

But alas! they seemingly suspected the retreat of the lovers, for they paused on their oars, and two pistols were discharged. A piercing cry resounded in the water, a heavy splash in the water, and all was still. Days, weeks, months, and years have passed since then; but the azure grotto still remains. Still the sun is beamed back from its arching roof of azure, and still it is mirrored from its clear crystal waters. The traveller is often pointed by his guide to a spot where the wood is bluest and the moss grows greenest on the azure arches above, as the place where the ill-fated Bianca and her lover sank to rest.

A Death.

FATHER ABRAHAM J. RYAN.

Crushed with a burden of woe,
Wrecked in the tempest of sorrow,
Death came, and my life was o'er,
Ah! I was white as the snow,
In the happy land of the dead,
But they say 'tis sweet to be so.
Will he lay a poor wretch down in 'em?

"In where the innocent are:
Ah! Justice stands guard at the gate—
Does it nook at a poor sinner's fate—
Alas! I have fallen so far!
Oh, God! Oh, my God!
I have fallen as falls a lost star!
The sky does not miss the gone gleam,
But my heart, like the fallen star,
Of the sky it has fallen from. Nay!
I have wandered too far—far away—
Oh! would that my mother were here:
Is God like a mother? Has he?
Any love for a sinner like me?"

Her face was the wildest of woe—
Her words, the wildest of despair:
"How can a heart sink so low,
How a face can be so fair?
Can be furrowed and darkened with care?
Wild rushed the hot tears from her eyes,
From her lips rushed the words of woe:
Her poor heart was broken; but then
Her God was far gentler than men."

A voice whispered low at her side,
"Child! Is more gentle than death;
He watches by Passion's dark tide,
He sees a wreck drifting—then
He beckons with the poor wreck floating in
To the haven on Mercy's bright shore,
And He whispers the whisper of love:
"The angels of Heaven rejoice
O'er the sinner repenting of sin."

And a silence came down for a while,
And her lips were moving in prayer.
And her face it was white as the snow,
And her heart it was white as the snow,
And her soul it was white as the snow,
And her God was far gentler than men.

FATHER BURKE.

THE GREAT DOMINICAN TELLS THE CAUSE OF IRELAND'S CATHOLICITY.

There are two classes of men in the world who can never agree, although both are Celts. I mean an Irishman and a Scotchman. But an Irishman and an Englishman, when acquainted, are very well together. Yet I repeat, that in spite of all that intercommunication, all that amalgamation of the races, all that identity of interests, when Henry VIII. commanded England obeyed at once, and Ireland turned away. This is the fact which I wish to bring before you. Let us see how history accounts for it, and then I will tell you why I repeat the fact is true, and I must say that the man is blinder than the one who is born blind who can not recognize the fact that England is very Protestant and Ireland is very Catholic. I have lived much in both countries. I had the honor of being pelted in England because, from my Roman collar, it was known to be a priest, and I confess I do not know a more striking proof of Protestantism than a blow of a stone. I have gone through the length and breadth of Ireland, and everywhere I have been met by the head uncovered, and the warm prayer of "Long life to your Majesty." Is there any truth more patent than the fact that no two peoples are ever more different in religion than those of England and of Ireland? There is but a narrow strip of sea between the two countries, which can be crossed in a short time, and yet, if fifty thousand miles separated them, they could not differ more than they do upon the great question of religion.

How does history account for the fact that when Henry VIII. commanded all to become Protestant that Ireland refused? Some historians say that Ireland remained Catholic because of the determined character of her people, a fixed determination to carry out that which they had resolved upon, and that, having come to that determination, the Irish people remained Catholic. That would be a magnificent reason to account for this great fact. No higher tribute could be paid to a man or to a nation than to show that one of the other was endowed with that tremendous determination which no matter what came, would carry out that which had been fully resolved upon. Tell me, is that determination an attribute of the Irish character? I wish it was; but, I am very sorry to say, I don't believe it. You have read the history of your native land.

