

Saints & Heroes

VOL X LEONARDTOWN, MD., THURSDAY MORNING, FEBRUARY 6, 1913 NO. 15

ST. MARY'S BEACON

PUBLISHED EVERY THURSDAY BY J. F. KING & JAMES S. DOWNS.
Subscription price, \$2.00 per annum in advance. Single copies, 10 cents. The paper is published every Thursday, except on public holidays, and is sent free of charge to subscribers in the United States and Canada. It is also sent to other countries at a special rate. The paper is published every Thursday, except on public holidays, and is sent free of charge to subscribers in the United States and Canada. It is also sent to other countries at a special rate.

IRELAND AND POPE ADRIAN IV.

The recent controversy between the eloquent Dominican, Father Burke, and the accomplished English historian, Frodoe, in reference to English dominion in Ireland, having revived the historical inquiry as to the genuineness of the Bull by which Pope Adrian IV. is supposed to have made a grant of Ireland to Henry the Second of England, we commence to-day, and shall conclude in our next paper, an erudite, acute and fair-minded criticism on this interesting and long-dated issue of medieval history, merely premising, that the author is known to be the learned Bishop of Osnabruck and that the animus of the writer, so far as it is discoverable at all, is national and in no offensive sense sectarian. The article will repay the closest attention of the historical student.

There was a time when it would be little less than treason to question the genuineness of the Bull by which Pope Adrian IV. is supposed to have made a grant of Ireland to Henry the Second; and, indeed, from the first half of the thirteenth to the close of the fifteenth century, it was principally through this supposed grant of the Holy See that the English Government sought to justify their claim to hold dominion in our island. However, opinions and times have changed, and at the present day this Bull of Adrian has as little bearing on the connection between England and this country as it could possibly have on the union of the Isle of Man with Great Britain.

Laying aside all prejudiced opinions, the controversy as to the genuineness of Adrian's Bull should be viewed in a purely historical light, and its decision must depend on the value and weight of the historical arguments which may be advanced to sustain it.

The following is a literal translation of the old Latin text of Adrian's Bull: "Adrian, Bishop, servant of the servants of God, to our most dear Son in Christ, the illustrious King of the English, greeting and the Apostolical Benediction."

"The thoughts of your Highness are laudably and profitably directed to the greater glory of your name on earth and to the increase of the reward of eternal happiness in heaven, when as a Catholic Prince you propose to yourself to extend the borders of the Church, to announce the truths of Christian Faith to ignorant and barbarous nations, and to root out the weeds of wickedness from the field of the Lord; and more effectually to accomplish this, you implore the counsel and favor of the Apostolic See. In which matter we feel assured that the higher your aims are, and the more discreet your proceedings, the happier will God's aid will be the result; because those most salutary things that proceed from the ardour of faith and the love of religion are sure always to have a prosperous end and issue."

"It is beyond all doubt, as your Highness also doth acknowledge, that Ireland, and all the islands upon which Christ the Son of Justice has shone; and which have received the knowledge of the Christian faith, are subject to the authority of St. Peter and of the most Holy Roman Church. Wherefore we are the more desirous to give in them an acceptable seed and a plantation pleasing unto God, because we know that a most rigorous account of them shall be required of us hereafter."

"Now, most dear Son in Christ, you have signified to us that you propose to enter the island of Ireland to establish the observance of law amongst its people, and to eradicate the weeds of vice; and that you are willing to pay from every house a penny as an annual tribute to St. Peter, and to preserve the rights of the churches of that land whole and inviolate. We, therefore, receiving with due favor your pious and laudable desires, and graciously granting our consent to your petition, declare that it is pleasing and acceptable to us, that for the purpose of enlarging the limits of the Church, setting bounds to the torrent of vice, reforming evil manners, planting the seeds of virtue, and increasing Christian faith, you should enter that island and carry into effect those things which belong to the service of God and the salvation of that people; and that the people of that land should honorably receive and reverence you as Lord; the rights of the churches being preserved untouched and entire, and reserving the annual tribute of one penny from every house to St. Peter and the most Holy Roman Church."

