

8 Immaculate.

BY THE REV. ARTHUR RYAN.

Amid this cold December gloom... When flowers sleep in their darling tomb...

'T was thus when first the hapless pair... Tossing in slumbers from Eden fair...

So in this hour of darkest night... When first the moon beams from the light...

Ours are the shepherds' eyes that weep... Mid gathering gloom the wandering sheep...

Our hearts are weary... Chilled by our winter dreary...

—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... The portion of the Sacred Scripture which I am about to read for you is taken from the 24th chapter of St. Paul's Epistle to the Ephesians...

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 24th chapter of St. Paul's Epistle to the Ephesians..."

"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..."

"And now you are about to witness for the first time the offering of the Holy Sacrifice of the new law within these hallowed walls. But, brethren, there are special reasons why this should be an occasion of interest to us; the spacious and 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..."

"In looking at the characters and lives of the servants of God—those who in the supernatural order, in that sense used, and more real than the natural order—rule us from their urns;—in looking at their lives and characters we are struck at once with the unity and variety that distinguished them; variety in external works, in nationalities, educations, civilisations; variety in their works and in the various modes of performing them; unity in the internal motives that give rise to those works—the love of God and the good of their fellow-man."

"In other great men we have variety in external works, and variety in their motives; in their 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 the mountain side. You hear their roar in the cataracts, and their dashing against the rocks as they come down, sweeping past the great cities, bearing broad upon their waters; and so the great servants of God carry light and civilization with them wherever they go."

"Other rivers run their course in the silent solitude far away from the habitations of men, flowing into wastes and lakes that reflect the beauty of God's instrument that their waters, and reflect the track that grow on their banks. These represent the solitary of the desert. The former represents the great works of such saints and servants of God as St. Paul the apostle of the nations, and the martyrs and confessors, the men that appeared conspicuously before the world."

"These 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 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 these great public servants of God are more like the lives of the solitary than we imagine. There are hours of solitude as there are moments of overflowing in the busy river. There are moments of solitude when the soul is united to God; and these are the 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 night, in communion with God, when the world is not the soul, it is prepared for the work that statures the world, and claims the admiration of men. Great souls are formed in the silence of the night, and the hidden power of God in the human soul is gained in strength-producing solitude."

"The solitudes of Clieux and Clairveux, near to God, did the noble and 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 rocky valleys and depths, amidst its coral rocks, 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 reigns."

"Again, 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 character always remains the foundation of the supernatural. The supernatural supposes the natural, otherwise it could not be supernatural. It is built on the natural; it is fashioned to a certain extent 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 Christianity. He is one of those who, when 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 to the world: that what we think is right, that what we think is right, that what we think is right, we have only to do what we think is right, and before God 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 was persecuted by the Church of Christ."

"He was wrong in thinking it was right. A man must examine whether his conscience is an excuse or not; whether what he thinks is right is really right. He may be wrong in examining the grounds on which he thinks it is right, he may neglect that perfect examination which is necessary, and therefore be found guilty before God."

"To give you an illustration: A physician 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 what he thinks is right; he is guilty by not preparing himself for his profession."

"St. Paul thought he was doing right in persecuting the Church, and he went for it afterwards; but St. Paul should have learned from the miracles of Jesus Christ that he was the Messiah. He had the evidence of other men for the divine mission of Our Lord, and he himself when he thought he was doing something pleasing to God."

"Therefore, let us examine: let us not take the present impression for absolute right. Let us not suppose that because we think a thing is right it must be invariably right; and hence the necessity for 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 being dragged from the city of Jerusalem to be stoned without his walls. He was, the sacred historian tells us, looked like that of an angel; and looking steadfastly into Heaven, he said: 'I see the heavens opened and the Son of man standing at the right hand of the Father; and then they rushed upon him. Falling on his knees, he brake young Christian cried out: 'Lord, by not sin to their charge?' And the witnesses laid their garments at the feet of a young man named Saul, and Saul was consenting to his death."

"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 that brave young soldier who, in the van of the Christian army, faces his persecutor—that the young Christian should be served for the sacrifice—that the young martyr should speak as He spoke on the cross: 'Forgive them, for they know not what they do.'"

"Unhindered 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 Stephen as the cause of his conversion. That was the first prayer from the first martyr to Jesus Christ, the King of martyrs, and He heard it."

"But on the way to Damascus occurred the event we celebrate to-day. And in words can I more briefly or conveniently attempt to describe it than in his own. In the 26th chapter of the Acts of the Apostles he thus narrates it: "When upon authority and permission of the chief priests, at midday, O King, I saw in the way a light from heaven above the brightness of the sun shining around about me, and that they were in company with me. And when we were all fallen down on the ground, I heard a voice saying to me in the Hebrew tongue: Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the goad. And I said: Who art thou, Lord? And the Lord answered: I am Jesus, whom thou persecutest. But rise up, and stand; and upon thy feet; for I am here: and I have appeared to thee, that I may make thee a minister, and a witness of those things wherein I will appear to thee. Delivering thee from the people and from the nations, I send thee into the private lives of all men and women. This is the faith that the nineteenth century needs; and this the Catholic Faith, the Faith of St. Paul."