I admire as much as any man living the virtues of the Irish character. For more than two hundred years, in the darkest days of Ireland's calamities, the greatest gleam of glory in the twelfth and thirteenth centuries was the activity of the Irish chieftains when they banished from the land the violator of the sacred bond of matrimony. I admire the tenderness of the Irish character; I love what is beautiful in it, but I have sought in vain for one proof, for evidence of that grand determination with which history would credit us.

If there was such a trait in our character, do you think Stranglow, with his handful of Normans and his Scotch serfs, would have been forced to remain two hours on the soil of Ireland? If they had that grandeur of determination when St. Lawrence O'Toole, in his prophetic wisdom, called on Ireland to rise as one man, and not leave standing-room upon their soil for Norman or Saxon, would not Ireland have responded to the call, and have freed herself from the invader? No, no. The wretched history of this country for four hundred years from the landing of the Normans is but an illustration of the want of unity and the want of determination among the Irish chieftains.

One occasion the assembled chieftains sent a deputation to O'Toole, of Wicklow, to join them in driving out the invader; and what was his answer? "No," said he, "I will not join you; I will join the English; we will both fight you, and when you are conquered, I will turn round and drive out the English myself!"

This is a fair illustration of the wretched divisions existing among our people during those four hundred years. When it is said, therefore, that the adherence of the Irish people to their religion is because of this trait in their character, I must say I cannot believe it. Other historians say that the adherence of the Irish people was caused by the devotion existing in their character—by a certain piety not to be found in that of the people of England. This is a beautiful idea; and I began to think that all my forefathers were saints. I was told that the cause lay in the devotion of the Irish people to the Blessed Mother of God; but I found that the devotion to the Blessed Virgin existed quite as strong in England. On one occasion England, by a solemn decree, declared herself to be the dowry of the Blessed Virgin, and, although the devotion to the Mother of God existed as strong in Ireland as it does at the present day, she never did that, contenting herself with the title of "Island of Saints." Others, again, tell us a tale not very flattering to Ireland, to account for our adherence to the faith. Mr. Frodus says we are the most pig-headed people on the face of the earth, and that when Henry VIII. told us to become Protestants, we refused from sheer obstinacy. Now among the many things I did in my life-time, I never drove a pig; but I am told that if a man wants to drive a pig a particular way, he must pretend he wants him to go another way, or he will never get on. There is a humorous photograph extant in which an Irishman is represented as driving a pig along a road. A neighbor comes up and asks him where he is going to, when the other answers in tropitation and a kind of whisper: "Whist, whist," says he, "I'm going to Cork, but the pig there thinks I'm going to Kinsale."

Now, according to these historians, the reason why we remained Catholic was because Henry VIII. wanted us to become Protestants. If he had said to us: "Remain Catholics, but let me tell you that a very nice gentleman, one Martin Luther, has started a new and a nice religion; there will be no more fish on Friday; we will have no more priests; no more Mass; we will have no more confessions and no more penance, but, on the peril of your lives, don't touch it," according to these historians, Henry VIII. would have become Protestant at once. No one can fairly lay such a fault at the door of the Irish people, and I fail to find any of this animal trait in the character of my countrymen. It now remains for us to try and see what was the real cause of their remaining true to the faith.

The real cause, my friends, why Ireland has remained Catholic, and why she will ever continue so, is her devotion and her fidelity to the See of Rome, to the Pope, the successor of St. Peter. In other words, if you want to know the real cause of this great fact, you must look to the very constitution of the Church, to the fact that every kingdom requires a head for good government, so the Church of God has to have a visible head on earth, to whom He commits all authority, and to whom, in the fullness of that authority, all must yield obedience. Such is the constitution of the Catholic Church.

poor and needy whatever of wealth is theirs, and dedicate their lives mainly to the duty of rearing and educating children, acting on the divine precept—"Suffer the little children to come unto Me: for such is the Kingdom of Heaven." But the children are not only taught—they are partly fed and partly clad; indeed, were it otherwise, their education would be a hard task, for many of the little ones would be compelled to go hungry and almost naked to their lessons.—*Mrs. S. C. Hall.*

THE MIRACLES AT KNOCK.

TESTIMONY AS TO THEIR REALITY.

