A Wish.

I.

Oh, give me the strife of a soldier's life
In the camp, or court, or field,
For a nation's right till the good steel bright
Makes the hated foemen yield.
Then close my eyes, as a soldier dies,
When the hard fought fight is o'er—
When his own flag flies in his own blue skies,
And the tyrant reigns no more.

II.

Then lay me to rest, for I love the best
Where the Western sunbeams fall—
Where the wild-bird sings and the wild-flower springs,
By the abbey's ruined wall.
Where the river's tide as it rolls beside,
With its gentle, murmuring wave,
Shall scatter its foam on the patriot's home—
The soldier's lonely grave.

UNSELFISH CHILDREN.

A Letter to Young Mothers, in Scribner's Monthly, taking for a text the remark that "always to receive and never to give is as bad for children as for grown people," offers the following suggestions: To be sure there is not much they can do for you, but what they can do is worth very little in itself, but just because it develops a generous thoughtfulness for other people's pleasure. Children are naturally generous, and delight to make and give presents, until they see their gifts considered as rubbish. Probably they are, but a great deal of love can be put into very common things. You keep their birthdays. Encourage them to remember the birthdays of the older members of the family, even if their celebrations are troublesome and their presents useless. In the family festivals let them have something to do for somebody else. Do not let the doings be always on your side. * * * * *

I saw another birthday celebration once, and shall never forget it. The mother's birthday had come too soon for the child's calculation, and there was no preparation made. The oldest, a sensitive, loving child of seven years, was overwhelmed with grief, and sobbed. "Mamma is always giving us something, and getting up things for us, and now we have forgotten her. Oh! dear, dear!"

Close by stood a little basketful of stones, picked up in their afternoon ramble—just such stones as you can find in any New England pasture lot, or by any stone wall. But the white, imperfect quartz crystals and the shining little bits of mica seemed very beautiful to the child. Suddenly she noticed the basket. There was a hurried consultation with the younger sister, a great parade of secrecy and business, a rattling of stones in the kitchen wash-basin, and much dancing about and shouts of "Now, mamma, we've got something for your birthday. Don't look into that basket! Now, don't guess, oh! you can never guess what it is!"

The next morning at breakfast there was something on mamma's plate heaping up the napkin so carefully spread over it.

When the napkin was lifted there was nothing but the heap of shining stones, but the children were as happy as if they had been gold and diamonds. Said the youngest; "Mamma, I picked out the very prettiest, the very whitest and shinyest;" and the oldest added. "We washed them just as carefully last night."

The father said afterwards:

They came to me in the evening in great glee, for now they had something for mamma, and they showed me the stones, all wet and dripping in the basket—about as pitiful a thing for a present as could be imagined."

A trifle, you say, but the love and delight that went with that worthless little pile of stones could not be counted by dollars. No wonder the mother's eyes grew dim as she looked from the stones heaped upon her plate to the glowing faces of her children, and that she carefully put the stones away. Trifles like these are the very dearest of treasures to a mother's heart, if some day the bright eyes that shone with delight are forever shut from her sight, and the busy little hands are folded still and cold.

You never know how long you and your children will have each other. At best they will not be little children always. Make the life which you live together as happy and as full of yourself as possible. If you can do but little, it is worth a great deal to have them grow up with the habit of being happy. If this habit comes—not because every wish is gratified, but because they are always busy at some cheerful or helpful work, never fear that they will grow up querulous and selfish. Children so trained are apt to fall into fashionable listlessness or to give themselves up to idle grief, if disappointment and sorrow come into their mature lives.

Bigots to the Core.

