THE CATHOLIC RECORD.

The Golden Days Departed.

O voices still beneath the church-yard sod. Bright eyes that glistened from behind long Warm beauty early given back to God, Red lips that now are ashes !

h, so it is: all that hath everbeen Experienced by the spirit is immortal; ach hope and joy and grief is hid within The memory's sacred pertal.

And yet the soft glow of midnight hour, A strain of haunting music sweet an dream, a bird, a bee. a leaf, a flower, A sunset rich and golden-

Can fling that portal open; and beyond Appears the record of each earlier feeling. All hopes, all joys, all fears, all musings fond, In infinite revealing.

Till all the present passes from the sight-Its cares and woes that make us weary hearted, And leaves us basking in the holy light Of golden days departed.

THE FIRST SISTERS OF CHARITY

Donahoe's Magazine

CONTINUED. CONTINUED. Twelve years before, in 1617, "la Char-ite" had been founded. Monsieur Vin-cent had been on his way to the pulpit in a country church at Chaillion, when a lady asked him to recommend to the people a case of extreme distress—a farm household about a wile and a half distant, where nearly all the children and the laborers were lving sick and in great poverty. were lying sick and in great poverty. After vespers that day, M. Vincent was on his way home, when he was astonished to his way home, when he was astonished to meet troops of people coming towards Chantillon, and some, by reason of the summer heat, were resting under the trees exhausted. It was the concourse return-ing from the home of the poor family, after carrying to them an abundance of bread, meat and wine. And seeing that his words had an effect beyond expectation and beyond the actual need his practical and beyond the actual need, his practical mind thought at ence, "These poor sick mind thought at once, "These poor sick people must have too much provisions now all at once; some of it will be spoiled and good for nothing, and then they will be as destitute as before." So conferring with the most zealous members of the parish, he put order in the work of char-ity, which had so suddenly kindled at his word; he arranged a rule and meetings every month. And so the recommenda-tion from the country pulpit, and the unevery month. And so the recommenda-tion from the country pulpit, and the un-thinking generosity of the response, led to the founding of "La Charite," in whose ranks a few years after even the brilliant and not le of the Court enrolled themselves and served. And out of this Chat-illon incident, as we shall see, sprang the beginning of the Sisters of Charity—an origin small and remote as the first mois-ture on the rocks, before it has even be-come the stream that is to swell into a river. Two things we gather from the insider form the stream that is to save the stream the stream that is to save the stream that is the stream that is to save the stream that is the stream that is to save the stream that is the stream that is the save the sa things we gather from the incident : first, the persuasive power that must have come not from the voice alone but straight from the heart of St. Vincent de Paul ; and the other, the characteristic of all his foundations of charity-that he did not plan beforehand, nor was he solicitous to do any one great work, but as occasion offered he was realy to make the greatest use of it. In 1629 Mademoiselle Le Gras was sent

on her first tour of surveillance to see that La Charite was well administered in the country districts, and we find her desiring the coarsest fare and the meanest shelter on these laborious jurneys, "in order to share still more the sufferings of the poor." But soon a difficulty arose. The first members of La Charite had belonged to country homesteads where the country homesteads, where the women were accustomed to work. It had sped to the chatelaines of the country-houses, and to the great ladies of Paris. The rules called them the servants of rais. Ine rules called them to take a day each in turn to serve, themselves buying the bread, the meat, and the wine for the sick, to prepare the dinner, and to carry it with their own hands, "at nine in the morning, and to do likewise for a supper at five in the even-

likewise for a supper at five in the even-ing." When the first heat of zeal had sooled, the members of high station could not attempt these duties, and to hand them over to their servants would

a short time, though her own patience with human failty and her indulgence with the weak are said to have been inex-haustible. Many of these young peasants were of an ignorance and roughness that was hard company day and night for a woman of gentle birth, very sensitive and exquisitely refined. But where the raw ma-terial was coarse, there was all the more rea-son for preparation ; for were not these the hearts and hands that were to wait upon "our dear lords and masters the