A correspondent of the *Cork Examiner* writing under the date of Jan. 9th, gives the following additional details of the miracles being performed at Knock:—Yesterday a letter was received from Mrs. O'Brien, of William street, who, a short time since, went to Knock with her son, a little boy, aged ten years, who had been born totally blind. Hearing of the miracles once performed at the chapel of Knock, Mrs. O'Brien determined on taking her little boy with her there, all efforts at doing any good for him having previously failed. Mrs. O'Brien writes that between Limerick and Kilsrush, which was a very probable place, a child being at least blessed with sight. Having prayed before the portion of the chapel where the marvellous apparition was seen, the little fellow, it appeared, declared that he thought he could see candles burning on the altar. Since then the cataracts of both eyes show signs of crumbling off the pupils, and so there is every hope of a speedy and marvellous cure.

Miss O'Neill, of Dublin, whose leg was two inches shorter than the other, got its proper length, having prayed for a considerable time. She left, as a memento of her visit to Knock, a beautiful silk umbrella after her. Budget News, Stoker was blind, can see with his right eye, and her leg being quite powerless. She was carried into the chapel. She came out with the use of them quite restored.

It must finally be borne in mind that anything that has been stated or written in the pages of the *Irish News* is only a matter of news, and has no other authority than that which facts of daily occurrence received from the testimony of sensible individuals who have seen or felt the reality or the effects of what they testify. All that has been said or written in regard to the Church rulers and ecclesiastical guides; all that has been stated has only the same amount of authority that is usually given to any public event witnessed by many—but with this exception, that much greater care has been taken to be accurate and rigidly true in the accounts now given than in the past. If they are supernatural, as they appear to be, there is much more to be said yet regarding them; if, after all they are in any way unreal, as some think, then very soon that want of reality must come to light. Meantime, till the Church speaks authoritatively on the subject, let us be fair ground, and believing the whole account of the apparition to be true, and that some one or two at least of the miracles are a reality.

Another correspondent writes: "The chapel is a small one, and Mass is celebrated every morning by the priest at ten o'clock, and the building is of a faint impress of a figure is seen on the walls of the inside and outside of the chapel. Where the apparitions appeared at Lourdes, in France, the Blessed Virgin was seen only by the child Bernadette—at Knock by no less than fifteen witnesses, two of them being members of the Royal Irish Constabulary. These witnesses were struck and filled with horror, and stood gazing for hours at the apparition of the Virgin, St. Joseph, and St. John the Evangelist, who held a book in his hand, and had a mitre on his head. There were two apparitions—one in August of last year, another early in January of this year. Since these apparitions several miracles have on undeniable testimony been wrought at the chapel—the blind receiving sight, the lame walking, as the crutches left behind testify, and the incurable of other diseases are made whole—by these miracles. The world can judge of the truth of the apparitions. During my journey, there was a boy who was blind and dumb. He was accompanied by his father, who had the appearance of a nobleman. Another man also, who was lame and on crutches, glorifying God. A boy who accompanied me from Belfast, and who lost sight of his eyes again, was restored to the sight of his eyes again."

ROME AND THE ENGLISH RITUALISTS.

In regard to a recent sensational rumor concerning the English Ritualists, which, appearing originally in the London papers, was cabled to this country, the *London Tablet* has this to say in the way of explanation:—"One or two of the daily papers have been publishing sensational patches from their correspondents in Rome concerning negotiations between the Vatican or the Propaganda and the Ritualists or representatives of the Ritualists. We have been told of the conditions upon which it was proposed by the latter that their clergy should be admitted to the communion of the Holy See, and the Catholic Church throughout the world. Those who were married were to be allowed to say Mass but not to hear confessions, and the use of the English vernacular was to be permitted in the liturgy, at least outside the Canon of the Mass. Those who particularly wished to celebrate in Latin might do so with special permission. And there was to be a specially appointed Metropolitan of the Anglican rite. This, we were told to suppose, was something quite different from the proposal for a Unit Church, which was known to have died in its birth. We confess that we are obtuse enough not to see the distinction; however, be this as it may, though we are sorry to see such a pleasing romance, we are compelled to declare in the most positive terms that the whole story is a pure fiction. We have authority to state that neither the Vatican, nor the Congregation of Propaganda, nor any other authority or organization at Rome, has been engaged in any negotiations whatever with the Ritualists or anybody representing them. The whole thing is merely one of those canards which the Roman correspondents of the *Standard* and the *Daily Chronicle* are in the habit of serving up to tempt the appetites of a public which must by this time have become shy of such prevarication. We do not mean to accuse the correspondents in question of wilful deception, but they are such constant dupes that they have become ridiculous, for some people are worse than being criminal."

