## The Holy Mass in Clare.

[In many places in Ireland a loud mur-ur is heard at the elevation ; in Clare, I mur is heard at the elevation; in Clare, i have been told, it is the hearty words of welcome to our Lord which the people ex-press by the words "Cead mille failthe." This beautiful fact suggested the following poem.

From afar came the sound of the sweet Sun-day bells. From all clime the solution in sector of a day bells. To each humble homestead where purity dwells; Where the, broad Shannon flows by the fair fields of Clore, And the young and old answered the summons to prayer.

And from hillside and valley, with hastening Along the rough road they came, eager to greet With the heart's loving homage, His coming again, Whose delight 'tis to dwell with the children of men.

For they are the sons of that true-hearted Whose faith never faltered, preserved by His grace, When pitiless hord o'er the fair island swept, And Religion in silence and solitude wept.

See, they pause at the ruin, with the dark ering to pray for their kindred at Rem rest, where the incense of praise, and the peni-tent's sigh. Ascended to heaven in days long gone by.

And they pass by the hut where their fore-fathers knelt— Ah ! the Lord with His people has graciously dealt. dealt; He has strengthened their hands, He has chosen His time, And once more they worship in temples sublime.

Gathered together before the veiled throne, Where in mercy He dwells, when He visits His own, They adore, as their sainted apostle adored, In far-away ages, the same loving Lord.

And when, coming down from His Fathe above, Descends on the altar the Victim of Love, They tenderly murmur, in tones soft and low The "Cead mille failthe" of long, long ago.

Yes, they welcome the Lord at that moment before him, their faith still the Bending As in ages remote, when He blest Erin's And "Island of Saints" was the title she

### CARDINAL NEWMAN.

### A MOST ELOQUENT ADDRESS.

The following is a report of Cardinal Newman's touching and eloquent address to the prelate who brought him the official information that the Pope in Consistory had raised him to the Roman purple :

Vi ringrazio, monsignore, per la ticipazione che mi avete fatto dell' onore che il Sancto Padre si e degnato conferire sulla mia persona; and if I ask your permission to continue my address to you not in your musical language, but in my own dear mother tongue, it isbe cause in the latter I can better express my feelings of this most gracious announce-ment which you have brought to me, than if I attempted what is above me. First of all, then, I am led to speak of the wonder and profound gratitude which came upon me, and which is upon me still, at the conde-scension and love towards me of the Holy Father in singling me out for so immen an honor. It was a surprise. Such a an honor. It was a surprise. Such an elevation had never come into my thoughts and seemed to be out of keeping with all my antecedents. I had passed through many trials, but they were over, and now the end of all things had almost come to me and I was at peace. And was it pos-sible that after all, I had lived through so many years for this? Nor is it easy to see how I could have borne so great a shock had not the Holy Father resolved on a second condescension towards me, which tempered it, and and was to all who heard of it touching evidence of his kindly and generous nature. He felt for me and he told me the reason who have no me and he told me the reason why he raised me to this high position. His act, said he, was a recognition of my zeal and good services for so many years in the Catholic cause. Moreover, he judged it would give pleasure to English Catholics, and even to Pro-testant England, if I received some mark of his favor. After such gracious words from His Holiness I should have been in-sensible and heartless if I had scruples any longer. This is what he had the kindness to me, and what could I want more In a long course of years I have made nany mistakes. I have nothing of that igh perfection which belongs to the s of saints-namely, that error canwriti not be found in them; but what I trust I may claim throughout all that I have is this an honest intention an absence of private ends, a temper of obedof series of private energy a competence of or order ience, a willingness to be corrected, a dread of error, a desire to serve the Holy Church, and, through the Divine mercy, a fair measure of success. And I rejoice to say to one great mischief I have from the first opposed myself. For thirty, forty ffor mercy have resisted to the best of fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did the Holy Church need champions against it more sorely than now when, alas! it is an error overspread-Never did the Holy Church need ing as a snare the whole earth; and on this great occasion, when it is natural for one who is in my place to look out upon the world and upon the Holy Church as it the world and upon the Holy Church as it is and upon her future, it will not, I hope, be considered out of place if I renew the protest against it which I have so often made. Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated, as all are matters of opinion Revealed religion is not a truth, but a sentiment and a taste-not an objective fact, not miraculous ; and it is the of each individual to make it say just what strikes his fancy. Devotion sarily founded on faith. Mer not neces Men may go to Protestant churches and to Catholic, may get good from both and belong to neither They may fratewise to belong to neither y may fraternize together in spiritual thoughts and feelings without having any views at all of doctrine in common seeing the need of them. Since, then, religion is so personal a peculiarity and so ssion, we must of necessity private a pos n the intercourse of man with ignore i man. If a man puts on a new religion every morning, what is that to you? It every morning, what is that to your it ago, and that it still octobe as infinite infinite control of the second state of the s

