I know 'tis foolish; but, alas! I know 'tis foolish; but, alas! The example of the world is strong: I join the crowd, and by it I am borne Ah! when, when will my spirit learn For higher, sweeter things to yearn? Is not the lovelight in my dear one's A sweeter, dearer thing for me to prize

Are not the coolness and peacefulness of my More retreat where the state of the sta

THE PRIMITIVE CHRISTIANS.

Sermon by a Distinguished Convert.

THE CATHOLIC CHURCH INFALLIBLE-THE MARTYRS TO THE FAITH-SIR THOMAS MOORE AND FISHER-THE TRUE SUC-CESSOR OF ST. PETER.

The distinguished convert, Father Lockhart, has been delivering a series o sermons on Catholic subjects in London His last was on "The Catholicity of the Primitive Church," which we quote from

a London exchange.

His text was: "As it was in the beginning, is now, and every shall be." He said we Catholies would be truly inconsaid we Cathones would be truly incon-sistent if, believing as we do that we are in the possession of the original unex-changeable truths of Christianity, we did not do all in our power to put others in possession of that truth which we hold as our dearest treasure. There were two classes of minds interested in the subject of reli ion; those who believe in religion, as Catholics do, as a divine revelation which came down from heaven, which man would never have invented or dis-covered for himself, and another class who look upon religion as one of the many subjects which belong to human speculation; that man has not and needs speculation; that man has not and needs a divine revelation, and that he can dis-cover by his own powers anything that is necessary for him to know. With regard to the latter class, he would address himself to meeting their objections later on, but that evening he would speak to those who, though not Catholics, believed in a divine revelation and the truths of Chris Now, it was obvious that those who believed in Christianity must believe that the oldest and most primitive form of Christianity was the right one. If they really believed with Catholics that Christianity is a divine revelation, they must believe that primitive Christianity is the type and model, and

THE PRIMITIVE FORM IS THE RIGHT ONE. To narrow the question still further he would confine himself to this country alone, and there is one religion in this ountry which is undoubtedly the oldest of existing forms of Christianity. In all the forms of Christianity in this country, except Catholicity, the time can be named when they began, when they took, their point of departure, and when they con-stituted themselves in their characteristic features. Everybody knows when Wesley anism began, when the independent or congregational form of worship began, and everybody knows the history of the Church of England as distinct from that been continued down to the present day. There is one religion in this country which is undoubtedly the religion of our Anglo Saxon forefathers, which came into this prayers of the pilgrims by one of their country at a very remote period, and is identified with the Catholic religion. No one would deny that it was the Catholic Church that was supplanted in the time of Henry VIII., and no one denies that Henry was a Catholic, or doubts that the whole line of English kings who preceded him were Catholics, and that the people and clergy of this country were Catholics. The Book of Homilies was good enough to say, speaking of the condition of England, that the people of this country were, for the last eight hundred years, drowned in damnable idolatrs, meaning, thereby, that the people of England were Catholics. From the time when St. Augustine, who was sent by Pope Gregory about the year 600, the Church of the Anglo-Saxons and the Normans in England was Catholic, and the beautiful old cathedrals and parish

WERE BUILT BY CATHOLICS WERE BUILT BY CATHOLICS.

No doubt many would admit that the Church in England, in pre-Reformation times, was Catholic, but they would say it was not Roman Catholic; they would say that the Church of England at the present day was Catholo, but not Roman Catholic. He had no word to say against Catholic. He had no word to say against the Church of England. It was a body that was preparing the way rapidly to the communion of Rome, and was the nursery for Catholicity. He could not speak in too high terms of many of the members of that body-of their self-denial and consistency with their duty as far as they saw it-for he gave them credit for all sincerity. He believed that they were doing a won-derful work under the good providence of God, and he did not believe that they were wilfully shutting their eyes to the truth; but if they went on, the logical conclusion to which they would arrive would make them accept the Pope and reject the schism of Henry VIII., it would make them put themselves on the side of the martyrs—Sir Thomas Moore and Fisher--who gave their lives on the block at Tower Hill rather than join the Established Church of England