"And while this faith is so certain, it is also most rational. Faith is belief in what we have not seen; the testimony of others. As historic faith is belief in the past, in persons in the past whom we have not seen, but whose existence is rendered certain by the testimony of others. "Now, in proportion to the weight of the testimony of man that it is the testimony of God. Man acts as a messenger from God to you, and after all, you do not personally hear God, but you hear a man who tells you it is the testimony of God; and, therefore, you pin your faith to the testimony of man. This is perfectly clear."

"But some one may say: 'If you have received testimony from God, it is the highest act of reason to submit to what supreme and essential truth tells you. No one will question that. But you have not the testimony of man that it is the testimony of God. Man acts as a messenger from God to you, and after all, you do not personally hear God, but you hear a man who tells you it is the testimony of God; and, therefore, you pin your faith to the testimony of man. This is perfectly clear.'"

"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 messenger. "If the general of an army sends an order to one of his commanders through an orderly, and that the orderly delivers the royal message, the commander, in acting upon the order, obeys the authority of the general, but the blunderer of the orderly. So that, although he intends to obey the general, he does not carry out what the general says to him. And so, between the intellect of God and the intellect of man, there can be no certainty without an unerring messenger."

"In the Catholic Church the message is unerring, and reason ought to convince me that it should be unerring. How can I know the Divine mind by a blundering messenger? It is all-important. It is more important than the order from the general that I should know the mind of God as it is in the Divine mind. And if I cannot know it by an unerring messenger, I never can be certain of it. I may presume, or I may not, and hence the lack of firm and persistent faith outside the Catholic Church."

"Therefore, while this faith is certain and earnest, it is most reasonable; for it is as St. Paul calls it, paying to God the debt of the understanding. It is believing certain truths upon the highest testimony, the testimony of God Himself communicated to the human intellect by a messenger whom God preserves from error, though he may be subject to error on all other subjects."

"It is the testimony of God communicated by a messenger who cannot, as an official agent of God, err. For Jesus Christ, when He sent the messenger, said: 'He who hears you hears Me, and he who despises you despises Me, and he who despises Me despises Him who sent Me. My voice is My voice; preach the Gospel to every creature, and I am with you to the consummation of ages.'"

"Some one may say to me this is a very beautiful and convincing theory. It is evidently the result of a high intellectual. But if it is true it is very evident that no man could, without impunity, entertain a doubt of it. If the truth comes from God by an unerring messenger to me, and I have it, I dare not entertain a moment's doubt of it. It would be impious to doubt of it. Hence, Catholics doubt, and they become impious, for they cannot doubt without doubting God, because it is God that said He would render the messenger unerring. Therefore, a doubt of faith with a Catholic is an impious act, for it is a doubt of God."

"But we must distinguish—and the distinction is an important one—and help us in temptations against faith—between 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 difficulties."

"Cardinal Newman has given an admirable illustration of the difference between a doubt and a difficulty. Suppose I see a professor working a sum on the blackboard. He finishes it. I have no doubt that the sum is properly worked. I have unbounded confidence in the professor's knowledge. I see the result; I come to examine it and I meet some formulae, some portion which I do not understand; and I say: 'I mean to me that this is not right, but I know that if the professor were here he could explain it to me; I know it is right, though I do not see how or why; but I will wait for instruction.'"

"This is no doubt, it is a difficulty; for there is absolute certainty of the truth before him, but there is a difficulty in his own mind in taking it in until he gets further instruction. "To give another illustration: Never was faith deeper or more real than the

faith of which St. Paul speaks when treating of the patriarch Abraham. He brings him forward as an example of strong and abiding faith. Now Abraham had no doubt of God's command that he should sacrifice Isaac. On that question he was not in any difficulties—many and trying difficulties!"

"First, God had assured him that he would be the father of a great people. But how the father, if he was to strike him with a knife, and sacrifice and then cry to be faithful and love for Jesus Christ? You know the age; you know what it needs. You know it has erected an altar and inscribed upon it the motto of which Paul speaks: 'The unknown God.' You know that it is looking for a new religion."

"You know that it preaches of a God whom it does not know. You know you 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 reality of faith; old in the love of Jesus Christ; it is its triumph over."

"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 sign, he gave the preaching of Christ crucified—the power of God and the wisdom of God."

