PENITHNOR.

When in my happy childhood's days, My pash I humbly trod, In innocent and peaceful ways Unto the Church of God; Then was my life a happy one For I could also and pray, Pray to our Lord and God above, Pray unto Him and say :

"On this bleak earth thou camest, Oh! Lord

"To recone us from sin,
"Upon the Gross to die for us,
"Our sunful souls to win."

My heart is heavy now, Oh ! God, my nears is neavy now, On 1 God,
For since shose days ago
I've wander'd from the path—
My life, a life of woe,
The hymns I joyously did sing,
The pray're I used to say,
Have from my mind now taken wing—
I know not how to pray! I know not how to pray!

But kneeling here, before Thy throne, In bitter, heartfelt grief, Oh! may I ask Thee, gracious Lord, To give my soul relief The sinner, dying, on the Cross Thou number day with the blest E'en as he pray'd I pray, oh Lord, Grans me eternal rest.

WHAT ARE THEY?

Patriots and Theologians, but not Politicians-The seciety of Jesus-

From the Catholic Columbian we berrow an extract from an admirable lecture delivered by Father Els. of Columbia. Ohio, on the subject of the "Jessits." This lecture is one of the cleverest contributions to the literature and learning of the day. Father Eis tells what the Jesults are and what they are not, the blessed founder are still ebeyed in their in terms clear, procise, unanswerable. He entirety. proves, indeed, his proposition, that the Society of Jesus occupies a providential place in history, and that its influence has been beneficent in every direction.

was a soldier. He was a weridly man, whose martial training had not been marked by piety. Wounded at the battle of Pampeluna be found, during his canvalescence, nothing to read but a volume of Lives of the Saints. He was attonished at their heorism. teuched by their steadfastness. He was moved to consider the futility of worldly battles in comparison with those that receive an study and prayer. In the peaceful society of eternal reward. He resolved to enlist under his brethren his life is passed unattended by the standard of Christ and to fight thenceforth turmoll and undisturbed by the exactions of for Him.

As soon as he was well, he gave himself up to the new life, and, in order to fit himself for it, went back to school. He finally sought the university of Paris and there made the and meditation, both of which last one hour, other atudents, to whom he communicated his He then assists at the Holy Sacrifice of the apiritual ideas and whom he soon filled with his own spirit.

With them as a nucleus, he laid down the rules of his organization, which he fashioned on military lines, and to which he gave laws that would admit of its indefinite expansion and aims that would embrace every work of charity that loads to the greater glery of G:4.

The Jesuite began to increase and to spread.

would sigh because he had not missionaries enough to send to every tribe and people.

He sent St. Francis Xavier to the far East. This Jesuit missionary traversed India and Japan and was about to enter China when he

leved Black Robes of the Indians. They selemn vows of peverty, chastity and ebediestablished their famous missions in Parence, while others have only temperary to be aguay. In Chins, they became Mandarlans; kept for a number of years. In general the in India they adopted the manners of the the Indian tribes; in South America, they both are worthy of the respect and affection adapted themselves to the customs of the of sincere men. Wherever the Brothers have

But they did not all go to heathen countries. Europe was the first field of their activity. In the South of Germany, for instance, they saved the people from the new heresies. In Spain and France and elsewhere on that continent they were teachers, preachers, administrators of the Sacraments, every where useful to God and men.

The Jesuits are patriots. They have made It a rule of their Order to adopt the manners of the people among whom they dwell, to speak their language, and to indentify themselves with them as far as their best interests are concerned.

The Jesuite are theologians. In all disbutes, their teachers, like Maldonado, are consulted. They have examined every question, down to the latest scientific theories that impugn the dogmas of revelation. And all their teaching is pervaded by the truth-"Thou art Peter and upon this rock, I will build my Church.'

In their moral theology they have been calumniated. It is said that they teach that the end justified the means. In no book written by them is that doctrine to be found, has been repeatedly made of a The offer thousand dollars reward to any one who will produce an authorized work of theirs which

contains that doctrine. of total depravity, for if man is tetaliy deprayed he has no free will. Hence, in condited after the "Our Father" in beginning troverting this falsehood, the Jesuits upheld the divine office. Peps Urban IV. in 1263 the banner of human liberty.