"If, therefore, you resolve to carry these designs into execution, let it be your study to form the people to good morals, and take such orders both by yourself and by those whom you shall find qualified in faith, in words, and in conduct, that the Church there may be adorned, and the practices of Christian faith be planted and increased; and let all that tends to the glory of God and the salvation of souls be ordered by you that you may deserve to obtain from God an increase of everlasting reward, and may secure on earth a glorious name throughout all time—Given at Rome."

Before we proceed with the inquiry as to the genuineness of this letter of Pope Adrian, I must detain the reader with a few brief preliminary remarks.

First: Some passages of this important document have been very unfairly dealt with by modern writers who purporting to discuss its merits. Thus, for instance, Professor Richey, in his 'Lectures on Irish History,' presenting a translation of the Latin text to the lady pupils of the Alexandra College, makes the Pontiff to write:

"You have signified to us, our well-loved son in Christ, that you propose to enter the island of Ireland in order to subvert the people, &c. We, therefore, regarding your pious and laudable design with favor, &c., do hereby declare our will and pleasure, that for the purpose of enlarging the borders of the Church, &c., you do enter and take possession of that island." Such an erroneous translation must be the more blamed in the present instance, as it was scarcely to be expected that the ladies whom the learned lecturer addressed would have leisure to consult the original Latin text of the document which he professed to translate. This, however, is not the only error into which Professor Richey has been betrayed regarding the Bull of Adrian IV. Having mentioned in a note the statement of Roger de Wendover, that the Bull was obtained from Pope Adrian in the year 1155, he adds his own opinion that 'the grant appears to have been made in 1172.' However, at that date Pope Adrian had been for about thirteen years freed from the cares of his Pontificate, having passed to a better world in the year 1159.

Second: Any one who attentively weighs the words of the above document will see at once that its prescinds from all title of conquest, whilst at the same time it makes no gift or transfer of dominion to Henry the Second. As far as this letter of Adrian is concerned, the visit of Henry to our island might be the enterprise of a friendly monarch, who, at the invitation of a distracted state, would seek by his presence to restore peace and to uphold the observance of the laws. Thus those foolish theories must at once be set aside, which rest on the groundless supposition that Pope Adrian authorized the invasion and plunder of our people by the Anglo-Norman adventurers.

Third: There is another serious error which must also be set at rest by the simple perusal of the above document. I mean that opinion which would fain set forth the letter of Pope Adrian as a dogmatical definition of the Holy See, as if the Sovereign Pontiff then spoke *ex cathedra*, i. e., solemnly propounded some doctrine to be believed by the Universal Church. Now it is manifest from the letter itself that it has none of the conditions required for a definition *ex cathedra*; it is not addressed to the Universal Church; it proposes no matter of faith to be held by all the children of Christ; in fact, it presents no doctrine whatever to be believed by the faithful, and it is nothing more than a commendatory letter addressed to Henry, resting on the good intentions set forth by that monarch himself.

There is one maxim, indeed, which awakens the suspicions of the old Gallican school, viz.: 'that all the islands are subject to the authority of St. Peter.' However, it is no doctrinal teaching that is thus propounded; it is a matter of fact admitted by Henry himself, a principle recognized by the international law of Europe in the middle ages, a maxim set down by the various states themselves, the better to maintain peace and concord among the princes of Christendom.

Fourth: To many it will seem a paradox, and yet it is a fact, that the supposed Bull of Pope Adrian had no part whatever in the submission of the Irish chieftains to Henry the Second. Even according to those who maintain its genuineness, this Bull was not published till the year 1175, and certainly no mention of it was made in Ireland till long after the submission of the Irish princes. The success of the Anglo-Normans was mainly due to a far different cause, viz., to the superior military skill and equipment of the invaders. Among the Anglo-Norman leaders were some of the bravest knights of the kingdom, who had won their laurels in the wars of France and Italy. Their weapons and armor rendered it almost impossible for the Irish troops to meet them in the open field. The cross-bow which was made use of for the first time in this invasion, produced as great a change in military tactics as the rifled cannon in our own days. When Henry came in person to Ireland his numerous army hushed all opposition. There were 400 vessels in his fleet, and if a number of twenty-five armed men be allowed for each vessel, we will have an army of at least 10,000 men fully equipped landing unopposed on the southern shores of our island. It is to this imposing force, and the armor of the Anglo-Norman knights, that we must in great part refer whatever success attended this invasion of the English monarch.

