

Margaret's Prayer.
(From the German of Goethe.)
BY PATRICK TAYLOR.

Incline, O Maiden,
With sorrow laden,
Thy gracious countenance upon my pain!
The sword Thy heart in,
Thou lookest on where Thy Son is slain.

Thou seest the Father,
Thy and alight father,
And bear aloft Thy sorrow and His pain!

Ah, past guessing,
Beyond expressing,
The pang that writhes in flesh and bone!
Why this anxious heart so burneth,
Why it trembleth, why it yearneth,
Knowest Thou and Thou alone.

Where'er I go, what sorrow,
What weep, what woe and sorrow,
Within my bosom aches,
Alone, and all unseeing,
I'm weeping, weeping, weeping;
The heart within me breaks.

The pangs before my window
Alas! my tearful weep,
As in the early morning
For these three hours I set.

Within my lonely chamber
The morning sun shows red;
I sit in utter sorrow,
Already on my knees.

Help! rescue me from death and stain!
O Maiden!
Thou sorrow-laden,
Incline Thy countenance upon my pain!

HALF HOURS WITH THE SAINTS.

St. Agatha and Chionia.
RESPECT FOR THE HOLY SCRIPTURES.—In the year 994 the Emperor Dioclesian had ordered a violent persecution against the Christians. He had mainly in view to track out the priests and bishops, as well as the sacred books, in order to snatch from religion the instruments whereby she was maintained in the hearts of the faithful and her way extended. Two sisters, Agatha and Chionia, concealing certain of the holy books, had sought refuge in the adjacent mountains of Thessalonica, where they wandered about for a whole year; but were at length seized and the holy books were discovered. It would have been an easy matter to redeem their lives by pronouncing an anathema against the Gospel, eating of the meats offered to idols, or by affecting some semblance of regret. Far from this, however, they showed by their heroic and steadfast replies, that they had made up their minds to die rather than apostatize. They were condemned to be burned; the flames stifled them while respecting their bodies, which received no injury whatever.

MORAL REFLECTION.—A Christian cannot hold in too great reverence the Holy Scriptures, which are the word of God, Jesus Christ one day asking His disciples if they desired to leave Him, St. Peter answered: "Lord, to whom should we go? Thou hast the words of eternal life." (John vi. 68.)

Saint Isidore.
LEARNING, IN THE SERVICE OF RELIGION.—St. Isidore, bishop of Seville, had received from Heaven one of the finest intellects vouchsafed to man, and had carefully cultivated it by the study of profane literature. He rendered powerful aid to his brother, St. Leandro, archbishop of Seville, in converting the Visigoths, who were then infected with Arianism. Having become his successor, he completed this great work, re-established discipline throughout his diocese, and presided with marked distinction at the councils of Seville and Toledo, which were held in his intent. He reformed the liturgical books and composed several learned treatises for the instruction and edification of the people. The eighth council of Toledo, held fourteen years after his death, decreed in his honor that the "Excellent Doctor." Feeling his end approach, St. Isidore had himself carried to the church, there received the sacraments with fervent piety, and died shortly after, in 636, having caused all that he possessed to be distributed beforehand to the poor.

MORAL REFLECTION.—How culpable are those who neglect paying forth in the sight of God the talents which they have received from Him! How guilty are they who degrade them! It is written: "Cast forth the unprofitable servant into exterior darkness." (Matt. xxv. 30.)

Saint Vincent Ferrer.
RECOLLECTION, HUMILITY, DETACHMENT.—St. Vincent Ferrer, born at Valencia in 1377, entered the age of seven years, the order of St. Dominic, whereof he was destined to become one of the most illustrious ornaments. His superiors having set him apart for the work of the missions, he worked great wonders while accomplishing his duty. In Spain alone, more than twenty-five thousand Jews and eighteen thousand Moors were their conversion to him. His humility equalled his zeal for the conversion of souls; he attributed none of his success to himself, but referred everything to God, whose "unworthy instrument" he styled himself. He journeyed over France, Italy, Germany, England, and the Low Countries, with the title of Apostolic Missionary, working everywhere the same wonders. He would not proclaim the secret of such success; but told very willingly every one that consulted him that, in order to succeed, it is needful to unite one's self with God in holy recollection, to be humble and free from attachment to things of earth. He died at Vannes in 1419.