FROM THE CATHOLIC CHURCH.
He would go further back than the com-He would go further back than the coming of St Augustine into England, in the year of 600, and speak of the early British Church, when this island was not called Vigin as much as the emotions I was feel-

but would speak of what might be called the distinctive characteristics of Catholicity. Catholics believed in all the doctrines that orthodox Protestants believed in, and be-lieved also in other doctrines which were considered well-founded in Christianity and antiquity, such as the doctrines of considered well-founded in Christianity and antiquity, such as the doctrines of eternity, the incarnation, and the atonement of cur Lord, and divine grace. Catholics were distinguished from other forms of religion by a belief in the infallible Church established by a hist; secondly in the head of the Church being the Pero the head of the Church being the Pop of Rome, the recognized successor of St. Peter, who was made by Christ the head of his Church on earth; and, thirdly, that God is to be worshipped by socrifice. I nobody denied that primitive Christianity these things, then he would have proved that primitive Christianity and Catholicity were one and the same. It was an historic fact that there was no British writer before the year 550, so that nothing was known about the primitive Church in Britian before that date. Missionaries were sent into Britain by the Pope about the year 160, and the faith that was taught to the early Britains by these missionaries was the faith of the Catholic Church. That could only have one meaning, which was that the Carbolic Church of that day was the infallible Church of the present day, whose authority

LOURDES.

preads throughout the world.

Two Paralytics Cured by Bathing in the Water of the Grotto.

A Catholic gentleman, who resides in London, paid a visit to Lourdes and wrote home a description of his journey in which he said: "The ride from Pau to Lourdes s most pleasant, along the north banks of the Gacee. A very large pilgrimage party (500 to 600) from Vaulois arrived at the the Gae station at the same time as my train, and some hundreds of the good Lourdois were assembled outside the gates to give them a welcome. I also had many dial welcomes as I walked up to the town from old acquaintances and friends. It was a grand sight to see the Vaulois pilgrims proceeding down to the statuary in solemn procession, single g canticles and hymns and carrying many banners covered with sacred inscriptions and devices. How they did sing and pray before the holy grotto! I soon fell in with an English priest—Father Barry, of Norwich, who has been here for the last month, and together we went round the town. Yesterday I was truly fortunate in being present when an extraordinary event took place at the grotto. A French gentleman

—a notary public, from St. Gaudois—was there in a bath chair, as FOR MORE THAN TEN YEARS his legs were utterly useless from paralysis. He had been attended by many medical men, but their efforts were of no avail. I was outside the crowd talking to Father Barry, when we heard loud expressions of praise and thanksgiving from persons in the crowd. I made my way to the little car on which the poor man was seated, and heard him exclaim that he felt new life in his frame, and that he thought he could walk at last. With difficulty a passage was cleared through the people and the man who had not walked a step for more than seven years stood up and came from the car to the ground. For a time he trembled very much, but began to walk up and down in front of the grotto. Three or four men walked near him ready

to assist him if he fell, but HE WALKED FOR SOME TIME over the esplanade without showing any signs of weakness. I spoke to him personally, and learnt his name and address, with many particulars of his long illness. of which it was once a branch, as distinct | Tears were freely shed, on all sides, and from the old trunk from which it seperated itself. Everybody knows that the emotion. Another gentleman, a doctor, Church of England began in the time of Henry VIII. and Queen Elizabeth, and has cured, for I saw him walk with a little assistance, though he had not been able to use his legs for a long time, and his case was especially recommended to the priests in a sermon from the pulpit at the side of the grotto. I have seen hundreds of proofs of our Lady's goodness towards sufferers in the crutches and sticks, arm and hand aids, etc., which remain at the grotto. There are even chairs in which people were carried to the sanctuary, and which they left behind them when they were cured."

ANOTHER CASE. A person who owes it to the glory of God and of our Lady of Lourdes to make public a wonderful miracle wrought in Lourdes last month, sends us (The Catholic Review) some brief but most interesting particulars of it. There was cured there a Belgian lady, whose brother is a well-known and zealous priest on the New England mission: A sister to Rev. H. Martial of Grosvenor Dale, Ct. Mile Martial, aged 42, residing in Belgium, has been suffering for thirty years. SHE WAS IN BED FOR ABOUT FOURTEEN