To proceed now with the immediate matter of our present historical inquiry, the following is the summary of the arguments in favor of the authenticity of Pope Adrian's letter, inserted in the *Irishman* newspaper of June the 5th last, by J. C. O'Callaghan, Esq., editor of the 'Macarria Expedition,' and author of many valuable works on Irish history:—'We have, firstly, the testimony of John of Salisbury, secretary to the Archbishop of Canterbury, and one of the ablest writers of his day, who relates his having been the envoy from Henry to Adrian, in 1155, to ask for a grant of Ireland, and such a grant having been obtained, accompanied by a gold ring, containing a fine emerald, as a token of investiture, with which grant and ring the said John returned to Henry.' We have, secondly, the grant of Bull of Adrian, in which the works of Giraldus Cambrensis and his contemporary, Radulfus de Diceto, Dean of London, as well as in those of Roger de Wendover, and Matthew Paris. We have, thirdly, several Bulls of Adrian's successor, Pope Alexander III., which refer to the purpose of Adrian, or in Henry's favor. We have, fourthly, the learned public reading of the Bulls of Adrian and Alexander, at a meeting of

Bishops in Waterford in 1155, after the liberation from England at Bannockburn, the consequent invitation of Br. Edward, to be king of Ireland, and the Bull of Adrian prefixed to the Irish Bull of Pope John XXII., against the same Bull, moreover, the remonstrance itself, as Ireland; and a copy of that which Henry sent back by the Pope II. of England, for his use in Ireland. We have, Cardinal Barontius, in his 'Annales Ecclesiasticis,' under his grant of Ireland to his full, or, as it is said, 'ex codicibus diplomata datus ad Henricum Regem.' We have, seventhly, the Bull of Innocent III., in Rome, in 1179. The citation in support of all the arguments will be found in the 'Illustrations' of my edition of the 'Irish Archaeological Society' in 1850, given in such a manner as to most completely satisfy the most scrupulous inquirer.

Erasmus's most scrupulous inquirer will follow the order thus:—'I. We meet, in the first place, the testimony of John of Salisbury, who, in his *Metaphysics* (lib. iv., cap. the being in an official capacity of the Papal Court, in 1155, Pope Adrian granted the investiture of Ireland to King Henry the Second. I do not wish in any way to detract from the praise due to John of Salisbury, who was at this time one of the ablest courtiers of Henry II. His words here are imputed to him, and taken in the great reserve. Inserted in the last chapter of his work, they are not at all required by the context; by cancelling them the whole runs smoother, and is more consistent with every other work of the same writer. In the entitled *Polygenicon*, we meet with a detailed account of the various incidents of his embassy to Pope Adrian, yet he there makes no mention of the Bull in Henry's favor, or of the grant of Ireland, all of which would have been so important for his narrative.'

We must also hold in mind the time when this letter was written. The author himself fixes the date; for, immediately before the letter, he says that he read *the Bull* and those who hear it read,' he tells us that the news of Pope Adrian's death had reached him a little time before, and he adds that his own patron, Theobald, Archbishop of Canterbury, though still living, was weighed down by many infirmities. Now, Pope Adrian departed this life in 1159, and the death of Archbishop Theobald happened in 1161. Hence, Gale and the other editors of John of Salisbury's works, without a dissentient voice, refer the *Metaphysics* to the year 1159.