arated from the Church, as in my own, arated from the Church, as in my own, the dictum was in force when I was young that Christianity was the law of the land. Now everywhere that goodly framework of society which is the creation of Chris-tianity is throwing off Christianity. The dictum to which I have referred, with a hundred others which followed upon it, is gone or is going everywhere, and by the end of the century, unless the Al-mighty interferes, it will be forgotten. Hitherto it has been considered that reli-cion alone, with its supernatural sanctions, gion alone, with its supernatural sanctions gion alone, with its supernatural sanctions, was strong enough to secure the submis-sion of the mass of the population to law and order. Now, philosophers and pol-iticians are bent on satisfying this problem without the aid of Christianity. Instead of the Church's authority and teaching, they would substitute first of all a unithey would substitute, first of all, a uni-versul and a thorough secular education, cal-ulated to bring home to every indicalculated to bring home to every indi-vidual that to be orderly, industrious and

sober is his personal interest. Then for great working principles to take the place of religion for the use of the masses thus carefully educated, they provide the broad, fundamental, ethical truths of justice, benevolence, veracity, and the like, proved experience, and those natural laws which exist and act spontaneously in so-ciety and in social matters, whether physi-cal or psychological—for instance, in government, trade, finance, sanitary ex-periments, the intercourse of nations. As to religion, it is a private luxury which a man may have if he will, but which, of course, he must pay for, and which he must not obtrude upon others or indulge to their annoyance. The general character of this great apostasy is one and the same everywhere, but in detail and in character it varies in different countries. For my-self, I would rather speak of it in my own country, which I know. There, I think, it threatens to have a formidable success, there is in my own country. It infeaters to have a formination success, though it is not easy to see what will be its ultimate issue. At first sight it might be thought that Englishmen are too reli-gious for a movement which on the Con-tinent seems to be founded on infidelity; timent seems to be founded on infidelity; but the misfortune with us is that, though it ends in infidelity as in other places, it does not necessarily arise out of infidelity. It must be recollected that the religious sects which sprang up in England three centuries ago, and which are so powerful now, have ever been fiercely opposed to the union of Church and State, and would advect the unervisitanizing the mon-

advocate the unchristianizing the mon-archy, and all that belongs to it, under the archy, and all that belongs to it, under the notion that such a catastrophe would make Christianity much more pure and much more powerful. Next, the liberal principle is forced on us through the necessity of the case. Consider what follows from the very fact of these many sects. They constitute the religion, it is supposed, of half the population; and re-collect, our mode of government is popu-lar. Every dozen men taken at random whom you meet in the streets have a far. Every dozen men taken at taktom whom you meet in the streets have a share in political power. When you in-quire into their forms of belief, perhaps they represent one or other of as many as seven religions. How can they possibly act together in municipal or in nationa act together in municipal or in national matters if each insists on the recognition of his own religious denomination ? All action would be at a deadlock unless the subject of religion were ignored. We cannot help ourselves. And, thirdly, it must be borne in mind that there is much in the liberalistic theory which is good and true ; for example, not to say more, the precepts of justice, truthfulness, so-briety, felf-command, benevolcnce, which, as I have already noted, are among its avowed principles. It is not till we find that this array of principles is intended to supersede, to block out, religion that we pronounce it to be evil. There never was a device of the enemy so cleverly framed and with such promise of success. And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great num-bers of able, earnest, virtuous menelderly men of approved antecedents young men with a career before them Such is the state of things in England, and it is well that it should be realized by all of us; but it must not be supposed for a moment that I am afraid of it. Ilament it deeply, because I forsee that it may be the ruin of many souls; but I have no fear at all that it can do aught of serious harm to the word of truth, serious narm to the word of truth, to the Holy Church, to our Almighly King, the Lion of the tribe of Judah, faithful and true, or to His Vicar on earth. Christianity has been too often in what seemed deadly peril that we should fear for it any new trial now. So far is certain. On the other hand what is uncertain, and in these great contests commonly is un-certain, and what is commonly a great surprise when it is witnessed, is the e particular mode in the event by which Providence rescues and saves His elect inheritance Sometimes our enemy is turned friend ; sometimes he is despoiled of that special virulence of evil which was so threatening; sometimes he falls to pieces of himself; sometimes he does just so much as is beneficial and then is removed. Commonly the Church has nothing more to do than to go on in her own proper duties in confidence and peace, to still, and to see the salvation of God. Mansueti hereditabunt terram et delectabuntur in multitudine pacis.