Paralyzed of both legs, the cause of the paralysis affecting at the same time the stomach, so that she could not take any common food or drink. Everything human had been tried. The celebrities o medical science were consulted, but all in vain. She went to Lourdes last June with a pilgrimage organized especially for the sick but pious Belgians. She arrived there half dead on June 9 while the people were attending Mass in the Basilica al were attending mass in the Basinea about half-past eleven o'clock. She remained at the grotto below praying and weeping abundantly. A French lady offered to dip her into the pool. She accepted the offer. She writes: 'I was hardly in it when I felt something that I cannot de scribe, and

MY LIMBS MADE SUCH A QUICK MOTION that I jumped at once out of the pool and the hands of the four persons who were helping me before they could realize Is outed, 'Vive N. D. de Lourdes! Me N. D. de Lourdes! They dressed me hur ther than join the Estabf England,
separate themselves
e catholic church.

SEPARATE THEMSELVES
e catholic church.

SEPARATE THEMSELVES
e catholic church. England, but Britain, and prove that the early Pritish Church of that day was Catholic most distinctly. He would not seems to me I am in a dream. I feel still

para'ys, bad stomach and other difficulties nothing is left, nothing, nothing. A complete cure, glory be to Our Blessed Lady of Lourdes.

Cava.

Talk of pedigree and, better still, of the nobility which springs from centuries of noble deeds and of grand traditions, and I know of nothing comparable among and I know of nothing comparable among human institutions to the Benedictine Order. The Papacy, the Episcopate and the Priesthood are divine, and they stand on a divine foundation. I do not, therefore, speak of them. They trace their pedigree and origin up to shrist Himself; in fact, trey are the personification of Christ throughout the world and throughout time. But among human institutions I know of none like the Benedictine, so rich in traditions and noble deeds, tine, so rich in traditions and noble deeds. with a history only five centuries shorter than that of the Church herself.

If the Franciscans, the Dominicans, the nits and other Orders have excelled the Benedictines in their own characteristic features, this is only to say that each excels in the development of its proper spirit. While I admire and revere St. Francis, and St. Dominic and St. Ignatius, I have my own strong personal attraction, I delight to contemplate

THE GREAT BENEDICTINE ORDER clothed in a venerable character and a glory all its own. I know of no Order so aristocratic in spirit and pedigree, so gentle and pliable, so broad and generous in its sympathies. As to pedigree, it was last year that the sons of St. Benedict celebrated the fourteenth hundred year of the uninterrupted life and work of their Order throughout the Church. What Royal house but that of Peter has such a lineage! What Popes have been bred within their cloisters? Out of sound, the will name only the First, the Second, the Third and the Seventh Gregory. What Bishops have come out from their in closures, such as St. Isidore, St. Augustine, St. Boniface and St. Anselm ! count also their four great Doctors, whom the Anglo-Saxon Bede is one. And what a glorious galaxy of Saints, Martyrs, Bishops, Confessors and Virgins! For centuries the Order was the home of kings and princes. Enormous wealth came to it, and was often pressed upon it. It was used, not for trade and as capital to make more, but

IN MAINTENANCE OF THE POOR n the encouragement of the arts and learn ing, and for the propagation throughout Europe of Christian civilization. I see nothing of the mendicant spirit in the Benedictine Order, from whatever point of view it may be regarded, but rather a certain lordly generosity and high mindedness in the use of whatever wealth it may

Then there attaches to the Order a certain centleness of refinement and manners, and a peculiar pliancy in its power of self-adaptation to the varying exigencies and changes which have come over Europe during fourteen centuries. This seems to be a part of its secret of vitality. Blessed are the meek, for they shall possess the

Lastly, I said that I am struck and drawn by the broad and generous sympathies which the Order has always shown towards whatever is good and noble though it be not their own, and though it be even animated by a different spirit. To illustrate my meaning: six hundred years after the spirit. Indeed he seemed to come with correction—a correction needed by the laxity which had grown of wealth correction. ity which had grown of wealth among monks and priests. But the Benedictines from the first took up

ST. FRANCIS AND HIS CAUSE;

they gave him sites for his convents, they even made over to him buildings and churches belonging to their own Order. They readily encouraged in every way the rise of the Mendicant Orders.