MORAL REFLECTION.—Let us draw advantage from this wise example, conforming as it does with the warning of the Apostle: "God resisteth the proud and giveth his grace to the humble." (1 Pet. v. 5.)

A Philosopher on Hen Roosts.
"Dar an nuffin which ruins a man suddenly," said Uncle Nash, solemnly, "the eldest hopeful, 'dinner de custom of visitin' hen-roosts in the fall or de moon. It am well 'nough to tackle de watermill-yn-patches when de queen ob night am sailin' round in short neck on low sleeves, becuz de squawk of a twisted watermill-yn-vine am not like the squawk of a red-headed rooster when you done pluck him out ob de hen-patch. But take de rooster when de moon am on de half-shell."

Use your opportunities to the best advantage. You cannot recall them.

FAITH, THE STAFF OF THE CHRISTIAN.

The goodness of Almighty God was never more admirably set forth than in His incarnation. He takes upon Himself our poor and enfeebled nature, with all its crosses and sufferings, and gives us in return all His graces, all His support, all His strength. This is very manifest if we consider for a moment what they do for us. Let us take the initial grace of all, for instance the grace of faith. How wonderful this is, not only in itself, but in the mode of its conveyance, and in its dwelling in the hearts of men. Without it it is impossible to please God. Our good as an infused virtue. When the soul of the unconscious child is brought to the font at baptism, it is regenerated and made capable of that for which our first parents were made—eternal joy. We more appreciate this initial grace of God in a country like this, from seeing so many millions who are without it. We are constantly reminded of that great gift of faith, when we see excellent people, far better than ourselves very often, nevertheless, born, so to speak, blind in the spiritual order. How great, then, is this gift of faith, which is given by some law, no doubt, because God is Law, and whatever He does follows law. How difficult to comprehend why it is that one is born of Catholic parents, and brought to the font, and receives the infused gift of faith, while another, who is not in the possession of that gift, is under the arduous necessity of searching, heart and conscience, to work out for herself these conclusions. Look at Saul, thundering down to Damascus with letters from the high priest to persecute the Christians when he should find here. Then, all at once, there came the light of faith to him. He is thrown down upon the ground, and he, the fierce and proud soldier, going upon the errand of persecution, and, if possible, extermination of the Catholic faith, rises up, trembling, bodily blind, but with his soul full of the light of faith, humbly calling out, "Lord, what wouldst Thou have me do?" That is the contrast between him who has and him who has not faith. The Sacraments of God's grace are the full power of God, and that we often living, as we do in an atmosphere so called by the unbeliever which dominates in this land, are apt to fall into a kind of torpor with regard to the grace of the Sacraments. People sometimes seem to think that going to confession is a kind of exercise for very good people, but confession is the open fountain of graces, and it ought to be confession, and to go very often, because the conscience loses its acute perception of wrong if we do not take an account of ourselves. People will sometimes tell him that their firmness, but the habit of confession is a good thing, and the reason is very manifest. It is the pouring forth of God's holy spirit to make them strong soldiers of Christ. People have a sort of Protestant idea that they must have a wide or profound knowledge of theology before they can be confirmed rightly. Which is it better to allow the devil, the world and the flesh to take possession of the soul, and then turn these out, or to take such measures as they may, under God, for preventing their entry? If the latter, the redemption of the world through the incarnation of our Lord, and if these immense treasures of divine grace are so freely given to us, and are laid up in the treasury of God's Church, what must be the source from which they flow, and with what wonderful abysses of divine goodness, mercy, love and knowledge must that Sacred Heart of Jesus be filled. —Bishop of Emmons.