There are many Ritualists who feel more indignation against those members of their families as submit to the Catholic Church than against others who become Rationalists. And what the Ritualists feel and say against us, in those extraordinary freaks of uncharitableness into which they break out one of their number carries the Ritualistic premises to the Roman and only logical conclusion, is felt and said, it seems under similar circumstances, by Low Churchmen against themselves. Mr. Horsley, the Protestant chaplain at Clerkenwell Prison, writes as follows, in a letter published in the Guardian this week: "A lady lately was interested in a fallen girl. On hearing she was going into a House of Mercy, under the care of a sisterhood, she said she had rather she went back to the streets!" This reminds us of a rumor, and a well authenticated one, which asserts that a very celebrated lady philanthropist used her influence to prevent a Ritualistic Mission to women of this class being preached in the vicinity of one of our camps—lest any of the listeners might adopt views that were "high."—London Register.

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OUR PRIESTS.

Our priests, for are they not ours? Are they not here having abandoned all, obedient to the Master's will to toil amongst us, labouring and sowing, weeding and reaping, and gathering in God's own harvest? Do we value them as we ought? Do we ever in some moment of thought look over our young city, and remember that, but a few years ago, naught broke the repose of that soft green ascent where lies our cemetery; almost alone the large cross crowned the hill now so full of white enclosures. Do we ever think of those holy men whose bones lie at the foot of that cross, and whose spirits, we believe, are with others of our earliest missionaries, midst those of the just made perfect. Jesus Christ the everlasting priest abides forever, and priest succeeds priest, in His everlasting priesthood. That priesthood is spread o'er the face of the earth, among all nations of the world, living as Christ did, teaching and preaching. Great in "its duration, its dignity, its prerogatives, its object and its power." Are we conscious of this? Let us speak simply. God's priests hold for us the keys of heaven, with holy Baptism they unlock for us its gates. In them is the power to purify and remit sin, to consecrate, and feed us with the Divine food of our souls, and when death comes to bring us peace and pardon, its sweet beautifiers. Ah, how dear to the heart of Jesus must be those of His priests. How He fills them with His Divine nature—how like to Him in His humanity. Do we ever realize how human are their hearts, how heroic their sacrifices. No domestic joy or home comfort is theirs. Theirs though with pitying love to redeem the sinner, to console the widow and care for the orphan. Theirs the labor in the wild bush land, for the dark skinned Maori should know his God, as well as the erring white man. Let us, then, learn to use the treasures we have with us, and not wait until we have lost them, to know their worth. God's priests keep knowledge, not for themselves, but in store for others; theirs the task to study, consider and communicate spiritual knowledge, ours to receive. Let us try to meet them in all things, spiritual and temporal. Let us with all our might relieve them of the latter, especially that dreadful hindrance, debt, wherever it lies, remembering always that however much they bear the burden we were the contractors. Our shepherds are few in number for their large scattered flocks, but they toil with superhuman strength, and it behooves us to move with them in order, peace and good will. A sure means to advance our moral and social welfare, and in our children to lay the foundation of a Catholic nation.

An Antique Devotion.

In the early ages of the Church title of stations was appropriated to certain fixed days, on which the faithful assembled in some appointed church, whither the Pope repaired at the head of the clergy in solemn procession to the chant of the Litanies for the celebration of divine office and public prayer. The name some hold to be derived from *statuere*, to appoint; others deem it rather deduced from *stare*, to stand, because of the custom of praying standing upright, formerly practiced in the Chuch. The stations were observed prior to the peace of the Church given by Constantine. Pope St. Cletus, elected to the Chair of Peter, A. D. 78, instituted pilgrimages of the sacred temples of Rome, later styled stations. Pope St. Hillary in 461, as we read in an ancient Vatican Ceremonial, was the first to perform them as now practiced. Pope St. Gregory the Great regulated their number and arrangement, establishing the churches wherein they should be held, always amongst the most ancient and venerable in Rome; consequently they are duly marked in his *Sacramentary*. The deacon charged to sing the Gospel at the Mass usually celebrated by the Pope on these occasions was known as the *Stationary deacon*, about the year 590. To St. Gregory is likewise attributed the concession of the Indulgences to those visiting the stations, whence they are denominated *Stationariae*. Many of the homilies of Pope St. Gregory were pronounced at these stations. They are now observed in Advent, throughout Lent, on the Rogation days, on the Ember days of the four seasons, at Pentecost, etc; formerly they were principally celebrated on Sunday, Wednesday and Friday. On the day of the appointed station the entire church, with its crypts, chapels, relics, etc., is thrown open to the public, and thoroughly adorned and illuminated; and consequently seen to better advantage by visitors, who are thus enabled to examine and admire at leisure.—London Tablet.

