FACHILD

tor of St. Cal., in a e cure of a rom Knock. Wheatland onsisting of ren, a boy, ie, aged six about three th, given up l numerous e the father nt from the unded it to vater to the ver left her. Early next feel well : I

mother said e could walk; he was well. to this, perve noticed a towards the this extraorhad despised ng respectful us the appar-ly producing n distant Caliof Her who is ed States, as-

REACHES IN RCH.

Buffalo Union

l foes."

of a sermon ch by the Bisas the day of al visitation to On the even-ectured in the o accommodate him. It was asing sight—a

g an audience, testant church,

ned with flow-the Rt. Rev. ture was "The ll men. nd persuasively, ect. He traced ed Lord so tenaudience were , and began n unprejudiced a good expon-

ation. In simofs of Scripture the inevitable Church, found-Apostolic, and Holy Spirit In-

hat all who are hat all who are datholics; but we few among these he Bishop's maschurch of Christ which they are to words Good not words Good not words of foir lowering of fair heavenly deeds. lice, except that sheer perversity,

a sunny day; it everything; it is I the soother of

ong us.

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God in the mornreason, before we r every day is but friendless. Smile

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Strive to diffuse d joy. If you do beloved. rld is wiser than udy the world is To use the world it. To make the

ier is the noblest out with continual , that the essence not in words. A e, by equivocation, ble, by a glance of culiar significance of form of blinded nk as that which

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not the surest pass-some of the noblest bod the world has appearance. A estimated by her and her purity and and such a woman, on and a well-baler, is lovely and atever so placid and ely, she makes the st of mothers. rcilious woman, who than to gratify her tracting flattery and whose compliments are insecure.

FEVER.

stipation, torpidity ys, general debility, algic ailments, yield disease conqueror, irs the ravages of dis the food into rich w life and vigor to always. See "Pro-

Jacqueminots.

"A Jacqueminot rose is a beautiful thing isn't it?" "Yes, and full of poetry." "Think so?" "Indeed I do." "Then why don't you write a poem about it?" "Iwill." The following little poem is the fulfilment of that promise.—Boston Transcript.

I may not speak in words, dear, but let my words be flowers.
To tell their crimson secret in leaves of fragrant fire;
They plead for smiles and kisses as summer. They plead for smiles and kisses as summer fields for showers, fields for showers, And every purple veinlet thrills, with exquisite desire.

Oh, let me see the glance, dear, the gleam of soft confession
You give my amorous roses for the tender
hope they prove;
And press their heart-leaves back, love, to
drink their deeper passion,
For the sweetest, wildest perfume is the
whisper of my love.

My roses, tell her, pleading, all the fondness and the sighing,
All the longing of a heart that reaches thirsting for its biles;
And tell her, tell her, roses, that my lips and eyes are dying
For the melting of her love look and the rapture of her kiss.

John Boyle O'Reilly.

The total deliver dountry; do not let your name be used by those who would recommend

THE HATEFUL ENTERPRISE OF CHOISEUL AND POMBAL.

Even from the social and political standpoint, your great ability of the missions; and

## WHAT FRANCE LOSES.

HER INTEREST IN THE CHRISTIAN APOSTO-LATE—HOW THE BLOW TO THE RELIGIOUS ORDERS WILL AFFECT HER—TESTI-MONY OF AN OLD MISSIONARY.

(Letter of Mgr. Bonjean of Ceylon to the French Prime Minister de Freycinct.)

Threatened as I am in those sacred in-terests to which I have consecrated thirty-two years of my life as a missionary, I do not think that I shall occasion any astonishment or incur any blame from your Ex-cellency, if I take advantage of my temporary sojourn in France to unite my fee-ble voice to that of the venerable French Episcopate, and to appeal to your loyalty,

Episcopate, and to appeal to your loyalty, your justice, and your patriotism, against the decrees of the 29th March, which affect the Religious Orders.