THE DOOM OF IRISH INFORMERS.
The fate of Bailey, who was murdered in Skipper's Alley, Dublin, in the latter end of 1851, should have taught Carey how police protection when his services were no longer required. This Bailey gave information to the authorities which enabled them to make one of the most extensive seizures of arms and ammunition ever achieved by them in Ireland. Twenty-five rifles, ten revolvers, 12,000 rounds of ammunition, an immense store of dynamite, fulminate of mercury, detonating caps and gunpowder fell into their hands through Bailey's instrumentality. How did the Government reward him? A fortnight's pay, and a pension of five shillings per week, but proffered to pay his fare to London, a generosity which would have lessened the British exchequer by about \$5. The wretched man begged to be sent out to some distant colony, pleading that his life would be in as much danger from his countrymen as from the police. Three days after his body was discovered in Skipper's Alley, and two bullets in his head told from what quarter his death sentence had come. No clue has been found to justify an arrest for the crime.

Other Irish informers, too, have been uniformly foredoomed from the moment they appeared in the witness box to tender evidence against their former friends. Pierce Nagle was the first traitor of importance in the Fenian ranks. To his revelations were due the convictions of the staff of the *Irish People* newspaper, and the first sentence of the Irish revolutionaries by brotherhood—Luby, O'Leary, Kickham, O'Donovan Rossa and the rest. After his nefarious work had been accomplished, he disappeared, and for eleven years nothing was heard of him. But the vengeance and hatred of an Irish conspirator is everlasting, and in 1876 (but the year after his treachery) it overtook Pierce Nagle. One cold, gray autumn morning his corpse was found under a London railway arch, and a huge cheese knife driven through the back and pene-

trating the heart told that he had not died from natural causes. Warner, the Cork informer, who was the first to reveal the existence of the seditious spirit in the army, was attacked a year or so subsequent to the Clontarf. He was severely wounded, but did not die then, and his assailant, who was taken on the spot, got off with twenty years' penal servitude. Warner's wounds hastened his death and added to the agony of his last moments.

Talbot, to whom the life-long imprisonment of Sergeant McCarthy and other military Fenians was due, escaped for five or six years, but it was only a respite, not a reprieve. He was eventually shot through the head in Hardwicke Street. He died in terrible pain, which was intensified by the hanging of surgeons who attended him, and who, in probing for the bullet, explored every inch of his cranium. Another military informer named Meara was shot dead in a public house in Bishop Street, Dublin, before he had ended his appearance as a witness in the Court-martial. The last informer who suffered the death penalty, previous to Carey, was a man named Clarke, who was tracked all the way from Mayo to Western Australia, and shot whilst engaged in ploughing a field.

That Dreadful Doctor.
He warns us in eating, he warns us in drinking. He warns us in reading, and writing, and he warns us in football, foot race, eight-oar "sailing," and dancing and cigarette smoking. He warns us in taking champagne and canoeing. He warns us in wearing red socks and shampooing. He warns us in drarins—in our snug country. He warns us of fever—in mineral waters. He warns us in—everything mortal may do. But—what gives rise to this? Nobody pays him the slightest attention!

Duties of Daily Life.
Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercises of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we feel we deserve attention, and ingratitude where we expect thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom he has provided for the trial of our virtue, these are the best exercises of patience and self-denial, and the better means of attaining to the higher degrees of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.

OSCAR WILDE'S LECTURE.

THE CHOLERA—A Prevention and a Remedy.
To the Editor of The News and Courier: The frequent notices in your paper recently of the dreaded scourge, the cholera, remind me of an article which appeared about twenty years ago on this subject. It was a statement made by a missionary, and was to this effect: While the cholera was prevailing fatally in the Island of Mauritius there was one plantation employing about five hundred workmen upon which not a case occurred. This exemption was said to have been due to the use of a spoonful of charcoal secured by the use of a spoonful of charcoal given in the coffee every other morning. The writer went on to state that this had been found effectual not only as a preventive, but in many cases as a remedy for the disease—in some even when in a state of collapse.