Now, it is a matter beyond the reach of controversy that Henry the Second resolved the investiture of Ireland a strict refusal. He kept this grant a secret until at least the year 1175. For twenty years, i. e., from 1155 to 1175, no mention was made of the gift of Adrian. Henry did not refer to it when authorizing his vassals to join Diarmid in 1167, when Adrian's Bull would have been so opportune to justify his intervention; he did not mention it when he himself set out for Ireland to solicit and receive the homage of the Irish princes; he did not even refer to it when he assumed his new title and accomplished the purpose of a strict refusal. The Council of Cashel, in 1172, was the first episcopal assembly which Henry's arrival in Ireland; the Papal Legate was present there, and did Adrian's Bull exist it should necessarily have engaged the attention of the assembled Fathers. Nevertheless, not a whisper as to Adrian's grant was to be heard at that famous Council. Even the learned editor of 'Cambrensis Eversus,' whilst warmly asserting the genuineness of Adrian's Bull, admits 'there is not any, even the slightest authority, for asserting that its existence was known in Ireland before the year 1172, or for three years after' (vol. ii., p. 440, note 8). It is extremely difficult, in any hypothesis, to explain in a satisfactory way this mysterious silence of Henry the Second, nor is it easy to understand how a fact so important, so vital to the interests of Ireland, could remain so many years concealed from those who ruled the destinies of the Irish Church. For, we must hold in mind, that through-out that interval Ireland numbered among its Bishops one who held the important office of Legate of the Holy See; our Church had constant intercourse with England and the continent, and through St. Laurence O'Toole and a hundred other distinguished prelates, enjoyed in the fullest manner the confidence of Rome.

If Adrian granted this Bull to Henry at the solicitation of John of Salisbury in 1155, there is but one explanation for the silence of this courtier in his diary, as set forth in the 'Polygenicon,' and for the consequent silence of the Bull itself from the Irish bishops and people, viz.: that this secrecy was required by the state policy of the English monarch. And, if it be so, how then can we be asked to admit as genuine this passage of the 'Metaphysics,' in which the ambassador of Henry, still continuing to discharge the office of the highest trust in the Court, would proceed to the Pope Adrian had made this grant of Ireland to his royal master, and that the solemn record of the investiture of this high dignity was preserved in the public archives of the kingdom? It must be also added that there are

some phrases in this passage of the 'Metaphysics' which manifestly betray the hand of the impostor. Thus, the words *adrianus* and *adrianus* imply that a long interval had elapsed since the occasion was made by Pope Adrian; and surely they could not have been granted by John of Salisbury in 1159. Much less can we suppose that this writer employed the words *jurisdictionis possessionem*. No such jurisdiction right to grant the Bull of Adrian. It was not dreamt of even during the first years of the Anglo-Norman invasion, and it was only at a later period, when the Irish chieftains scornfully rejected the Anglo-Norman law of hereditary succession, that this expedient was thought of, and that the same opposition of our

testimony of John of Salisbury as setting more than a clumsy interpolation, which probably was not inserted in his work till many years after the first Anglo-Norman invasion of our island.

I now come to the second and main argument of those who seek to defend the authenticity of Pope Adrian's Bull. We have *Giraldus Cambrensis*, they say, a contemporary witness, whose testimony is unquestionable. He inserts in full this letter of Adrian IV., and he nowhere betrays the slightest doubt in regard to its genuineness.

Some years ago we might perhaps have accepted this flattering character of Giraldus Cambrensis, but at the present day, and since the publication of an accurate edition of his historical works, it is impossible for us to do so.

It was not till many years after the death of Pope Adrian, that Gerald de Barry, better known by the name of Giraldus Cambrensis, entered on the stage of Irish history. Twice he visited Ireland after the year 1155, and on both occasions he discharged those duties which, at the present day, would merit for him the title of special court correspondent with the invading army. The *Expugnatio Hibernica*, in which he inserts Adrian's Bull, may justly be said to have been written to order. Hence, as a matter of course, Giraldus adopted in it as genuine every document set forth as such by his royal master, and any statements that strengthened his claim or promoted the interests of his brother Welsh adventurers, were sure to be too nicely weighed in the scales of criticism by such a historian. The editors of the works of Giraldus, just now published under the direction of the master of the Rolls, have fully recognized this special feature of the historical writings of Giraldus. The official catalogue drawn up by the order of the House of Commons, which we treat, expressly says: 'It may be regarded rather as a great epic, than a sober relation of facts occurring in his own days. No one can peruse it without coming to the conclusion that it is rather a poetical fiction than a prosaic truthful history.'

In the preface to the fifth volume of the *Historical Treatises of Giraldus*, the learned editor, Rev. James F. Dimock, enters at considerable length into the inquiry, whether the *Expugnatio Hibernica* was to be accepted as genuine and authentic history. I need no more than state the conclusions which he enunciates:

'I think I have said enough to justify me in refusing to accept Giraldus's history of the Irish and of their English invaders as sober, truthful history.' And again he writes: 'My good friend and preceptor in editing these volumes of Giraldus's works (Mr. Brewer) says of *Expugnatio*, that Giraldus would seem to have regarded his subject rather as a great epic, which undoubtedly it was, than a sober relation of facts occurring in his own days.'