THE SISTERS OF KENMARE.

The Convent of Poor Clares at Kenmare is a very graceful structure (designed and built by Pugin, situated amid scenery that ranks among the most perfect in Ireland, midway between Killarney and Glengarriff, in the midst of mountains and at the head of a bay second to none in these kingdoms, where the whole navy of Great Britain might anchor, and in a district fertile in wealth—lacking only the application of capital.

The convent consists of only twenty-two ladies—ladies in the higher, as well as in the ordinary, sense of the term. The principal of the Sisters is a lady who occupies a prominent position in literature. They are not isolated and immured nuns. They are "Poor Clares," who give to the

man died from starvation or from natural causes, but they believed that death was accelerated by the deceased having been conveyed in a common cart over a rugged road fourteen miles. The Rev. Canon Griffin remarked if the Guardians did not provide a proper ambulance they would be guilty of manslaughter.

THE IRISH FAMINE.

GLOOMY PROSPECTS.

DETAILS AND PARTICULARS OF THE DISTRESS.

There is yet no change for the better among the distressed in Ireland. The following details must form painful matter for reflection to our readers.

An adjourned meeting of the Ennis Town Commissioners was held on Monday, Feb. 16th, presided over by Mr. Thomas Greene. Mr. John Cahill, merchant draper, said that to his own knowledge, and that of many others, including the Catholic clergy, actual starvation existed in the town, and deaths would have taken place as a consequent result but for the private charity dispensed by the priests from their pockets, and by other persons in Ennis. It was resolved to form a committee to solicit subscriptions.

THE DISTRESS IN DERRYGONNELLY. It is truly astounding to witness the misery and distress of hundreds of the poor people located in this part of Fermanagh. The committees have applied to the Mansion House and the Duchess of Marlborough's Relief Funds, praying that they would give assistance. The former, with laudable alacrity, transmitted £20, but not one penny has been received from her Grace's fund. The local committee assembled in the court-house not long since for the purpose of distributing relief tickets. As soon as it was made known, all the approaches leading to the court-house were taken possession of by a crowd of people of all ages clamoring for succor. The heads of ninety families received relief, but ninety was only a maniple of those who sought it.

THE DISTRESS IN CARLOW. We are informed that there is deep distress in Hacketstown, in the most crowded of Carlow. It is greatly augmented by the immigration from certain large estates in the vicinity. The poor people being driven from those places find a refuge at Hacketstown, and after a time become a burden on the people of the town and district. To meet the distress in some way a committee was formed, and it failed to give satisfaction to any one, and to make matters worse, a concert that was about to be held in the town for the benefit of the poor had to be postponed till after Lent. I may also add that the people in general are very badly off about there, the land being very high rented. In most cases it is double Griffith's valuation, and yet no landlord made any reduction worth mentioning except the Hon. Mr. O'Connell, who acted in a generous manner towards his tenants.—*Correspondent Freeman.*

THE DISTRESS IN BENDRON. I have often traveled through this beautiful seaside place (properly called the "Bright of Ireland") and it was always happy and gay, but on this occasion it is the very opposite—distress, misery and want being most apparent in it. I always stop at Maguire's Hotel, where the entertainment is all that could be desired, but to-day (Saturday) I could scarcely call it a hotel. The proprietors, who are kind and generous, acknowledged by all who know him, allowed the poor of the district (a most pitiable sight) to be relieved at his hotel from the different charitable funds. The local relief committee are composed of clergymen of different denominations, and other respectable gentlemen, who are most careful and attentive to the distressed, but I wish to specially put it before the public that what is scarcely a sufficient expression for what I witnessed this day among the poor at this place, so marked were the destitution and suffering.—*Cor. Derry Journal.*

