BY THE REV. ARTHUR RYAN.

Amid this chill Dacember gloom.
When flowers sleep in their darkling tom
Fire yet the gleam of Caristmas gladness
Breaks for a while the winter's sadness,
Beams out a ray,
Spring-liketo-day;
Opes a white flower,
Glad for the hour;
Rings up a cry
Clear to the sky.
Mary Immaculate!

Twas thus when first the hapless pair,
Driven in shame from Eden fair,
Seeing, adown the years of sorrow,
Labour to-day, and death to-morrow,
Found in the word
Spoke by the Lord
Hope of reprieve—
Woman, like Eve,
Saved from her woe,
Crushing her fo-,
Mary Immaculate!

So in this hour of darkest night.
Alas! that men should boast its light!
When hearts from Truth and Beauty tur With nameless, shameless fires are burning name 1988, Suson.
Rises as ar,
Rises as ar,
Rises as ar,
Risediant afar;
Estands forth a Pope
Strong in his hope,
Strong in his hope,
Flings to the world
Ranner unfurled,
Mary Immaculate!

Ours are the shepherds' eyes that weep *Mid gathering gloom the wandering sheep Priests thougn we be, our hearts grow wear; Chilled by our watch this winter dreary; Ours be to-day

Ours be to day
Courage to pray
That through the night
Waiting for light,
Our Lope may be
Constant to Thee,
Mary Immaculate! -Irish Monthly.

SERMON BY ARCHBISHOP RYAN,

New York Freeman's Journal. Last week we gave an account of the

dedication of the Church of St. Paul the Apostle. This week, through the courtesy of Mr. Jerome Brady, one of the most careful stenographers in New York, we are enabled to give the sermon of Arch-bishop Ryan, "the golden-tongued," in

His Grace the Most Rev. Archbishop Ryan preached the sermon as follows: "The portion of the Sacred Scripture which I am about to read for you is taken from the 3d chapter of St. Paul's Epistle to the Ephesians, commencing with the

14th verse:
"For this cause I bow my knees to the Father of our Lord Jesus Christ; of whom all paternity in heaven and earth is named. That He would grant you according to the riches of his glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity you may be able to compre-hend with all the saints what is the breadth and length and height and depth. surpasseth all knowledge, that you may be filled unto all the fullness of God."

His Grace then said : "Most Reverend, Right Rev. and Rev. brother clergymen and beloved brethren of the laity: The occasion of the dedica tion of a temple to the Most High is one full of importance and deep interest. To build and adorn, and dedicate to the King of kings one of the palaces in these his earthly dominions, where he shall receive arthly dominions, where he shall receive on which he thinks it is right. He may be wrong in examining the grounds on which he thinks it is right. He may be wrong in examination which is acter of this Apostle of the Gentiles; but tion of a temple to the Most High is one

sentiments of the church expressed in the solemn ceremonies you have just wit-nessed: the psalms of David chanted in solemn procession around and within this edifice; the psalms that were heard in the temple more than three thousand years the strong fervent prayers of the sons of God on earth ascending in glorious music to the ears of their brothers in heaven, asking them, by name, to pray to their common Father for many blessings, and among these, and particularly, that He might purify and sanctify this temple

"And now you are about to witness for the first time the offering of the Holy Sac-rifice of the new law within these hallowed walls. But, brethren, there are special reasons why this should be an massive temple itself, second only to the great Cathedral of this city; the fact that it is a church built by the Fathers of the excellent Congregation of St. Paul the Apostle, and that to day they celebrate the silver jubilee of their foundation here the fact that it is the feast of the temple is named after him :- these are special reasons that interest us, and these reasons have suggested to me the subject of my discourse-to lay before you son with special reference to his deep faith, and to his comprehensive love for Jesus the two great virtues that this age most wants, and for which he prayed for

the servants of God—those who in the supernatural order, in that sense used, and more real than the natural order who rule us from their urns ;—in looking at once with the unity and variety that works, in nationalities, educations, civilizations; variety in their works and in the those works—the love of God and the good of their fellow-man.

