

Sincerity.
Oh, bring me now sincerity:
A true and living verity,
Let life be short yet true,
In every thing we think or do,
Who loves sincerity.

Cease, world; this idle mockery,
This scorn that spoils popery,
For souls are lost upon the sea,
Grimacing words, that cannot be
In truth sincerity.

I ask not golden gratuity,
Nor spurs, nor shining civility,
But simple, quiet, goodly truth,
All bright, and gold by cheery youth.

Then all would live so joyously,
All nature would seem heavenly,
True smiles would wreath each happy face,
And beauty gain that rarest grace,
God's own sincerity.

—Albany Argus.

DONT GIRLS.
Don't think it is necessary for your happiness that every afternoon be spent in making calls or on the street shopping. Home is not a mere hotel wherein to eat and—too dreary to be endured without company from abroad; home work is not mere drudgery, but useful ministrations to those we love.

Don't mistake giggling for cheerfulness, slang phrases for wit, boisterous rudeness for frank gaiety, impertinent speeches for repartees. On the other hand, don't be prim, formal, and not assume a "country face" eloquent of "prunes, potatoes, prisms," nor sit bolt upright in a corner, hands, feet, eyes and lips carefully posed for effect. An effect will be produced, but not the one you wish. Nor yet solemnly reserved, criticizing mentally the dress, manners, looks, etc., of those around you. Make up your mind that your companions are, on the whole, a pretty nice set of people—if they are not you had no business to come among them—that there is something to respect and like in each of them, something to learn of all of them. Determine to have a nice time, whether then or your part to make it so. Be genial, cordial, frank. If you can play and sing ordinarily well do not refuse to take your share in entertaining your companions in that way. You cannot be expected to sing like a Nilson or Kellogg. If you cannot play or sing say so frankly, and do not feel humiliated. You probably excel in some other accomplishment. Even if you do not, you can possess that one grand accomplishment to which all others are accessories that of being "a lady"—a true woman, gentle and gracious, modest and lovable.

A Custom of the First Christians.
The Rev. J. J. Beggel, after stating that according to Roman and Jewish law criminals were executed without the cities, writes: "The higher and secret reason why Jesus was conducted outside the walls and there immolated, consists as we learn from St. Paul, in this: that he was the archetype of those victims whose blood flowed on the altar of the tabernacle, but whose bodies were to be buried outside the camp, and the conclusion that he draws from it is that of perfect detachment from the world. Then," said he, "with Jesus let us go out from the camp"—that is to say, from relations and commerce with the world—"bearing the cross and oppression of Jesus." In other words, have a share in his glory and triumph—for we have here no resting city, but we seek one that is to come." Hence arose in the first public ceremonies of the Church the ancient custom adopted by the faithful of meeting on Good Friday, not in their sanctuaries, in the interior of the cities, but outside the walls in the open air, and there holding their sacred assemblies. "I have for a long time sought in my mind the reason," says St. Chrysostom in his sermons in speaking of this day, "why our ancestors, abandoning the sanctuaries they possessed in the cities, were wont to meet on Good Friday outside the walls on this spot where we now stand, and consecrate by law this ancient custom; for I am persuaded that they have not acted rashly or without good reason. But I have discovered the cause, which is meet and just, conformable to right reason and in perfect harmony with the feast we celebrate. And what is this solemnity? We celebrate to-day the remembrance of the Cross, and Christ Himself has led us outside the city; for the sheep," says He, "know and follow their Shepherd."

The Irish in the Army.
The collision between an English and an Irish regiment at Dublin, and the cheers of the latter for their own country, must have caused a good deal of annoyance in England. The Irish element in the English army is a very large one. To go a-soldiering is one of the few alternatives before the young Irishmen of every class. From the general down, the Irish have a very large percentage of places in the force. They make up a large part of even the Highland regiments, evictions and clearances to make room for sheep and deer having destroyed the Highlands as a recruiting-ground. They fill, in nominally English regiments, the places once recruited from the yoman class, which, outside of Cumberland, has ceased to exist. The Fenian conspiracy managed to honeycomb the ranks of several regiments by their organization. The uncertainty whether the rank and file of half Irish regiments could be counted on, would be a new embarrassment in case of an Irish uprising.—Philadelphia American.

Rough Siege Laid to Him.
Mr. James O. Neville, the well known General Import and Export Agent of the "Allen Line," and General Dominion Shipping Agent, of 533 Dorchester street, Montreal, is an active member of the Shamrock La Crosse Club. "While on a late exhibition trip to the States," said Mr. Neville to the writer, "my old foe, the rheumatism attacked me, and gave me a rough siege. I suffered with the ailment all through my trip and long after my return home. I tried several remedies and found them entirely useless. Having read the endorsement of well known people who had used St. Jacobs Oil and been cured thereby, I determined to give it a trial. Upon the first application, I saw at once it was what I required. In two weeks time I was as well as ever, and fully able to attend to my business. I have not had the least suggestion of rheumatism since. It certainly is a remarkable remedy and one that seems to me to be infallible."