They showed that faith alone will not save tural sentence, as the devotion of the faithful without goed works, as the Scripture says had introduced the name Mary after the first

nodality. They practice what they preach. By their fruits they asked to be judged. On the bat-tlefield, in the hospital, at the bedside of the as we now have it, by allowing its insertion plague-stricken, in the virgin forests of the in the Roman Breviary.

new world, in the jungles of Africa, in every The Greek Church has country, at every work of charity, at every

know them. They have devoted themselves especially for us sinners," as early as the Council of to the work of education. In the most Ephesus, in the beginning of the fifth cen-primary classes of the highest chairs in tury. It is an undeniable fact that the Greeks universities, Jesuits are at work to-day, and had the "Hall Mary," almost as complete They have devoted themselves especially the training their pupils receive is thorough

are forbidden by rule to meddle in partisan following manner: "Peace be to thee, political contentions. They teach respect for Mary, full of grace; the Lord is with thee, constituted authority and other doctrines that make peaceful, law-abiding, industrious,

honest and honorable offerns. In this country they are so be found in many

นั้นที่ไม่เกิดให้เกียน เกาะ การ ค.ศ. ค.ศ.

fice, as teachers, posters, missionaries, and the world is benefited by them at every

They, and we all, Catholics, desire to live in peace with our non-Catholic neighbors, desiring no contest, seeking neither strile ner unjust superiority, but wishing only that truth may be known and that the hearts of all truth may be known and that the hearts of all truth may be known and that the hearts of all truth may be known and that the hearts of all truth and them. may be won by charity and there be brought under the years of Christ.

THE LIFE OF A CHRISTIAN BROTHER.

A Teaching Order with 15,000 Members-Their Discipline and Work.

Of the daily life of a Brother of the Chris tian Schools but little is known to the outside

He is known as a religious teacher, as one devoted wholly to the Christian education of youth. But the requirements of community life are rarely brought to the notice of even pious Catholics.

As a religious, cell-abnegation, retirement from the pomps and vanities of the world, enter largely into his every-day life Only prayerfulness, study, heroic forgetfulness of self, can ensure his auccess in the vocation to which God has called him. Early merning sees him up and bowed in adoration before his Creator. Mental prayer and Holy Mass befittingly usher in a day to be employed in God's service. Then study, careful study, prepares his mind for the tasks of the

mbeel-room. When the Blessed De La Salle feunded this Order it was his intention to combine the contemplative with the active life. He thus peinted out to those who would be called to this institute a means to reach a high degree of perfection. For this end he gave them rules specifying each and every action of the day, the time, manner and place in which it was to be performed. The rules written by

In his class-room the Brother views each of the little ones confided to his care as a charge for which he is responsible to Christ Himself. His rules enjoin the practice of the virtues

model man in the school-room. School duties terminated, he betakes himself once more to

a selfish world. The details of the life of a Christian Brother are as follows: He rises at 4.30 o'clock every morning in the year; goes to the chapel at 5 e'clock for morning prayer Mass to call down God's blessing on his labor

of the day.

After having breakfasted he again goes to the chapel and says six decades of the Rosary to place his little flock under the protection of the Most Blessed Virgin; after which he betakes bimself to his class-reom, there to carry out the werds of our Blessed Lord, Suffer the little children to come unto Me." In his class-room the Brother makes himself all to all that he may gain souls to Christ. St. Ignatine used sometimes to sit in his the jeins with happiness in the innocent room with a map of the world out spread be- amusements of the little enes. Whilst exeramusements of the little ones. Whilst exerfore him, and seeing the many places that claing the office of matter he guides and were left without the knowledge of Christ, directs with the heart of a father. After finishing his class duties he seeks rest and retirement before the Blessed Sacrament in meditation. Evening beholds him enjoying recreation in the company of his brothers.

At half-past eight he goes to the chapel to He did more wonderful work than St. say night prayer, and at nine o'clock he re-He often batized so many converts in tires. The members of the order throughout Paul. He often batized so many converts in the memoers of the order throughout a day that at night he could no longer raise the world number 15,000 and are scattered insurance is being made in Amsterdam. The young girls, to act as assistant hostesses, to his arm from exhaustion.