with me. I am glad to hear that your boys and girls take so much interest in poetry. That is a gool sign, for poetry is the flower and perfume of thought, and a perpetual delight, clothing the common-place of life 'with golden exhalations of the dawn.' Give them all my sympathy and my good wishes, and believe me yours very truly, HENRY W. LONGFELLOW. CAMBRIDGE, April 6, 1879."

THE CATHOLIG REGORD.

### THE ARCHIBISHOP OF CASHEL ON CATHOLIC SCHOOLS.

We call the attention of our readers to we can the attention of our readers to the following instructive extract from a magnificent discourse lately delivered by his Grace the Archbishop of Cashel. His remarks are well worth reading and pon-

dering. Two conclusions, brethren, may be legitimately drawn from what I have just said mately drawn from what I have Just said. First, that God has given an instinct to the birds of the air and the beasts of the field, which is to guide and guard them in all things and be their only tutor; that they attain much of the perfection of their being, not by gradual development, but almost at once and without the aid of in-turning and the teach one of them an almost at once and without the aid of in-struction; and that each one of them appears to be equal to the task of providing for its own special necessities; whereas, on for its own special necessities; whereas, on the contrary, man, born weak and helpless, has to look to his fellow man for even the common necessities of life, and is wholly dependant on education for faculties of his nature. I must not be understood, how-ever, to say, or even to insinuate that the hand of Providence, which has set up what we call instinct as a light and beacon for the guidance of inferior creatures, has done nothing of the sort for man. We, too, have our instincts. There is the instinct of selfpreservation, the instinct that prompts us love our parents, to love our friends, to love our country, to love our religion, to compassionate those that suffer, and to assist those that are in distress. assist those that are in discussion being universal, must necessarily come from the Author of the Universe, and if faithfully responded to, cannot lead anyone astray. But still experience teaches that contact with the world, especially in its rougher and less religious forms will sometimes wholly de-stroy or strangely pervert even our best defined instincts, and hence we have par-ricides, traitors, apostates, misers, nurderers, and all manner of ruthless and re-

vengeful men. Now, brethren, I wish to put you very plain and practical question. If the characters of light which God Himself has written, as it were, with His own finger on the hearts and minds of men can be effaced or rendered illegible by the nature, for instance, of our profession or pursuits, by the maxims which we hear daily pro-pounded and are taught to accept, by the mpressions made on us by surrounding objects and by the casual influence of comobjects and by the casual infinite to com-panions, how great must be the power over us, for good or evil, of systematic teaching—how flexible must we not be, especially when young, in the trained edu-cator's hands, and how easily may he not cator's hands, and how easily may be how mould or manage, form or fashion, us as he pleases! What wonder is it, then, that education is the great question, the chief contention of the day? The school master, at all times and in all places a no-table demont of mours is in our life little table element of power, is in our life little short of omnipotent. It was not without reason, therefore, that I reckoned the establishment of a good school in Newinn as a momentous epoch in the history of

