

The Golden Days Departed.

O voice still beneath the church-yard sod, Bright eyes that glistened from behind long lashes, Warmly early given back to God, Red lips that now are ashes!

THE FIRST SISTERS OF CHARITY

Donahoe's Magazine. CONTINUED.

Twelve years before, in 1617, "La Charite" was founded. Monsieur Vincent had been on his way to the pulpit in a country church at Chailion, when a lady asked him to recommend to a people a case of extreme distress—a farm household about a mile and a half distant, where nearly all the children and the laborers were lying in the most deplorable poverty.

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 journeys.

The very first to serve was Marguerite Naseau, an orphan girl, who while guarding 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.

The new Society—or, as St. Vincent called it with his playful touch, his little snowball—was imperceptibly enlarging at every turn.

Not long after, in the autumn of 1633, to give the rustic members a high idea of the Christian life, and also a few rudiments of education, a sort of novitiate was begun.

a short time, though her own patience with human frailty and her indulgence with the weak are said to have been inexhaustible. Many of these young peasants were of an ignorance and rouginess that was hard company day and night for a woman of gentle birth, very sensitive and exquisitely refined.

From that moment he was resolved to rouse public charity and save the forsaken children. It was the beginning of the homes of the "Enfants Trouves." At Lyons and Marseilles they were already in existence, but their immense development is due to St. Vincent de Paul and the first Sisters of Charity.

In 1641 Mlle. 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 remember, of the horrors of which there is now no example in civilized lands.

The development of the work was complete. It received the formal approbation of the Church in May, 1655, with the words of the canon: "The Sisters of Charity." On the 8th of the following August, the act of establishment was signed by Mlle. le Gras and her first sisters, and signed and sealed by Vincent de Paul; even the stamp of the seal of the Holy See was affixed to the wax seal.

The hospital of St. Vincent de Paul, which has recently broken over the Church in France. As yet they are nowhere disturbed in their own houses; but they have been replaced by lay teachers in the public schools—where they had been doing innumerable good works.

But the consecrated "servants of the poor" have passed through other ordeals. 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.

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 pity.

During the war of the Fronde, the sisters journeyed through the country to serve the poor; the little community kept for it in the hospital of St. Denis, even when the army of Condé was encamped about St. Lazare, and when its advance guard was attacked and destroyed by the royal army close by the Porte St. Martin.

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nations and strange tongues; in the orphanages of the African or the Chinese missions, it is still to-day the spirit of the first Sisters of Charity, the spirit of Vincent de Paul and of Louise de Marillac. Still to-day are they bringing down into 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 pity.

For their work in the ambulances of our time see M. de Lyden's "Les Soeurs de Charite." His account of the Crimean war is abundant with military and medical testimony to their worth. Their bravery was shown in the Crimea, where they were 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.

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 subject to her service—fire, water, salt, bread, wine, linen, sacred vessels, everything belonging to her children, their industries, etc., etc.

He did as she desired, and found her eyes, feet and hands had gone to dust, but she was not dead, she was conscious, she was making the sign of the Cross, and she was saying: "In the name of the Father, the Son, and the Holy Spirit, Amen." The sign of the Cross is made with the right hand, the thumb and index finger joined, the middle finger extended, the ring and little fingers bent.

The office held by the Kidneys is one of importance. They act as nature's filter, 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.

Mr. G. W. Maceull, Pavilion Mountain, B. C., writes: "Dr. Thomas' Electric 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 getting any benefit, until I used Dr. Thomas' Electric Oil. It has worked wonders for me, and I want another supply for my friends, &c."

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. Redmond on Friday, August 29th, in Chickering Hall, New York. The following speech was delivered by Mr. Sexton on the occasion.

"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 personal cause, nor for any personal honor, but because I take it that your sympathy here is a manifestation of your sympathy with the Irish people. 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 lack of food and the want of clothing, hunger and pain; when I saw these men representing every honorable branch of human occupation, the thought ran through my mind that a race which could achieve so much is not fated to be kept perpetual in slavery by any power (loud cheer). The Irishmen here assembled from all over this country; but they spoke with one voice—all for Ireland (renewed cheer). The message I brought from Ireland was one of hope. The one I take back is of such good cheer as will set the hearts of the Irish people beating with joy and confidence."

