinkling of a be enveloped in its chilli for the goods "that I These will light up the tomb, and transform its into a robe of fadeless the better part.

## GROWING OLD GR

How I love to see men a old gracefully. So few see old gracefully. So lew set farmers especially. Many very loveable and nice un ried—then good-bye to a is no need of trying to longer: they must work money to live on and enj to enjoy it. The new to Anything is good enoug ride in, but there was not her before she gave her l ing (the only piece of pr to lessen in value by be to lessen in value by be essor of it). The husban thoughtful kindnesses to men think so much of, be (which is breaking the poor wives). seldom "s fact, does not seem like wooed and won her a fe. The woman is often just and pay to comb her