Some three centuries later arose in the Church another reform, that introduced by the Clerks Regular, and that branch of family which was instituted by St. Ig natius, at once gave promise of a marvell ous mission. Here again we find the same large-minded generosity among the sons of St. Benedict in welcoming and forward. ing the work of the Clerks Regular. They seem to have had none of those fears, suspicions, and jealousies which sometimes lead corporations, as they do ndivi mals, to frown upon, to misrepreent, and to keep down the growth and development of some new and independent excellence.

ras favored and encouraged by the Bene was tayored and encouraged by the Bene-dictines, just as St. Francis had been be-fore him. He became their debtor in Spain, in France, and in Italy. It was to the Benedictine Convent of St. Mary of Albareta, near Monte Cassino, where St. Thomas of Acquin had been a Benedictine novice and a student in grammar and philosophy for about eight years, that St. Ig natius betook himself in 1538 for a retrea of two months in company with Petro Ortiz, the Spanish Ambassador to the Holy Here he is said to have drawn up his Rule -at least in a great measure -- ar his famous Spiritual Exercises, aided by the spiritual works which have since been transferred to the archives of Monte Cas sino. How far

THE SPIRITUAL EXERCISES have a yet more determined Benedictine origin is a matter still more or less warmly disputed. But I suppose that no or tations St. Ignatius may have availed him self of, he made it entirely his own by adding to it the well-known characteristic features of his own mind and character. as his chief weapon in the spiritual war fare. And a splendid and incomparable weapon it is! If I have dwelt somewhat at length on these details, it has been to illustrate the idea that the Benefictines Order has been in a peculiar way in generous sympathy with the great Religious movements which have arisen by its side

during the course of its history.

Then, again, consider the type of the Benedictine organization. Each Order has its own type; the Jesuits the military, the Friars the fraternal, the Benedictines the patriarchal. The first reminds one of

the last of Abraham and his children.

THE ABBOT IS EVERYWHERE THE PATRIARCH his abbey or monastery, which is complete in itself, is the peaceful home for self-discipline, for prayer, for study and for learning, and for repose, while at the same time it is the centre of the great activities which influence and sometimes entirely which influence and sometimes entirely convert the circumjacent and even distant populations. The independence of each Abbot or abbey gives room for a certain freedom and diversity of growth, which seems quite in harmony with the patriarchal spirit. It may be owing to this that the Order during the course of its fourteen centuries has been perpetually renewing itself, adapting itself to the change wrought on the world by the events of time; so that while some other Orders are

actually reduced to a few representatives and bear the marks of the weakness of old age, the Benedictine, drawing inspir-ation from the present needs of men and courage from the history of the past, presses on to fulfil its mission according t its rule Noblesse oblige. I believe ONE OF THE MOST TOUCHING INCIDENTS which occurred at the great meeting of Abbots at Monte Cassino at Whitsuntide last year, arriving as they did from all parts of the civilized world, was the common desire and resolution expressed by them, and afterwards formally made known to the Sovereign Pontiff, to labor with a renewed zeal and vigor according to their rule for the Church in every land.
The spirit of their great patriarch, whose
remains repose richly enshrined under the
high altar, seemed to prevade the whole

assembly and to encourage the old Order to advance on its saving mission to the modern world. Certainly, there are signs of great activity among the Benedictines even amid all their discouragements in Italy, entering, as I shall show you by-andbye, upon important works of nationa utility, while in Germany, Austria, Bel gium. America and elsewhere the Order is giving proof of a vigorous vitality, and there can be no doubt whatever that in

A GREAT FUTURE in store for the Benedictines. And well there may be; for if there be any Religious institution that is English in spirit and tradition, it must surely be that one which brought the faith to England in the sixth century, and which has been assimi-lated to the nation in weal and woe ever

our own country there is

Now, sir, I have been running on very long, you will say, upon the Benedictine Order in general, and have not yet got you to La Cava. I admit it and I apologize: the way has been rather long, we have had a good deal of rain on the jour-ney, and there has been time for much silent reflection in the closed-up carriage. But there is this further fact. I shall have so much to say to you about La Cava that this introduction is hardly out of place. And then I have been in so many ways connected with the Benedic-tines, and England owes them such a debt of gratitude, that even a little prolixity may perhaps be for once pardoned. However, we have at last reached

THE TOWN OF LA CAVA; the hills to the right may rather be called mountains than hills; they are covered to their summits with the fresh green of what from the road looks like the tree; to the left again are broken hill and valleys. "Where is the monastery?" we ask, as we pull up at the hotel. "Oh! among the hills to the right, an hour's walk from the town," said the hotel keeper. Well! We determined to stay with our horses, and to remain at the hotel until we had refreshed the bungry

A WOMAN'S QUICK WIT.