The Jesuits came early to America. They The Jesuits came early to America, They discovered the Mississippi. They penetrated the Rocky Mountains. They were the be-Brahmins : in Canada they were taken into lead it with regard to the letter and the spirit country—sverywhere all things to all men had an opportunity to establish themselves that they might lead them all to Christ. experienced men, while their character has won for them the strong affection of the parents whose children are confided to their pare. - Northwest Review.

480 ACRES FREE.

Dakota offers a free claim, a pre-emption and a homestead—in all, 480 acres—free to each settler. The St. Paul, Minneapolis & Manitoba Ry, reaches the Devil s Lake, the Turtle Mountain and Mouse River land districts. For further information, maps, rates, &c., apply to F. I. Whitney, G. P. & T. A, St. Paul. Minn.

The History of the "Hall Mary." The "Hail Mary," as we now recite it, dates from the year 1515; originally it consisted only of the words of the arch-angel and St. Elizabeth. Pope Gregory the Great (590 604) ordered this primitive "Hail Mary" to be said at the Offertory of the Mass of the fourth Sunday in Advent, and there we find it as follows: "Ave Maria, gratia piena, Dominus tecum, Benedicta tu in mulieribus, et benedictus fructus ventris tui"-" Hail Mary, full of grace, the Lord is with thee, ontains that doctrine.

They oppose Luther's and Calvin's doctrine total depravity, for if man is totally decentury, according to Durandus, it was respect to the control of the control o added the hely name of Jesus after the Scripthat God will render to every man according greeting. ("Grandcolas, l'Ancien Sacramentaire de l'Eglise," vol. i. 1649, p. 419). The They were the first to foster devotion to the Sacrad Heart. They founded the first Amen," was made in 1508, and the Franciscans were accustomed to say, "now and at the hour of our death." A few years later Pope

The Greek Church has employed the words of the angel Gabriel and St. Elizabeth in her spiritual and corporal work of mercy, the rituals from the earliest days of Sts. James Jesuits are found. By their fruits you shall and Basil, and claims to have received the addition " Holy Mary, Mother of God, pray as we have it now, as early as 647. St. Savsound and lasting.

The Jesuits are not politicians. The Jesuits formulary of the Sacrament of Baptism in the blessed art thou among women, and blessed the fruit that is in thy womb, Jesus Christ. Holy Mary, Mother of God, pray for us, I say, sinners, Amen."—Grandoolas.

It was in about this form that St. Ildefon-

ans, Bishop of Telede, knew the Hail Mary, is employed in a State street hair-dressing 900 years age. Still the Western Church did establishment where many ladies call every

eight century. From the time of the Crurades it became the oursom to say the "Hall Mary" every merning and night at the sound of the church bells. Pope Urban 11, 1090, ordained that from the day the army of the Crusades started, the church belieshould ring three times meruing, noon, and night—to remind the faithful to recite this prayer. There exists a document from Eudes de Sully, Blabop of Paris, 1195, by which he urges his pricate to see that the people know and recite the "Hall Mary." From that time forward the sweet "Hall Mary" became the universal prayer of the Christian world.

St. Benaventure at the general chapter of the Franciscans, held at Pies in 1262, ordered his religious to encourage the faithful in honoring the mystery of the Incarnation by saying the "Hall Mary" three times at the sound of the church bells toward evening. Hence the ringing of the Angelus bell, which became a general practice in the Franciscan Order. On the 13th of October, 1318, Pope John XXII. issued a bill at Avignon, by which he indulged this plous practice. But the indulgences which are now attached to this devotion were not given until the 14th of September, 1724, when Pope Benedict XIII granted them by the brief "In-

PLEASANT PEOPLE.

janota Nobia."

When we Meet Them we Wonder that Everybedy does not Imitate Them.

We are sometimes surprised to find how many pleasant people there are sojourning on this planet, and how ready they are to say and do pleasant things, and fill the world with "sweetness and light" for others.