"In other great men we have variety in their cross: Forgive them, for they know not external works, and variety in their motives; in them variety in external works but unity in motive, and therefore worthy of the greatest men, for their motives were pure; being more like unto God, they acted like God, no matter in what variety of scenes and circumstances they were placed.

The lives of some great servants of God are like the great rivers that sweep down martyr to Jesus Chris the mountain side. You hear their roar tyrs, and He heard it. in the cataracts, and their dashing against rocks as they come down, sweeping past the great cities, bearing bread upon

ing solitude.
"In the solitudes of Citeaux and Clair-

tender soul of St. Bernard gain that energy which startled and sanctified an evil age. As it is, only the surface of the ocean is disturbed, and down in its silent valleys and depths, amidst its coral rocks, "How startling and convincing was this there is silence, calm, and quiet; so in the souls of great men like St. Paul, the exterior is agitated and disturbed while they are in close communion with God, in that life hidden with Christ in God, of which He Himself speaks; and there silence

hagain, in viewing the lives of the saints, and estimating their character, we have to consider what I have already alluded to—the different temperaments of those servants of God. The natural characteristics acter always remains the foundation of the supernatural. The supernatural sup-poses the natural, otherwise it could not by the natural.

h and neight and depth. To on the charity of Christ which as all knowledge, that you may do what we think is right, and before God

cian attends a sick man and does for him all he thinks is right. He attends to him carefully, but from neglect to study his profession, or from neglect to study cases of this class in particular, he is acting wrongly; therefore, he is guilty of treating the patient wrongly. He is guilty in the cause by not preparing himself for his profession.

"St. Paul thought he was doing right in persecuting the Church, and he wept for it afterwards; but St. Paul should have learned from the miracles of Jesus Christ that he was the Messish. He had the evidence of other men for the divine missish before him, and no probability,

lief in the unseen world—unseen, but as real as the world that we see; that faith which is absolutely essential to the existence of morality in our day, or in any day.

"Look at the man in conflict with a strong temptation. Pleasure or gain is present, certain; it is before him; it tempts him. Give him only an opinion, a vague notion, that there is a God to punish him or reward him; that there is a God to punish him or reward him; that there is an All Seeing Eye watching the conflict between the right and the wrong in his that he was the Messish. He had the erion messenget? It is all-important. It which is absolutely essential to the existence of morality in our day, or in any day.

"Look at the man in conflict with a strong temptation. Pleasure or gain is present, certain; it is before him; it tempts him. Give him only an opinion, a vague notion, that there is a God to firm and persistent faith outside the Catholic Church.

"Therefore, while this faith is certain and esrnest, it is most reasonable; for it between the right and the wrong in his the cultivation of firm and esrnest, it is most reasonable; for it between the right and the wrong in his as St. Paul calls it, paying to God the profession.

"There fore, the firm the union of God as it is in the Divine mind of God as it is in the Divine mind of God as it is in the Curch. It is more important. It which is as I to know the Divine ring messenge

take the present impression for absolute own existence that God sees him, that right. Let us not suppose that because we there is a hell yawning at his feet, that

his conversion, appears in the Scriptates, was on an occasion of great interest. A young Christian was being dragged from the city of Jerusalem to be stoned without its walls. His face, as the sacred historian the life of the soul. 'I know,' he says, 'in the life of the soul. 'I know,' he says, 'in be described by the life of the soul. 'I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul.' I know,' he says, 'in the life of the soul man named Saul, and Saul was consenting | position.