The part of Tennessee through which I have been knocked about is full of remin-iscences of the war, but there is none of the bitterness left. In war time the people were generally divided in their sentiments, and no man could tell t'other from which. This remark reminds me of a story I heard This remark reminds me of a story I heard yesterday, about an estimable woman of seventy odd, who died two or three years ago, here on the mountains. One day during the war, when the country was fairly alive with guerillas, she had occasion to take some valuable goods with her on a trip she was making, and put them on her horse back of her. When she had gone some distance in the woods, she heard a quad of guerillas approaching, and know-ng her goods would not be safe for a moment, she straddled her horse, man fashion, and throwing her long skirt over the package behind her, completely concealing it. When the guerillas rode she was unable to guess whether they belonged to the north or to the south iniform being no solution whatever. She determined, if questioned, to play a bluff game with them, and she soon had a hance to exercise her wit.

"Hello!" called one of the guerillas.

"Hello!" she returned.

"What side are you on?" he challenged. She laughed a good laugh at him as she eplied, kicking ont her feet, "On both des, of course; can't you see?"

This brought a roar from the whole quad, and they began to banter her in her wn fashion. "What side is your old man on?" asked

ne of them. one of them.

"He's on neither side," she laughed;

"he's on his back, and has been for
yea.s." Such wit saved her, and they let
her pass on unmolested.—[Cincinnati Com-

The King of Abyssinia cuts off the ses of those who take stuff, and the lips of those who smoke. The King is hated more than Theodore was. Cruel to a de gree, he does not, however, take life. He cuts off the feet and hands of people who pouring hot tallow into their ears. You can buy nothing without the King's order; and no one will shelter you without his order, in fact, no more complete despotism could exist. It cannot last; for the King will go on from one madness to another Unlike other cathartics, Dr. Pierce's

tive after operation, but on the contrary establish a permanently healthy action. Being entirely vegetable no particular care is

AT BETHLEHEM.

A Visit to the Scene of the Savior's

(Theodore Cayler in New York Evangelist) We set our faces for the pools of

Solomon-halting for a few moments at the torb of Rachel by the roadside. The small structure was crowded with Jews were wailing as they wail beside the rem-nant of the temple walls. Or eold woman was weeping and pressingher withered cheek against the tomb with as much distress as if the fair young wife who breathed out her life there forty centuries ago had been her own daughter. We found the enormous-pools of Solomon (the longest of which measures 500 feet in length) were about half filled with pure water. We rode half filled with pure water. We rode beside the aqueduct that leads from them all the way to Bethlehem. Down among the bleak and barren hill we saw the fertile vale of Urtas, filled with gardens and fruit trees. It is cultivated by the European colony planted by Mr. Meshullman. For a half hour we feasted our eyes with the view of the beautiful Bethlenem perched on its lofty hill, and surrounded by olive orchards. So many new edifices by olive orchards. So many new edifices have been erected for convents and other religious purposes that Bethlehem has almost a modern look. As we rode through its narrow streets we saw no Ruths, but an ancient Jew in turban, long robe and flowing beard, quite answered to my idea of Boax. We rode on to the convent adjoining the Church of the Nativity, where a rather jolly looking monk furnished us an excellent lunch He then took us into the venerable church that covers the subterranean chamber in which tradition has always held that our essed Lord was born. The chamber is probably the remnant of ancient khan is probably the remnant of ancient Kirin once belonging to the family of Jesse and of King David. I expected to be shocked by a sham mockery when I entered the church, but a feeling of genuine faith in the locality came over me as I descended into the rocky chamber, and read, around the silver star, the famous inscription in Latin. "Here Jesus Christ was born of the Virgin Mary." The three-fold argument for the authenticity of this site is drawn from unbroken tradition, from the fact that Bethlehem has never been overthrown in sieges, and from the other fact that the learned St. Jerome, in the fourth century, was so sure of the site that he came and spent his long, laborious life, in the cavern close by the birth spot of our Lord. I entered with deep interest the cave in which this devoted scholar meditated and prayed and wrought the Vulgate translation of God's word. My visit to the church of the Nativity was tenfold more satisfactory than that to the Church of the Holy Sepulchere in this

PROTESTANT AND CATHOLIC MIS-SIONS IN INDIA.