I ought, Sir, to begin with, to make myself known to you, to tell you who I am, and what my interests in this grave matter are. I belong by birth to the Diocese of Clermont, and for the last twelve years, I have been Bishop of Medea and Vicar Apostolic of Jaffna in the Island of Ceylon. Besides the work of evangelizing a mass of about a million heathen, I have to provide for the spiritual needs of some seventy for the spiritual needs of some seventy thousand Catholics; in this task I am aided by forty Missionaries, Oblates like myself of M. I., and by seventeen Sisters, belong-ing to a French Congregation. Thanks to the zeal of these devoted allies, the num-ber of our Christians has increased by

and was, let me add, imperatively de-manded by its honor. We are then asmanded by its honor. We are then assured that, if French Religious should ever find themselves a prey to persecution in any distant country; if they should be threatened in their rights, their property, their life, their liberty or their honor; if their civilizing action and their evangelical labors should be unjustly hampered, they should in full confidence, have recourse to their Government, and make their oppressors give way before this proud declarpressors give way before this proud declar ation: "I am a citizen of France." You support would never fail them. have said so. Sir; I believe your word, and I thank you for it in the name of thous-

ands of my brothers in the Apostolate. HAPPILY WE, OBLATE MISSIONARIES whose missions are situated in lands under the Britsh sceptre, enjoy there liberty complete, our rights are there so religious respected, our demands always meet with respected, our demands always meet with so benevolent a reception, and we are there surrounded by so much sympathy, trust and honor, that this hypothesis must be, so far as we are concerned, absolutely put aside. I am not, however, less grateful to you, Sir, for a declaration, in which a great number of my colleagues less favorably situated, will always find in their strengths a precessory support. But, to difficulties a necessary support. But, to come to that which, in the decrees, seems to me to attack the interests of all French Missionaries, who are members of unau-thorized congregations, in all parts of the world, wherever they may be found, I beg you, Sir, to be good enough to consider that, if for a certain number among them, your sympathies, otherwise so precious to us all, are not destined to come out of the praiseworthy intentions; it is not at all im-possible that an ill-advised man quite against your intention, to place them all in a position in which they would have no longer any protection to ask from any one. Certainly my Mission would suffer greatly. Before, then, giving effect to these decrees, before striking this several our Government may come, assuredly greatly. Before, then, giving elect to these decrees, before striking this severe blow at the root of the Apostolic tree which shelters a multitude of nations and of races, still deprived of the benefit of Christian civilization, I would beg your

TAKE A MAP OF THE WORLD, and to follow on it our French missionaries members of unauthorized congregations, in all the countries where they lavish their toils, their blood and their life for the toils, their blood and their life for the triumph of Jesus Christ, the welfare of the people, and the honor of their country; from the icy waters of the Pole to the burning sands of the Equator; across those great empires of India and of China where the blood of our martyrs is still smoking; from the North to the South, from the East to the West of that land of Africa headly as yet onesed to the apostolic zeal the people, and the honor of their country; from the icy waters of the Pole to the burning sands of the Equator; across those great empires of India and of China where the blood of our martyrs is still smoking; from the North to the South, from the East to the West of that land of Africa hardly as yet opened to the apostolic zeal through the same that the same through the same that the same through through the

religions of France. I entreat you, do not injure by a stroke of your pen this great Christian and social work, that history will place on record to the imperishable honor of our beloved country; do not let your name be used by those who would recom-

point, your great ability has enabled you to appreciate the utility of the missions; and that is why you pledge your honor and that of the country to protect them. But how can France protect abroad what she how can France protect abroad what she persecutes at home; and if you suppress the religious where generations of apostolic workers are found, who and what will you be able in future to protect when you have caused silence and solitude to reign every-where? This effect of the decrees of the 29th of March has not, I sincerely believe, 29th of March has not, I sincerely believe, been foreseen, still less intended. But it can be prevented, and ought to be so, if we mean our country to preserve in foreign lands its ancient renown; if the humiliation of an universal condemnation is to

spared it. For,
YOU MAY TRUST AN OLD MISSIONARY,
Christians and infidels, Catholics, Protestants and schismatics, nations and Govern-ments, will everywhere be astonished to ments, will everywhere be astonished to see the Government of the French Repub-lic treat, with so unjust severity, those whom they vie with each other in surrounding with so much veneration and love, on account of their virtues and the benefits they have conferred on the countries they dwell in. My voice is weak, sir, but it is the echo of that of hundreds of but it is the echo of that of hundreds of bishops, of thousands of priests and of religious, of millions of the faithful of every race, of every nation, who, if distance did not prevent them, would unite themselves to me to lay their religious demands and the expression of their fears and hopes before the Government of Christian France. As I am almost the only Vicar Apostolic who is, at the present moment, in France, I have thought it my duty to make myself heard. I venture to expect from you for my words a kind reception, and I am confident that this kindness will not be barren.

