Lines on the Arrest of Father M'Fadden, P. P., Gweedore.

BY J. M'C., EVISH.

Ah me, what a theme, 'tis a crime that would sadden
Religion and Justice to deep well-a-days,
And yet, in a sense, 'tis a crime that would sladden
Our hopes and our cause to triumphant hurrahs,
But a man, who is merely a man, it would madden
To painting his pike in the myrmidon's gore,
Who planned the arrest of great Father M'Fadden,
The Patriot Pastor of hapless Gweedore.

Gweedore is a lone vale that's seldom frequented,
Bleak, barren and bounded by mountain and sea,
Its poor honest people as blest and contented,
As rack rents and want can permit them to be,
You'd think that the harrassing hand of oppression
Might miss its wild mountains and lone rocky shore,
But where is the spot under British possession
That shows blacker records that hapless Gweedore.

Heaven sent them a Priest, zealous, gifted and loyal,
A Patriot fearless, who made them his care,
Who worked for their weal in their moments of trial,
Till patience and hope took the place of despair,
And when tyranny doomed them to wholesale eviction,
His bravery baffled the house-tumbling corps,
Through the "Plan of Campaign" and the force of his diction
He humbled the rack renters, far round Gweedore.

A victim of spite, he's arraigned by a lackey,
Of cursed coercion, that outrage on law,
Tho' not a yahoo, down from Balfour to Mackey
Is worthy to touch his blest robe with its paw.
And now with his colleague, the good Father Stephens,
Who's loved through green Erin, from centre to shore,
He's cast into Gaol, oh, behold it ye Heavens,
Now robbed of its Priests is the hapless Gweedore.

When parting his flock, turning round like his Master,
When bearing his Cross out to Calvary's hill,
For the people waxed wroth at the wrongs of their pastor
And nought but his words the wild tumult could still.
Be calm my dear children, no outrage whatever,
No personal vengeance though tempted full sore,
But steadfast remain, nor your unity sever,
And mourn not for me, I'll be back in Gweedore.

All hail thy advice, dearest Father M'Fadden,
But how can the faithful that love thee keep tame,
When thy sanctified person is ruthlessly trodden
By Castle hack's, base, void of honour and shame.
Yet in passive resistance, we'll keep the flag flying,
The "Plan of Campaign" holds the field as before,
"Home Rule" looms in sight, ay, and landlordism's dying,
The sweetest revenge that you want for Gweedore!

FIVE-MINUTES SERMON.

Our late Holy Father Pope Pius IX., as you know, dear brethren, made his reign glorious by defining the dogma of the Immaculate Conception; thus placing in our dear Lady's diadem the brightest gem that adorns it. He further rendered his pontificate glorious by declaring the chaste spouse of Mary Immaculate, St. Joseph, to be the patron of the Universal Church. When we celebrated the feast of St. Joseph, on the 19th of last month, his statue was veiled by the hangings of Passion-tide; but to-day his image is exposed to our gaze, and I have thought this discourse cannot be better occupied than by considering how fitting it is that good St. Joseph should be the patron of the Universal Church, and how great a devotion we should have towards him.

St. Joseph is a fitting patron for the rich and those whom God has placed in the high positions and stations of this world; for let us never forget that St. Joseph, although poor, was, by lineal descent, of the royal house of David. He was of high birth, of noble blood, and yet how humble, how willing to work for his living when it became necessary.

So, then, here is a lesson for those who hold their heads high in the world. Some day, dear friends, you may come down, you may be brought low. You may lose your money, lose position, lose your place in society. Take example, then from St. Joseph. Do not say, like the unjust steward. "To dig I am unable, and to beg I am ashamed;" but remember that the fairest hands that ever were, and the noblest blood that ever flowed, are never disgraced by honest labor or necessary toil.