"Preach Christ in His Faith; preach Christ crucified in His love; for what is needed in the nineteenth century is the same that was needed in the first century 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 first which 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."

any man, other than He; but all unite in praising Him, all have some love and admiration for Him within their hearts. And so I believe that it is the unit of power of this age which should be cultivated in your hearts."

"And you, Rev. Fathers of the Congregation of St. Paul—your whose silver jubilee is celebrated to-day in this sanctuary and from this pulpit—should in the mission you have to give let your zeal cry be faith and love for Jesus Christ. You know the age; you know what it needs. You know it has erected an altar and inscribed upon it the motto of which Paul speaks: 'The unknown God.' You know that it is looking for a new religion."

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WHAT IS DUBLIN CASTLE? Justin McCarthy says of the Castle, the Lord Lieutenant, 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 unlimited 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 Lieutenant is strictly and always a party Minister. I do not know the name of the Secretary of the highest political genius and force of character would, under the most favorable conditions, be a successful Irish Secretary. I am inclined to believe that the nature of this office makes success impossible. It is business to carry out in the name of the constitutional England a policy of despotism control among people who have now come to detest everything that tells of English power and English supremacy. The task seems to me utterly hopeless, absolutely impossible. Dublin Castle is the English carter in the midst of an Irish population. Its vice-regent occupies rules Ireland, 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 look to England, and England only, for advancement; who despise or dread every manifestation of Irish national feeling. He knows nothing of the country, and the officials care nothing about the opinions of the Irish people. Now, without making any more particular allusion to recent scandals, I would lay it down as an axiom that a class of the kind cannot be thus formed in the heart of an alien population without the corruption of some kind, political or other, wise, coming of it. That, however, is another matter, into which I am not going at present. The Dublin officials have two unvarying counsels to give to the Lord Lieutenant. At one stage of a national movement they tell him that it must be suppressed by force. We have force constantly trying to repress agitation. To the permanent officials there never seems anything in the Irish national movement but the work of some low born and ill-conditioned agitator who, if they could, would cut down the British flag, and make a clean sweep of sinners. The Irish official firmly believes that the system which gave him the place, which made his brother a resident magistrate, and his cousin a commissioner of something or other, and secured for his wife her proper precedence at Castle dinner parties—the Irish permanent official firmly believes that this system must be of divine origin and endowed with immortal life. Everything that seriously threatens it must be dealt with as an enemy to the interests of 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 shop to please the respectable people, and try to prevent the confounded nationalists from holding meetings and making speeches."

When everything else fails, Dr. Sage's Catarrh Remedy cures. A Good Record. Among the many thousand bottles of Haggard's Yellow Oil sold annually in Canada, not one has ever failed to give satisfaction. It cures rheumatism, colds, and all painful complaints and injuries. "Tope Biltout, druggist, Cedar Rapids, Iowa, writes: 'We have never sold any medicine that gives such satisfaction to the consumer and pleasure to the seller as Dr. Thomas' Electric 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 Haggard'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 complaints. "Whom do men say I am?" said Christ. And the Apostle answered: "Some say a prophet, others Elias, and others John the Baptist." And so when I ask this age: "Who do you say Christ is?"

FEB. 21, 1885. The look at 'The law is... As motion... Each day I see... A rapist, at... The Lord thy... A living God... The risen G... And yet why... As if thy lips... Why speeche... My saviour I... 'In vain I com... I look upon i... My saviour I... I see in Him al... A God that's... A God that's... A God that's... I see in Him al... A balm for ev... I know I con... Him, my... He is the mode... Whereas we h... Forborne to m... I'm not just t... Each day I com... My Lord is ev... And loves it... Who all ways... 'I feel on sw... Before thy f... Would I were... And likewise... Bishop Ken... The significan... early days of... of the occa... made to God... in the worl... of the man... first, the de... man, and wa... drag man dow... 'Take all th... of all the wor... One more use... is drink that... the devil's w... it is that ha... loved ones f... robes them of... dignity thou... God's will th... family is the... God's will th... each family sh... the great An... devil seeks to... also seeks to... you should vi... the devil has... and made his... don't try to... fortify the w... instrument of... 'Therefore, no... not only to h... man, hold th... the dignity a... That was a tr... prelates nine... of the evils... hand work wa... declared its... a lifetime, de... was the only... know what he... the third Pic... declared its... a temperance... blessing of G... of the Holy R... 'Oh, my f... with drink... Don't try to... temporize an... abstinence al... Drink is our... yourselves ag... want to do g... ano society... man. Hold th... do what you c... shun the curs... Bishop Sp... very large pro... springs out o... size of our... make failure... and sickly, a... of the good, the... of life. It is... from the bris... the fall... the place of... The story of... come out of... it is better... that will m... the dram sho... in time. Th... saved from t...