this parish. Now, what do I mean by a good school? Is not every school good? Is not a school a place where none but useful things are taught, and where scholars are proved tured, just as ships are built, or, at turëd, just as ships are built, or, at least, made seaworthy in a dockyard? No, brethren, all schools are not good, because all knowledge is not good, for there is such a thing as knowledge of evil, and, like counterfeit coin, there are many things that pass for knowledge and that are really not knowledge at all. Knowledge is truth; and lies, you know, abound and are cur-rent in the world; and hence hefore we large section of your children. rent in the world : and hence before we can pronounce positively whether any given school or school system is good or not we must have fully ascertained what precisely is taught there and how it is taught. All conceivable knowledge has regard either to this life or to the next; and all that concerns the next life is infiof the sacred anthem or patriotic nitely of greater consequence than what has reference to this stage of our existence alone. Hence, first and foremost, a schoo is obviously not a good school if it osten-tatiously or otherwise prefer the less to the more important concern; if it crams a child with knowledge of things regarding thi world, and gives not so much as a crum of information bearing on the world to come, or if it rewards a pupil for advancement for secular sciences and cares not a pin's point for proficiency in religious mat-ters, in other words, no school is a good school that does not strive to make the pupils religious first and learn-ed afterwards. It will not completely sat-isfy me, therefore, to be told in reference to the parochial school of any locality der in which the sisters are to reside that religion is not excluded from it, or that it is taught there, though perhaps in a subordinate if not surreptitious way, but before I can bring myself to call it a really good school I must know and feel that the teacher or teachers are zealous in their calling and competent with al, that in contem-plating the earth under their feet they do not loose sight of the heaven over their head, and they earnestly strive, by word and example, to give religion all due and possible prominence in the eyes of the pupils. For want of better, we are sometimes compelled, no doubt, in this, as well as in other countries, to avail ourselves of schools in which these conditions are not fully verified, but these nevertheless are the conditions which our holy mother the Church and all her faithful children insist on as essential to the constitution of a really good school. The remarks which 1 have thus made in a general way are not at all meant to apply to places of technical training wherein some special trade or call-ing professedly occupies the attention of both master and pupil, nor to what are rather roughly yet graphically called grind-ing schools, in which youths are prepared, at short notice and superficially, for cometitive and other examinations, but only those establishments that are to be scattered over the face of nearly all civicountries, and which teach

ing the sister

their religious teaching.

parents of this parish, your duty now is so clear that you can neither neglect it

without sin, nor trifle with it without

music. To-day, at all events, we inaugu-rate an undoubtedly good school here, and this is, therefore, a great and memorable epoch in the history of the parish of New-inn. The school I speak of is to be con-ducted by the Sisters of Merey. The name and special avocations of this wide-spread and devoted Sisterhood are surely not un-brown here. The good sisters cannot and devoted Sisterhood are surely not un-known here. The good sisters cannot boast, it is true, of a long line of religious ancestors running far back into ages that are no more; nor have they as yet given any great names to ecclesiastical record, or even one canonized saint to the Church. They are, indeed, but of yesterday. Founded about half a century ago by a benovelent Irish lady, they are, marvelous to tell, at this moment serving God and God's suffering poor in almost every civi-lized land that the sun shines upon. They visit the sick and needy in the lanes and garrets of our large towns and cities; they garrets of our large towns and cities; they take charge of hospitals and infirm wards, conduct orphanages, and are among the most successful of the many religious in-

most successful of the many religious m-stitutes of women who preside over our primary schools. There is no sacrifice that they are not prepared to make for the good cause in which they are engaged. Those of them who have just settled down here never saw the face of this side of the country until two weeks ago, and they are therefore, as little known to you, brethern, as if they had dropped down to you from the clouds. They were wellknown, how-ever, and valued in the place which they the clouds. They were well known, how-ever, and valued in the place which they left; and yet, when your excellent pastor disclosed to them his wants and yours, like the patriarch of old and the saints and misthe patriarch of old and the sames and mis-sionaries of all climes and ages, they bade adieu at once to home and kindred, and came to a strange, but, thank God, not unfriendly region, there to fix their abode for ever more, and to toil day and night, without hope of earthly recompense, for the spiritual and temporal advancement of the young females of the parish. Theirs must be a good school. They are compe-tent teachers. They are zealous and devoted teachers. They are disinterested teachers. They profess nothing which they do not practice; and they educate by example even more effectually than by

words. Words. They give religion the post of honor that is its due. Not like a holiday gar-ment that is paraded one day and laid aside for six, they keep it constantly in view, and tack it on, as it were, by way of boquet to every item of their teaching. They feel for their young but interesting charge, even as though they were mothers in the flesh; and, believing that they stand to them in the double relation of priest and parent, and share in no small degree the parent, and share in no small degree the responsibilities of both, they exhibit in their dealings with them, while in school, alike the characteristics of a mother's love and of a pastor's solicitude. One of the greatest of the seven wise men of Greece caused the words "Let none but the clean approach," to be engraved on the entrance r of his school at Athens, thus publicly declaring his resolve that no wicked one, if he could prevent it, would be allowed to desecrate the sanctuary in which the most sacred treasure of the Athenians was preserved. The same sentiment of reverential regard for the young prompted the ancient Persians to build their houses of education a distance from the market place, in order that the daily spectacle of earthly traffic might not divert their childrens' minds from the nobler persuits childrens' minds from the nobler persuits of knowledge. And the prince of Roman satirists, though himself but an 'imperfect specimen of either purity or high princi-ple, has nearly expressed the views of the age in which he lived by saving—"Maxima debetur puero reverentia," youth is entitl-obte the use founded second. This test