St. Joseph is a fitting patron also for the poor. He had to work hard. He had, for the safety of the Divine Child and his Immaculate Spouse, to take long and weary journeys. He had the pain of seeing Jesus and Mary turned from the doors of Bethlehem, while those who had money were safely and comfortably lodged. Yet he never complained, never murmured. He worked, and bore all the inconveniences of poverty without a word. Is it so with you who are poor? Don't you sometimes envy the rich, get discontented with your position, feel rebellious against the will of God? If so, I point you to Joseph. He is your model. He is your example; strive to imitate him in all things. Are you humiliated? Bear it for Christ's sake. Are you punished by cold and hunger? Bear it for Christ's sake. Are you weary after your day's labor? Bear it, bear it all for Christ's sake, as good St. Joseph did.

St. Joseph, too, is a model for the married. He cared tenderly for the Virgin Mother and her Divine Child. He loved them, he guarded them. He is a model for the unmarried in his purity of life. He is a model for the priest, a model for the people, a model for the young, an example for the old. Oh! then, how wisely our Holy Father acted in making him patron of the living, but also of the dying, and the dead. Of the dying, because he died in the arms of Jesus and Mary. Beautiful death! The Son of God at his side, the Mother of God to support his dying form! Oh, brethren! we who are here to-day living will some day be dying. Let us, then, pray St. Joseph that he will obtain for us the grace of a happy death—the grace to die as he died, in the arms of Jesus and Mary. Then, no matter if flames devour us, or waters overwhelm us, or disease slay us, we shall be safe—safe, for the Son of God will hold us by the hand; safe, for the Mother of God will throw around an all-protecting mantle of defence.

Let us all, then, hasten to St. Joseph to-day. Let us pray for ourselves and others. Let us pray for the living and pray for the dead. Let us say: "O great patron of the whole Church! look down from the loftiness of thy mountain to the lowliness of our valley; obtain for us to live like thee, to die like thee, and to reign with thee in everlasting bliss!"

PAULIST.

THE MONTH OF MAY.

DEVOTION TO HEAVEN'S QUEEN.

J. M. in Catholic Mirror.

In setting apart the charming month of May for devotional exercises in honor of the mother of God the Church displays the wisdom by which she is inspired; for it is a season most appropriate, when earth is aglow with life and beauty, and the mind and heart are peculiarly susceptible to pure and ennobling influences. All nature unites in drawing out the purest and loftiest emotions of the soul, and the mind naturally turns to the contemplation of the varied charms that attract the eye and serve to elevate and chasten human sentiment and feeling. In the midst of such enchantments, which impel the soul to activity, it is comparatively easy to foster devotion and join in pious practices, which are at other times prove irksome or distasteful. The spontaneity with which nature gives forth her charms in rich and varied profusion reminds us likewise of the inexhaustible treasures of which our Mother is the custodian, and inspire us with unbounded confidence in her readiness to dispense them to us. The children of Mary will therefore find it both pleasant and profitable to gather around her altars and her shrines during the present month to pay her the tribute of their affection and renew the pledge of their fidelity in her service. In this they will be acting out the promptings of their own hearts and obeying the dictates of faith; for nothing is more certain than that it is in perfect harmony with the teachings of faith, as also of right reason, that we do honor to the Mother of God. Were it necessary to convince any one of so self-evident a truth, numerous weighty authorities might here be cited; but the writer believes that the introduction of evidence or proof on this head would be entirely superfluous. The readers of Catholic literature are already too familiar with the arguments and conversant with the grounds for honoring the Mother of God to make it necessary to reproduce them. From the nature of her office it follows of necessity that she is worthy of our reverence and love. The only point on which difference of opinion can possibly arise is as to the degree or kind of honor which we may properly pay to her. Nor is there much reason to think that any well instructed Catholic or intelligent reader of Catholic literature will err on this head, since the Church has so clearly laid down the rule to be followed in our devotion to Mary. Regarding her as a creature of the most exalted dignity, one whom God honored most singularly, she yet restricts the homage which we offer to her. She allows us to pay her the greatest possible reverence that can be given to a creature; for Mary is the most perfect creature of God. Still she is only a creature, and as such is entitled to a limited or qualified degree of honor. We do not pay to her the honor which is due to God alone, as some falsely assert; indeed, were we to do so, instead of honoring, we would incur her marked displeasure, as well as merit the censure of the Church. The fact that Mary is the most perfect and exalted creature of God, gives her the most sublime idea of His infinite grandeur and perfections, and enables her to see more clearly than any other created intelligence, nay, of all created intelligence combined, the immeasurable distance between her own perfections and those of God. She is, therefore, incomparably more solicitous concerning His honor than we can possibly be. She also realizes with a vastly more perfect degree of knowledge than we can possibly possess that all her rich endowments are the gifts of God, to whom she accords all the honor and glory. When we consider that she is invested with intelligence immensely superior to that of men and angels combined, we may form some faint notion of her knowledge and her power of estimating the perfections and valuing the gifts of God. Her gratitude being in proportion to her other perfections, she is most anxious that God may be honored and worshiped in a manner worthy of His greatness. She could not, therefore, wish to become the recipient of any part of the supreme honor or homage which is due and rendered to Him alone.

