Y OF SAINT CLARE.

d convent occupy the site of which Saint Francis of Assisi cy and youth: the room he her the site of it, the cellar ed him up in, the doorway stable in which he was born interest by those who are interest by those who are ich reminiscences. A little es a noble church; it is the ta Chiara, built, by order of in seven years of St. Clare's r of this holy virgin. It is building in the Italian Gothic ists of one broad long nave. e sanctuary you descend a marble steps into a subtertapers are burning in the pass round an altar, which he high altar of the Basilica; oices of women; as you ap-ting you behold the majestic man laid out in a splendid ered with gold and silver; te visible; the nose seems to way, but the dark cheeks, th and chin, enclosed in their t once strike the beholder of reverence and homage. re, and the voices you hear Poor Clares who e Poor Clares who, having m dinner, and having just it in the little chapel of San is within their inclosure) ing, speaking to their holy nonoring her as though she Abbess. You could hardly seven hundred years had o rested from her labors e rested from her labors, or t had been presiding and long centuries in that holy But so it is.

... ETERMINED.

ago the Scottish peasantry glous opinions with tenacity. , however, as charitable as cious. A man unsound in was looked upon with susa skeptic was regarded as a outlaw. A story told of the infidel, illusrates this musing manner.

a path which led across a ourgh. One night Hume, his way over this path, fell p. Finding himself stuck called to a passing woman

r way, apparently indiffer-1 way, apparently indiffer-. The philosopher called y and loudly. Turning nigh and asked him: Hume, the atheist?" no matter," replied Hume; rity commands you to do one."

charity here, or Christian

answered the woman, I'll for you till ye turn a d.'" Ye maun repeat the and the Creed, or, faith, I'll e] theere as I fou'd ye." l philosopher, really afraid earsed the prayer and the hen helped out of the mud whose love for sound doc-

her uncharitable towards

AINING COMPANY.

hilosophy of hospitality is Emerson in the following: excellentwife, not to cumd me- to get a rich dinner or this woman who has gate, nor a bed chamber too great a cost. These are curious in, they can get

"Nay, I'll Stay With The Lad." BY HERMAN MERIVALE.

It HEREAR JEAN ALL. [Is Huiton seam No. 3, they saw two bodies-fatner and son-elasped together. One of the explorers knew the man, and knew that after the explosion he had been asked by one of the men afterwards rescued to go along with him to another part of the workings, and the father replied: "Nay. Fil stay with the lad." It was the belief of the explorers that these had both died, with one or two others near, from the after-damp. They were lying peaceably, having made pillows of their jackets and clothes.-Daily News. September 11th.]

News. September 11(h.) "Nay, I'll stay with the lad;" Down in the deep, black seam, Hudd'ed together, dying and dead, Far from the day, world overhead, Fare to face, by a sudden fate, With a horror of Night precipitate; Hudden away from the merciful sun, The death and the burial all in one, By their fiftles cut off in vain. More than a battle counts its slah. Huddled together, man and horse, In the grip of the free-damp's watchful force-Unsum harges of simple mould, All unchanged from the race of old, To the golden truths, with a martyr's cry, Out of the depths they testify. And never has deed been read I deem, Nobler than that in the deep black seam, Of Love and Courage, the message sad-Only, "Aya, I'll stay with the lad:"

"Nay, I'll stay with the lad." "Nay, I'll stay with the lad;" Down in the deep, black seam, They found in living, and strong and sound In spite of the term and ergound; And they bade him cander and living again In the light, bright haunt and living again And one more look the san in the face And gladden in earth's beloved embrace, But he looked at his boy, dead or dying In the midst of the shattered fragments living—

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law and based upon it, by which these great estates were handed down from father to eldest son, and from eldest son. A man was only a life owner of the property. He was not able to sell it. He haa not himself to improve. He received the rent from it and the most that he could get out efficiently the base states are to some of the remedies that you have the and to most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out from it and the most that he could get out for he received the rent from it and the most that he could get out for it has the states are most that he could get out for mit and the most that he could get out for mit and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent from it and the most that he could get out for he received the rent for he <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

THE CATHOLIG RECORD.

The following is a translation of the letter which Mr. Charles Wood, President of the English Church Union, acting in the

which so many of the Irish people are just now contending, and are even in a certain sense in open revolt I decome is a great proprietors due there is a great deal of unplease testaisked by the mon-risk material and if the same is a first deal of unplease of Ireland, not a few of wholly refused in this country, their rents are being focility and reason of the states of them are leaved, in this country, their rents are being focility and there cannot in the system of great proprietors of Ireland, not a few of unboy refused in and a sum of the states of them are leaved, in the same in largue accurate, sail with a large extent of nominal and life owner. Mere whole of them are being focility in a proprietor wholly refused in and a large wound to generation, under the command only a large extent of nominal and life owner. Mere whole of them are being focility and there can are being focility in a proprietor show here the the the day that about in any define extent of nominal and life owner. Mere whole of them and escention, which who probably had never weaked or dimension and correson, which and not inter out points of the continue (main free and there ease in the tother day that about in any define extent of nominal and life owner. Mere the whole of them as the state of this and correson, which and not intere of the point is south, and the duties of property in a vast number of creas have been for the most part greating the owner and from eddeas som when have as a system and a cancer be pointed with the state of the merels. I commend this question 1 have of creas have been for the most part great the duties of property in a vast number of creas have been for the most part great the outset. The origin of the state of the merels is south, and the discuss measures of remedy that may be about the provide the and there reason have and beces. The measure of the merels is south, and the there any for may the state is and there reason have and form eddeas som when have and cranked which as an easures of remedy than measure

THE PERSECUTION IN FRANCE.

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the village. But let this he will, in your looks, in behaviour, your heart and ir thought and will, what at any price, at any village hich he may well travel dine sparingly and work to behold. Certainly let Certainly let read and the bed be dres r, but let not the emphasis e in these things. Honor here they are simple to the ip, so that the intellect is the laws of the universe, ps truth and love, honor ow into all deeds." One of in it we have a place for angers-rooms, more than ds of the family and extra extension table." The scspitality, as Emerson has coming from the heart.

Y EPISODE WITH A MORAL.

....

omposed of three persons, and a little son, a bright re making a trip to one of at run through Williamsincident occurred which ng. The day was a balmy adow was raised to admit ittle Fred, like all children, The day was a balmy ting his head out of the o see what was going on in. The father somewhat onduct of his son, tried without resorting to force, thin bounds, but without oright idea came up in his red"said the father, "keep the wind will take your er to frighten his hopeful, the hat off the little one' ed it. As soon as this had ild began crying and could Finally pater familias in another direction and e the hat back again, all ery neatly done, and the ettled back in their seats onverse very pleasantly, y had cured little Freddie; in a very short time he en up suddenly, and away hat through the car winit disappeared : "Papa, Ioral—never beceive your eley.

... a deem'st it were a thing to be a king, and sleep Alas, thou know'st not happier is thy head that thout a crown.—Hood.