son for preparation; for were not these the hearts and hands that were to wait i upon "our dear lords and masters the poor " And the rustic material became under her teaching as beautiful, as refined l by grace, as the few that were finer by nature. At first but rarely the daughters of the rich came into the little company; but so well was her care rewarded that all stood on one level, all poor alike, and all beautified by the reflection of the spirit of her whom they regarded as a mother. To see how high was the standard placed be-fore the first Sisters of Charity, we need only read of Jeanne d'Allemagne, who, seeing hard bread handed to a beggar, gave her own food secretly instead, and when it was discovered said simply, "One must not give to God anything that is not good." Or we can listen at the deathbed of the Sour Andre, and hear how her only trouble was that her own pleasure in life is due to St. Vincent de Paul and the first Sisters of Charity. In 1641, Mdle. le Gras removed to the Faubourg St. Denis, opposite St. Vincent's house of St. Lazare, and opened a school for the poor; and yet another branch was added to their work of mercy when the sisters were admitted to the prisons-seventeenth-century prisons, let us remem-ber, of the horrors of which there is now no example in civilized lands. Every ap-parent chance was adding to the form of of the Sœur Andre, and hear how her only trouble was that her own pleasure in life might have been too great, for as she ex-plained, the service of the poor had been so sweet to her that for very delight she had felt as if she went rn wings. In 1634 St. Vincent began those confer-ences that lasted until his death, and the account of which is now a precious treas-ure to the sisters. It was there that he visitors Solomon placed precious stones in the foundations of the Temple, their lives must be beautiful as jewels, worthy to be the foundations of the Temple, their lives must be beautiful as jewels, worthy to be the beginning of a work of God. At an-other time he explained how they were to have for their convent the house of the sick, for their cell some hired home, for their chapel the parish church, for their cloisters the city streets or the hospital wards, and obedience for their enclosure, and the fear of God for their grated screen, and holy modesty for their veil. The next step in advance was the seryear, and this is shift the custom of the Sis-ters of Charity, who nevertheless in heart and desire have given themselves to Christ and His poor forever. The first four made their vows on the feast of the Annunciation, Mdle. le Gras renewing hers with them, in 1642. The 25th of March is still the day of the vows that are now made by a world-wide union of twenty thousand. During the war of the Fronde, the sis-

During the war of the Fronde, the sis-ters journeyed through the country to serve the poor; the little community re-mained at the Faubourg St. Denis, even when the army of Conde was encamping about St. Lazare, and when its advance guard was attacked and destroyed by the royal army close by the Porte St. Martin. "The greater part of the people are mov-ing away," wrote Mdle. le Gras to St. Vincent. "It seems to me that Paris is abandoning this faubourg to its fate: but The next step in advance was the ser-vice of the Hotel Dieu-a very great step, for it is in the hospitals that the Sisters of Charity have won their greatest fame. Like many works of St. Vincent, the initative was given by another, and he, assured of the wisdom of using the oppor-tunity, turned to it his untiring genius of charity. Madame de Chassaigne, of whom the name alone is known now, had occa-sioned the establishment of La Charite at Chatiluo. Madame de Charite at vincent. "It seems to me that Paris is abandoning this faubourg to its fate; but I hope God will not abandon us, and that in His goodness we shall find mercy." Good works were carried on without in-terruption, though not without the endur-Chatillon. Madame de Gondy, sister of the Archbishop of Paris, took the initiative of the country missions by giving funds to found them, and thus arose the Priests of the Mission. The Presidente de Herse gave alms for another work—retreats beance of terror and privation. In the midst of the danger, the new foundation spread beyond its native country; four sisters, invited by the Queen of Poland, set out on their long journey. Not long after their establishment on new ground, Poland was devastated by the Swedish infore Holy Orders-and thus began another undertaking by St. Vincent. And now it was the young Madame Goussault, famed for her brightness, her beauty, and the charm of sanctity that sped from her simple ways, that conceived the idea of vasion, and at that time began the long having the greatest hospital of Paris served by the ladies of Le Charite, and by career of the Sisters of Charity in braving the perils of battlefields to tend the wounded. *

