

My Lost Love.

BY SUSANNE.

I lov'd thee in the springtime, when the buds
on all the branches
Peep'd from out of their green prisons
Just to see if it were spring.
And I lov'd thee fondly later, when the blossoms
scented the air,
For the nests made a soft lining, for the
grass a covering.

Since those happy days have vanished I've
never felt the pleasure
That vibrated through my senses when
with me you pass'd the time;
I've sadly felt your absence (as with every
earthly treasure
We must miss it when transported to
another sunny clime).

I lov'd thee in the summer, when the frag-
rance of the flowers,
Like the breath of angels, caus'd me of
another life to dream.
When this transitory stopping, with its sun-
light and its showers,
Shall be over, and the waters of another
life we'll drink.

No more in the bright moonlight will we
walk and talk of places
That we never saw in presence, and we
only knew in dreams,
And imagine the beauty of the grand and
noble cities
Of those who writings, of their soul-light,
give only but the gleams.

The autumn came and found me with my
heart weighed down with anguish,
And my life without an object, and my
soul oppress'd with pain;
And for days in love's hot anger I did ponder,
hate and anguish,
Shall be over, and the waters of another
life we'll drink.

For you heard the soft, smooth language of a
bold and handsome stranger,
And you thought he was perfection till by
chance he ropp'd his mask,
And you parted with him sad in time to
avoid the danger,
And my love again you sought for—(you
might have saved your life the task!).

For Pride, the haughty demon, puts down
each soft soul ever, and its
That would make me wish your friendship
and your love again to win,
And I drift down life's river to the future's
surging ocean,
And my thoughts will be forever, "Oh, the
joys that might have been!"

I forgive thee, I forgive thee, and wish thee
all the blessings
That a mortal ever may 'd for in this vale
of hope deferred,
And may the brightest angels, with the sweet-
est of blessings,
Make thy life as pure and joyous as the
singing of a bird, Boston Pilot.

Standford, Conn., Sept. 29, 1880.

A CATHOLIC BISHOP AND THE LAND LEAGUE.

The Bishop of Cloyne, at a meeting of the clergy held at Mallow on Wednesday evening, specially summoned, referring to the Irish Land League, said:

Before we separate it would be well that we should take into consideration the attitude we should assume in reference to the Land League agitation, which is now pervading the country. It is very probable that many of you, perhaps all, may be called upon to express an opinion in reference to it, by being asked to preside at or attend meetings summoned by that body. It is, therefore, most desirable that, as all are now here assembled, we should come to some collective decision as to the course it would be most advisable for us to take under these circumstances. The individual priests may be spared the necessity or responsibility of taking isolated action when called on by members of the Land League to preside at or attend public meetings called by that body in their parishes. For my own guidance, and for yours, I think it is the duty of the clergy to confer and take counsel with you as to the wisest and most prudent course to be pursued by the priests of Cloyne in my absence in reference to these matters. I think it will be admitted by all who have watched the course of events for the last half century, that it has been a painful history of action with the priests of this diocese to go with their people as far as they legitimately could in all their struggles to assert the rights, or redress the wrongs, of their country. Indeed, they have always held a foremost place in every movement of this kind. For my people know this, and I am sure, they readily. They would also give us credit, I am equally certain, for our disposition and willingness to stand by them in the present and in the future, as we have done in the past, in every careful movement that has for its object the amelioration of the condition, or the removal of the grievances, under which they suffer. They will naturally look up to us then for guidance, and discretion, and direction in the present crisis through which our country is passing—a crisis fraught with consequences of great good or evil, according as it is used. What that guidance should be, and the means proposed, are for you to determine, and I think we may be perfectly satisfied that our people will give us credit for being animated with an honest and ardent desire to consult for their best interests, spiritual and temporal, in any decision we may arrive at, and in this they will be perfectly right. I can say for myself with the most perfect truth, and am sure also equally for you, that the strongest desire, the most ardent aspiration of our hearts, after the sanctification of our people, is to do everything in our power to improve their temporal condition, and to make them prosperous and happy in the land of their birth. And we would be unworthy the name of priests and Irishmen if it were otherwise. For what class of the community, let me ask, is more deeply, ay, even so deeply, interested in the prosperity and happiness of our people as we Irish priests? We are ourselves, we have sprung from them, we have grown up amongst them, sharing in their sorrows and their joys. We are united to them by the closest ties of kindred associations and identity of interests. On every principle, then, of duty and of gratitude, and even of self-interest, we are bound to them by our counsel and advice, as well as to co-operate with them as far as we conscientiously can, bearing in mind our higher duty to God and to His holy law in the efforts to obtain the redress of those crying grievances and wrongs to which they have been so long subjected. And the harsh and oppressive operation of those laws which regulate the possession and tenure of land in this country. The object which the Land League declares to have in view is to remedy these evils, to redress this injustice, and in this they have our fullest sympathy. But it becomes a matter of serious consideration for us, as priests and ministers of religion, to determine how far we can agree with them in the remedy they propose, and the means by which that remedy is to be applied, and it is on these points that I wish to have your opinion, and to be aided by your advice. The radical remedy they propose, as far as I can