Sometimes when we least expect it, when it has seemed to us as if almost everybody was made up on the bias, so to speak, we suddenly happen upon one of these pleasant people, and the cobwebs are all swept out of our heaven, and the whole complexion of things is changed. They make a dull day cheerful; they have something of the same effect in a room as an open fire or a boquet of flowers; or they are like the trill of a brook hidden in a still wood, or the unexpected whistle of a bird in early spring. They make us feel for the nonce as if every body was pleasant because they are. There is a charm about them which is reflected upon their "mistrusting the sunbeam."

We cannot always explain exactly why they

are so pleasant; they may not be besurful; they are often, indeed, what those who insist upon symmetry and harmony as the first principles of beauty, would call plain; they are not always robust people, who raise our spirits by the mere fact of their strength and health, they are sometimes invalids, who spend their days upon the couch, with pain as a companion; they are not people of leisure, with nothing to do but make themselves agreeable, but often the busiest mortals under the sun; they are not always the wittiest or the most clever among our acquaintances; they possess a magic super-ior to all these, which dwarfs the wit and dever-ness of all others, and makes these of smail

value besides their own attractiveness. Perhaps their spell resides in the fact that they have the kind of common sense which may be said to amount to genius—a genius for divin-ing the feelings and predjudices of others, for making themselves acceptable, for making us pleased with themselves. An aroma of good nature pervades their neighborhood; they have essentially that "sweet, attractive sort of grace" of which the poet sings. When we meet them we wonder that everybody has not attempted to imitate them, that everybody does not acknow-ledge their excellence and beg for the recipe. It seems as easy for them to be delighted as it is for a rose to be sweet or a star to shine. They always say the right thing; they never remind us, if we are rich to day, that we were poor yesterday. They never repeat the disagreeable things others have said of us, nor criticise our friends in our presence, por anub or embarraes

How the Dutch Insure Their Work-

An interesting experiment in workmen's by voluntary co operation than by the State system of insurance for eld age projected in Germany, but at the same time a State guarantee for the premiums to be paid by employers and workmen jointly is desired. The Employers' Union of the Netherlands," which has initiated the scheme, propose to secure to workmen now in or in future entering the service of members a pension of at least 5; per week after their sixtleth year, and not payable before their fiftieth, by the contribution on the part of the employers of at least 3d per man per week toward the premium. The balance to be paid by the workman would vary according to his age on commencing payments from 11d at 21 to 8d at 35. In the case of apprentices under fifteen, the payment of the whole premium is made by the employer until he is twenty-one, after which he would only have to pay 3d per week in order to enjoy his pen-sion of 5s weekly at sixty. In order that the State income thus obtained may be viewed as a right and not as an slms, the citizen is to pay his own dues. In the case of those citizens, however, who do not possess the means of paying a truly socialist clause provides that the dues shall be paid by the local commune or parish of which he is a member. For every such person the commune is to pay 18 kronen yearly into the National Insurance Office. This amount of contribution has been calculated upon the returns of the census of 1886. The "insurance obligation" of the citizen begins with his nineteenth year with 25 cere weekly, which he will continue to pay until his twenty-eighth year. The enjoy-ment of his annual pension of 72 kronen a year will begin on his sixtleth birthday. Any one who pleases and is able to do so may pay 1 krene 25 cere weekly, whereby he will earn an annual income of 432 kronen at his sixtieth year, or, if he prefers it, an income of 138 kronen for the remainder of life at his fortyfith year. Employers, domestic er commerolal, are to pay for their servants, but have the right to doduct the sum from their wages, Every care seems to have been taken to meet the weak points of any such schome. Thus an auxiliary fund is to be established by be-nevolent contributions, from which the preminms of the workmen will be paid when they are incapaciated from continuing their contributions from causes beyond their own control. Should the payment of the premium cease the contributions will not be lest, as a corresponding amount will be paid after the sixieth year. Again, if a workman wishes his pension to begin at fifty, that can be arranged, but it will be proportionately smaller in amount; or, if he wishes it to be postponed beyond the sixtieth year the payments will increase. Workmen who have already passed the age of thirty are not likely to gain any benefit from the scheme, owing to the heavy premium, but for the young generation it offers a security for old age on the payment of an infinitesimal weekly sum.