A local paper, The Examiner, published at Jaffna, in Ceylon, bears testimony to the barrenness of Protestant missions and the fruitfulness of the labors of Catholic priests. It says: "That the indiscriminate extension of schools and the lavish rate at which education has been bestowed on the people of Jaffna, have had not a little to do in producing the melancholy result it has, cannot be denied. The various misionary schools kept up with the object of becoming subsidiary to the conver the heathen have all but entirely failed in that object, and instead of producing sincere and consistent Christians, they, it is to be very much feared, only turned out a to be very much feared, only turned out a class of men who, when it suits their purpose, are ready enough to pass as Christians, but are, ne rettheless, at bottom Hindoos not only in belief, but in thought and action as well. This is of course a state of things to be very much deplored; but we can see no escape. To educate a people and to spread among them the knowledge of Christianity, is a noble mission, and whatever may be the success or want of success that has marked the efforts of the missionaries, the conscious ness that they had at least striven to do their duty according to their lights cannot fail to afford some consolation amid the many disappointments and failures to which they will have to submit. On the other hand, the success of the Roman Catholic Missionaries among this very same people is in marked contrast to the poor achievements of their Protestant orethren; and when we consider the dis advantages they labor under in point of worldly influence, the success of the Roman Catholics becomes particularly striking.

The moral and religious influence of the priesthood is a real power, while in the case of the Protestant Missionary this influence begins to cease from the moment the convert is admitted into the Christian fold, for one of its effects is to place the church member on a basis of equality; and arrived at this stage the one has naught more to teach and the other naught more to learn."

GOOD NIGHT .- "How tenderly sweetly falls the gentle 'good night' into loving hearts, as members of a family separate and retire for the night. What my riads of hasty words and thoughtless acts, engendered in the hurry and business of the day, are forever blotted out by its be ign influence. Small token, indeed, but is the little courtesies that can so beautifully round off the square corners in the homes of laboring men and women. The simple I thank you, for a favor received, will fill with happiness the heart of the giver. True wealth is not estimated by dollars and cents, but by the gratitude and affection of the heart. If a home be happy, it is of heaven the truest symbol. If a home be happy, whether the owner ssess a patch of ground or a thousand res, they who live there are indeed wealbeyond mathematical calculations Then how much more lovingly are the sa-ble folds of night gathered around the happy home. How much more confid-ingly do its members repose their weary body in the care of divine goodness, smoothing their over-taxed minds to the living realities of beautiful dreamland."

Dr. Fowler's Extract of Wild

Cures summer complaints, diarrhœa, dysentery, cholera morbus, cholera infanearly British Church of that day was call through the centre asses. It call clic most distinctly. He would not spend time defining what Christianity was, much excited and a little weak, but of Gideon and his famous army of disciplined required while using them. By druggists, ing, canker, piles and all manner of fluxes,

A PROTESTANT BISHOP ON THE MONKS OF OLD.

There has been a great gathering of sup porters of the Established Church at Pe terborough in honor of the memory of the founders of the cathedral. Son e thought ful observations were made by Bishop

Magee in the coarse of his sermon on the spirit which had animated monks of old:

They thanked God (he said) for those pious founders who had given them such a gift as that. The duty and responsibility a gift as that. The duty and responsibility it threw upon them was to care for these endowments and bequests as trustees and guardians for the future, and to eath and cherish the spirit in which their fore-fathers raised such places—the spirit of the old monks, whom those who spoke in shallow and weather ligarance of the shallow and wretched ignorance great monastic institutions of Europe and the West, sometimes described as monkish and Papist and the like, and talked of their profligacy and indolence. Those men did not know that the monks of early days were the pioneers of Christianity, civili-zation, and culture. . . brave and self-denying men who went forth in the name of the Master, waging war with babarism and heathenism, examples of learning and thoughtful devotion to higher and better things. It was in that spirit that men first built the minster at Peterborough.

