

The Vaudois.

The Vaudois of Italy claim that their ancestors have maintained a pure and simple faith ever since the days of primitive Christianity. Their claim is corroborated, if not fully sustained, by many unquestioned facts. It is at least certain that for centuries, almost under the very walls of Rome, they have with dauntless courage held to religious freedom, and opposed the corruptions of the church.

In 1517, three hundred and sixty-three years ago, the Archbishop of Turin made the following synopsis of points in which the Vaudois protested against the belief and practice of Rome: "They received the Scriptures as their only rule of faith. They rejected the doctrines introduced by the popes and priests. They declared that tithes and first fruits are not due to the clergy. They disapproved of the consecration of churches. They denied that men needed the intercession of saints. They rejected purgatory and masses for the dead. They denied that priests have power to forgive sins. They opposed the confessional. They protested against the worship of the virgin and saints. They rejected the use of holy water, condemned indulgences, and ascribed the doctrine of purgatory to the covetousness of priests. They abhorred the use of the sign of the cross and the worship of images. They denied that wicked men could be the representatives of Christ. They disowned the authority of the Church of Rome, and they believed that prayer in private houses is as acceptable as prayer in churches."

Such were the convictions of this heroic people according to one of their enemies, as quoted by Geo. E. Waring, Jr., in the *Atlantic Monthly* for November, 1879.

The ordeal through which the Vaudois passed for centuries almost surpasses belief. They were sometimes reduced from about twenty-five thousand to four or five thousand. Yet after every season of persecution they always rallied to their former prosperity. The stories of their wars of self-defense are marvelous. The success of their little bands of rude mountaineers against overwhelming numbers of disciplined troops seems enough to justify their own belief that they have been preserved by the guardian hand of God.—*E. E.*

No Communism.

There is no country in the world where communism is held in such utter detestation as in the United States, nor are the reasons hard to find. They consist in the very general distribution of property and the means by which that property has been acquired. The title to nine-tenths of the property here has been gained by patient and continuous industry, by hard toil in inclement weather, by harassing economy, by scrupulous savings, by wearisome nights of thought and plan, by self-denials innumerable. Those who have property, have earned it, and perfected that title by sweat of the body or anxieties of the mind incalculable. Hence their possessions become real, living facts, woven into the whole history of their lives, and any theory looking to a question of title shakes the American heart to its centre. The sacredness of property is a living, breathing principle in the American heart. It is to him a fundamental—it is organic law. This peculiar hostility of Americans to communism or socialism is a matter of profound astonishment to Europeans, who have been accustomed to confound republican liberty with license and human freedom with anarchy. In like manner were they confounded when this country presented the spectacle of a great civil war without disintegration. European communists themselves who saw in these United States a field for the

promulgation of their destructive theories, have also found themselves vastly deceived. Freedom of speech they have found but a spirit of communism wholly lacking. There are no communists in America nor can there be; except sporadic cases among the degraded classes of the great cities. This is one of the most wholesome signs of the present. The conservatism growing out of this distribution of property, and the sentiments which holds to the absolute and unqualified sacredness of property was the great balance wheel which kept the nation in motion amid the terrible ordeal of the civil war, and in the further ordeals which the nation is destined to undergo, it will serve as an equal conservator. We may write down this country as a nation where speech is the freest and yet the rights of property the most sacred in the world.—*E. E.*

Ages of Candidates and Presidents.

The ages of the prominent candidates for the Presidency at the present time, and the ages of the several Presidents at the time they came into that high office, are as follows: Blaine touched 50 on the last of January. Grant was 57 last April. Sherman was 56 last May. Washburne was 63 in September. Conkling was 50 in October. Garfield is in his 49th year. Bayard was 51 in October. Thurman reached his 66th birthday in November. Hendricks was 60 in September. Tilden will be 66 this February, and in the same month Gen. Hancock will be 55. Seymour will be 70 in May. Washington was in his 57th year when he was first elected, and had just entered his 66 year when he left office. John Adams was 61 when he was elected, Jefferson 57, Madison in his 58th year, Monroe in his 59th, and John Quincy Adams in his 58th year, Jackson was 61 when chosen the first time, and therefore 65 when reelected, while he had reached his 70th year when he quitted office. Van Buren was 54, and Harrison 67, when they were elected, while Tyler, when he took office, had just passed his 51st birthday. Polk was elected almost precisely on his 49th birthday. Taylor was not quite 58 when elected, Fillmore was in his 51st year when he succeeded him. Pierce had not yet completed his 48th year when he was elected, and he was the junior of all who have taken the Presidential chair except Gen Grant. Mr. Buchanan was elected in his 66th year, Lincoln in his 52d and 56th, while Johnson succeeded in his 57th. Mr. Hayes was 55 years old when he came into the presidential office.

Unrest.

BY SANDIE STONE.

Like the lion in his lair, like the boy in his chair,
Like the mule that is chained to a post;
The wild unrest underneath my vest,
Drives me distracted, almost.
I do not know why it pains me so,
And shuts me up like a knife;
Unless a mince pie and a piece of turks,
Are engaged in deadly strife.
I didn't eat much of pickles and such,
—Raw oysters a dozen or so;
And as for the Mallard with dressing and salad,
I didn't take any I know.
Yet this wild unrest underneath my vest,
Is not without cause it would seem;
So it must be true, as hinted by you,
That I've eaten to much ice cream.
I'm eteraltee, like the surfeited sea,
That is tossed and lashed to a foam;
It is giving me fits and I'd give six bits,
If I was safely at home.
Oh! the wild unrest underneath my vest,
Oh! the fiery fierce heartburn;
Is there aught that can squelch the baneful belch,
Of he of dyspeptic turn?
There's melancholie in the restless sea,
As it washes the rocky shore;
There's a ceaseless moan and a gripful groan,
To the winds that are wafted o'er.
There's a sense perturbed to the heart disturbed,
There's unrest in the waterfall;
But the wild unrest underneath my vest,
Just gets away with them all.
—*Agents Herald.*

Just So.

Some men were born for great things,
Some men were born for small;
Some—it is not recorded
Why they were born at all!
And some—the worst of the lot—
Should have been born but they were not.
—*Anonymous.*

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