The value of charcoal as a corrective of acidity is well known. It is used to prevent and correct putrefaction. I will only add that since reading the statement referred to I have used it in a great many cases both for myself and others in colic, cholera, morbus, bowel distensions and such like with the greatest success. It affords relief in nausea, sick headache, sour stomach, &c., generally very promptly.

It will be found in all drug stores prepared for use finely pulverized. A few drops of water should be first dropped upon the powder, and this rubbed into a paste, when more water can be added, otherwise it would float upon the water. The simplicity of this prescription may lead some to despise it, but not those who have tried it. Naaman thought very contemptuously of the Prophet's direction to wash seven times in Jordan, but when he washed he was healed of his leprosy.

Very respectfully yours,
WHITEFOOT SMITH.
Spartanburg, S. C., July 24, 1883.

One Drunk Was Enough.

An old Trojan, whom we will call Col. T., has one of the best farms near the Illinois river. About 200 acres of it are now covered with waving corn. When it first came up in the spring the crows seemed determined on its entire destruction. When one crow was killed it seemed as though a dozen came to its funeral, and though the sharp crack of the rifle often drove them away they always returned covered with waving grass, and resolved on trying the virtue of stones. He purchased a gallon of alcohol, in which he soaked a few quarts of corn and scattered it over the field. The crows came and partook with their usual relish, and, as usual they were pretty well combed, such a cooing and cackling, such a strutting and staggering—the scene was rich. When the boys attempted to catch them they were not a little amused at their zigzag course through the air. At length they gained the edge of the woods, and were being joined by a new recruit, which happened to be sober, they united at the top of their voices in haw, haw, haw and shouting until they praised or cursed of alcohol. It was difficult to tell which of them was the sober one. As soon as they became sober they set their faces steadily against alcohol. Not another kernel would they touch in his field, lest it should contain the accursed thing, while they went and pulled up the corn of their neighbors. They had too much respect for their character, black as they were, again to be found drunk.—Troy Times.

The Title Mania.

Perhaps the best abused word in the language is "professor." There appears to be a mania for attaching it to all sorts and conditions of men. Time was when the word carried with it a certain significance, but nowadays that significance is found only in its insignificance. A fledgling of one-and-twenty, who, to use the expression of Ephraim Smooth, "rubbeth the hair of the horse against the bowels of the cat," or in other words, plays the fiddle, is dubbed a professor; the bruiser, whose only ambition it is to knock out of the muck respect for his character, black as they were, again to be found drunk.—Troy Times.

Debatable Ground.

"That is debatable ground," says the man who holds different views from those expressed by another, on any subject coming up between them. The expression comes from "Debatable Land," a name given a tract of land, chiefly level and of moory character, but now in course of improvement, on the western border of England and Scotland. This tract of country, situated between the Ekk and Sark, was at one time claimed by both kingdoms, and hence its name. In 1642 it was divided by royal commission, appointed by the two crowns. By their award this land of contention was separated by a line drawn from east to west between the two rivers. The upper half was adjudged to Scotland, and the more western part to England. Yet the Debatable Land continued long after to be the residence of thieves and banditti, to whom its dubious state had afforded a refuge. The just of James VI. is well known, who, when a favorite cow had found her way from London back to her native country of Ekk, observed, "That nothing surprised him so much as her passing uninterrupted through the Debatable Land."

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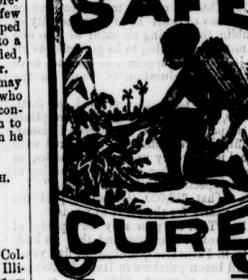
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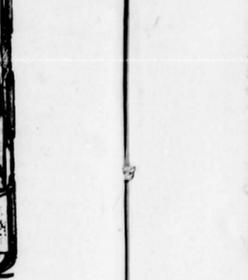
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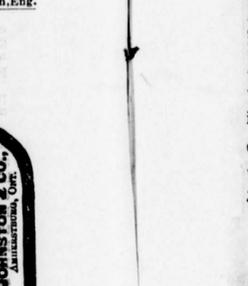
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