"This was the martyrdom of Stephen, the proto-martyr of Christianity. Jesus Christ looks down at the first conflict between the right and the wrong until blood flowed—at the first gushing forth of that stream of blood that was to spread through the world-at the first conflict of various modes of performing them; unity in the internal motives that give rise to of the Christian army, faces his persecutors —that the young Christian should be nerved for the sacrifice—that the young

> "Uninfluenced by this wonderful courage of Stephen, by the evidence of the divine and more than natural energy he displayed, Saul continued his persecution. But St. Augustine refers to the prayer of

high priests letters to Damascus that he might seize the Christians there and bring

side, and are lost in the same ocean, so the servants of God have their beginning and their end in Him who is the beginning and the end of all things—in whom we live, move, and have our being.

"And the lives of those great public servants of God are more like the lives of the solitaries than we imagine. There are hours of solitude as there are moments of still-flowing in the busy river. There are moments of still-flowing in the busy river. There are moments of strength, when the divine energy is infused into the soul for the great public work it has to perform. In the silence of the enight, in communion with God, when the world sees not the soul, it is prepared for the work that startles the world and claims the admiration of men. Great souls are formed in the silence of the inight, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the hidden power of God in the high, and the high which you have received, but the which you have received, but him which a knife, and sand then were all fallen with a knife, and sand then with a knife, and sand the mid which you have received, but him which a knife and then with a knife, and sand them with a knife, and sand them with a voice say and them. And I he archangels—in which were call fallen with a knife, and sand them with which you have received, but have him should with him below have him should be which you have received, but have which you have received, but have him sh

"In the solitudes of Citeaux and Clairveaux, near to God, did the noble and
tender soul of St. Bernard gain that
energy which startled and sanctified an
preach that they should do penance, and

marvellous conversion! We can well imagine that no miracle of curing the sick could have brought about more conversions among those of the same incredalous nature as St. Paul. No credulous man was he, for he had stood the test of the igns.
"Again, in viewing the lives of the lieve. He had heard the groans, and sufferings, and prayers of the first Christians in the dungeons of Jerusalem, and did not believe. And now at midday, by this light that shone from the heavens, the persecutor is stricken to the earth, and

from a persecutor he becomes an Apostle.
"Through the history of conversions poses the natural, otherwise it could not be supernatural. It is built on the the moral and intellectual order—have struck the thinking man as greater than miracles by the natural.

"The natural character of St. Paul was a character of fiery activity, of great devotedness—a character which showed itself even in his previous persecution of the principle within Christianity; and for us who witness them, for the priests of God who ness them, for 'the priests of God who know their inner history, for those who Christianity.

"He tells us that he persecuted the Church of Christ, and that he thought it right to persecute it. And here I am reminded of a modern error among so many people, an error pregnant with great evil to individuals, to communities, and it is this: that what we think is right the persecute it. The present of the whole who where many people, an error pregnant with great evil to individuals, to communities, and it is this: that what we think is right they almost rob us of faith. We put our lands into the side of our Lord and our fingers into the places of the nails, and we must always be right; we have only to fail down and say 'My Lord, and my fall down and say 'My Lord, and my

we are not only innocent, but our works are meritorious. St. Paul thought it right to persecute the Church of Christ, yet for his entire life after his conversion he wept for that act of persecution.

"He was wrong in thinking it was right.

The was wrong in thinking it was right.

The was wrong whether his conversion are occurring every day. They are evidences that the Church is alive, that the divine the power that the scriftees that produced the power that has made sacrifices in the power that he divined the power that he sacrifices that produced the power that has made sacrifices in the power that he sacrifices that produced the power that he sacrifices tha

the homage and prayers of His people, is an act of the highest-honor to God that man can perform, and is the means in turn of benediction to men.

"You have heard and seen what are the "You have heard and seen what are the classification in the control of the God."

"To give you an illustration: A physical classification in the character of this Apostle of the Gentiles; but septeially, brethren, would I call your attention to that which the age most wants.

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"To give you an illustration in the character of this Apostle of the Gentiles; but septeially, brethren, would I call, your attention to that which the age most wants.