The Bad and Worthless

are never IMITATED or COUNTERFEITED. This is especially true of a family medicine, and it is positive proof that the remedy IMITATED is of the highest value. As soon as it had been tested and proved by the whole world that Hop Bitters was the purest, best and most valuable family medicine on earth, many imitations sprung up and began to steal the notices in which the press and people of the country had expressed the merits of H. B., and in every way trying to induce suffering invalids to use their stuff instead, expecting to make money on the credit and good name of H. B. Many others started nostrums put up in similar style to H. B., with variously devised names in which the word "Hop" or "Hops" were used in a way to induce people to believe they were the same as Hop Bitters. All such pretended remedies or cures, no matter what their style or name is, and especially those with the word "Hop" or "Hops" in their name or in any way connected with them or their name, are imitations or counterfeits. Beware of them. Touch none of them. Use nothing but genuine Hop Bitters, with a bunch or cluster of green Hops on the white label. Trust nothing else. Druggists and dealers are warned against dealing in imitations or counterfeits.

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A GREAT REVELATION.

Synopsis of a Lecture Delivered by Dr. Selwyn Stanley Before the Metropolitan Scientific Association of London.

"The free and independent thought of this age accepts statements only where they are proven to be truth, while the developments of mental power seem equally great in every other department of life. The valuable inventions of the day are counted by thousands. The increase of scientific study is universal. The spirit of inquiry in all fields is so marked as to cause comment on every side, while people seem investigating and advancing in every direction which can help them morally, mentally or physically. This is specially true of the human body and everything which concerns it, and the truths which the people have found, even in the last fifty years, are simply marvelous. How really ignorant some cultured and supposeably scientific people were only a few years ago, as compared with the present day, may be better understood from a few

ILLUSTRATIVE FACTS.

"A prominent American writer prepared an elaborate essay to prove that steamships could never cross the Atlantic, and his pamphlet was issued just in time to be carried by the first steamer that came to England. People once believed that the heart was the seat of life and health. It is now known that this organ is only a pump, simply keeping in motion whatother and more important organs of the body have created and transformed. It was once supposed that if a person felt a pain in the back, the liver was deranged; if a pain came in the lower chest the lungs were affected and consumption was near; it is now known that a pain in the back indicates diseased kidneys, while troubles in the lower chest arise from a disordered liver and not imperfect lungs. A severe pain in the head was once thought to come from some partial derangement of the brain; it is now known that troubles in other parts of the body and away from the head, cause headaches, and that only by removing the cause can the pain be cured. It is a matter of

PRIVATE HISTORY

that General Washington was bled to death. His last illness was slight, and caused principally by weariness. A physician was called who 'bled him him copiously.' Strange to say, the patient became no better! Another doctor was called, who again took away a large amount of the vital fluid. Thus in succession four physicians drew away the life of a great man who was intended by nature for an old age, and who prematurely died—murdered by malpractice—bled to death. That was the age of medical bleeding!"