the young girls now trained who were acting elsewhere as their handmaids. In its twenty halls the hospital received from The development of the work was complete. It received the formal approbation 1,000 to 1,200 patients; 20,000 to 25,000 passed through it every year. It was already in the charge of Augustinian nuns, of the Church in May, 1655, with the words, "Your Society shall bear the name of the Sisters of Charity." On the 8th of the following August, the act of establish-ment was signed by Mdle. le Gras and her but they were almost powerless because of the lack of funds and the badness of the administration. "The sphere of your work is enlarging," said St. Vincent to Mademoiselle Le Gras; and with her first sisters, and signed and sealed by Vin-cent de Paul ; even the stamp of the seal told the spirit of the enterprise, for on the Mademoiselle Le Gras; and with her trained sisters to wait upon them, the ladies of Le Charite, with the highest names of Paris, were daily to be seen passing through the wards from one bed-side to another, braving contagion in per-sonal service, and out of their wealth giv-ing largely to the revenue of the hospital. They had been enjoined to ask to enter there as the assistants of the nuns, and our Filles de Charite ranked last and least, the servants of all. They too did their wax can still be seen the figure of the world's Redeemer with arms opened wide to all. In 1657, the new Society received the royal authorization, and Louis XIV. placed it with special privileges under the protection of his successors.

This authorization to some extent saved the Sisters of Charity in the storm that has recently broken over the Church in France. As yet they are nowhere dis-turbed in their own houses; but they have asolved, the members of high station sould not attempt these duties, and to hand them over to their servants would be a dishonor to the high motive of the charity. St. Vincent, out of the embersion of the patients of the hospital, who had hith-the state, but with a zeal inspired by the

stock-in-trade of the beggars; or worse still, after the sale their death yielded innocent blood for the horrors of sorcery. One night, when that figure whom even the criminal classes respected—"Monsieur Vincent"—was in the dark streets under the shadow of the city walls, he came upon a beggar man disabling an infant so that it might be shown as an object of that it might be shown as an object of pity. "Cruel wretch "he cried out in his indignation, "at a distance I mistook you for a man !" And rescuing the little victim, he carried it away in the shelter of his mantle.
From that moment he was resolved to rouse public charity and save the foraken children. It was the beginning of the homes of the "Enfants Trouves." At Jyons and Marseilles they were already in existence, but their immense development is due to St. Vincent de Paul and the first Sisters of St. Lazare, and opened a school for the poor; and yet another branch was

details, but now almost unknown. Here we have the result of original research, and new information furnished by docu-ments never published till now. Nor will the copy of the autograph letter be without interest, telling, as it does, with "the touch of the vanished hand," about "le

service des pauvres pour l'amour de Dieu." *For their work in the ambulances o our time see M. de Lyden's "Les Sœurs de Charite." His account of the Crimean war abounds with military and medical Their bravery testimony to their worth. was above praise, whether in contending with the epidemic of cholera, or rescuing the sick from the burning hospital at Smyrna, or on the battlefield at Sebastopol where they had to be prevented almost by force from entering the trenches under the fire of the Russian guns. THE END.

THE SIGN OF THE CROSS.

Translated from the Feuille d'Or. During eighteen centuries, the Church has lived in the sign of the Cross. She begins, continues, and finishes everything by this Sign of Salvation. By it, she takes possession and blesses all that is destined for her service—fire, water, salt, bread wine linen secred wavels — areads bread, wine, linen, sacred vessels,—every-thing belonging to her children, their in-dustries, etc., etc. But we must admire has been as the second of the second of the second capable of supplying its subsistence ! Great ones of the earth, be not too proud ! A glance backward or forward will convince you that you are this being. For this being is man-a worm of the earth at his cradle, and the food of worms in his tomb. This being, so confounded in his first years with the weakest animal, a mere dust, still he is the image of God the King of creation, and is not obliged to degrade himself. God touches his forehead, and imprints there a divine Sign which en-nobles him. This sign is the Sign of the Cross. The first mark the Church places on a man at his entrance into the world is the sign of the Cross. In the interval which separates the cradle and the tomb, how often the sign of the Cross is made upon man! By it he becomes a son of God in baptism. In confirmation it makes him a strong and perfect Christian. When he is nourished with the bread of Angels, above him is made the Sign of the Cross; in penance he resovers divine life with the Sign of the Cross; in Holy Orders and matrimony, he is associated to the paternity of God Himself with the Sign of the Cross. Behold, the Church in the person of the