"To give you an illustration in the character of this Apostle of the Gentiles; but a control in the character of this Apostle of the Gentiles; but a control in the character of this Apostle of the Gentiles; but a control in the character of this Apostle of the Gentiles; but a control in the character of the Gentiles; but a control in the character of the Gentiles; but a control in the character of the Gentiles; but a control in the character of the Gentiles; but a control in the character of the Gentiles; but a control in the character of the Gentiles; but a control in the character of the Gentiles; but a control in the character of the Gentiles; but a control in the character of the Gentiles; but a control in the character of the Gentiles; but a control in the character of the Gentiles; but a control in the charact "To give you an illustration: A physician attends a sick man and does for him lief in the unseen world—unseen, but as

think a thing is right it must be invariably right; and hence the necessity for instruction to guard against the evils of a let that faith be real and certain, and then

tells us, looked like that of an angel; and whom I have believed, and I am certain looking steadfastly into Heaven, he said: that He can keep that which I have com-'I see the heavens opened and the Son of man standing at the right hand of the Father,' and then they rushed upon him. I mitted to Him to that day.' It is no vague notion, such as is formed by hearing one clergyman one day possibly Falling on his knees, the brave young teaching something in harmony with your can for you.

"In looking at the characters and lives of the servants of God—those who in the servants of God—those who

"This faith of St. Paul is no vages notion, no changeable opinion, but all Gad's certainty; the same certainty that he has of his own existence. It is the certainty of faith, strong faith, producing certainty of faith, strong faith, producing "But we must distinguish—and the distinction is an important one—and will have a so in temptations against faith—be-"This faith of St. Paul is no vague strong that a man would call it fanatical. and so rational that the logicians should say, that it is in accordance with the first principles of reason, and that I should logically and intellectually accept it.

principles of reason, and that the care of the logically and intellectually accept it.

"To give you an illustration of this strength of faith which we want, let me suppose that on this festival of St. Paul, and in this Church, and before this altar dedicated to him—let me suppose that the Apostle of the Gentiles descends in glory from Heaven, and comes down surrounded from Heaven, and comes down surrounded that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt the faith, who envy me this certainty, but the catnone may not difficulties.

"Cardinal Newman has given an admir mingled with thanksgiving to God for the career of the pact, mingled with thanksgiving to God for the career of the pact, with the sum is properly worked in the professor's having forgiven the penitent soul.

"Oh, pray to God for this love which professor's but the sum is properly worked. I have no doubt that the sum is properly worked. I have no doubt the faith which, we would wish thanksgiving to God for the career of the career of the pact, with the sum is properly worked in the professor's before God for the career of the career of the career of the pact, with the sum is properly worked in the professor's before God for the career of the career of the career of the career of

in have received its interpretation.

"I see the Apostle and the angelic choir, and they approach this pulpit, and they God carry light and civilization with them wherever they go.

In the to Jerusalem. Like Herod, he sought to strangle the body of Christ in tell me to submit my intellect and my wherever they go.

"Other rivers run their course in the silent solitude far away from the habitations of men, forming into waveless lakes that reflect the beauty of God's firmament in their waters, and reflect the trees that in their waters, and reflect the trees that in their waters, and reflect the trees that where they go.

"Other rivers run their course in the silent solitude far away from the habitation that of the silent solitude far away from the habitation that of the silent solitude far away from the habitation that of the strangle the body of Christ in their to other teaching than that of the Catholic Church. What should I do? Submit, of course, some one would say to me. No, brethren, to St. Paul and his secution than this.

"Whom do men say I am? said constitution. Christ. And the Apostle answered: Submit, of course, some one would say to me. No, brethren, to St. Paul and his choir of angels from Heaven itself I should" was faith deeper or more real than the was faith deeper or more real than the submit my intellect and my there is a difficulty in its of the fore him, but there is a difficulty in its own mind in taking it in until he gets further instruction.