The speaker then graphically described another period which came upon the people, in which they assigned the origin of all diseases to the stomach, and after showing the falsity of this theory, and that the kindneys and liver were the causes of diseases, and that many people are suffering from kidney and liver troubles to-day who do not know it, but who should know it, and attend to them at once, continued:

"Let us look at this matter a little more closely. The human body is the most perfect and yet the most delicate of all created things. It is capable of the greatest results, and it is liable to the greatest disorders. The slightest causes sometimes seem to throw its delicate machinery out of order, while the most simple and common-sense care restores and keeps them in perfect order. When it is remembered that the amount of happiness or misery we are to have in this world is dependent upon a perfect body, is it not strange that simple precautions and care are not exercised? This is one of the most vital questions of life. People may avoid it for the present, but there is certain to come a time in every one's experience when it must be faced.

"And here pardon me for relating a little personal experience. In the year 1870, I found myself losing both in strength and health. I was unaccountably tired, my appetite was fickle, my head troubled me at times and occasionally pains would shoot through different portions of my body. I could assign no cause for this decline, but it continued, until finally I called to my aid two prominent physicians. After treating me for some time they declared I was suffering from Bright's disease of the kidneys, and that they could do nothing more for me. At this time I was so weak I could not raise my head from the pillow and I

FAINTED REPEATEDLY.

My heart beat so rapidly it was with difficulty I could sleep. My lungs were also badly involved. I could retain nothing upon my stomach, while the most intense pains in my back and bowels caused me to long for death as a relief. It was at this critical juncture that a physical longing which I felt (and which I most firmly believe was an inspiration) caused me to send for the leaves of a plant I had once known in medical practise. After great difficulty I at last secured them and began their use in the form of tea. I noticed a lessening of the pain at once; I began to mend rapidly; in five weeks I was able to be about, and in two months I became perfectly well and have so continued to this day. It was only natural that such a result would have caused me to investigate most thoroughly. I carefully examined fields in medicine never before explored, I sought the cause of physical order and disorder, happiness and pain, and I found the kidneys and liver to be the governors, whose motions regulate the entire system."

After describing at length the offices of the kidneys and liver, and their important part in life, the doctor went on to say:

"Having found this great truth, I saw clearly the cause of my recovery. The simple vegetable leaf I had used was a food and restorer to my well nigh exhausted kidneys and liver. It had come to them when their life was nearly gone and by its simple, yet powerful influence, had purified, strengthened and restored them and saved me from death. Realizing the great benefits which a knowledge of this truth would give to the world I began in a modest way to treat those afflicted and in every case I found the same

HAPPY RESULTS

which I had experienced. Not only this, but many who were not conscious of any physical trouble, but who, at my suggestion, began the use of the remedy which had saved my life, found their health steadily improving and their strength continually increasing. So universal, where used, was this true, that I determined the entire world should share in its results, and I therefore placed the formula for its preparation in the hands of Mr. H. H. Warner, a gentleman whom it cured of a severe kidney disease, and who, by reason of his personal worth, high standing and liberality, has become known and popular to the entire world. This gentleman at once began the manufacture of the remedy on a most extensive scale, and to-day Warner's Safe Cure, the pure remedy that saved my life, is known and used in all parts of the world and can be found on the shelves of every drug store.

"I am aware a prejudice exists toward proprietary medicines, and that such prejudice is too often well-founded, but the value of a pure remedy is no less because it is a proprietary medicine. A justifiable prejudice exists toward quack doctors, but is it right that this prejudice should extend towards all the doctors who are earnestly and intelligently trying to do their duty? Because Warner's Safe Cure saved my life before it became a proprietary medicine, is it reasonable to suppose that it will not cure others and keep still more from sickness now that it is sold with a government stamp on the wrapper? Such a theory would be childish."

The doctor then paid some high compliments to modern science, and closed his lecture as follows:

"How to restore the health when broken and how to keep the body perfect and free from disease must ever be man's highest study. That one of the greatest revelations of the present day has been made in ascertaining the true seat of health to be in the kidneys and liver all scientists now admit, and I can but feel that the discovery which I have been permitted to make, and which I have described to you is destined to prove the greatest, best and most reliable friend to those who suffer and long for happiness, as well as to those who desire to keep the joys they now possess."

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