The honor which we render to Mary is not then that which we pay to God, but an inferior or limited honor. But of all creatures, whether human or angelic, Mary is entitled to and does receive the highest degree of honor and the greatest measure of praise. To this no reasonable person can, it is thought, logically object. If Mary is the Mother of the Redeemer, as Catholics believe and faith teaches, then assuredly she is entitled to, of right, and should receive at the hands of all who believe in the mystery of the Incarnation, a degree of honor superior to that bestowed upon any other creature. Her position being exceptional, so likewise must the honor attached to it be of the same character; in other words, the honor must be corresponding to the dignity. To deny this or assert the contrary would be not only illogical but absurd, since it would involve a reflection upon God Himself, who selected her for the great office of Mother of His divine Son.

It is sometimes said, with a view of detracting from her great dignity and merit, that but little is said concerning Mary in the Gospels. It is enough, remarks a distinguished doctor of the Church, that Mary is once mentioned therein as the "Mother of Jesus," since that title confers upon her all others. It would be impossible to add anything to the dignity which that title bestows upon her. Wherefore do we see the transcendent dignity of Mary, in whose wonderful elevation and marvelous gifts we have occasion for admiring, since it was on our account [illegible] to that lofty eminence and conferred upon her those singular gifts. In her elevation we have also been lifted up and made sharers in her rich inheritance and endowments. She is our Mother, not according to the flesh, but in the spiritual order, having co-operated in our redemption and been appointed to that that office by her divine Son in the most supremely solemn moment of His life. Therefore have we the right and the privilege of invoking Mary by the sweet and endearing name of Mother, Nor is she unwilling to be thus addressed; for she is not indifferent to or unmindful of the least one of us. She cherishes all with the tenderest love and regards each with a special affection, as though no other existed. She is full of sympathy for and powerfully aids us by her prayers. As her power is unlimited and we have only to invoke its exercise, the advantage of having recourse to her in our necessities is apparent. No one is so poor or desolate as not to be an object of her maternal solicitude. Unlike the great ones of earth, she does not avoid those who are in distress or turn a deaf ear to the unfortunate. She cares nothing about earthly titles or rich adornments of person. Neither does great learning, of itself, commend anyone to her favor. She prefers simplicity and purity of heart to all other titles and qualities, and gives special audience to those who possess them. The poor and lowly, who are so often despised and neglected, she welcomes to her motherly embrace and smiles most graciously upon them. These are, indeed, special objects of her love, since they walk the humble path which she traversed when upon earth, made glorious by her blessed footprints and sanctified by Him who pronounced a benediction upon the poor. The humble shepherdess of Lourdes, poor and ignorant as she was, she preferred to all the distinguished ones, around her. So it will be seen that Mary, our Mother, is no respecter of persons, unless it be to favor the clean and humble of heart. These she cherishes with a special predilection, for they are the dearest objects of her love.

Mary then has a royal heart—all-embracing in its charity, inexhaustible in its love. Having at her disposal all the treasures of heaven, she pours out with lavish hand the most precious gifts to those who seek them. She does not refuse to assist even those who are unworthy of her affection. If the world at large did but know something of the intensity of the love of Mary's heart, not one of all its inhabitants would be found so far wanting in gratitude and affection as not to willingly pay her the tribute of respect and reverence which she so well deserves.