priest, during the august sacrifice, makes forty eight times the Sign of the Cross; so much importance does she attach to this Sign of our salvation. Saint Edith, daughter of Edgar, king of Englaud, had from her infanzy this Sign in her heart. This little princess, one of the beautiful flowers of virginity which ornamented that former Island of Saints, did nothing without making this Sign on her head and breast. Having built a church in honor

SPEECH BY THOS. SEXTON.

Under the auspices of the Municipal Council of the Irish National League, a public reception was tendered to Messrs. Thomas Sexton and William K. Red-mond. on Friday, August 29th, in Chicker-ing Hall, New York. The following speech was delivered by Mr. Sexton on the occasion : "I thank you for this welcome ; and I feel

"I thank you for this welcome ; and I feel that I can speak for the heart of Ireland, when I thank you again, not for any per-sonal cause, nor for any personal honor, but because I take it that your assembling here is a manifestation of your sympathy with the Irish party. You know that Mr. Redmond and myself have lately come from Boston, where I enjoyed the most cheering experience of my life. I met there the sons of Irish emigrants; and when I remember the character of the Irish emigration—how it sprang from the cruel law of expatriation—that emigration of humger and panic; when I saw these men representing every honorable branch of human occupation, the thought ran through my mind that arace which could achieve so much is not fated to be kept perpetually in slavery by any power (loud cheers). Tho e Irishmen had assembled from all over this country; but they spoke with one voice—all for Ireland from all over this country; but they spoke with one voice—all for Ireland (renewed cheers) The message I brought from Ireland was one of hope. The one I take back is of such good cheer as will gladden the Irish heart (applause). I am charged to say to our brothers in Ireland that Ireland in America relies upon the esgacity and devotion of Charles Stewart Parnell (renewed applause); that Ireland here believes in the honesty of the men who follow him, and is willing to confide to the men who are on the field of action the choice of the means and the nature of the course to be pursued in the of the course to be pursued in the struggle for the attainment of Ireland's struggle for the attainment of Ireland's freedom, which never can be symbolized by anything save a native Irish Legis-lature, sitting and acting in Ireland and for Ireland alone (cheers). That native Parliament we will have in the near future; and the contemplation of its pro-bable existence induces me to institute a comparison between what would be the action of such a Parliament and that of action of such a Parliament and that of another Parliament of which I have had some experience, the Chairman of which has no authority that springs from fair play. The Parliament in College Green -(cheers)-when we have it-will com-pare favorably in good order with that of other Parliaments. The cause of freedom is advancing by leaps and bounds in Ire-land. Ireland has attractions even for those who have never seen it. There are those of you here who have hear d storie that have put hate as well as love into your hearts,-for Ireland's wrongs are familiar to you all, Twelve years ago, every place of emolument and honor in Ireland was held by the enemies of the Ireland was held by the enemies of the people. Ireland was dumb in the English House of Commons; and when one soli-tary Irishman, the brave John Martincheers)-rose in the House to voice the lrish demand for freedom, the English Prime Minister had the audacity to say that he would compete with him for the confidence of the Irish people (hisses). In those days the Irish voters were driven like sheep, and when in the polling booth, the voter's only alternative was to outrage his conscience or lose his home. The cause of Ireland, then, seemed hopeless, indeed. The mood of the Irish people

was compounded of disgust and despair; but, bounding over these few years, what a change do we see-what progress towards political independence and na-tional freedom ! The historian will connext that change with the name of the illustrious Charles Stewart Par-nell (loud cheers). A few years ago every petty justice of the peace in Ireland exer-cised the power and tyranny of an Eastern Pasha; but now every official in Ire-land, from the Viceroy on his throne to the policeman on his beat, does his duty with a sense that it will be more conveni-ent to keep within the line of duty and not indulge in any official pranks. With SEPT. 20, 1884.

in England will be impossible except by conceding Irish freedom (loud cheers). In closing, Mr. Sexton expressed for the people of Ireland and the Parliamentary party their sense of the energy and judg-ment with which the affairs of the League had been managed in America; and he appealed to Irishmen in this country to stand together in kindness, and prophesied that the home party, with such assistance, would eventually triumph. Mr. Sexton retired amid great applause.