Accept, etc.,

which they gave in support of Mr.
Labouchere's motion, have outraged to
the last degree the deep religious feeling
of their constituents. We put them aside of their constituents. We put them aside as unworthy of further consideration." Remembering that it was so pronouncedly non-Catholic an organ as the one we have named which could speak thus strongly in condemnation of the incomprehensible course pursued by the small sub-division of Catholic members who, for reasons best known to themselves, went into the wrong lobby to swell the ranks of those who upheld the cause of a lecturing blasphemer, it can surely be no subject for wonder to anyone if one of the most im-pulsive and outspoken of the thirty Catho-lic members who, true to their faith, voted against Mr. Bradlaugh, should have seized the earliest opportunity he could find to denounce the conduct of the small squad of recusants a ready referred to in un measured terms of indignation. This, in point of fact, is precisely what Mr. O'Donnell has done: "and small blame to him!" certain are we will exclaim each of his constituents at Dungarvan when they come to hear of his proceeding. There is, for one thing, no beating about the bush in his communication. The member for Dungarvan goes directly to the point. Preferring at all times to call a spade a spade, he refers, not unnaturally, to Mr. spade, he refers, not unnaturally, to Mr Bradlaugh as "this revolting atheist!" Complaining strongly of the action of Mr Complaining strongly of the action of Parnell, Mr. O'Kelly, Mr. O'Conner Power, Mr. Finigan, and Dr. Commins, in entering Captain Gosset's room and tendering Mr. Bradlaugh their sympathy, he askes whether "patriot Cork—aye,

will never be repudiated by the people of Dungarvan or amid the mountains of Donegal. A Protestant Parliament has decided that the attempt of an avowed atheist to enter the Legislature is illegal. Men and women of Ireland, is it your interest that it should be made legal? Tenants farmers of Ireland, is it your interest that your most just and righteous claims should be supported by the same appeals to liberty and justice which have just been expended in trying to varnish

Birmingham and the neighborhood.

THE SERMON.

High Mass was at eleven. The discourse was delivered by his Eminence Cardinal Newman. He spoke as follows:

"It is written in the second Epistle of Paul to Timothy, 'Thou, therefore, my son, be strong in the grace which is in Christ Jesus; and the things which thou hast heard of me, by many witnesses, the same command to faithful men, who shall be fit to teach others also (ii. 2). My hast heard of me, by many witnesses, the same command to faithful men, who shall be fit to teach others also (ii.1, 2). My dear brethren, I wish I were quite the person to speak upon that subject to which I am drawn to say a few words. I say, I wish I were the person; because I haven't that experience of seminaries which alone could enable one to do so properly and perfectly. And yet I do wish to say a few words, and if they are in any respect not appropriate, I must be pardoned if I do my best: and they will not be many words. I should like, if I could, to bring out what I conceive to be some of the moral advantages of a seminary such as this. But of course the obvious, and what seems the first, object of specific or the same and prayed with us. It has pleased the Church, in the person of the Sovereign Pontiff, to place upon him the highest honor which the Church can confer upon the clergy. I think I think is distinct from the moral advantages and safeguards of which I have been speaking. In the minds of the people without religion, the idea of God seeing the thing out of comprehension. They are haunted, possessed with the things that are, things that come before them, with their worldly aims, their duties day by day, with no notion of living in the presence of the Unseen Being. And one would say that everything would go right, with God's mercy, if a many got that simple gift, that great grace. In the lessons for to-day you resulted the church, in the person of the Sovereign Pontiff, to place upon him the highest honor which the Church can confer upon the clergy. I think is distinct from the moral advantages of as deal the church, in the nightst honor which the Church can confer upon the clergy. I think is distinct from the moral advantages of as deal everything, because I have said everyth and hope before the Soverements of Caris and hope here the source of the name of the hope that simple gentle the source of the largest that simple states of the largest that simple states of the largest that the hope the source of the largest that the hope that the source of the source of the largest that simple states of the largest that the hope that the hop that the hope that the hope that the hope that the hope that the

even by those who are not Catholics that the experience and discipline of schools are necessary for getting on in this world. We know what great advantage accrues to our own country by the particular scholastic system, and how foreign nations are looking to try, if they can, to transplant our own rules and principles and practices which so succeed in England. Now, of course, the bringing of a number of boys together is only in itself a misery and a deceit, if it is nothing more than to prepare for this world. We all are sons of Adam, and we know that evil burst forth of itself when any number of persons come together; and we call all such number of persons "the world." For that is the real idea of the world. It is the natural impulse and principle of our heart, exemplified in the fret that persons are drawn together, enabled to hold converse, so to say, with each other; and therefore to form a rule, a moral rule—not the right rule, but still an ethical rule, holding a sort of a principle for admiration. And, therefore, se great schools that are merely secular have such great evils attending them that it is difficult to pronounce an opinion upon them; and all that I can say about them is that perhaps things would not be better if the boys who went there remained at home. It has been so, I don't know

at home. It has been so, what it is now.