DISTRESS IN MILLPORT DISTRICT, DUBLIN. In the Millport District destitution is extending rapidly. In the Carrigart and Rosguir districts there are 332 cases for relief, representing a population of 2,346 persons in need of food, fuel and clothes. Amongst them are numerous poor fishermen from Downing's Bay, who sadly require some improvement in their habitation. A small number of small farmers are at 10d. a day, and a number are being assisted by the Relief Committee. In the district extending from Rathmullan to Knockalla, a thickly populated and mountainous locality, there are fully two hundred families, representing about twelve hundred persons, destitute. Fuel is much wanted, and clothes for school children cannot be had. Much relief is expected from public works, as there is no employment otherwise obtainable throughout the limits of the Union, and in the matter of county roads there is considerable room for improvement. Were it not for the charitable relief afforded by the Donegal, Millport, and Rosguir Committees, the district would be very great indeed.

GREAT DISTRESS IN ARKLOW.

A very striking proof of the intensity of the poverty and enforced idleness which crushes down the country has just been afforded in Arklow, where the clergy are building a new convent and school for the children of the poor. About a dozen laborers and a few skilled workmen were asked for these works, and as soon as the want became known the applicants came in by the hundred. So thick were they, and so pitiously did they beg for work, that they had to be allowed to take absolute starvation, yet the only one which could be adopted. The people of Arklow, which appears to be in an extremely depressed state, are quite tired of petitioning the Government for some help towards putting their labor in order—a work which would give employment in plenty to the idle population. But the Government show not the least disposition to help them in the matter. Their treatment of Arklow is an exact reproduction of their treatment of many other parts of Ireland equally necessitous. Yet all the time they are posing before Parliament as the wise saviors of the people.—*Freeman, Feb. 21.*

ALLEGED DEATH FROM STARVATION.

The resident magistrate of Millstreet, Cork, held an adjourned inquest on Monday, Feb. 16th, upon the body of a man named Michael O'Connor, who, it was alleged, had died recently of starvation. The sub-inspector of the district watched the proceedings for the Crown. The jury returned a verdict to the effect that there was no evidence to show whether

the man died from starvation or from natural causes, but they believed that death was accelerated by the deceased having been conveyed in a common cart over a rugged road fourteen miles. The Rev. Canon Griffin remarked if the Guardians did not provide a proper ambulance they would be guilty of manslaughter.

HELPING THE FISHERMEN IN CLARE.

It is a matter for gratification that the appeal which lately appeared in these columns on behalf of the poor fishermen of the county Clare has not been inefficacious. Another letter which we publish to-day from Mr. Brady, Inspector of Fisheries, acknowledges the receipt of the necessary sum, and we feel confident that this will not be long forthcoming. There are many spots around the coast where the judicious expenditure of a few hundred pounds would afford certain hope of perennial return, and it is to be done for them by the Government which has done so much to make the Scotch fisheries a source of great national wealth, they must forever remain as nature left them. This is a matter which comes more fairly within the duties of the Government than those of the charitable disposed; but since the former have abrogated their functions, we are glad to see that the latter are coming to the rescue in a most laudable way.—*Dublin Freeman.*

THE DISTRESS AND PROSELYTISM.

The fanatical tactics of over zealous bigots, which existed over thirty years ago, during the former famine, are again being employed, not only amongst the starving peasantry of the West, but, we are sorry to add, nearer home. The Protestant zealots about Clifton, Comeragh, had become so obnoxious and barbed in their efforts at proselytism, that the Archbishop of Tuam has found it necessary to dissolve the relief committee, and to form new ones. "Composed of the parish priest, the two curates, and the leading laymen of the town and neighborhood, to the exclusion only of proselytizing ministers and their following." The extent to which this disgraceful practice was carried in Comeragh, is told in a letter in the *Freeman*, signed "P. G. Godolphin Osborne, M. A., J. P., for county Galway." Replying to a letter of the Rev. Thomas Fleming, A. P., Rector of Ballinakil and Canon of Tuam, as well as a salaried official of the "Irish Church Missionary Society," that gentleman writes:

"With regard to the report of Mr. Fleming which Father MacAndrew characterizes as 'madness' offensive from a Catholic point of view, I will only say that I have not seen it, but if it is anything like the tracts distributed in the West by the Irish Church Mission Society, which were simply disgusting and blasphemous, Father MacAndrew's term is too mild." "Catholic," he said, "were not how much they are personally and individually abused, but they will not stand having the dearest truths of their religion blasphemed, and, thank God, the law no longer compels them to do so." Mr. Osborne thus concludes his letter:

"The vast body of Protestants will not countenance a system which must and can only produce hypocrites; and I appeal to them to help the good work of saving life, but not to support any efforts, even to do that, which may rob some poor starving creature of life itself. The Bible teaches them that it shall profit a man nothing if he should gain the whole world and lose his soul; and let them ask themselves what they think will be the fate of a man who dies with a lie in his mouth?"

We have already said that this lying and demoralizing system is not confined to the dreary and desolate West, and it is with us 'madness' indeed, to say that it is with us. We have heard that the Rev. Father MacCarthy, at the last Mass on Sunday, in Tuam, felt himself bound to call attention to the fact that this nefarious system is being attempted in that locality, by old and young ladies particularly, with brains, charity or religion. It appears the practice is to lay hold of the young, and to tempt them with food and other tempting documents of food and other tempting things, to lead them to lonely places, where those 'disgusting and blasphemous tracts' of the Church Missionary Society are read to them, and other efforts made to turn their young hearts and minds away from the faith of their fathers and their country. It is needless to say that, however mischievous the system, it is never more than a vile and disgusting insult to the names of some persons mentioned who were supposed to be sensible and respectable, we would administer to them a caution, to give over those evil ways, and try and restore themselves to the light in which they were heretofore held by their neighbors.—*Waterford News.*

STANDING UP AT THE GOSPEL.

At the reading of the Holy Gospel all stand up out of respect for the sacred words of our Divine Lord, as well as to testify their readiness to follow out all that the Gospel teaches. This custom is as 'madness' indeed, to say that it is with us. We have heard that the Rev. Father MacCarthy, at the last Mass on Sunday, in Tuam, felt himself bound to call attention to the fact that this nefarious system is being attempted in that locality, by old and young ladies particularly, with brains, charity or religion. It appears the practice is to lay hold of the young, and to tempt them with food and other tempting documents of food and other tempting things, to lead them to lonely places, where those 'disgusting and blasphemous tracts' of the Church Missionary Society are read to them, and other efforts made to turn their young hearts and minds away from the faith of their fathers and their country. It is needless to say that, however mischievous the system, it is never more than a vile and disgusting insult to the names of some persons mentioned who were supposed to be sensible and respectable, we would administer to them a caution, to give over those evil ways, and try and restore themselves to the light in which they were heretofore held by their neighbors.—*Waterford News.*

Were there anything better or fairer on earth than gentlemen, Jesus Christ, would have taught it to us; and yet He has given us only two lessons to learn of Him—meekness and humility of heart.—*St. Francis of Sales.*

POPE LEO TO THE LENTEN PREACHERS.

On the eve of the Lent, his Holiness Leo XIII. received in special audience at the Vatican the Rev. preachers who had been chosen to deliver the Lenten sermons in the principal churches of the Eternal City. After the customary formalities of reception, the Holy Father addressed them as follows:—

"It is always a source of great consolation to us, at the approach of Lent, to see the holy pastors and preachers who have been selected to scatter the seeds of the Divine Word through the city of Rome. The mission of feeding and instructing the flock of Jesus Christ, although it is not limited by fixed place or period, ought, however, in the troubled times through which we are passing, to be discharged with a greater zeal than ever in this city of Rome, where, as on a lofty mountain, the light of faith and of evangelical doctrine shines out so brightly, in order that that light may shed and spread on all sides its foundation and the root of justification, without which it is impossible to please God, is the object of the most violent attacks directed against it, under every form of trick and perfidy, by the enemies of the Church. It is, therefore, of great importance and necessity to watch and labor that this faith be preserved in its purity, and should show itself full of life and a lively in the midst of the Christian people. But that which chiefly calls for our solicitude is