Appreciated their Liberality.
A story is told respecting a worthy gentleman who was a devout Roman Catholic, and who was also very deaf. He was present at a Fourth of July dinner which was given in one of the leading capitals of Europe. After dinner, when the usual toasts had been proposed and responded to, some one proposed the sentiment, "To the old folks at home." Up got the good old gentleman in a state of pleasurable excitement, and thanked the company for the toast itself, and also for the kindly manner in which it had been received, declaring that he looked upon the whole affair as a marked compliment to himself. "For," he said, "I can but imagine, gentlemen, that only your knowledge of my religious views has led you to propose, at this eminently National meeting, a toast to the Popes of Rome." His deafness had led him to misunderstand the words of the speaker, but was not proof against the shout of laughter which with this version of the toast in question was greeted.—Paris Letter.

Get a Receipt.
An Indian paid a white man some money. The Indian insisted that the white man should give him a receipt.
"What do you want a receipt for?" asked the white man; "you've paid the money and that's enough."
"But me must have receipt," insisted the Indian.
"Why, what for?" asked the white man.
"Because," said the Indian, "Injun must die."
"Well, suppose you do die, I certainly can't collect this money from you then."
"But," continued the Indian, "me may die and go to heaven. The Lord he ask Injun if he good Injun; Injun say yes. He ask Injun if he pay white man. Injun say yes. Then the Lord he say where is the receipt? What Injun do then? Injun can't go looking all over hell for you!"

CHARMING GIRLS.
If you are fortunate in possessing beauty, my dear girls, be thankful for the gift, but do not over-rate it. The girl who expects to win her way by her beauty and to be admired and accepted simply because she is a lady has the wrong idea. She must secure a lovable character if she wishes to be loved, and my advice to you all is to lay the foundation of a permanent influence. To win and hold admiration you must cultivate the gifts that nature has bestowed upon you. If you have a talent for music, develop it; learn to play some instrument, for many are charmed more by music than by handsome features. Pursue the same course with regard to painting, drawing and designing, and if you have power to obtain useful knowledge in any direction, do it. I have heard young men in speaking of their young lady acquaintances say, "Oh, they look well, but they don't know anything." There is no necessity for such a state of things; books are cheap and accessible. If you labor all day in shop or store still at odd intervals you can gather up an education and contend with no greater difficulty than that of Clay, Finney and others of our greatest men. If you go through life a fitting butterfly, how will you be spoken of by-and-by? I own it is nice to eat, drink and be merry, and be courted and flattered by all your friends; but how much better to cultivate character, sense and true womanliness!

Bad Reading Again.
Tragedy in St. Paul, Minnesota boy of sixteen loved Minnesota girl of fifteen. Girl's mother forbade him the house. Boy asked girl to elope with him. Girl asked her mother. Mother told her not to elope. Girl told boy she would obey her mother. Boy said the reason was that she loved another boy. Girl denied it. Boy met girl coming from school. Filled with rage, he drew pistol from hip-pocket and fired at her. Girl escaped injury and was carried away. Boy ran after her demanding to be admitted to her presence. Policeman and others pursued boy, whereupon he shot himself in forehead and fell dead. Moral: Keep demoralizing sentimental literature from young people.

A May Carol.
How many a lonely hermit maid
Hath, in the woods, a wilderness
Whom the low sun on a warm day
This way hath led her with a smile.

How many an aged saint hath said
So good, a second spring renew
The wistful brow; with Anna's lips
And thought like the sun's rays.

How on the unbending monk, no thrill
In youth of mortal soul or heart,
Hath led that infant's track through all
The armor of his hundred years.

But Mary's was no transient bliss:
Not here's a vision's punishment gleam;
The hourly need, the voice, the kiss—
That child was hers! 'Twas not a dream!

At morning hours, and when the sheen
Of moonlight on the waves was dim;
In silence here, and here between
The pulses of the night-bird's song.

And as the Child, the love, its growth
Was, hour by hour, its growth in grace;
That Child was love and love for both
Advanced perforce with equal pace.

MOTHER OF GOD.
"It is an integral portion of the Faith fixed by an Ecumenical Council," says Cardinal Newman, "that the Blessed Virgin is Theotokos, Delpara, or Mother of God; and this word, when thus used, carries with it no admixture of rhetoric, no taint of extravagant affection—it has nothing else but a well-weighed, grave, dogmatic sense, which corresponds and is adequate to its sound. It intends to express that God is Her Son, as truly as any one of us is the son of his own mother; and this word, when thus used, carries with it no admixture of rhetoric, no taint of extravagant affection—it has nothing else but a well-weighed, grave, dogmatic sense, which corresponds and is adequate to its sound. 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