### (FRIDAY, JUNE 6.1

more attractive and more powerful now scandal. Your duty is to send your children to school regularly, no matter how much you may need them at home, or how gravely their absence may inconvenience you. What would you think of a mother than in its beginning. A friend tells us that, in the year before he went to America, he preached one hun-dred and seventy-two sermons, and gave twenty-one Retreats. With him, a Retreat who, having a child ten years old that had never seen the light of the sun, would yet refuse or neglect to fee on its behalf a cer-tain eminent oculist who had never failed twenty-one Retreats: With him, a Retreat is four sermons for seven days, so that in one year he spoke publicly seven huadred times. With this marvellous gift of ora-tory, he has at all times faithfully discharg-ed his duty as a religious teacher. Many offices bave been imposed upon him:— Prior of Tallaght, of St. Clement, Rome, and Visitator, if the United States will he to cure such case, and who, on being asked why she had acted so strangely would make answer that the doctor lived too far away, and that she would be seriously in-convenienced by visiting him? Would you and Visitator of the United States; still he continued the preacher as well as the rector. not say that she was a cruel and unnatural and certainly a most un-Irish mother ? There is a blindness of the mind, brethren, In 1871 he came to the United States as In 1871 he came to the United States as Visitator of his Order. He hoped to re-turn in a few months, but nearly two years elapsed before he landed at Queens-town. During the interval, besides ser-mons, he gave about four hundred lectures, and about £80,000 was the result of his labors, many churches being thus free from debt, and orphanages and hospitals endowed. ful for those whom it concerns to neglect the cure of the one as of the other. dear brethren, be you, who have just come among you, and see that they want for nothing. They are that they want for nothing. They are strangers here. Sympathise with them, visit and encourage them. Prove to them that when the great heart of Tipperary is

# CONNEMARA.

endowed.

THE ALLEGED "CONVERSIONS." THE IRISH CHURCH MISSION SOCIETY

FRAUDS.

Sacred Heart, and it is opened on the Feast of the Patronage of St. Joseph. I am glad of it. There appears to be a sinam glad of it. There appears to be a sin-gular appropriateness in the name. Eigh-teen hundred years ago, and more, a poor couple presented themselves at a village inn, and asked for shelter. They were refused it. They took refuge in a stable, and a Child was born there who was Christ Jesus our Lord. He was refused admit-tance into the inn at Bethlehem of old. This do Nom ine heartifu walcomes Him Inquries have been made in the past fre-Inquiries have been made in the past fre-quently addressed to us by our readers in Australia and other quarters of the globe concerning wholesale conversions of Cath-olics in Montreal, called the Rome of the new world on account of the prosperity and intensity of its Catholicity. Now that Chiniquy, the self-alleged aposte, has visited Australia, we suppose that little will be said of the conversions, even in the This, the New-inn, heartily welcomes Him here to-day, and promises those that come in His name to do His work, under the Methodist press of that country, which, as does the Methodist press everywhere else, auspices of His Sacred Heart, a quiet, a happy and a hallowed home. May thi day be indeed a ballowed home. May thi displays special ignorance and malice. But it is not of Catholic Montreal or Catholic Mexico alone that we hear those marvel-lous yarns. Even Catholic Connemara does not ascange Institution Connemara day be, indeed, a bright epoch in the history of your parish and may the grace and peace of God abide here everdoes not escape. Just at present it is the scene of the awakening of these wholesale tore among pastor, nuns, and people liars, who finding their supplies likely to fall short, lengthen marvellously their lists THE GREAT IRISH DOMINICAN. of converts. Their recent fabrications in-duced Mr. John Yates, of Liverpool, Engduced Mr. John Yates, of Laver and a land, to give the following summary o In a very readable sketch of Father Tom Burke, O.P., the Catholic Fireside savs:his investigation in 1875. He writes :--"In the month of May, 1875, I arranged with a gentleman here who takes great in-For years the West Convent of Galway (as the Dominican house there is popular-ly called) was favored by succession of gifted Fathers, who announced the Gospel terest in the subject of conversions from the Catholic to the Protestant faith, that with eloquence and power. Dr. French, the last warden of Galway, afterwards I would go over to Connemara and report upon the work which the Irish Church Missionary Society alleged they were doing in Connemara. Before starting on my Bishop of Cilfina, his brother, Father Charles, Dr. Winter, and others, are still remembered as great preachers by the old journey, I was furnished with a copy of a letter said to have been addressed to me, inhabitants. Perhaps this local fame may have insensibly influenced the future preacher, the more so as the Father to whom he applied for admission into the and signed by three hundred converts. This looked like business. I at once ap-plied to the gentleman here for the origi-Order had no mean repute as a sacred oranal document, and was given to undertor. If any of our readers were acquaint-ed with the late Father Thomas Raymund stand that I should get it, or names of the parties who had signed it, at Clifden. To Clifden I went, and there applied to the ed with the late Father Thomas Raymund Rush, we are sure they will not consider these few words of praise out of place or undeserved. This good father knew Nicholas Burke intimately and had form-ed a high idea of his mind and disposition. Great, therefore, was his pleasure when he presented himself as a postulate for the Order. After the lapse of a few months he was clothed in the habit of the Friar Preachers of the convent of Perugia. Rev. Canon Corry, who is, or was then, the missionary secretary and inspector of Irish Church Missions in Connemara, for my letter, but he declined either to give it to me or to let me see it, on the ground that who had it might subject the parties signed it to unpleasant consequences. Now, Mr. Editor, I have read of a person Preachers of the convent of Perugia. After the usual novitiate, Nicholas Burke writing an affectionate and interesting let-ter to himself, but this is the first time I made his solemn profession on January 5th, 1846. On this occasion, the great event of ever heard of three hundred persons addressing and singing a letter to a third party, and then refusing to let him even his life, he placed himself under the special patronage of the angelic doctor, St. Thomas Acquinas, and assumed his name party, and then relating to let him even see it. This appears to me a very comical proceeding, and smacks greately of being a sham and a delusion. Failing to get my letter or the signatures, I asked Mr. Corry to furnish me with the names and in the religious state. Of late years his baptismal name is almost forgotten, whilst he is known everywhere by his religious

