BY JOAQUIN MILLER.

Down from her high estate she stept,
A maiden, gently born,
And by the icy Volga kept
Sad watch, and waited morn;
And peasants say that where she slept
The new moon dipt her horn.
Yet on and on, through shoreless snows
Stretched tow'rd the great North Pole,
While never once for all these woes
Upspeaks one human soul.

She toited: she taught the peasant, taught The dark-eyed Tartar. He Inspired with her lofty thought, Rose up and sought to be, Rose up and sought to be,
What God at the creation wrought,
A man! God-like and free.
Yet e'er before him yawns the black
Siberian mines! and oh
The knout upon the bare white back!
The blood upon the snow!
The gaunt wolves, close upon the track,
Fight o'er the lallen so!

The storm burst forth! From out that storm
The clean, red lightning leapt.
And lo, a prostrate royal form!
Like any blood, his crept
Down through the snow, all smoking warm,
And Alexander slept!
Yea, one lies dead—for millions dead!
One red spot in the snow
For one long damning line of red;
While exiles endless go—
The babe at breast, the mother's head
Bowed down, and dying so.

And did a woman do this deed?
Then build her scaffold high.
That all may on her forehead read
Her martyr's right to die!
Ring Cossack round on royal steed!
Now lift her to the sky!
But see! From out the black hood shines
A light few look upon!
Poor exiles, see! from dark, deep mines,
Your star at burst of dawn!
A thud! A creak of hangman's lines—
A frail shape jerke! and drawn!

The Czar is dead; the woman dead.
About her neck a cord.
In God's house rests his royal headHers in a place abhorred:
Yet I had rather have her bed
Than thine, most royal lord!
Yea, rather be that woman dead, Than the be that woman dead,
Than this new living Czar,
To hide in dread, with both hands red,
Rehind great bolt and bar—
While like the dead still endless tread
Sad exiles tow'rd their star.
—The Californian.

FROM SOUTHERN ITALY.

The Monastery of the Benedictine Monks at La Cava.

Sir—After luncheon in the hotel we took a carriage and drove up to the menastery. It was a good half hour's drive, along a narrow and, in parts, a very steep road. On the hills on the opposite side of the valley, that is, on the other side of the title town of La Cava, which we soon left at our feet, are a number of stone towers, which appear to be 80 or 100 feet high. What do you suppose they are for? Protection? ornament? ruins of the middle ages? Nothing of the kind. They are built literally for frightening and killing wood pigeons. They are built along the wood pigeons. They are built along the course that the pigeons take in autumn. A man armed with a number of white A man armed with a number of white stones stands on the top, as the pigeons fly by he throws a stone at them, the birds suddenly lower their flight and become entangled in nets which are cleverly placed so as to catch them. This is called the giaco dei palombi, and is a very favorite pastime with the natives. It seems rather a cumbrous arrangement to build great military looking towers in order to throw stones at pigeons from them; and one would think that that excellent dish,

PIGEON-PIE, must be on the whole rather an expensive luxury in Cava, if you reckon in the cost of these towers. In the French Pyrenees of these towers. In the French Pyrenees they manage matters better. A great beam or the trunk of a fir tree is erected, and a man armed with a long cord, to the end of which is attached a white stone, sits on the

which is attached a white stone, sits on the top, and when the pigeons come by the flings his weapon at them, in the hope that they will direct their flight into the nets, which I believe they do.

Finally, having wound up the hill we turned suddenly into a gorge, and the whole monastery and church came into view. You drive up to the church door or to the door of the Abbot's apartments.

The buildings extend across the ravine to the length of nearly 1,000 feet, while from The buildings extend across the ravine to the length of nearly 1,000 feet, while from the back of the monastery and passing under it into the ravine below flows a bright and sparkling stream. The buildings externally present nothing very striking or architectural. They are in the debased style of the 17th or 18th century. The monastery is dedicated to the Most Holy Tripity and it is called La Cava from Holy Trinity, and it is called La Cava, from the great cave or grotto formed by over-hanging rocks, under which a portion of it is built.

Fortunately as we entered the church

we met the Abbot, who was going out to take his evening walk. He is the ordinary of the diocese of La Cava, and wore

which indicates his episcopal jurisdiction, though he is not actually a Bishop. Seeing we were strangers inierested invisiting the monastery, he kindly gave us his time and became our cicerone. In company, therefore, with the Abbot, who, let me add, is the 150th abbot since the days of St. Alferius, and with the help of M. Guillaume, the professor of history, we will make our tour of the abbey. They will make the tombs, the skulls, the old stones and the undecipherable parchiments tell us their tale.

The Abbey of La Cava is not an offshoot THE GREEN CORD UPON HIS HAT

The Abbey of La Cava is not an offshoot of Monte Cassino, though the first hermit who lived in it had come from Monte Cassino. At the end of the 10th century a Prince of Capua had forced upon the community of Monte Cassino one of his own relations as abbot. Some of the monks, unwilling to submit to the intruder, left Italy for Palestine. Among them was one named Liutius; after spending years in the Holy Land he returned to Salerno, and discovering a great solitary cave in the mountains at about four miles distant from the city he fixed his abode in it. But after a few years he returned to Monte Cassino. This was to become a few years later the site of the famous Monastery of La Cava. But let us cross the church, and

"THE CHAPEL OF THE HOLY FATHERS," on the epistle side of the high altar. on the epistle side of the high altar. There, in a dark recess, are four venerable tombs. "These," said the abbot, "are my holy predecessors—the four first abbots of La Cava, all of them saints. You can read their names—St. Alferius, St. Leo of Lucca, St. Peter Pappacarbon, and St. Constabile Gentilcore."