discover, is the total abolition of landlordism, as the cause of all the misery and poverty of this country. Now, I must say for myself, without seeking in any way to influence your judgment, that I cannot approve of this remedy, nor can I agree with them in the arguments with which they support it. Those are landlords who are a thing intrinsically bad and wrong in itself. This is not a case where the case, for otherwise the Catholic Church would not have failed to condemn it, which she has never done. I cannot, then, as a Catholic and a priest, subscribe to the sweeping and unqualified condemnation of landlordism, as an institution intrinsically bad and immoral in itself, nor join in those denunciations by which landlords, pure and simple, are assailed by some of the accredited agents of the Land League at public meetings called by that body. Did they confine themselves to the denunciation of bad landlords, I could agree with them fully, for this I believe has been the bane of our country, the fruitful source of the crime by which it has been stained, and the cause of the backward condition of our farming classes, owing to the sense of insecurity and dread of confiscation of their improvements which it has created in the minds of our farmers. Let bad landlords, then, by all means, be abolished, and this, I hold, would be for the interest of the good landlords, of whom, I am glad to believe, we have many still in Ireland.

In other words, let the abuses of landlordism be swept away; let the relations of landlord and tenant be based on the principles of natural justice, equity, and the recognition of the just rights of the latter, which should form the basis of any mutually onerous contract. This, I hold, can be done, and is very likely to be done by the present government without the abolition of landlordism itself, which every rational man can see could not be effected without a revolution, for which this country is not prepared. For this and other reasons, which I would take me too long to state, I cannot personally agree to the programme of the Land League; and, as a minister of religion, I must emphatically disapprove of the unsound theories and dangerous and inflammatory utterances of many of its prominent members. However, as I said before, these are my own personal opinions, which I place before you for what they are worth. It is for you now to decide what action you are to take as a body in reference to the Land League agitation; and for this purpose certain resolutions will be laid before you for your acceptance, rejection or amendment.

The following resolutions were then proposed, and after a lengthy discussion unanimously adopted, all the priests present pledging themselves to take these resolutions as a guide in whatever course of action they may afterwards be required to pursue.

That we are of the opinion that the fundamental principles on which legislation for the improvement of the land code for Ireland should be based are—first, that the lands for the future should be let at fair and reasonable rents, such rents to be determined by arbitration where necessary, or by a valuation made by a competent tribunal, properly constituted; second, fixity or security of tenure, as long as such fair rents are paid; third, the tenant's free and unrestricted right of sale in the interest in his holding under all circumstances; fourth, the affording of every possible facility to the tenants to become peasant proprietors by the purchase of their holdings; fifth, the passing of a measure for the redemption of waste lands, for the purpose of leasing on them peasant proprietors; sixth, the improvement of the condition of the laborers of the country by making it obligatory on landlords and farmers to provide them with comfortable cottages, and to let every acre of a reasonable portion of land should be attached. Seventh, the priests of Cloyne, assembled in diocesan meeting, pledge ourselves to use every effort to have the foregoing resolutions embodied in any legislation that may be proposed for the settlement of the land question, and to co-operate to the full extent of these resolutions, but no further, with any organized body that has for its aim such effective settlement by legitimate and constitutional action.