Masculine Vanity.

"Yes," said the little weman with the dark eyes and sensitive mont to a Chicago Journal man, "men are awful vain oreatures," She places. Their lives are open to the world. It was in about this form that St. Ildefonman, "men are awful vain creatures." She They live in the fleroe light of publicity. ans, Bienep of Telede, knew the Hail Mary, is employed in a State street hair-dressing They go about their mission of peace, fulfill- 900 years age. Still the Western Church did establishment where many ladies call every ing their duties of charity and of self-sacri- not accept it as a general prayer until the day in order to have their tresses washed,

JERUSALEM AND THE HOLY LAND.

-AT THE TIME OF THE-

CRUCIFIXION.

The grandest work of Art in America, pronounced by the clergy of all creeds, and by the thousands of people who have visited it, as unequalled anywhere for magnificence of conception, beauty of colors, harmony in composition, and so LIFE LIKE that one feels actually as if on the sacred ground. THE CRUCIFIXION scene is a marvellons work, alone worth coming many miles to see, spart from the CITY, Mount OLIVET, MORIAH, MIZPAH and ZION. This grand PANORAMA to be seen at the CYCLORAMA, corner St. Catherine and St. Urbain streets, Montreal. Open every day from morning till 10:90 p.m., and on Sundays from 1 to 10:80 p.m. Street care pass the door.

ed to by lady operators. When pressed for her there while he returned to camp, an explanation of her statements, the little Marian had laid many plans to w woman continued : "We de not care fer male customers at our store, but, of course, we can't put up a sign. 'No gentlemen need apply, or For ladies only, or something like that, and if male customers appear we have to look after them-A handsome blonds man-I know he's a drummer, because of his curled mustache and the cempliments he pays me-whose hair I wash and dress for him about twice a week, tells me that he has no use for men barbers any more. But you ought to see him watch me at my work and criticise every thing I do. He's very polite, but if he isn't suited with my work he gets awful cross. And when I have finished with him he sits for fully twenty minutes staring into the glass and smiling at the reflection of his own beauty. There are others who come there who are not nearly as handsome, but quite as particular. One or two of them scoid dreadfully, but they are all alike so far as being struck on their personal loveliness is concerned. I can forgive that dear drummer, because he's handsome enough to make anybody conceited, but drat the men we are bas ugly as jim-craws and don't know it. Would I like to keep all the men out of the shop? Yes, I would, all but the dr-. Oh, go on, now : you're trying to have fun with me, arn't you? But men are awfully vain creatures.

HOSTESS AND GUEST.

Their Respective Dutles Ably Defined by Lady Writer.

The first duty of the hostess is to make her guests acquainted with each other, writes Jane Allen in the Christian Union. In some circles it is considered eviquette not to introduce, but, as a young lady justly observed :- "It may be etiquette, but it is not a polite etiquette." The very origin of this word "etiquette" suggests its limitations. It means nothing more than "a ticket," and was at first the wooden tag on a bundle indicating its contents. To-day is re-presents the mark placed by society on its ap-proved usages, and may be freely translated by "good form." It is, of course, only a mirror which reflects ever change of fashion while politeness is a substantial and permanent expression of good will and kind feeling.

If we accept it as the dictate of courtesy that

one's guests should be introduced, it follows that they should be introduced in such a way as to make it easy to fall into conversation. It is not necessary that the hostess should present Mr. Smith as "the Australian explorer," or Miss Brown as "the author of that charming poem in the Age." Such an introduction almost necessitates a personal turn to the canversation, and makes it decidedly awkward for the other person, who may never have heard of the Australian expedition or the poem. In nothing is the skill of the hostess so clearly shown as in this word with which she shoves the boat of new acquaintance off the social strand. A hint of some topic in which the people introduced are mutually interested, an allusion to an acquaintance which they hold in common, a mention of some place, book or pic ture familiar to both, launches them success fully; and the hostess may turn to her other guests with her mind at ease. If she is wise, she will have asked several persons, preferably men than women, in order to have a circulating medium; as a man may without awkwardnes