s of some of the alleged converts.

but this he also refused, but proposed to take me somewhere to show me some. I

said he might as well show me a flock of sheep on the hillside, for unless I had some

knowledge of the antecedents of the par-

ies, how could I tell if they were converts. Mr. Corry was, however inexorable, and

there we parted. I afterwards, in com-pany with a friend made a tour over a con-

siderable part of Connemara, and after a diligent and honest inquiry I returned home and reported to the newspapers, with perfect truth, that I had failed to find

one bona fide convert from the Roman faith to Protestantism, and I firmly be-

lieve there were none. By a bona fide con-vert I of course meant a person who from

religious conviction alone, and uninflu englous convertion alone, and unmut-enced by worldly considerations in the shape of pecuniary benefit, employment, or gifts of meal, clothing, and such like, had been induced to leave his faith and

adopt another. The conviction here expressed I retain still, but if the parties will

give me my letter or furnish me with a

list of fifty *bona fide*. converts, with their addresses, I am ready to make another excursion into Connemara." — Catholic

A RITUALIST DILEMMA.

Philadelphia has another spasm of agi-

tation over the odd doings in St. Clement's Church. The Diocesan Convention de-

chared as strongly as dignity would allow that the rector went further into ritu-lism than he had ever attempted to go be-

fore. He actually got up what he called a Solemn High Mass for the soul of the late

Bishop DeKoven. A newspaper corres-pondent reports his conversation between

a Catholic gentleman and one of the as-sistant "priests" of St. Clement's :----The Catholic asked if the ceremony was

really a Requiem Mass for the repose of Dr. DeKoven's soul. The priest responded

that it was. "Then," said the Catholic, "I suppose

you believe in purgatory ?" "No," said the ritualist. "Well," rejoined the other, "if you

pray for the repose of his soul, you imply that his soul is not at rest. If so, he must be in purgatory, and as your church

does not recognize purgatory, you had better come to us to get him out."

The chairman did not care to discuss the matter further, saying to his questioner that he had better see "Father" Prescott.