"Whom do men say I am?" said chert the catholic Church. What should I do? Submit, of course, some one would say to me. No, brethren, to St. Paul and his choir of angels from Heaven itself I should was faith deeper or more real than the secution than this.

grow on their banks. These represent the great works of such saints are wonder festors, the men that appeared conspicuously before the world.

"Those two classes of saints are wonderfully alike. As the great rivers spring from the same source on the mountain side, and are lost in the same source on the mountain side, and are lost in the same coran, so the servants of God have their beginning and their end in Him who is the beginning and the end of all things—in whom we

past, in persons in the past whom we have not seen, but whose existence is rendered certain by the testimony of others.

testimony of man, says St. John, the patriarch said: 'My son, God will protestimony of God is greater. If God testivide a victim.' And he bore this severe fies to me, and I have His word for anything, my faith ought to be stronger than my faith in the word of man. This is hand, and would have slain his son and

eccived testimony from God, it is the highest act of reason to submit to what apreme and essential truth tells you. No one will question that. But you have doubts if he is sure God commands only the testimony of man that it is the testimony of God. Man acts as a messenger from God to you, and, after all, you sanctifying energy in the contest between God; and, therefore, you pin your faith | conflict. Oh, glorious Faith of God! Oh,

that of the Catholic Church—except in the spirit in which St. Paul spoke. No should we pray to God for this faith, but man, on the testimony of a man, should also should our hearts be filled, like the reject the testimony of an apostle and a heart of St. Paul, with the personal love choir of angels. No man dare reject the for our Lord Jesus Christ. He believed testimony of St. Paul because a clergyman in him; therefore he loved him. had told him it was his opinion that it was "His love for Our Lord was a love

not the testimony of God.

"Therefore, the messenger that brings the message from the Divine to the human intellect must be unerring, or the human intellect can never be certain that the message is the one that God delivered to the

wrong message, the commander, in acting upon it, is not obeying the command of the general, but the blunder of the orderly. So that, although he intends to obey the general, he does not carry out what the

there can be no certainty without an unerring messenger.
"In the Catholic Church the message is unerring, and reason ought to convince men that it should be unerring. How am I to know the Divine mind by a blund-

of firm and persistent faith outside the catholic Church.

"Therefore, while this faith is certain has offended and who wishes to wipe out,"

on all other subjects,

"So you see how reasonable is this faith.

was to them in permit
and in forgiving them,

It is the testimony of God communica-

ntellects. But if it be true it is very evident that no man could, without impunity, entertain a doubt of it. If the truth comes from God by an messenger to me, and I have it, I dare not for a moment doubt it. It would be im ous to do so. Hence, if Catholics doubt they become impious, for they cannot doubt without doubting God, because it

tween a doubt and a difficulty. The Catholic cannot doubt. When the truth is proclaimed to him by the unerring of the Living God, as revealed by God, he can-not doubt. But the Catholic may have

But St. Augustine refers to the prayer of Stephen as the cause of his conversion. That was the first prayer from the first martyr to Jesus Christ, the King of marmartyr to Je were here he could explain it to me; I

But how the father, if he was to strike him with a knife, and sacrifice and then burn his body? God is Truth, and He cannot contradict Himself. I am certain He is God; I am certain of the order; He is God; I am certain of the order; and inscribed upon it the motto of which

culties.
"And to see that son looking into the

eyes of his father as they ascended that mountain, and saying to him: Father, "Now, in proportion to the weight of the testimony must be the strength and depth of faith. And if we receive the And with words that seemed choking, the perfectly clear.

"But some one may say: 'If you have received testimony from God, it is the set fire to the altar, if God had not by a miracle interfered.