This is a most true and characteristic description of Giraldus's treatment of his subject; the treatise certainly is, in great measure, rather a poetical fiction than a prosaic truthful history.'

I must further remark as another result from Rev. Mr. Dimock's researches, that the old text of Giraldus in reference to Pope Adrian's Bull, from which Mr. O'Callaghan's citations are made, is now proved to be singularly defective. I will give the pithy words of that learned editor, which are stronger than any I would wish to use: 'No more absurd nonsense than a middle was ever blundered into by the most stupid of abbreviators.' It is of course from the ancient MSS. of the work that this corruption of the old text is mainly proved; but it would indeed be apparent from an attentive study of the very printed text itself, for, as Mr. Dimock remarks, being accurately translated, its words 'marvellously contribute to make Henry, in 1172, apply for and procure this privilege from Pope Adrian, who died in 1159, and with equally marvellous confusion they represent John of Salisbury, who had been Henry's agent in procuring this privilege in 1155, as sent, not to Ireland, but to Rome, for the purpose of publishing the Bull at Waterford in 1174 or 1175.'

I will only add, regarding the testimony of Giraldus Cambrensis, that in the genuine text of the *Expugnatio Hibernica* he places on the same level the Bull of Adrian IV. as that of Alexander III. Nevertheless, as we will just now see, he elsewhere admits that there were many and grave suspicions that the supposed Bull of Alexander had never been granted by the Holy See.

The other names mentioned together with Giraldus will not detain us long. They are all writers who only incidentally make reference to Irish matters, and in these they naturally enough take Giraldus for their guide.

Blakely Diago wrote about 1210, and when Giraldus received his honors at the hands of Henry the Second, Irish historians have not yet accepted him as a guide in reference to matters connected with our country. For instance, the *Spang of Cabot* of 1172, which was one of the most

important events of that period of our history, is described by him as held in London. Roger De Wendover was a monk of St. Alban's, who died 6th of May 1237. His 'Flores Historiarum' begins with the creation of the world, and ends two years before his death in 1235. He merely compendiously other sources down to the beginning of the thirteenth century. It is only the subsequent portion of his work which is helpful in evidence by our analysis. Matthew Paris was a brother religious of Roger de Wendover in St. Alban's, where he died in 1259. Mr. Cox, who edited a portion of the 'Flores Historiarum' for the English Historical Society (1841-1844), has proved that down to the year 1235 Matthew Paris only compendiously the work of Wendover. At all events his 'Historia Major' is of very little weight. A distinguished German historian of the present day, Schodt, thus conveys his strictures on its merits:—'So troupe a chaos. Instant, et, en-donne par son aveugle rage de critique, donne pour des faits historiques des anecdotes piquantes qui n'ont aucune authenticite, des legendes deraisonnees et toutes sortes de details suspects, exageres et calomnieux.'

To the testimony of such writers we may well oppose the silence of Peter de Blois, secretary of Henry the Second, though chrouching the chief events of Henry's reign, and the silence of all our native annalists, not one of whom ever mentioned the Bull of Adrian.

But it is time to pass on to the third argument which is advanced by our opponents. It is quite true that we have some letters or Bulls of Pope Alexander III., connected with the Irish invasion of 1172, three of these, written in 1172, are certainly authentic. They are preserved in the 'Liber Niger Senecarii,' from which they were edited by Henricus, and in later times they have been accurately printed by Mr. O'Callaghan and Rev. Dr. Kelly. They are addressed respectively to the Irish bishops, King Henry, and the Irish princes. So far, however, are these letters from corroborating the genuineness of Pope Adrian's Bull, that they furnish an unanswerable argument for wholly setting it aside as groundless and unauthentic. They are entirely devoted to the circumstances of the invasion of our island and its results, and yet the only title that they recognize in Henry is 'that monarch's power and the submission of the Irish chieftains.' They simply ignore any Bull of Adrian, and any investiture from the Holy See.