"Father" Prescott and his people have a right to do as they please in the matter of church service, and if they want to be ridiculous, why, its their own business.—

Boston Pilot.

addre

## FRIDAY JUNE 6.

### MOORE'S LOVE OF H HOME.

As some have recently sou that Moore became too much his English surroundings to g to his native place, the follow will be of interest. It is an his own diary of a visit in 1 the height of his fame, to Aungier Street, Dublin, wh the first twenty years of his l "Drove about a little," Mrs. Meara's car, accompain and put in practice what I h contemplating— a visit to N Street, the house in which On accosting the man who door, and asking whether owner of the house, he l gruffly and suspiciously at m gruiny and suspiciously at a ed 'yes;' but the moment who I was, adding that it v was born in, and that I wis mitted to look through t countenance brightened most cordial feeling, and se hand, he pulled me along room behind the shop (when breakfast in old times,) exc wife (who was sitting there tremulous with feeling, Thomas Moore, who was house, come to ask us to 1 rooms; and it's proud I an under the old roof. He then and entering at once into n me through every part of t ginning with the small ol appurtenances, then the litt where I used to have my in the morning before 1 w from thence to the front a ing-rooms, the former lool and respectable than I a pected, and the latter with pected, and the latter with where I remember such g ties, both room and closet could well hold, and Joe K

Doyle singing away so swe "The bed-rooms and ga visited, and the only mate observed in them was the wooden partition by which was separated off from the (in which the two appre form a bed-room for n thoughts that came rushi thus visiting, for the first family left it, the house i the first nineteen or twen life. may be more easily told, and I must say, the been got up specially through such a scene, it been done with more tact and intelligent feeling the plain, honest grocer; fo to Hume as we entered think, a grocer's still!' think, a grocer's still? the drawing-room there : a decanter of port an table, begging us to ta ment; and I, with great her and her good husban I say that the shop is s must add, for the hon that it has a groad deal gr that it has a good deal go world since then, and is o grade of grocery to t father—who, by the w nature's gentlemen, has and good breeding of the true gentleman in tinguished. Went, wi lections of the old shop grand dinner at the Park ...

#### HARD TIMES WIT MERS

The farming classes in the past few years been fortunate, owing to u and high rents. The dis ly felt that an exodus o ford to pay their way to is feared. We give the recent issue of the Dubl Scarcely a day passe bring new proof of the distress which has over tural classes throughout all the recent meeting Clubs this is the most conversation, and nume confirm the melanch period since the fami thing like the present The distress is not co or a country; it is gen It has already plunged into difficulties little sl culties which, in man many years of prosper have it on the most inc have it on the most ind that the farming clas country have had in plunge heavily into a selves afloat, the rent ing been met by the ru Of course, and loans. podients as these are more well-to-do. Wh turn of the poorer hazard a conjecture as Another huge exodus feared as the outco calamity—an exodus together the means of l whose circumstan to do so. The outle darkest which has fa year, and we regret to facts do not seem to l upon the public mind We hear demands. making a wise and ge their rents; but the counted, so far as we the fingers of one movement towards fa the position has been fore, think it high tir attention were calle press of all shades ha ly abatement of the r part, as the only r widespread ruin, but taken as yet of these it necessary, therefor have already urged and emphatic mann general reduction of place, those who n duty will have a t bility. -----The Louisville Cath ing the political pa ecclesiastic candidat that there no such in olic Church is not a

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## A GEM FROM LONGFELLOW.

The Chicago school children are fortu-The Chicago school children are fortu-nate in drawing from the poet Longfellow the following little gem of a letter which he has just been giving to the press. The poet's friends throughout the land will heartily join in the hope that his own youth may be renewed, like the pear-tree thet Endicott planted and his verse, like that Endicott planted, and his verse, like

s fruit, retain its full flavor: – "If I had time I would write you a long letter in reply to yours, which has greatly interested me. But alas! I have not time; for though, as the Indian said, 4 have all the time there is, it is not enough for the many claims made upon it. I can only send you, and the boys and girls under your care, a friendly salutation. To those who ask how I can write 'so many things that sound as if I were happy as a boy, please say that there is in this neighod, or neighboring town, a pear-tree planted by Governor Endicott, 200 years igo, and that it still bears fruit not to

ed to the profoundest respect. This pro-found respect, this deep and almost rev-erential regard to which the youth of a

Amen.

Shortly after his profession he was sent pasish are entitled, if for nothing else, be-cause of their gracefulness and innocence, shall not be denied them by those who are to study in Rome, but before leaving Per-ugia it may be interesting to know that received Minor Orders from the then henceforth to reside in your midst as if they were to the manor born, and be Bishop of that city, now the supreme ruler of the Church—Leo XIII. His first residence in Rome was the great convent of the Minerva, but after a short time he was the teachers, for generations to come, of a Watch and ward, credit me, shall be kept over the schoolroom door and the schoolhouse pre-cincts, lest vice and folly should enter and transferred to Santa Sabina on the Aventine Mount. Subsequently he was sent as novitiate-master to Woodchester, England, defile them. The pious print shall be passed from hand to hand and cherished in your new school; the angel's salutation shall be reverentially recited; the echoes of the newed enthem or patients some when he had barely attained his twentyfirst year.