THE CARDINAL ARCHBISHOP ON THE WORKING MAN.

On the eve of the feast of the Assump-tion his Eminence the Cardinal Arch-bishop of Westminster visited the Church of St. Patrick, Wapping, for the purpose of bleasing the beautiful new banner of the League of the Cross. Having re-minded the congregation that on the fol-lowing day they would celebrate the anniversary of the opening of their church, his Eminence explained the teaching of the Church with reference to the Assumption of our Blessed Lady, over whom death could have no dominion, because sin had no part in her. What a On the eve of the feast of the Assump whom death could have no dominion, because sin had no part in her. What a lesson was here for them to sanctify their bodies. "Know ye not that your bodies are the temples of the Holy Ghost?" "You are bought with a price; therefore glorify God." And what defiled the body more than drink? Was there anything which more destroyed it, more disfigured it more destroyed it, more disfigured which more destroyed it, more disingured it, more disgraces it, more degrades it? The image and likeness of God, man is the noblest of God's creatures; the reason and soul with which God has endowed and soul with which God has endowed him exalt him above all others, and crowns him king of God's creation. But if that signet of nobility is not to be lost, he must be sober, and given to self-mortification. And such a man, though he may be poor, though he may have to work six days of the week, is the noblest of God's creatures. There is noth-ing under heaven higher than the honest, industrious, sober working man. Work is a noble thing: may is the noblest of God's a noble thing; man is the noblest of God's creatures, and the working man is the noblest work of God that can be found on noblest work of God that can be found on the face of the earth. But the drunkard, the man whose love of drink leads him into debt, who comes home "not himself," who has reached that hardened stage in which the claims of his family are no longer remembered, and who, while his speech is thick, is heard stammering out words full of profanity and too horrible to describe, that man had destroyed his body and was doing his best to destroy his soul. But there was a sight still more revolting. But there was a sight still more revolting, and that was a drunken woman. In the sight of God there was nothing more horrible. Woman was made to be tender and loving; to her charge was entrusted the children of the house in those years in which was laid the foundation of the good or evil of their after life; she was endowed with qualities to make them look up to her as a light and example. And yet they knew that there were women-aye, there in Wapping-there were women whom drink unsexed and robbed of every womanly quality, and he called on them to unite to wipe out such a blot from their neighborhood.

Snobbish.