THE RISING GENERATION.

on whom efforts are being made to enforce a training and a course of instruction unbecomingly by the rays of faith, unvisited by the blessings of Redemption. In face of this imminent peril, conscious of the severe temptations to which our youth, the hope of society, are exposed, let it be our endeavor to provide a remedy for the evil, by securing for the children in the schools of Rome training and instruction which will be truly Christian and religious. The excellent Commission established by Us for this purpose, thanks to its zeal and skilful energy, has fully corresponded with Our most earnest desires; and it may congratulate itself also on your co-operation, O pastors of souls, to whom it is always glad to have recourse to obtain useful and opportune information with reference to the particular requirements of each parish. If, on the one hand, we have much reason to be consoled, we must, on the other hand, forcibly exhort you to do all that in you lies to secure that this salutary work shall go vigorously forward, in order that it may be productive of abundant fruits of salvation. It is your concern, excellent pastors of the city, to engage yourselves amongst the families confided to your care, that by every means which prudent zeal and active charity can suggest to you, you make certain that

THE EDUCATION OF YOUR YOUTH SHALL BE RELIGIOUS AND CHRISTIAN.

Point out to them the disastrous consequences which must result to the Church, to society, to domestic life from an irreligious and an infidel education. Convince parents that they are placing in the hands of their children the most precious of all, and that if these children do not receive a training and an instruction in full conformity with the precepts of religion and of faith. Be firm in insisting that they be kept aloof from the poisoned pastures of the Protestant schools, which unhappily are being multiplied in Rome, and the ruin of souls. And do you, consecrated heralds of the Gospel, in this propitious season—in those days of salvation—do you dispense your apostolic labors to the end that Our people of Rome preserve and cherish the precious treasure of Catholic belief. You know well in how many ways, and with what malignity, that belief is now-a-days assailed, as well directly by perverse maxims as indirectly by the corruption of morals; for, just as in the human composition, the predominance of evil sentiments obscures the lights of sound reason, so, in human society, immorality, inasmuch as it is derived from below, opens the gate to infidelity. Let it be yours, you who carry in your hands the invincible weapon of the Divine Word—to

DISSEMINATE THE DARKNESS OF ERROR.

with the light of truth, and to trample on vice with the teaching of Christian morality. Earnestly recall to men's minds the true fundamental principles on which Catholic faith reposes—maintain the soundness and the truth of it, so that those who are already solid in the faith may be stronger—that the erring may be led back to it—that the weak may be fortified against danger, and thus Rome may serve the institution of the Most High may descend upon one and all of you, and that you may be strengthened in the exercise of your apostolic ministry. We raise Our hands to heaven and give you Our blessing."

A RECONCILIATION.

The reconciliation of Mr. William Grant of Pockham, which took place on Monday at the Church of St. Mary of the Angels, Bayswater, is one of the instances of God's long-suffering towards those who have been so unfortunate as to make shipwreck of their faith. Mr. Grant, an English Protestant, was received into the Church in 1857; by a process happily unique left the Catholic Church, eleven years later, for Irvingism; abandoned that body after a five years' experience, and has since been an attractive adherent of Ritualism, and an office-bearer in the recently formed "Order of the Holy Trinity." His spiritual life for the past twelve years has been a series of disappointed hopes and aims; and he returns to his allegiance a wiser, if not a sadder man. Fortunately for himself, he seems to have carried with him in his wandering a precious talisman in the shape of an intense devotion to the Immaculate Mother, in whom, indeed, he has broken a lance both with the Irvingites and with that section of the Ritualists which discredits devotion to our Blessed Lady, and Mary has not forgotten him in his need.—*Catholic Times.*

The force of cannon may quell mobs, but education will prevent them.—*E. L. Magdon.*