be left standing alone, a woman never. Nothing in the line of party giving is so easy as a small evening party. It is often pleasant est when most informal. Invite only such guests as come to see you, and do not as Emer on says, interpose a screen of things between you and them. Have done with apologies Deficiencies apeak for themselves, and thei mouths are not to be shut by explanations Welcome your guest heartily, set before him your best of material and spiritual refreshment, and then cease to be over anxious as to his en-

joyment. Let the rooms be softly, but dimly lighted. Lamps except for the odor of kerosene, are preferable to gas, on account of the milder light. Strew tables with books and photographs, draw chairs and sofas into easy groups, that four or five guests may talk together without effort. If reready in a side room, and strive to time the serving so that it may fill the pause, instead of breaking in upon a full tide of conversation or music. Instruct the servant that all the people in the same group are to be served at the same time. If not too warm, light a fire, as a gathering point. Add to these suroundings the inspiring presence of a genial host and hostess, and what guests could fail to respond by a cheerful readiness to enter into the spirit of festivity ?

Alas I there are people who settle back a leaden weight upon their entertainers; people whose eyes are fixed on a hole in the sofa cover while they listen languidly to their host; peo ple who appear to regard vivacity as a mark of inferior breeding—social oysters, who hope, by never opening their shells to deceive the world into the belief that they hold a pearl. All thes are as common as they are depressing. The ideal guest is much more rare than the ideal hostess. The role involves the power to play second fiddle gracefully, to take time from the first violin, and aim simply to aid the general effect. With no personal interest in making a party a success, to throw one's vital energies into the breech is a sketch of altruism as rare as

admirable.

Much of the explanation of the lethargy of much of the explanation of the settargy of guests lies in that phrase; "The expenditure of vital energy." We, as a race, are too tired for social enjoyment. An editor who was invited to a literary gathering to listen to a paper, responded, with more vigor than civility—'Good gracious! would you ask a man who had been felling trees all day for a living to come to wood-chopping party in the evenius for fun? The task of making society sociable may well stagger a hostess if it involves first regulating the business day of the guest. But that a leisure class does not solve the problem is sufficently attested by Byron's description of

"Society, one vast and polished horde. Formed of two mighty tribes, the bores and

bored." This is the verdict of one who had tried all th luxury and elaboration that could be devised by a class which made society a chief pursuit. Suppose, then, we begin at the other end, and try what help may lie in simplification, and the adoption of society to the requirements of business men audousy women; in adopting a social code wherein the only thing demanded of the hosts shall be a spirit of hospitality, and the only requisition of the guests readiness to be entertained and a desire to contribute something to the hilarity of the occasion,

curled, frizzed, crimped or otherwise attend- | her home to his family in New York and left

Marian had laid many plans to win the affections of her kinsfolk. She had practised diligently at her music; she was sure they would be pleased to hear her stories of her beautiful sister and her brother; she imagined her admiration of her new blue silk gown and winter bonnet.

But the Pauls one and all were indifferent to her music, her family and her gowns. They gave "George's wife" a friendly welcome, and then each went on his or her way, and paid

no more attention to her. After the first shock of disappointment Marian summoned her courage.

"If I have nothing to give them they have much to give me," she thought cheerfully. She listened eagerly while Isabel sang and her smiles and tears showed how keenly she appreciated the music. She examined Louisa's paintings every day with unflagging interest, discussed every effect, and was happy if she could help mix the colors or prepare the canvas. She questioned grandma about her neuralgia, advised new remedies, or listened unwearied to the account of old ones day after day.

When Uncle John, just returned from Japan, began to describe his adventures, Marian was the only auditor who never grew tired, nor interrupted him. After a two-hours lecture, in which her part had been a dumb, bright-faced listener, Uncle John declared that George's wife was the most intelligent woman he had never met.

When George came home, the whole family were loud in her praises. She was a fine musician; she had unerring taste in art; she was charming, witty and levable; but George soon saw that she had won them unconscious ly; not by displaying her own merits but by appreciating theirs.

This is a true story in fact but the truth of its meaning is repeated wherever a woman is found who has the intangible quality called charm." She may be deformed or pockmarked, but will win friendship and love by the lack of self-consciousness, by her quick sympathy with others.