"So the Catholic may have doubts, as

have doubts if he is sure God commands do not personally hear God, but you hear right and wrong, with strong passions a man who tells you it is the testimony of burning the human heart in the hour of "This would be true in any system save it is what the nations need now, as in the

strong, deep, intense, passionate. When he speaks to him he speaks not only in the abstract, as he would of God, but his passion was a predominating passion of his nature. 'If any man love not the Lord Jesus Christ,' he says, 'let him be anathe-ma' Who shall separate us from the love essenger. ma' Who shall separate us from the love of Christ? I desire to be dissolved and to "If the general of an army sends an order to one of his commanders through an orderly, and that the orderly delivers the wrong message, the commander, in acting than man's love for woman, or woman's for man; stronger than the child's love for the parent's for t

general says to him. And so, between the ory of his past transgressions. He sees the distribution of the intellect of man, arising before him the sweet angelic face constitutional England a policy of despot of Stephen, and hears the cries from the dungeons of Jerusalem. These memories come back upon his soul, and the recollec tion of his disloyalty, and of his persecution of the Church, all come to him and intensify his love.
"There is the love of God experienced

by those who were never stained by mortal There was the love of Mary, the I cannot know it by an unerring messenger, I never can be certain of it. I may have it or I may not, and hence the lack faithful; but there is another love—strong, and earnest, it is most reasonable; for it if necessary, in his life's blood, the stain is as St. Paul calls it, paying to God of sin; there is a love when sin sets the was to them in permitting them to live | corruption of some kind, political or other-

ted by a messenger who cannot, as an such was the love of St. Paul; and this at present. The Dublin officials have two instruction to guard against the evils of a false conscience.

'The first time that the name of Paul, or rather of Saul, as he was called before his conversion, appears in the Scriptures, was on an occasion of great interest. A young Christian was heine flavored that faith of St. Paul. The young Christian was heine flavored that faith or real and certain, and then you have the man gained over to the fight. And on a strong faith depends the morality that is essential for the existence of human society.

'Such was the faith of St. Paul. The every creature, and I am with you to the every creature, and I am with you to the conversion, appears and the over of St. Paul and the since that was the love of St. Paul; and this official and agent of God, evr. For Jesus is the only love, now that we have have hears the messenger, said:
'He who hears you hears Me, and he who have you hears Me hears Him who sent Me. Your voice is My voice; preach the Gospel to every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature, and I am with you to the every creature. the last of them all; I persecuted His Church. I made those who loved Him to suffer; I cast them into dungeons; I consummation of ages.'

"Some one may say to me this is a very was a witness of their death; I struck Him to the heart as really as the soldier who pierced Him on the mountain with a spear. And after all this He has made me an apostle, and has called me to this state to love Him, and has sent me out to make hearts love Him. How could He do so, in view of my sins? And how can I ever love Him enough; and therefore welcome to me perils by land and perils by sea, and perils by robbers and perils by false brethren, and hunger and thirst and cold and nakedness, if it only shows Him that I love Him.' This was the love of the great Apostle

of the Gentiles for Jesus Christ; and this is the love that ought to animate the heart of every soul that has offended Jesus Christ. In this love united with that faith; in this unity of faith and love the soul rejoices, not in the vain joy of the world, but in the quiet, subduing joy, not unmixed with sorrow, which distinguishes penitent souls—joy and sorrow before God for the career of the past,

of Faith; pray for this love of our Lord. There is more of that in your hearts than of certainty. This love of our Lord rarely leaves the heart. It is the the age; it is the unit of power for the future; it is the rallying point where all who believe in Christ will yet meet; it is the magnet that attracts hearts of every

and inscribed upon it the motto of which Paul spoke: "To the unknown God,"

religion.
"You know that it preaches of a God whom it does not know. You know have a new religion, for the new religion is the old one; it is new to them who do not yet know it. But it is old in its certainty of faith; old in the love of Jesus Christ; in its triumph over vice

"Let us remember the antidote that the Apostle of the Gentiles gave against the philosophy and the religious errors of his day. To the Greeks that searched for wisdom, to the Jews that looked for a wisdom, to the Jews that looked for a sign, he gave the preaching of Christ and Him crucified—the power of God and the

wisdom of God.
"Preach Christ in His Faith; preach Christ crucified in His love ; for needed in the nineteenth century is the same that was needed in the first; and so in reality shall you be as you are in name, priests of St. Paul. And oh! may God bless your mission to this generation. May God bless your mission in the strength of the faith you shall inspire, and in the Divine love, the fire which Jesus Christ came upon earth to enkindle, and which he wished to be enkindled in the hearts of those who need that love, and who are not, even the worst of them, entirely deprived of it."