THE SAFEGUARD OF A SEMINARY, is a great advantage Therefore there is a great advantage. say, in the mere fact of a number young people coming together, putting aside the other aspect of the evil of it. Now, in a seminary there are great advanpathizing with the bravado and solacing pathizing with the bravado and solacing which overcome that evil, and the merited imprisonment of the foulmouthed insulter of Christ?" Then he adds—"To the winds with every tie of comradeship if this thing is to continue. I have entered the service of the stainless Ireland of our fathers. In the schools of Catholic Galway, beneath the pulpits of its prelate and its priests, I have learned principles and acquired convictions which will never be repudiated by the Duries of the same and devote themselves to God in the flower and spring-tide of their youth. They give up themselves and all they are do to the glory of God and his service. the people of God, from whom it comes. I need not go through the other safeguards.

go through the other safeguards.

CHASTENING EFFECT OF ASSOCIATION.

Now I think the first advantage that

the collision of mind with Now I think the first advantage that strikes one is the collision of mind with mind. Let us be ever so well inclined, ever so good and holy, and acting ever so well, and with a view to please God, and with a rule of life such as we ought to have; still there is is a great deal to do

CARDINAL NEWMAN'S ADDRESS.

CARDINAL NEWMAN'S ADDRESS.

GREAT ANNUAL FEAST—THE NEED

OF TRUE DISCIPLINE—LIVING IN

OF TRUE DISCIPLINE—LIVING IN

Said anything yet about the necessity of obedience to superiors. There again is a great field of Christian virtue. And we know—to take an instance, of which I could say much, of my own dear father, St. Philip Neri—how it was that he tried of the property of the propert GREAT ANNUAL FEAST—THE NEED
OF TRUE DISCIPLINE—LIVING IN
THE PRESENCE OF GOD.

On June 27 the Birmingham diocesan seminary was honored by the presence of Cardinal Newman. It was the occasion of the annual feast, and his eminence had consented to be present at the celebration.

Could say much, of my own dear father, set whether the divide were great or little. And as there is one large field which I think is a most obvious one to put before us as to the advantages of a seminary; and don't think it can be exaggerated.

It gives a toxe to Morals.

of the annual feast, and his eminence had consented to be present at the celebration, and to preach at the High Mass. He was among the first arrivals. On alighting from his carriage he was received by the seminarists in cassock and surplice, and as he entered the corridor, after receiving his blessing, they sang "Ecce Sacerdos." He stood while the piece was sung, and showed by his approving smile the pleasure the reception gave him. There were present, besides the lord bishop of the diocese and the Right Rev. Dr. Ilsley, bishop auxiliary, and vector of the seminary, the Right Rev. Dr. Amherst, and a large number of the clergy from Birmingham and the neighborhood.

THE SERMON.

don't think it can be exaggerated.

IT GIVES A TONE TO MORALS.

And then again I think there is a great gain which can only be gained by belonging to a body—I don't mean theology strictly, but that settled fundamental basis of viewing things morally and religiously which we get by habitual contact with others who are of the same profession with ourselves. Men of the world, who know very little about religion—I mean Protestants—don't know what they do they don't understand whether it is important or not. But with a Catholic not only is everything mapped out, but everything is a part of his mind almost. And then again I think there is a great is a part of his mind almost. And that is a great gain which those have who by God's mercy are brought into the Church from the beginning. Their minds are framed in a particular way. The whole plan both of faith and knowledge becomes part of themselves, and on that again I think a great deal might be said.

or two things I would just mention. As to theology itself I think it is a great indirect advantage in this way; I do not mean theology merely as such, but still prireipally, because it is our duty, our profession, in a certain sense, our occupation in the service of God. When a priest cose just the world he is meally take up. for anything else. And that is a reason why now he should be taken into advan-tage of those years which he has in the seminary, where the time may be spent profitably, theology thoroughly soaking the mind, so that it is a resourse to turn to. Well, I say, he must have a certain degree of theology. He may have no time afterwards, but still, from not being strong and so on, priests may be thrown upon circumstances when they have time apon their pands. Now there is nothing more dangerous than leisure. We have very crafty and subtle enemies; we have very craftly and should enemies, we have enemies within us and enemies without us; St. Paul says that a spirit of evil surrounds us, we have the world, the flesh, and the devil; and it is a great thing if we have acquired the love of theology, so that we may take it up and be interested in it when we don't know exactly what to do. It requires, of course, more experience than I can have to speak worthily of such

than I can have to speak worthily of such a subject, for it is a great one.