As Catholics, it is our special privilege to do honor to Mary, the Mother of God, and our Mother also. Her sweet name evokes in our hearts, the purest emotions and tenderest sentiments; for around it cluster the most endearing recollections and the holiest memories of our lives. Who can forget the happy days when youth and innocence knelt before her altar to pay the tribute of affection and crown her with the homage of earth's purest and best love. Those who witnessed such joyous scenes will ever account them as amongst the happiest of their lives.

Let the children of Mary then decorate her altars and her shrines with nature's fairest and choicest flowers, and at the same time place upon her virgin brow a chaplet composed of their purest affection. And whilst the perfume of the flowers strewn upon her altars mingles with the aroma of incense offered to God, let prayers pour out from loving hearts in praise and thanksgiving to Him for having given us such a Mother, so beautiful, so good, and so pure, so tender and loving, and so magnificently adorned with Heaven's richest gifts and graces. Such a being is assuredly well worthy of our love and deserved to be reverenced as the "queen of angels and of men."

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Last Summer, says Wm. J. James, of Atherley, Ont., I felt very miserable with pains over my kidneys, fluttering of the heart and nervousness; after taking different kinds of medicine, hearing of B. B. B. I thought I would try it; one bottle completely cured me. I can highly recommend it to all.

THE HEROISM OF FEMALE PILGRIMS.

Liverpool Times, March 23.

Among the many thousands of pilgrims who have flocked to Rome to offer to the Vicar of Christ the homage of their love and veneration, not one of the least remarkable characters is a poor widow from the town of Lille, in Flanders. This good woman, of fifty-seven years of age, made a vow to go to Rome to take part in the Holy Father's Jubilee. Having provided herself with a little bread, which she carried in her pocket, she entered upon the long and difficult journey which leads to Rome alone and on foot. On the way she visited such sanctuaries, churches, chapels and hospitals as she met, depending for her subsistence on the alms of the charitable. After two months of hard walking, she at length reached the shrine of the Apostles under the great dome of St. Peter's. The heroic act of this lonely widow came by some means to the knowledge of the Holy Father, and he at once ordered her to be brought to him. She was duly admitted to his presence, when her joy and expressions of thankfulness were intense. The Holy Father not only blessed her and spoke encouraging words to her, but presented her with a substantial gift and a souvenir of his Jubilee, with his fervent blessing. At the same time he gave instructions that she should be cared for during her stay in Rome, and lodged in the hospice of St. Martha, the Pilgrims' Home, near St. Peter's. There she is now enjoying that rest which she so much needs after so long and fatiguing a journey. On another occasion a poor German widow, anxious to offer her mite to the Holy Father, was admitted to his presence and in her simple fervor, placed within his hand one mark, fresh and bright from the mint, which she had specially procured for the occasion. His Holiness, no doubt, is touched to the heart's core by the magnificent and costly gifts which have been presented to him by sovereigns and princes, but his sparkling eye and the fervid words he spoke to this poor woman showed how deeply his paternal heart was moved by her simple but heroic devotion. No less affecting must have been the earnest tribute of attachment on the part of a young Spanish lady of high birth a few days ago. Being admitted to the presence of the Holy Father, she fell upon her knees, and clasping her hands in an ecstacy of joy, cried out, "Oh, Holy Father! If you could only know how much I love you!" "And why do you so love me, my child?" asked the Pope. Overcome by her emotion she could only reply by her sobs. Deeply moved, the Sovereign Pontiff, turning to those around him, exclaimed, "Oh! how deep is the faith of the Spanish people," and then at length eulogized them for it, and for their undying attachment to the Holy See.

In the spring, hundreds of persons suffer from boils, carbuncles, and other eruptive diseases. These are evidences that the system is trying to purge itself of impurities, and that it needs the powerful aid which is afforded by the use of Ayer's Sarsaparilla.

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