WHAT IS DUBLIN CASTLE?

Justin McCarthy says of the Castle, the Lord Lieutenant, the Secretary, and the persons who control the policy of the Irish Government:

As a building, it is a huge barrack like

structure, with great court-yards and gates and walls, and frequent sentries. As an institution, it is the place where the Lord Lieutenant and the Chief Secretary, and the permanent officials carry on their business. The power of the Lord Lieutenant is almost limitless. There is hardly anything he cannot do by the exercise of his pen. The law of the land can hardly be said to bind him, for he has an almost unlir power of suspending the law of the land in any particular case. Moreover, the Viceroy of India is not supposed to change with each new ministry, and the Lord Lieutenant is. The Lord this office makes success impossible control among people who have now co to detest everything that tells of Eng power and English supremacy. The task eems to me utterly hopeless, absolu impossible. Dublin Castle is an Eng garrison in the midst of an Irish popular tion. Its vice-regal occupant rules Ire-land, but the permanent officials rule the Viceroy.

The permanent officials, where they are

not English or Scotch, are Irishmen of the order who desire to be thought English, who have minds in which every English prejudice is magnified; who lo nd, and England only, for advancement: who despise or dread every manifestation of Irish national feeling. He knows nothing of the country himself : these o care nothing abo people. Now, without making any mor of the kind cannot be thus formed in the wise, coming of it. That, however, is another matter, into which I am not going unvarying counsels to give to the Lore Lieutenant. At one stage of a national movement they tell him that it must be suppressed by force. We have force co stantly trying to repress agitation, the permanent officials there never see anything in the Irish national movemen conditioned agitators who, if they co would cut down salaries, ab and make a clean sweep of sinecures. The Irish official firmly believes that the system brother a resident megistrate, and hi cousin a commissioner of something other, and secured for his wife her project precedence at Castle dinner parties—the Irish permanent official firmly believe that this system must be of divine origin and endowed with immortal life. Every thing that seriously threatens it must h dealt with as an enemy to the interests the State. Such men are the regular advisers of the Lord Lieutenant. Their advice may be summed up in a few lines open a flower show to please the respect-able people, and try to prevent the con-founded nationalists from holding meetings and making speeches.

> When everything else fails, Dr. Sage's Catarrh Remedy cure

A Good Record.

Among the many thousand bottles of Hagyard's Yellow Oil sold annually in Canada, not one has ever failed to give satisfaction. It cures rheumatism, and all painful complaints and injuries.

Pope & Bitleau, druggists, Cedar Rapids, Iowa, writes: "We have never sold any medicine that gives such satisfac-tion to the consumer and pleasure to the seller as Dr. Thomas' Eclectric Oil. We seller as Dr. Thomas' Eclectric Oil. We can refer you to numbers that have used it for diphtheria with entire satisfaction and success.

Useful to Know.

Everyone should know that Hagyard's Yellow Oil will give prompt relief; applied externally will stop any pain; and taken internally cures colds, asthma, croup, sore throat and most inflammatory

The

FEB. 21,

"I look at l "Why kneel so As motionle Each day I see In rapture, s The Lord thy of A living God He died, but re This risen Go

And yet why l As if thy lips Why speak no Why hast th "In vain I con Although I s I look upon m My Saviour I see in Him a A God that's He sees in me Unworthy of

I see in Him p He is the mode Whereat we a To form, to mo Each day I com My Lord is e And loves to de Who always

"Kneel on, swe Before thy Go Would that all And likewise THREE BISHOP

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