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in England will be impossible except by conceding Irish freedom (loud cheer). In closing, Mr. Sexton expressed the people of Ireland and the Parliamentary party their sense of the energy and judgment 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 prospected 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 Assumption his Eminence the Cardinal Archbishop of Westminster visited the Church of St. Patrick, Wapping, for the purpose of blessing the beautiful new banner of the League of the Cross. Having reminded the congregation that on the following 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 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 he defined the body more than dress. And what he defined the body more than dress. And what he defined the body more than dress.

Snobishness.

When General Grant was inaugurated President after his first election, it is said that a few families who had long ruled Washington society, and who excluded 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 fact that the President had once been a driver, and had frequently been seen driving a cart in the streets of St. Louis. A brilliant ball was given by one of the policemen on his beat, does his duty with a sense that it will be more conventional to keep within the line of duty and not to venture into the arena of politics. With the people, there has been a marvellous advance in independence and self-reliance. Every man a few years ago had to take off his hat, even for a petty bailiff. No man in Ireland now takes off his hat except in the presence of a superior officer. As an indication of our progress I may state that 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 now a disgraced statesman, and doubtless believes, as my friend Tim Healy said, that the Irish are a tough people to tackle (cheers). Whenever we strike at the public enemy we do so promptly and resolutely. The condition of the people has improved. No one knows better than I the defects of the Land Act, the inadequacy of its reductions, and the bad way it is administered; but it has been productive of good results. The landlord's power is limited, through which the people has improved. The rent, in case of dispute, is fixed by the courts, and the tenant, so long as he can pay that rent, has a practical protection in his favor. All these 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 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 withheld from us. The advances we gained are already changing the face of Ireland, 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 cheer). The Irishman at home now has a vote, and he has learned how to use it (cheers). Isaac Butt knew how to form an independent party; but he did not know how to use it. That was left for Charles Stewart Parnell to do. He met with disappointment at first in the way of desertion. In the last four years, with only thirty-five to back him, he has revolutionized 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 furnace, I believe the day will have arrived when Parliamentary government and rule

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It is not rank or True happiness For an iron rod Or fast but for Ambition has no When strength The world's appl The weary kne Expected joys and hopes grow While fevered pain The vanished youth like a pho And pleasures While never rest Can we entice A well-spent life A conscience free Unscathed by the Only true love That tries to die A noble heart fed And seeks for no gain And never ceases A loving life good To lessen evil, we And scatter them Good deeds and to make life's To bring content And everlasting

PEREGRINE

AN OLD AND FAM The Chronicle in a recent issue interesting sketches famous Passions. By the mountains, the valley of the when the bell ringing sound, which fore the heavy clouds appears who wishes in the Fathers. The monastery Mount Oliver, on the great hill of the three rivers; A handsome church bellfries, towers as trees, a tower of above the main of the long, low, two In the rear of this ings, and then studens and orchard fence. The garden trees, which are large fruit profusion that esque, if such an The trees grow in tables never were there, and yet they is so wonderful from the beauty hard, cut and dritary, it makes it of the ordinary. here and there an trees, where, perh in the warm sun and study, and the climb to thoughts

ist monks in

came here thirty years ago. The first Franciscan, New York, and monastery in Francisco, New York. They were at first the mendicant poor country for food very wealthy, and austere, piety a titles. They lead lives wearing sandals at sackcloth. At m fathers arise from chapel, where they and scour their half an hour more fasts, and are al though they are stocked with some foreign brands. The first Franciscan country was one of the born in Prussian in order of Passionist and was stationed being for a long h wooded hills and had established the side. His memor are very vivid, an ing stories of how growth of Pittsbu his home on the w wooded hills and in their places smoky factories scientific and me well as being literate had friendships am Leuths, who inven cold rolled shaft Stanislaus early in profited from sorci Father Stanislaus a musician. As a music he has achie He has given the several masses of hymns and tho though eighty ye has preserved his ability to write mu in a remarkable years rest so easil ers that he is the monastery and pl fine organ in the forgets himself an as musicians do, a faint. A well kn leading city of the monastery played for them. impressive organ musician in speaki Stanislaus has a p I was so remin that when it was of the poem to Fat him that I thoug missing chord an of the great an As a singer Fat as remarkable as