1. 'Lectures on the History of Ireland,' by O. A. Rieber, Esq., delivered to the pupils of the Alexandra College during the Hilary and Easter Term of 1859. Dublin, 1859, page 122, 123.

2. 'The authenticity of the statements made in the text may be seen in "Macarria Expedition," edited by Mr. O'Callaghan for the R. I. A. in 1859.

3. 'Ad preces meas illustri regi Anglorum Henrico Secundo [Adrianus] concessit ad dedit Hiberniam jure hereditario possessionem sicut littere ipsius testantur in iudicialibus. Nam omnes insule, de jure antiquo, ex donatione Constantini imperatoris fundavit et dotavit, imperator ad omnes Ecclesias pertinere. Annunciam quoque per transmissit avium, smaragdo optimo decoratum, quo fieret investitura juris in provincia Hibernie, et ad hoc adhibendum in curia archiepiscopi castro dicitur puzas est.'

4. *Metaphysics*, lib. iv., cap. ult.

5. *Giraldus Cambrensis Opera*, under the direction of the Master of the Rolls. Vol. v. London 1867. Preface, page lxx.

6. *Ibid.*, page lxx. 8. *Ibid.*, page lxxiii. 9. *Ibid.*

(TO BE CONTINUED IN OUR NEXT.)

What's that?—(Writing for the Beacon.)
A BROTHER OF POPE WHO KNOWS HOW TO BE A MONK IN HIMSELF.
You have just given the fair maidens a story. You have just offered, most I, single. Most I did those alone, none so careen. As I said in my tale, no wife to me bleat. Must I wait another four years to see if any will come and court poor old me? Egad! no, I'll put on my best and go straight to their homes, and tell them—well, you know.

The water is cold and I'm growing old. The reflection makes one grow bold. Mind you, kind reader, its no job with me. A wish I must have—'tis possible.

I'll fly my whiskers, likewise my grey hair. Use many cosmetics, make my dirt fair; Put on more airs than Hichens of Brumstead, Ride on a saddle with fancy pommel.

I'll go to the church, see smiling faces. Forms that would well accord with the Graces; John! I can wait four years to see if one of the lasses will come and court me.

I'll keep in with Pa—'tis well his brother, Kiss all the children—do please the mother; Agree with the old folks in all they say, Hurry up the wedding without delay.

So look sharp, ye damsel, laugh if you will, Of keeping 'Bitch-I-I-I' I've had my fill; It's the worst fix an old chap can be in, Indeed, to live so, I think it a sin.

What's that?—(When the celebrator 'Copenhagen Jackson' was British minister to this country, he resided in New York, and occupied a house on Broadway, Neil McKinnon, a wag, one night at a late hour, in company with a bevy of convivial companions, while passing the house, noticed that it was brilliantly illuminated, and that several carriages were at the door. 'Hello!' said one of them, 'what's going on at Jackson's?' One of the party remarked that Jackson had a party that evening. 'What?' exclaimed Neil, 'Jackson have a party and I not invited? I must see to that!' So stepping up to the door, he gave a ring, which brought the servant. 'I want to see the British minister,' said Neil.

'You must call at some other time,' said the servant, 'for he is now engaged in a game of whist and must not be disturbed.' 'Don't talk to me in that way,' said Neil; 'but go directly and tell the British minister that I must see him immediately on special business.'

The servant obeyed and delivered the message in so impressive a style as to bring Mr. Jackson to the door forthwith. 'Well,' said Mr. Jackson, 'what can be your business at this time of night, which is so urgent?'

'Are you Mr. Jackson?'

'Yes, sir, I am Mr. Jackson.'

'The British minister?'

'Yes, sir.'

'You have a party here to-night, I perceive, Mr. Jackson?'

'A large party, I presume?'

'Yes, sir, a large party.'

'Playing cards, I understand?'

'Yes, sir, playing cards.'

'O, well,' said Neil, 'I was passing I merely called to inquire what a tramping

(Written for the Beacon.)

PINEY HILL.

Piney Hill was the first school house.

This brown head 'er peeped in, And oh! what a sight it was to me In the midst the noise and din!

