Saint Brigid.

BY REV. A. J. RYAN.

[A high Mass of Requiem for the repose of the soul of Father Ryan was said by Father Walsh in St. Brigid's Church, Memphis, Tenn., on Monday, June 21, in the presence of the children of the parish schools, their parents and other friends of the deceased. At the conclusion of the Holy Sacrifice, the congregation were reminded of the visit paid by the poet priest to the schoools in 1881 when he lectured for their benefit and presented to them the following poem in honor of their patron saint :]

Sweet Heaven's smile
Gleamed o'er the Isle
That gems the dreamy sea,—
One far gone day,
And flashed its ray—
More than a thousand years away,
Pure Brigid, over thee.

White as the snow
That falls below
To earth on Christmas night,
Thy pure face shone
On every one;
For Christ's sweet grace thy heart had won
To make thy birthland bright.

A cloud hangs o'er
Thy Erin's shore—
Ah! God, 'twas always so—
Ah! Virgin fair
Thy Heaven pray'r
Will help thy people in their care
And save them from their woe.

Thou art in Light;
They are in night;
Thou hast a crown—they a chain;
The very sod,
Made theirs by God,
Is still by tyrants' footsteps trod;
They pray—but all in vain.

Thou! near Christ's throne,
Dost hear the moan
Of all their hearts that grieve,
Ah! Virgin sweet,
Kneel at His feet,
Where angels' hymns thy prayer shall greet,
And pray for them this eve.

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FOURTH SUNDAY AFTER PENTECOST.

"Behold the days come, saith the Lord, and I will send forth a famine into the land; not a famine of bread, nor a thirst of water, but of hearing the word of the Lord."—Amos viii.

Notwithstanding the fact that we are living in the loudly praised nineteenth century, it must be acknowledged by every one who has had any experience that in our own times, as in all former times, we are encompassed by many grievous evils. Injustice, fraud and dishonesty, impurity and licentiousness and their consequences, hard and toilsome lives, distress and disappointment, sorrow and anguish surrounds us on every side. The words of the prophet of old are strong, and yet they are not without their verification now: "The earth is infected by the inhabitants thereof; because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant."

But our times seem to be infected with an evil which is in a special way their own; or at least one which is more widespread and more generally felt now than formerly. That evil is the indifference which exists as to truth. I do not mean to say that people do not care nowadays whether a man is or is not a liar and trickster. I suppose we feel as much abhorrence for such men as these as that which has been felt in every age of the world. But heartily as we detest those who deceive us in everyday concerns, when it comes to questions which are infinitely more important, a sudden change comes over the scene and the public opinion of the world at large glories in extending the largest toleration to every form of religious error. Nay, it is even considered a virtue to have one's mind wide open to the reception and consideration of every notion which the ingenuity of man is able to devise, and the willingness to surrender the most sacred truths is considered the mark of a liberal, unprejudiced, broad and intelligent mind. How often do we hear such sayings as: "It does not matter what a man's religious opinions may be so long as he is sincere;" "There are good people in all religions;" "There are many roads to heaven," and so on.

Now, I will not say that there is no truth at all in these and similar sayings; but I fear that what is generally meant to be conveyed by such utterances is that the definite and certain truth in religious matters is not within man's power: and that consequently it is right for men to hold themselves indifferent to all religions. Now, I venture to say that this is a soul-destroying error, and the reason for which I say this is one which should commend itself, I think, to the approval of every sensible and intelligent man. In what does the life of the soul consist? The life of the soul consists in knowing and loving. I am sure that no one will deny this. If any one should have the courage to do so, it would be easy to give him a clear and convincing answer. If one thing rather than another is characteristic of our time and country, it is the eager desire for knowledge. Hence the enthusiasm for science, for education, for literature. The daily life of every man is a proof of the truth of what I said. Every time he buys a newspaper he proves my assertion. But now, among the things every man should know, and which he necessarily longs and eagerly desires to know, which is the most important? We are going to be here in this world a few years and we ought to know how to get on and prosper in this life. This is important—I won't deny it. But we are *only* going to be here for a few years, and then we shall have to leave this world: Where shall we go then? And how are we to act now so that it may be well with us then? Will any one venture to say that knowledge on these points is not important? Nay, more; will any man of sense and understanding say that it is going too far to assert that religious indifference is a soul-destroying error. For the life of the soul consists in knowing and loving. The knowledge of man's last end and destiny is the knowledge which is of far the greatest importance. He who says that man cannot attain to religious truth says that man cannot attain to this knowledge of his last end and destiny. Therefore he, by stripping man's soul of that power, destroys the soul.

Be therefore on your guard, my dear brethren, and while you have charity towards those who are without, be careful not to permit the coldness and indifference by which you are surrounded to cause you to waver in your attachment to those sacred truths which Almighty God has entrusted to the keeping of His Church, the only pillar and ground of the truth.

The Merciful Eyes of Jesus.

St. Gertrude one day said with great devotion these words of the "Salve Regina:" "Turn though on us those merciful eyes of Thine." The Blessed Virgin with the child Jesus in her arms thereupon appeared to her and pointing to the divine Infant said: "See these most merciful eyes, that I can, at my will turn towards those who invoke me,"

Deprived of Christian Burial.

Of the many such offenses against the public good which are permitted to exist we can only indicate a few. Among them is the refusal or neglect of land-owners and employers of labor to provide sufficient dwellings for the population on their estates or for their workpeople, and what is worse, the pulling down of existing dwellings in order to depopulate the land. Devas tells us that the old English Common Law thought the offense of these depopulators so grave as to deprive them of the benefit of clergy, and so contrary to the common weal that even the king could not pardon them; while the Canon Law would not grant such depopulators either the privilege of sanctuary or of Christian burial. Another is, the refusal of owners to cultivate their lands. What are we to say when we find that twelve millions of the best land in Ireland is under grass or clover and out of cultivation, producing less than one-eighth of what it might produce for the support of man; that three million acres more lie waste which might be cultivated, and that of Ireland's twenty millions of acres only three produce crops for human food? What when we hear that in England a million acres in the last ten years have ceased to be cultivated? Surely land-owners do not hold their land for their own benefit only, but in trust, to produce food from it for the support of the nation.—*Bishop Bagshawe.*

The Genius of Common Sense.

I believe a good editor, a competent newspaper conductor, is like a general or poet—born, not made. On the London daily papers all the historians, novelists, poets, essayists have been employed, and nearly all have failed. I might say all, for after a display of brilliancy—brief, but grand—they died out literally. Their resources were exhausted. "I can," said a late editor of the Times, to Moore, "find any number of men of genius to write for us, but very seldom one of common sense." The "thunderers" in the Times, therefore, have so far as I know, been men of common sense. Nearly all successful editors have been men of this description: Campbell, Bulwer, and Disraeli failed, Barnes, Sterling and Phillips succeeded. A good editor seldom writes for his paper. He reads, judges, selects, dictates, alters and combines, and to do all this well, he has but little time for composition. To write for a paper is one thing; to edit a paper is another.

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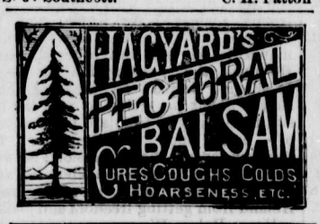

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