Many an attractive girl would save herself much anxiety and vain effort at her entrance into the world of society if she understood that it was made up of individuals, each of whom desired to find not the beauty, wit or talent of others, but the cordial recog nition of their own.

If you can honeatly forget yourself and take an interest in others, you will soon find yourself surrounded by hosts of friends; but if you dishonestly affect this interest, you will deceive no one. Your duliest companien will recognize you as a anob and a

ENGAGEMENT RINGS.

A Jeweler Chats About the Kind of Mottoes Engraved in Them,

"What kind of mottoes are engraved in engagement rings? Well, usually ancient ones, sometimes in old English letters. You see the fashion of baving mottess, or 'posies' as they were called, in rings, is very old. It was quite common in the sixteenth and seventeenth centuries, both for betrothed and wedding rings and just now is being revived. An English firm of jewelers has published a little pamphlet on the subject, giving examples of 'posies' found on rings which have belonged to celebrated people, some of them in English, others in Latin, French and German. One, in the ring with which Bishop Bull wedded his wife, runs: "Bene parere parere parare det mihi Dens'—'Ged make me a good mother and an obedient housewife. I don't imagine there will be many orders given for that motto nowadays.

"The posies were either double or single, the double ones being usually serious, and the single lighter in tone. A favorite in the seventeenth century was :

" God our love continue ever, That we in Heaven may dwell together.

" And another :

" Let him never take a wife, Who will not love her as his life,"

"A six century gentlemen felt confidence in his future happiness when he had inscribed la his wife's wedding ring :

"I did, then commit no folly, When I married my sweet Molly." 44 And another justified his matrimenia

plunge by: "'Tis fit men should not be alone, Which made Tom to marry Jone.

"Single posies are more popular now, an net many modern rings are large enough to admit of two lines. Some of the old single postes which are being used are:

"'God above send peace and love."
"God and thee may comfort be." "Love me little, love me long.
"I bid adien to all but you," "This and my beart. " Love me and leave me not."

"Sometimes we have an order to engrave a few words from Browning. The last of Lone Among the Ruins, seems to be a favorite, and also several quotations from Mrs. Browning's 'Sonnets from the Portuguese.' Occasionally some one comes in and orders an inscription in which there seems no earthly sense, but its intelligable enough, I suppose, to the particular fiances for whom it is in

tended. "Solitair rings are not in fashionabl any more for engagements. Half hoop are considered the proper thing now, either one row of stones er two, like this one, with diamonds and rubies. Burned topaz is coming in once more, It was very much worn about forty years ago. and people who have jewelry of that date will find it useful. The prettlest bracelet we have in the place has two rows of burned topaz, each atone inclosed in a ring of small diamonds."-Chicago News.

Rivers of Burning Oil.

PITTSBURG, Pa., August 21 .- At 3 o'clock this morning an explosion occurred in the refinery of A. D. Miller, Allegheny City. Thornton Miller, engineer of the establishment, is missing, and doubtless perished. The fire swept all before it, starting from the How She Conquered.

George Paul, a young civil engineer, while surveying a railway in the Pennsylvanta hills, met a plain, lovable little country girl, and married her. After a few weeks he brought

ceeper shop, a long brick building, stered with empty barrels and with rows of them standempty barrels and with rows or shem standing outside. The latter were soon on fire, and it seemed to be but a question of a few minutes when those lineide must follow. Within 16 minutes the entire aquare, except with along Proble awants. a narrow strip along Preble avenue, was one mass of fiames. At half-past five o'clock the fire was under control, so far as confining the flames within their original limits were cancerned. The destruction of the refinery is practically total. The plant was valued at \$225,000. The insurance, if any, is light,

ALWAYS BEHINDHAND.

Exasperating Habit Which Causes Much Irritation and Discemfort.

Numbers of good people are spoiled by their habit of being behindhand. For it is a habit, and it can be overcome by a little will

and a good deal of perseverance. We have noticed that a man who is always ouncust, usually is married to a woman who is never quite ready, and vice versa, and no. body knews, or will knew till the books are balanced at the final winding up, how much mental and meral wear and fret there is about such a union.