The children laughed and shouted aloud, 'A new scholar here to-day!' And some invited me cordially enough To come and join in their play.

The old house stood in an open spot, And the play-ground stretched before, And one shade tree and only one From the back door grew.

And, very thick the cherries grew Upon this giant tree, And very soon we plucked them off, As many as we could see.

A little stream ran smoothly by And was not choked with mud; The Submer's sun came scorching down On all at Piney Hill.

Old Piney Hill, methinks that yet Your rustic wall I view, And the merry children gathered there, And our smiling teacher too.

Some are romping on the green, Some sporting by the rill, Some swinging on the old grape vine That grew at Piney Hill.

A laughter-loving group were we, Ah! what content our souls, We studied and played from early morn Until the setting sun.

Told us the day was spent, and we Must leave the dear old spot— Some left it then forever and aye, And the sports were soon forgot.

Years have fled, and all of us now Who mingled together then, Have left those scenes for higher ones, And all are women and men.

Some have fallen on the gory field By the belching cannon's mouth, Some of them fought for the frozen North And some for the sunny South.

L. A. J.

WOMAN'S BURDENS LIGHTENED.

It is a common saying that a "woman's work is never done," and the saying is too true. From early dawn to dewy eve, and often far into the silent hours of the night woman finds, always work for her busy hands. And thus it is that she sometimes hears to exclaim that she "never has a moment to call her own." Work and toil by day—tail and work by night—uncaring drudgery—often ill paid, or unrequited. But science has come to woman's aid, and in some degree lightened her burdens. Elias Howe, Jr., has invented himself the true friend of womanhood, and by inventing and perfecting his Sewing Machine is entitled to the proud appellation of woman's benefactor. It were needless for us to more than call the reader's attention to the Howe Sewing Machine. In this community their superior merits are too well known to need any praise from us. And in all competition they have stood the test, and to-day stand before the country without a superior in public estimation. They are easily managed, and not liable to get out of order, and in the language of the Christian Intelligencer, "any family is made happy by the introduction of this trustworthy machine."

Now, it should not be with any man a question of dollars and cents whether he will have a Sewing Machine or not, for it is, whether he regards it or not, a question of length of life and happiness to those in whom he is most interested—his own family. We know of no way in which money can be more judiciously spent than by investing in three beautiful and useful instruments. By paying five or ten dollars a month, a man can be obtained of the agent, G. A. STARR, Leonardtown.

A negro who was suspected of surreptitiously meddling with his neighbor's property, being caught in a garden by daylight, snatched his detectors by seizing his eyes, clapping his hands and plowing exclaiming, "Good Lord! do you 'dare' call on me, members to pray any more without being disturbed."

A Criminal Court—Sparkling another man's wife.

RATES OF TRAVEL PER HOUR.—A man walks 4 miles.

A horse trots 12 miles.
A horse runs 20 miles.
A steambot runs 18 miles.
A sailing vessel runs 10 miles.
Slow rivers flow 4 miles.
Rapid rivers flow 7 miles.
A moderate wind blows 7 miles.
A storm moves 80 miles.
A hurricane moves 80 miles.
A rifle ball moves 1,000 miles.
Sound moves 743 miles.
Light moves 102,000 miles.
Electricity moves 228,000 miles.

During our late war there was a young man in the army who did not join of his own free will. He had been drafted. He was not a brave young man; quite the opposite. One day during a bloody battle our young friend showed such a remarkable brave white feather, that his captain was obliged to threaten him with his pistol, in order to keep him from running away altogether. Then the youth began to cry. "You ought to be ashamed of yourself," said the captain; "you're no better than a baby." "I wish I was a baby," blubbered our hero, "and a giddy baby at that."

MUSIC IN FAMILIES.—Show us a family where good music is cultivated, where the parents and children are accustomed often to mingle their voices together in song, and we will show you one, in almost every instance where the great vices have no abiding-place.

A drinker, on being told that the earth is rotting and turns on its axis all the time, said: "I believe that, for I've never been able to stand on the darned thing."

The woman who never watched her neighbors is said to be a cousin to the woman who did not know how many dresses her sister-in-law had.

Flat falsehood—lying to your back. If you want to slip into heaven easily, use such lies frequently.