Later on, speaking of the action of Henry VIII., the bishop said that "the hand of the spoiler was laid, alas! upon the building, when a cruel and voluptuous tyrant laid waste the homes of learning and of religion throughout the country.

AN ANCIENT ENGLISH PRAYER AGAINST RACK-RENTS.

The term rack-rent, and no doubt its application, seem to be entirely of English origin. The term, says the Dublin Freeman's Journal, though common enough here, and well understood, appears to be almost unknown in England almost unknown in England; and yet so far back as the time of Edward VI., who reigned from 1547 to 1553, a prayer was found in the Church Service known as the Primer, and was recited on Sunday against the then prevalent custom. The prayer reads thus: "we heartily pray Thee to send Thy Holy Spirit into the hearts of them that possess the grounds and pastures of the earth, that they, remembering them selves to be Thy tenants, may not rack and stretch out the rents of their houses and stretch out the rents of their houses and lands, nor take unreasonable fines and moneys after the manner of covetous worldlings; but so let them out that the inhabitants thereof may be able to pay the rents and to live and nourish their families and to relieve the poor. Give them grace also to consider that they are but strangers and pilgrims in this world, having here no dwelling place, but seek-ing one to come; that they, remembering the short continuance of this life, may be content with that which is sufficient, and act icin house to have presented by not join house to house, nor couple land to land, to the impoverishment of others out to behave themselves in letting their tenements, lands, and pastures, that after life they may be received into everlasting habitations." After the enactment of the Poor Laws the prayer was eliminated from the Prayer Book, where during several reigns it held a place as a reminder to the great and powerful of the duties they owed to their humble and helpless brethren. Why it was expunged it is needless to

WOMEN, WIFE AND MOTHER.

Great, indeed, is the task assigned to women, who can elevate its dignity Not to make laws, not to lead armies, not to govern enterprise, but to form those by whom laws are made, armies are led,

empires are governed.

To guard against the slightest taint of bodily infirmity, the frail, yet spotless creature whose moral no less than physical be ing must be derived from her; to inspire these principles, to inculcate those doc-trines, to animate those sentiments which generations yet unborn and nations yet uncivilized shall learn to bless; to sooth firm-ness into mercy and chasten honor into refinement; to exalt generosity into virtue, and by soothing care to allay the anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sighing under his toil; to be compensation for friends that are perfidious; for happiness that has passed away; such is vocation.

The couch of the tortured sufferer, the prison of the deserted friends, the cross of the rejected Saviour—these are the theatres in which her greatest triumphs have been

Such is her destiny: to visit the forsaken. to attend the neglected; when monarchs abandon, when counselors betray; when justice persecutes, when brethren and disciples flee; to remain unshaken and unchanged; and to exhibit in this lower world a type of that love, constant and ineffable, which in another world we are taught to believe is a test of virtue.

A Case of Confirmed Consumption. FROM MRS. M. M. BALL, of East Stone

ham, Me.

"I feel it my duty to write a few words in favor of Dr. WISTAR'S BALSAM OF WILD CHERRY. In the early part of last winter I took a severe cold, and shortly afterward a distressing cough was added to it. My friends did everything they could for me, but without avail. The best physicians that could be procured did not relieve me, and my cough continued with me all through the winter with in-creasing severity. I spit blood three or four times a day, and my friends considered my case hopeless, gave me up as a confirmed consumptive I was in this condition when I heard of Dr. WISTAR'S BALSAM OF WILD CHERRY. I began its use, and before I had taken half a bottle of it my cough and all my other troubles left me, and I was cured. I feel so truly ndebted to this great remedy for what i has done for me that I send you this voluntary testimony, hoping it may be the means of inducing others, who are suffering as I w s, to make use of it It is the best remedy for lung complaints that I ever heard of, and I am constantly recommending it to my friends."

50 cents and \$1 a bottle. Sold by all druggists.

Ayer's Hair Vigor restores the color Ayer's Hair Vigor restores the color and stimulates the growth of the hair, prevents it from falling off, and greatly increases its beauty. It has a delicate and lasting perfume, its ingredients are harmless, and for the toilet it is unequalled. Beautiful Days.

TO K. F. V. C.