AN IMPORTANT INFLUENCE.

Next to the story papers, the stage is probably the most important factor in cultivating the minds of that portion of American youth which has its habitation in cities. In the country, the annual circus has much to do with the reconciling the unappreciated boy to the sorrows of this mundane sphere; but trained elephants, the bodiless acrobat, and the down with his aged jokes, fascinating as they are, do not assist in the mental progress of our youthful legislators to any great degree. The traditional jokes take root in the rural mind and the manœuvres of the acrobats repeated too often lead to enrichment of those country doctors who are not ignorant of surgery but, on the whole, the influence of the stage as represented by the sawdust is not very powerful or very harmful. Coming in the spring, with its soothing accompaniments of pungent lemonade and the pleasant peanut, it has been known to heal family quarrels and lead to many happy evenings.

In the large towns, the influence of the stage is not so innocuous. It has become fashionable—no doubt because of reaction against a former and not unreasonable prejudice against the theatre—to look on theatres and all connected with theatres with a jaundiced eye, and the whole profession proclaimed with a triumphant air of discovery that an actor, man or woman, may be a virtuous and indisputable. The truth is that many actors are virtuous as admitted because the example of their lives is before us; but the many and vigorous protests made as to the immorality of the stage, the leaders of the stage feel that their heroes need artificial light and a good deal of it too to maintain their whiteness in the public eyes. It is useless to disguise the truth that the way of the men and women who spend their lives in posing behind the footlights is not conducive to seriousness of thought or elevation of the soul. Actors are often exemplary, but it is in spite of the temptations which are peculiarly a part of their state. There is no reason why they should not be judged by the same rules by which the world judges, in a social sense, men and women of other callings. Not that the world has a right to

pass final judgment on anybody; yet society owes it to itself not to condone flagrant immorality and shameless disregard of laws, human and divine. The lives of actors have not been such as Christians would wish their children to imitate. Today the stage is not wholly deserving of the worst things that its censors have said of it, but it deserves many of the worst things that have been said of it. There is scarcely a well-known player to whose name some scandal is not attached. The coldness of ice and the chasteness of snow will not enable them to escape calumny in many cases, and yet open honesty of life when found among actors is acknowledged even by a public which is notoriously prurient in matters that concern human nature. And yet the leading ladies who change their husbands with the fashions can hardly plead that they are calumniated.

It is natural that young persons should admire the glittering beings who flutter for a night amid the bright surroundings of the theatre. It is natural, too, that the young people in our time share in the conversation and amusements of their elders—that they should take a deep interest in all that concerns the brilliant world of the theatre. They read the papers, and they soon inform themselves regarding the personality of these fascinating beings who are carried into new realms of thought and imagination. And they learn that vice may seem beautiful, that shameless lives do not earn the condemnation of public opinion, and that the degradation of the personality—and this is as false as that thieves can produce false evidence—is not affected by the greatness of the art. Later a beautiful, but vicious woman of the theatre, died; and, immortals, tears, and praise fell over her grave. She was the heroine of the moment. Her life had been shameless and her art meritorious, yet your children read in the daily prints that she was worthy of honor as if she had led a noble life.

It is false that genius, or talent, or beauty, atone for low motives or a degraded life; and yet when an actor dies, if he has lived long and amused the public, an outburst of grief follows him to the grave. A dead saint or a war-stricken hero could not receive more honor than is decreed to him whose example has been damnable. Since young people to-day are compelled by the force of our usages—among the most honored of which is the indiscriminate circulation of the daily papers—to be not only in the world, but to be an audience, which false view which such honors give should be applied. It is not the highest view of life and its rewards to hold that riches and honors are their guages of virtue or that virtue is always appreciated in this world; and it is not a true view; but it is lower and false to show that even those who hold that goodness is true greatness, and at least pretend to believe that virtue is better than vice are not averse to the practice which covers a vicious life with roses and offers to vice the honors which should belong to virtue. The theatre, moulded as much by the actors as the actors by the taste of the public, illuminates with a false glow and obliterates the line between vice and virtue. It is admitted that the interpretation of the actor is almost as important as the idea of the dramatist. Shakespeare's Hamlet is unknown to the theatre-goer. 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