When General Grant was inaugurated President after his first election, it is said that a few families who had long ruled Washington society combined to exclude the new comers from their circle. The official families were to be recognized as officials ; but socially, they were to be ostracised. The alleged cause for this sentence of banishment was the tact that the President had once been a tanner, and had frequently been seen driving a cart in the streets of St. Louis. A brilliant ball was given by one of the leaders of fashion to which none of the new comers were invited; and the hostess took occasion to observe to a foreign minister who was present :-- "We the people, there has been a marvellous advance in independence and self-reliance. have to accept tradesmen and may mechanics as our rulers, but we are not Every man a few years ago had to take obliged to associate with them." The off his hat, even for a petty bailiff. No man in Ireland now takes off his hat exremark was repeated widely. A few days later a paper was privately circucept when he goes into a church. As an indication of our progress I may state that lated, bearing the names of nearly all the American guests at the dinner, with an appended note of their origin, as:-"Mrs. A.—, daughter of a blacksmith. Mrs. B.—, granddaughter of a horse-jockey. Mr. C.— made his money by swindling the Sioux," etc., etc. The the Municipal Council of Dublin is to-day a National body ; and with regard to the offices over which the people have control, they are given to "suspects," if they can be found. This is the result of Forster's work. He threw us into prison, and we threw him out of the Cabinet ; and he is act was that of a vulgar and malignant nature. But no one can deny that the now a disgraced statesman, and doubtless believes, as my friend Tim Healy said, that the Irish are a tough people to tackle punishment was deserved Wealthy Americans show an increasing tendency to be ashamed of the shops of their fathers, and to affect disgast at trade, (cheers). Whenever we strike at the pub hic enemy we do it promptly and resolutely The condition of the people has improved and an exclusiveness which they imagine belongs to the nobly born in England. No one knows better than I the defects of They forget that the memory of their the Land Act, the inadequacy of its relow origin is kept alive by this puerile vanity, while, if their bearing was manly ductions, and the bad way it is adminis-tered; but it has been productive of good results. The landlord's power is limited. He can no longer fix the rent at his own pleasure. The rent, in case of dispute, is fixed by the sourts, and the tenant, so and simple, no one would remember, except in their honor, the obstacles through which they, or their fathers, have climbed upward. "Sir," said an angry opponent to Andrew Johnson, "I know that you were once a tailor!" "Sir," randiad the Descident (If nonlong as he can pay that rent, has a practi-cal protection in his favor. All these "Sir." replied the President. "If you facts prove the advance in the spirit of the people; and the type of that Irish spirit can be found in the National League organization and its programme, which includes all our demands; and we are delight in snubbing this modern allecta-tion of gentility. A young egotist met him one day on Pennsylvania Avenue. "Ah, senator," he lisped, "I called on you yesterday." "Yes, I got your card. By the way, what was that horse's head on it for, and the letters?" The youth humbed airlin. "The head Judge is includes all our demands; and we are tion of gentility. A young egotist met confident that, by teaching the people what this programme means, and holding them in that organization, we shall at no distant period obtain all those rights now gained are already changing the face of Irelaud, and we hope that the day will come soon when the bone and sinew of the land will not be driven to emigration, but we trust there will be an emigration of another kind—that of our people going back to live in their native home (loud cheers). The Irishman at home now has a vote, and he has learned how to uso it (cheers). Isaac Butt knew how to form a vote, and he has learned how to use it (cheers). Isaac Butt knew how to form the state of the with disappointment at first in the way of desertion. In the last four years, with only thirty-five to back him, he has revol-

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It is not rank or True happines For both may fl Or last but for Ambition has n When strengt The world's app The weary her

Expected joys el And hopes groo While fevered p The vanished i Youth like a ph And pleasures While never mo Can we entice

A well-spent life A conscience f Unscarred by wr Is only true fe A noble heart de That tries to el And seeks for no A perfect happ

A loving life wh Is to do good w To lessen evil, w And scatter ki Good deeds and To make life's To bring content And everlastin

PERE AN OLD AND FAT

The Chronicle in a recent issu teresting sketch famous Passioni By the mona with an iron ri when the bell ri

ing sound, which

fore the heavy appears who wi shes in the Fathers. The monaster Mount Oliver, a on the great hill of the three rive A handsome chu belfries, towers a basso relievo of above the main the long, low, tw In the rear of th ings, and then s dens and orchar fence. The gard admirable cond and large fruits a esque, if such an e trees grow i tables never wer there, and yet th s so managed t from the beauty hard, cut and dri trarv, it makes i of the ordinary. here and there an trees, where, perh in the warm mor and study, and climb to thoughts

This is the par ist monks in this came here thirt; grown very rapid eries in New and monastery Francisco, New (They were at first the mendicant br country for foo very wealthy, an usterity, piety a