These every-day martyrs are so comman that nobody notices them, and yet it surely must be easier to die once at the stake, eee. ing as all have got to die some day, than it is to live on for fifty years—three hundred and cixty-five days and six hours to a year -with a "partner" who is never quite ready, but whe is going to be 'In just a lew min ntes."

The punctual woman has her meals ready on the streke of the clock; and her unpunct. nal husband knows that they will be ready, he stops, and does a little job of work that might as well have been left till alterward. and the potatoes get cold, and the beef-teak tastes like tough leather in consequence.

The man who is on time has to sit round drumming his fingers on the window-pane, and fingering the curtain poler, and making himself disagreeable generally, waiting while the unpunctual wife gets things on the table, and wonders what does make men felks so fidgetv.

And that man suffers a small martyrdom while he is waiting, and if he does not swear about it, put it down to his credit, ob, record.

ing angel.

An unpunctual person never can conceive what a trial it is to a punctual one to have to wait, and wait, for what could just as well have been attended to in time.

You are going somewhere at ten c'cleck, You tell your wife to be ready at the time. You harry to keep your appointment, and you keep it. She knows that you will. But she thinks there is plenty of time. Peeple who are invariably behindhand always think there is time enough. That is the rock they split on You come home and find her not ready. But she tells you reassuredly that she has only got to change her dress and comb her hair, and see about dinner, and it will only take a few minutes. And by bitter experience you know that it will take a good hour to accomplish all these things.

Of course you fret, and you keep calling out up the stairway to know what in the dickens she is about, and you tell her that you could have built the City of Jersualem in the time she has been combing her bair and getting into another dress, and you get out of doors, and stamp about in the yard to pass the time away, and you resolve that the next time you ask her togo anywhere with you,

you wen't ask her.
So we say to all our friends, de try and be ready when the time to be ready comes, It would save so much discomfort, so much irritation, so much friction and fret. And it is just as easy after you make up your mind

Try it-try it in earnest-ye who are always behindhand, and see if we are not right .- N. Y. Weekly.

The Pleasure of Editing.

Editing a paper says a provincial editor, is a pleasing thing. If it contain too much political matter, people won't have it; if it contains too little, they won't have it. If the type is too large, it deern't contain enough reading matter; if the type is too small, they can't read it. If telegraphic reports are published, some folks say they are nothing but hashes up; if they are omitted, they say there is a want of enterprise. If we put in a few jokes, folks say we are nothing but a rattle-head; if we cmit jokes, they say we are an oldfossil. If we publish original matter, they condemn us for not giving them selections; if we publish selections, folks say we are lazy for not giving them what they have not read in some other paper. If we give a man complimentary notices we are censured for being partial; if we do not, all hands say we are a great boor. If we insert an article which pleases the ladies, men become jealous; if we do not cater to their wishes, the paper is not fit to be in their houses, If we attend church, they say it is only for effect; if we do not they denounce us as deceitful and desperately wicked. If we speak well of any act; folks say we dare not do otherwise; if we censure, they call us a traitor. If we remain in our office and attend to business, folks say we are too proud to mingle with our fellows; if we go about a bit, they say we had better stay at home and get on with our work. If we do not pay all bills prom ptly, folks say we are not to be trusted ; if we do pay premptly, they say we stole the

Coughlin Would Confess.

money.—Ex.

instrument case.

CHICAGO, August 21.—Coughlin, one of the Cronin prisoners, is reported as losing fiesh, sleeping poorly and even shows symptoms of insanity. It is reported that three times he asked to see the State Attorney, but each time countermanded the order. It is said Coughlin's wife is breaking down, and she has been urging him to reach an understan-ing with the State Atterney. Prisoner Woodruff has drawn a picture of his own execution and has presented it to a deputy sheriff. The police claim to have discovered a tinsmith who has identified Martin Barke as the man for whom he soldered a tin box the Monday following the Orenin tragedy, and which is thought to have held Cronin's clothes. Anothe tin box was soldered for the suspect, and is supposed to have held the

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Mr. Jonathan Trump-" You are charming