In conclusion, dear brethren, be one and all, kind and grateful to the

touched there is practically no limit to its confidence, its devotedness and generosity. Their convent is called the Convent of the

There he remained for about five years and while there he received the Holy Orders of Subdeaconship and Deaconship from Dr. Ullathorne, at Oscott, and was shall be occasionally awakened, and th much loved emblems of that religion for which our fathers fought and bled, and were persecuted, shall be exhibited there ordained priest at the Pro-Cathedral, Clifton, by Dr. Burgess, the then Bishop of the diocese, on Holy Thursday, 1853. The Engat proper times and seasons. The female virtues of modesty, prudence, watchful-ness self-control, the avoidance of display lish Dominicans have never forgotten all that Father Burke did for them, whilst, if a visitor from Ireland be at Woodchester, in dress and of vanity in all things, shall be inculcated there without ceasing; and, the inquiries of many converts for Father Thomas prove that his memory is cherishin one word, the countless and priceless blessings of a really good school are henceed by the laity.

In 1855 he was recalled to his native forth to be the inheritance of the female youth of this parish. And now, brethren, land, to fulfill the same duties he had dis-charged so well in England. It was deterto whom, let me ask, are you indebted for the great and perennial source of grace and blessedness which has been opened at mined then to open a novitiate at home, and Tallaght, in the neighborhood of Dub-lim,formerly a famous Irish monastery, and your very doors to-day ? Have you pur-chased it at a dear rate ? The house you Afterwards the courtry residence of the Archbishops of Dublin, was purchased for the purpose. Thither Father Burke was transferred. Since 1855, except for short intervals, it has been his residence ; he has green fields, 30 acres in extent, on which it stands, must surely have cost no trifle. They have been made over, I know for worked for its prosperity with his whole heart, and everything connected with it is identified with him. During the first year certain, in trust forever to the Sisters o Mercy ; but I have not heard that the people of New-inn, though proverbially good and bountiful, have had any pecuniary share in the transaction. of his residence there, in addition to his duties as master of novices he worked hard in the confessional, and no Sunday passed without his delivering a well prepared ser-, then, is the benefactor whom you are without his delivering a well prepared ser-mon. Occasionally the Fathers in Dublin who, then, is the benefactor whom you are bound to praise and bless, and pray for i He is your pastor. It is he who, single handed, planned, and built, and paid for your new convent all the way, and who mon. would obtain his services as a preacher, but except amongst his own brethren he was not sought after. About the year 1860 has endowed it handsomely for all time to come. He sought no subscriptions, either from within or without; he levied no rates a new organ was erected in the handsome suburban church of Sandymount; the zealous curate who had charge of the aror taxes; he asked for no sacrifice, even or the part of those whom he meant specially rangement was naturally anxious to procure a good preacher on the Sunday when o serve ; but of his own accord, and out of his own resources, he raised and furnishits notes would be heard. He asked an eloquent Dominican to preach, but the good father was unable, he had other ened a home for the Sisters to dwell in, and thus dedicated to the Use of religion the recans which a grateful flock had provided for the use of himself there. May God bless and reward him for this exceptionally gagements. "Well," says the curate, "will you get me a substitute?" "With pleasure," gagements. answered the Dominican ; "I will send yo one who will preach a far better sermon good deed; may his example prove con-tagious in these days of selfishness and cupidity; and may he live to see genera-On the appointed Sunday Father Burke ascended the pulpit comparatively un-known, but before he concluded one ion after generation of children frequent-ng the sisters' schools and profiting by the xample of their holy lives, as well as by known, but before he concluded one thought seemed to fill the mind of the congregation: "When did man ever speak like this?" The sermon, accurately report-ed in the *Freeman* the next morning, fully instified the investigation of the second second second matter the investigation of the second s And as for you, my dear brethren,

The mission lately given at Waltham, Mass., by the Dominican friars was a great justifies the impression made by its de-livery. From that Sunday Father Burke There were three thousand five communions. Seven converts livery. From that Sunday Father Burke entered on that wonderful career which hundred communions. from Protestantism were reconciled to the has continued for now nearly twenty years, Church,