ities. They lead liv wearing sandals a sackcloth. At m fathers arise from chapel, where the and scourge then half an hour mor fasts, and are ab although they h stocked with some foreign brands. The first Passio this country was is one of the bro on Mount Olive man physically an history which, if detail, would mal reading. Eighty years a born in Prussian I order of Passioni and was statione being for a long he came from Ita had established the side. His memor are very vivid, an ing stories of ho growth of Pittsbu his home on the h wooded hills and and in their place smoky factories scientific and med well as being liter had friendships an Leuths, who invent cold rolled shaft Stanislaus early in profited from so: Father Stanislaus a musician. As music he has achi He has given the several fine masse of hymns and ot though eighty yea has preserved his ability to write m in a remarkable years rest so easily ers that he is the monastery and pl where music is int fine organ in the forgets himself an as musicians do, a ficent. A well kr a leading city ph the monastery played for them. impressive organ i musician in speak Stanislaus has a p is wonderful. In I was so reminde that when it was a of the poem to Fa him that I thous missing chord and of the 'great amer As a singer Fat as remarkable as

charity. St. Vincent, out of the embar-rassment, only built his work higher and more firmly. One by one he began to call from their spinning and their lace-making on the matching of the lacemaking, or the watching of the sheep, the peasant girls who had signified to him a special desire to devote themselves to God. These at the different villages became humbly the servants of the ladies of rank in their waiting upon the poor. Little did they dream in that humblest service Inst St. Vincent de Paul was to call them the precious stones laid in the foundations of the temple. Wearing as they did the simple blueish-grey dresses and the white linen cornette with its wide, upturning wings-the country costume of their villages-they little dreamt that they were the first of the glorious band, the count-

less host, of Sisters of Charity. The very first to serve was Marguerite Naseau, an orphan girl, who while guard. ing the pasturage, had taught herself to read by asking the names of the letters from passers by, and with the same energy she had begun to teach the poorest of the country children. She served the confraternity at Villepruex, and then was sent by St. Vincent to Mdle. Le Gras in Paris, who gave her to the confraternity in the parish of St. Nicholas du Chardonnet. Scarcely was her work begun, when the parish was infected by the plague, and meeting in the street a poor woman already stricken and houseless, Marguerite Naseau took her to her house. There the woman recovered, and the poor Sister of Charity was taken to the Hospital of St. Louis to die instead. She was the leader of the long train of martyrs of compassion that has not ended in our days with the Sisters of Charity who sacnor has the tumult of arms stopped their rificed their lives in the Crimes, and thirteen years ago in France.

The new Society-or, as St. Vincent called it with his playful touch, his little snowball—was imperceptibly enlarging at every turn. In the autumn of 1633, to the rustic members a high idea of the give the rustic members a high idea of the Christian life, and also a few radiments of education, a sort of noviciate was begun; Mdle. Le Gras received three or four aspirants into her house and consecrated herself to the work by an irrevocable vow, on the 25th of March, 1634. Hers was often a hard task. A constant stream of possible "servants of the poor" came from the country districts, and most of them, not requitting her labor, went away after

erto suffered from the want of suitable food; they made a large quantity, besides, been in their charge; they had served in specially for sale, and many a table in the prisons, in the asylums of the basane, specially Paris paid for its confectionery to the advantage of the Hotel Dieu. Before a month the confraternity numbered 120 had been in the hospitals. As nurses of members. Amongst other good works they had secured for the hospital a sufficient number of chaplains; and for their consolation of the sick and the hundreds f conversions that had been made, St. Vincent de Paul wrote their praise tersely in one of his letters-"God has written their names in the Book of Life." But meanwhile the servants in peasant dress, who were preparing the food and doing the hardest work, were to be in the long future the established guardians of the hospitals. Their special talent seems to have been activity in the simplest ways. We have seen them increasing the revenue by their skill in preparing dainty food ; and we find amongst them at this time a lace maker, who was of great use, because she taught the poor women how to earn a living when they were restored to health. In May, 1636, Mdle. Le Gras removed into the country to La Chapelle, and with her sisters taught the Catechism to the village girls and women. It was the besince by the Sisters of Charity in the teaching of the immense work done ever since by the Sisters of Charity in the teaching of the poor. In the summer of that year, when the invasion by the Span-ish army under John de Werth was sweeping the population before it towards Paris in its advance, the household held their grounds bravely, and sheltered all they could. "Since that time war has never driven back the Sisters of Charity,