AN OBJECTION DISPOSED OF.

That leads me to notice a kind of objection (and it is the last remark I shall make), that it all leads only to a very narrow education, that it is much better with the churches around us that that are not Catholic churches to have a knowledge of the world that it is good for those ledge of the world, that it is good for those who are going into a religious life, into a ministerial life, to have mixed with the world, that it is good for religion, that it has a certain influence on the laity, and so The present day seems to think that those who have a professional education are narrow, that they are not fit to cope with others in religious controversy; they
don't know anything of the people they
have had to address. And that is all true.
I am not denying that, and still I would say one thing on that point; of course I don't see why theology should not so far open the mind as to lead afterwards at fitopen the mind as to lead afterwards at ut-ting opportunities to a priest's getting that knowledge of controversy, and so on, which he had not at the seminary. We can't do everything at once. We begin there is an innate power blessed by Almight, God in a straightforward, well-educated priest, though he knows nothing an intention of God, that we may help of the world, or is likely to make mistakes soothe, or cheer him .- Faber.

THE CATHOLIG RECORD.

The pacific Ocean. You will see the Pacific Ocean. You will see the Pacific Ocean. You will see that a union exists between them! For everywhere you will find the French name cally maintained, and in many countries and these priests and the priests and the pacific Ocean. You will see the pacific Ocean. You will be called with and overtoome. And and though it brings a soul into a certain degree of temptation, yet it is a tempta that is done by imprudently ventilating a subject when one is not perfectly informed upon it. And bad arguments do a great harm, but a holy life is only a source of good to all that come near. "Let your light shine before men, that they may see your good works and glorify your Father who is in heaven." May we all enter more into the great responsibility which is put upon us all. How much we can do for God, and how much he will enable us to do if we put

OUR SIMPLE TRUST IN HIM!

After Mass the guests partook of lunch-

After Mass the guests partook of lunch-eon. At its close the seminarists sung "Tues Petrus," in acknowledgment of the presence of a representative of the suc-cessor of St. Peter.

The Right Rev. Dr. Ullathorne in due

The Right Rev. Dr. Ullathorne in due course proposed the health of his eminence the cardinal. He said; "The right reverend bishop and rector of this college has just been whispering in my ears and reminding me that it is our duty to give expression to the sense of great honor that expression to the sense of great moor that has been conferred upon St. Bernard's Seminary by the presence and the dis-course of his eminence who sits at my right. But this is not the first time that the scannary has been honored by the prethe scainary has been honored by the presence of his eminence, but the first time since his eminence has been raised to his present dignity. We ail love him, and love him much. We all reverence him, and reverence him much. We feel that he is part and portion of ourselves, that he has lived amongst us and prayed with us. It has pleased the Church, in the person of the Sovercian Poutiff to place upon

love me as you did. Some say, "it is no-body but the blind girl," and pass on; body but the bind girl," and pass on; others pat my head, and say "poor Mary;" but oh! I long to hear your kind voice—to feel your kind, gentle touch. You were everything to me, mother; why did you go, and leave me alone in the great wide

I remember once, when you held me in your arms, I felt the warm tears fall swiftly on my check, and you said, "When I am gone, Mary, you must be good and patient, so that you may come to heaven too." O mother, dear! I will be so good, so very good; and may I come to you, mother, to you and father? I will try to be very patient—I will not murmur—I will not once complain, if I may only me to you.

Each day I will come and sit here; and

when I feel the warm sunshine, and hear the gladsome song of birds—when I scent the perfume of flowers, and the breeze fans my burning cheeks—then, then I will call thee to take me hence! Every day I will call. O come soon, dearest mother, and let us all go home to heaven.