St. Alferius shall tell us his own story, and we may suppose him to compress his

history into the following words:—"I was born in the beginning of the 10th century. Through the general knowledge which I acquired, and especially through my skill in law, I became a great favorite of the Lombard Princes who then governed Salerno. They sent me on one occasion as ambassador into France, with orders to pass thence into Germany to the court of Otho III., but falling ill on the way, and being at the point of death, I made a vow to God that, if I recovered, I would become a monk. At that time St. Odilon, who had instituted the festival of All Souls, was abb..t of Cluny, and he gave me the black habit of St. Benedict in the year 995. After 15 years of a holy life at Cluny the Lombard Prince of Salerno insisted upon my return, for he wished to be directed by me. He placed all the mon steries of Salerno and the neighborhood under my authority. But I longed for solitude, and after a time I retired to the cave which Liutius had lived in. But even thither the records followed me. men insisted an living

Liutius had lived in. But even thither the people followed me; men insisted on living with me and in being taught by my lips, and so they built little cells for themselves round about me. I thought again and again of leaving them; but one night in the darkness of the cave THREE RAYS OF BRIGHT LIGHT again and again appeared, and with them came the inspiration that I should there

in 10:2; and from this event may be dated the beginning of this monastery of La Cava. I established the rule of St. Benedict among my disciples according to the observance of Cluny, and I dwelt in prayer among them till on Maunday Thursday, in the year 1050, having said Mass, washed the feet of my disciples, and addressed them fitting words of exhortation, and promised that I would always be with them, I named Leo of Lucca to be my successor. I then sent the religious to the refectory, and knowling of the course of four months I used four bottles. My weight this day is 149 pounds. I have neither liver complaint nor indigestion, but consider my-self in a perfect state of health, and in good spirits. JAMES MORSE, No.43 Pleasant St. Sold by all druggists.

Charlestown, Mass.

ELECTRICITY. build a church and dedicate it to the Blessed Trinity. And this I began to do in 10.2; and from this event may be dated

and his feast is kept on the 12th of April with great solemnity. His body lies in a marble tomb between the remains of his

Dion and the Sibyls, a classic Christian novel... Flaminia and other stories Perico, the Sad, and other stories ... The Blakes and Flanagans...
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The Hermit of Mount Atlas.
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Lee, or the choice of a Friend.

Thos. Coffey, Catholic Record Office,

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Affliction is a school of virtue; it corrects levity and interrupts the confidence of the siming.

of the sinning.

Good breeding is benevolence in trifles or the preference of others to ourselves in the little daily occurrences of life.

Considering one's own weakness is a great help to gentleness in dealing with others.

Immortality of Man.

Why is it that the rainbow and the cloud ome over us with a beauty that is not of earth, and that pass away and leave us to muse on their faded loveliness? Why is it that the stars which hold their festival around their midnight throne are set above the grasp of our limited faculties, for ever mocking us with unapproachable glory? And why is it that bright forms of human beauty are presented to our view and taken from us, leaving the thousand streams of affection to flow back in Alpine streams of affection to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be set out before us like islands that slumber on the ocean, and where the beautiful being that now passes before us like meteors will stay in our wreaver of over re-Protice. in our presence for ever .- Prentice.

Dr. Pierce's Extract of Smart-Weed cures colic, cramp in stomach, diarrhea, dysentery (bloody-flux), and kindred affections. Sold by druggists. A General Defeated.

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fering from summer complaints. Liver Complaint and Indigestion.

DEAR SIR,-My business has been that of an engraver and carver in wood. Owing to confinement to illventilated rooms my health gradually declined, when I was unable any longer to prosecute my busi-ness. At this time I was suffering from mess. At this time I was suffering from great prostration of strength, extreme indigestion and disordered liver. My usual weight was 135 pounds, but I had become so much emaciated the early part of May last I commenced taking the PERUVIAN SYRUP, and almost impossions. influence. In the course of four months
I used four bottles. My weight this day
is 149 pounds. I have neither liver com-

them, I named Leo of Lucca to be my successor. I then sent the religious to the refectory, and kneeling down alone in my cell I gave up my soul to God in prayer, being then 120 years old."

Such was the origin of the monastery and congregation of La Cava. St. Alferius was canonized in 1087 by Pope Victor III., who had been one of his disciples, and his feast is kent on the 12th of April bottle has cured Bronchitis. Fifty cents' worth has cured an old standing cough. It positively cures catarrh, asthma and croup. Fifty cents' worth has cured crick in the back, and the same quantity lame back of eight years' standing. It cures swelled neck, tumors, rheumatism, neuralgia, stiff joints, spinal difficulties, and pain and soreness in any part, no matter where it may be, nor from what cause it may arise, it always does you good. Twenty-five cents' worth has cured bad cases of chronic and bloody dysentery. One teaspoonful cures colic in 15 minutes. One teaspoonful cures colic in 15 minutes. It will cure any case of piles that it is possible to cure. Six to eight applications is warranted to cure any case of excoriated nipples or inflamed breast. For bruises, if applied often and bound up, there is never the slightest discoloration to the skin. It stops the pain of a burn as soon as applied. Cures frosted feet, boils, warts, and corns, and wounds of every description on

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Meetings.

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