The long, the beautiful days are o When life's young blossoms t unfold; And even the clouds that above y Are lined with sliver and fringe Your cherished friends of the sch

ing
Their fond good-bye to the dear of You hear of a melodies softly play.
And golden light on your pathw

The summer morning is rich in g And Heav'n's pure radiance

earth, Bright gleams are seen on the hill-And vales rejoice in their flower So life's sweet morning sheds li

A you,
And oh! 'twill never grow pale
That wreath with which His le
has crowned you
Is type of the crown you'll re
Him.

MR. JAMES REDPAT

An American Journalist on

seized and taken out of ha When it is utterly impossible to

DUBLIN July 10th One hundred and eighty per been agrested under the Coer Wherever the local Land Leagu ing too much annoyance to the ords, the Secretary and Trea

WM. LIV

the pretext of a "reasonable sus they are inciting to riot," they a under the vague generality of "t practices." Gladstone's govern friendly to landlordism as the practices." Gladston friendly to landlordis triendly to landlordism as the a tion of Beaconsfield. Gladston as Beaconsfield, would have a maintain the institution, wishes to modify it, while Be would have tried to keep it with the state of the would have tried to keep it u
The Irish peasantry and farmers
ferent to the Land Bill. They u
it thoroughly. They know that
only another Sodom apple to t
its effect will be to prolong the
of a system of feudal landlord
has kent them in westbadges. has kept them in wretchedness centuries. Americans in studyin Land Question will fail to v it, and gravely misinterpret it, gard it from the point of view of or of political science only—if t that landlord and tenant he landlord and tenant in America mere contracting parties, equipendent and equally dependent n a fair and open market; but they are hereditary enemies w generations have occupied the master and serf—of persecuting ligionists and martyrs of the C pectively; that all the power Government is still mercilessly on the side of the landlord and Government and landlord are re the people as aliens and usurper a sentimental or historical sense a living daily hatred; that the such thing, in fact, but only in any "contract" between landd landtiller, but that the master holds the toiler at his absolute cause there is no diversity of i Ireland; and that, even if M himself should draft a Land Bil served the principle of landlord and the Government should acc it should receive the Royal would not and could not benefit antry, because the Irish courts antry, because the frish courts sively composed and as long as t British Constitution lasts, they essarily be composed of landl because the judiciary of Irela is the most corrupt and partizar in Eastern Europe. The Eng cals are coming over here and discovering the truths that I taug pleading after a visit here wit lish audience, for self-governme land, astounded them by tell

these well-known facts: STARTLING TRUTHS.
"Mr. Winks asserted the wa land to be just laws for her principles and to be just laws for her principles and the principles are the principles and the principles are the pr by chairman of quarter ses packed juries, for the Irish peo confidence in such administration year 1879 there were brought Land Sessions Court claims am £120,000 by 363 tenant-farm ourts awarded them only a pa 500; that is about 10 per cer claims, while in all cases where sued tenants the landlords were 75 per cent. of the gross total claims. The whole official syst land was rotten and corrupt. also furnished an instance of inequalities arising from the connection between England an for while England paid 1 in 14 venue in taxes, poor Ireland was to the extent of 1 in 8.

"Equality in matters of reexemplified by the facts that funds of the Protestant chur protected against fraud, no secuever existed for the funds of t Catholics; and, further, by the ship exhibited in filling up p the Irish civil and police set while 76½ per cent. of the were Roman Catholics, 80 per highest offices in these veryings ighest offices in these services

by Protestants.' is not an abstrac Hatreds and sentiments, race an are far more potent factors the propositions and philosophical it is because Gladstone, Bright ter, and the English politician utterly ignore these great elem tional life in Ireland, that thei always have been, and always i always have been, and always i jected as worthless. Forster companions when he is here, and Castle hirelings whose salar on the existence of the presen of society, and he sends to K the most beloved and trusted I exponents of the national senti-then he grows angry because then he grows angry because succeeded as a pacificator of Ire

THE PRISONERS. I have spent two days in visuspects" in Kilmainham Jail ericans know what a Suspect man detained in jail without without accusation, there to re September, 1882, when, on his shall have no redress. Some of eloquent denunciations of the publicans—of a century ago-the literature of what is some English liberty relate to the Ja of the Suspect." The Englis