good deeds." Other works awaited them. In that city of misery which underlay the luxury of the capital, it was reckoned that every year between three and four hundred children were abandoned. If they had not perished before being found, the officials of the State placed them at a house called "La Couche," where their fate was still worse. Badly managed, with insufficient pay instead of charity, the refuge was so miserable and fatal that Mdle. Le Gras had already brought it under the notice

highest motives. Other great works had been in their charge ; they had served in had been in the hospitals. As nurses of the sick, they had a world-wide fame; and while their tender sympathy had consoled thousands of friendless deathbeds. and their sweetness of charity had won numberless souls to faith and repentance, in the nursing of the sick they had a su cess that made them valuable to the med ical staff of the hospitals. One word will speak volumes in proof of this-the name of Florence Nightingale has become a byword for skill in hospital and ambui-ance treatment; but it is not generally ance treatment; but it 1s not generally known that Florence Nightingale received her first medical training from the Sisters of Charity in Paris, at the Rue du Bac. And what is their position in the care of hospitals now ? Until two years ago the hospitals of Paris were entrusted to nuns -not always the Sisters of Charity, for several religious orders shared the charge. Two years ago, M. Charles Quentin, the chief of the Assistance Publique, began the expulsion of religious from the hospitals.

The sisters could not be suddenly swept away, as other nurses had to be trained and provided; but hospital after hospital went through the process of "laicisation," and there are now in Paris only three or four where the sisters remain, holding their footing till the order comes to bid them go. So from the sick wards of Paris the Sisters of Chaity have been all but entirely excluded. It is not only the patients but the doctors that complain of the inefficiency of the new service. if hired hands could have-and they cannot have—the tenderness of the hands that work for love, the continual changing

of nurses is a loss to the sick and a diffi culty to the medical staff. As one doctor lately said of the hospital to which he is attached, the new nurses change like the slides of a magic-lantern show.

But the consecrated "servants of the poor' have passed through other over-clouded periods; far worse was the close of the last century, when they had even to disguise their dress; and some day yet they will resume the work to which for two whil resume the work to which for two centuries they have earned their title. For the rest, their spirit has not changed, whether in our midst or among strange

of St. Denis, she begged St. Dunstan, Archbishop of Canterbury, to consecrate it. He did this willingly, and he was struck to see that during his many con-versations with the saint she made so often, like the early Christians, this sign with her thursh upon her forehead with her thumb upon her forehead. Dying soon after, at the age of twenty

three, the saint appeared to him and said : "You will raise my body from the tomb where they laid it, and you will find it incorrupt, except the eyes, the feet, and hands, of which I made bad use in the levity of youth." He did as she desired, and found her

eyes, feet and hands had gone to dust, but the thumb with which she was accustomed to make the sign of the Cross was exempted from corruption, as well as the rest of her from corruption, as well as the rest of her body. Thus Almighty God showed by this miracle how He honors this sign of faith and practice of His children. Let us purify, by this Sign of the Cross, those members which are too often marked by the sign of the beast, and may it produce on us the same effects as on the saints Jesus, save us by Thy Sign !

Officeholders.

The office held by the Kidneys is one f importance. They act as nature's ce-way to carry off the extra liquids from the system and with them the impurities, both those that are taken into the stomach and those that are formed in the blood. Any clogging or inaction of these organs is therefore important of these organs is therefore important. Kidney-Wort is Nature's efficient assis-tant in keeping the kidneys in good working order, strengthening them and inducing healthy action. If you would get well and keep well, take Kidney-Wort.

Try Ayer's Pills and be cured. Misery is a mild word to describe the mischief t body and mind caused by habitual constipation. The regular use of Ayer's Cathartic Pills in mild doses will restore the torpid viscera to healthy action.

Mr. G. W. Macully, Pavilion Mountain, B. C., writes : "Dr. Thomas' Eclectric Oil is the best medicine I ever used for Rheumatism. Nearly every winter I am laid up with Rheumatism, and have tried nearly every kind of medicine without

only thirty-five to back him, he has revol-utionized the English House of Commons. When Ireland sends seventy or seventy-five men, pledged to follow Parnell, even if they have to go through the fiery fur-nace, I believe the day will have arrived when Parliamentary government and rule