# HIS AUNT BRIDGET.

Possibly it will be news to many of our readers to hear that Henry VIII. had an aunt, whose name was Bridget. His mother had four sisters; and here is what the severely critic 1 historian, S. Hubert Burke, in his "Historical Portraits of the Tudor Dynasty" (p. 43) says of her: "The youngest Lady Bridget of York became a nun.
She took the veil at the convent of Dartford. The royal lady died in 1517, in her thirty-seventh year. When the day of ford. The royal lady died in 1517, in her thirty-seventh year. When the day of national shame arrived, the convent of Dartford, which then contained the remains of his sainted aunt, was not spared by King Henry. Amongst the plunder of the monastic inquisitors were the ring, crucifix, prayerbook, and many other little menorials of Sister Mary, the humblest of that stainless community—the daughter of the Fourth Edward, the sister in-law of Henry VII. and the aunt of Henry VIII. Henry VII. and the aunt of Henry VIII. At Dartford, like other convents, the vaults containing the coffins of the deceased sisters were visited by those mysterious attendants of the inquisitors, in search of jewelry and other ornaments, so that the with the most important and go on with others, and, therefore, in the proper time and in the proper place the study of the controversy and kindred suojects and of secular knowledge becomes very opportune. But still one must remember that there is an invate power blessed by Al.

nearly two hundred thousand people that are outside of all religious organizations."
We will suppose that one hundred thousand Catholies live, move, and have their being in this city; reliable statistics warrant us in the supposition. Moreover, there are very many others who come under Catholic influence, and if so, doubtless they profit by that influence; it cannot be otherwise.

otherwise.

The preacher goes on to tell us what he considers Catholic influence to be.

"The reaction of Puritanism from the magnificent church architecture of the Catholic Church, resulted in erecting the most uncouth structures that the human mind ever devised for the worship of Cod destitute alike of heavity and of

human mind ever devised for the worship of God, destitute alike of beauty and of comfort. Then, as if to deprive the worshiper of all possible help from the surrounding scene, they banished entirely the idea of a sanctuary, and called their barn-like building a meeting house,' lest otherwise it might savor of Popery.' Why will Protestants presist in look ing only at the outside of the cup and platter? Is the architecture employed by the Catholic charch in this city of such a magnificent character as to influence her children? We trow not. We would wish the preacher to accompany us to some of our poorer little Churches; to the glance at the barc, whitewashed walls, picked out with unartistic wood-cuts of the stations of the cross, to witness the the stations of the cross, to witness the devotion of the humble, but devout and awestruck congregation, watching their priest, yet poorer than themselves, sacrificing at the scantily decorated altar-stone in vestments almost threadbare. The preacher follows with a damaging

admission:

"Large congregations in the Protestant churches are the exception, not the rule. The count of the audiences on a certain day, a little more than a year and a half showed that in more than one hunago, showed that in more than one hun-dred Protestant churches the average of the congregations at the morning service was a little more than one hundred, while

The Catholic church is, by excellence, the Church of the masses, the Church of the poor, the weak and the suffering; over such it watches from the cradle to the grave, with a true and motherly care. . ....

### THE FARMER-A BEAUTIFUL PICTURE.

The man who stands upon his own soil, who feels that by the laws of the land in which he lives—by the laws of civilized nations—he is the rightful and exclusive owner of the land which he tills, is, by the owner of the land which he this, so where constitution of our nature, under a whole-some influence, not easily imbibed from any other source. He feels—other this being equal—more strongly than another the character of a man as the lord of the the character of a man as the lord of the inanimate world. Of this great and wonderful sphere, which, fashioned by the hand of God and upheld by His power, is rolling through the heavens, a portion is his—his from the centre to the sky. It is the space on which the generation before him moved in its round of duties: and he feels himself connected by a visible link with those who preceded him, as he is also to those who will follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their last home; farm has come down to him from his fathers. They have gone to their last home; but he can trace their footsteps over the scenes of his daily labors. The roof which sheltered him was reared by those to whom he owes his being. Some interesting do-mestic traditions is connected with every inclosure. The favorite fruit tree was planted by his father's hand. He sported in his boyhood beside the brook which still winds through the meadow. Through The favorite fruit tree was that field lies the path to the village school of earlier days. He still hears from his window the voice of the Sabbath bell which called his father and his forefathers to the house of God, and near at hand is the spot where his parents laid down to rest, where, when his time is come, he shall be laid by his children. These are the feelings of the owner of the soil. Words cannot paint them—gold cannot buy them; they flow out of the deepest fountains of the heart; they are the life-spring of a fresh, healthy and generous national character. - Everett.

Suspect men and women who affect great softness of manner and unruffled evenness of temper, and an enunciation studied, slow and deliberate. These things are all unnatural and bespeak a degree of mental discipline into which he that has no sinister motive cannot submit to drill himself. The most successful knaves are sharp and smooth as razors dipped in oil. They affect the innocence of the dove to hide the cunning of the serpent.