THE CATHOLIG REGORD

VIA SOLITARIA.

An Unpublished Poem.

BY HENRY W. LONGFELLOW.

Alone I walk the peopled city, Where each seems happy with his own; Oh! friends, I ask not for your pity-I walk alone.

No more for me yon lake rejoices, Though moved by loving airs of June; Oh! birds, your sweet and piping voices Are out of tune.

In vain for me the elm-tree arches Its plumes in many a feathery spray In vain the evening's starry marches And sunlit day.

In vain your beauty, Summer flowers; Ye cannot greet these cordial eyes; They gaze on other fields than ours— On other skies.

The gold is rifled from the coffar, The blade is stolen from the sheath; Life has but one more boon to offer, And that is—Death.

Yet well I know the voice of Duty, And, therefore, life and health must crav Though she who gave the world its beauty Is in her grave.

I live, O lost one! for the living Who drew their earliest life from thee, And wait, until with glad thanksgiving, I shall be free.

For life to me is as a station Wherein apart a traveller stands— One absent long from home and nation, In other lands.

And I, as he who stands and listens. Amid the twilight's chill and gloom To hear, approaching in the distance, The train for home.

For death shall bring another mating, Beyond the shadows of the tomb, On yonder shore a bride is waiting Until I come.

In yonder field are children playing, And there—oh! vision of delight!— I see the child and mother straying In robes of white.

Thou, then, the longing neart that breakest, Stealing the treasures one by one, 1'll call thee blessed when thon makest The parted—one. September 18, 1863.

The parted—one. September 18, 1863. Now that our best and sweetest poet has left us, rending by his departure the veil of that sancturary—his inmost life and feeling— it may not be unlawful publish, what would have been sacritize before, the follow-ing touching poem, not give atternace to his heart-crushing sorrow stret the death of his wife, in 1861. It was a go after my own great affliction, and a s, therefore, a double sacredness to all in ohave passed through a similar sorrow. It will be read by many with tearful cycs, when they remember how long and patiently, with what brave and uncomplaining heart be has waited at the "station,"." how, at has, "the parted" are made "one." OLIVET COLLEGE, MICH. -The Independent.

GLORYING IN THE CROSS.

The Bishop of Clifton writes: "As the fast of Lent is meant by the Church to foment in the minds and hearts of the foment in the minds and hearts of the faithful a love of penance and mortification, which may continue to bear worthy fruits of penance even after the mysic forty days have elapsed, so the special memory of the sufferings of Christ at this son is intended to rouse in them holy s for all times, a solid devotion towards His

Passion as a powerfal means of encourag-ing to bear up against pain and trials. The sufferings of creatures are a mystery to all who consider the love and the to all who consider the love and the power of the Creator. It is in vain for man to suppose that with his extremely limited knowledge of the laws by which God governs the universe, he can fully solve the difficulty. Only from time to time, when we see in particular instances how many and how great advantages take their origin from suffering, is the veil partially removed from our eyes, and we are led to understand how in the designs of a God of infinite wisdom and infinite power, who can thus draw forth joy from sorrow, and good from evil, suffer-

ing

itself may become a blessing. The sion of the Son of God is an instance Passion of the Son of God is an instance of this truth. Christ might have re-deemed us without shedding one drop of His precions Blood. Every action of His was of infinite value, and was as full and sufficient ransom for the sins of all man-kind. Nevertheless, having joy set before

the mysteries of fils rassion; the Stations of the Cross are frequently performed at this time, and you are in a special manner exhorted during Lent to assist daily or at least frequently at the Holy Sacrifice of the Mass, which calls back to our minds

"TELEGRAPH MONOPOLY."

your God."

 lows of us ; when faith tells us that in all our sufferings we are not alone, but that we are partakers of His suffering, and so we shall one day be likewise of His joys, then suffering ceases to be an evil, and so far from the just man being induced to forsake the path of justice, for fear of suffering, he exclaims with the Apostle, that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.' ... 'And not only so; but we glory in tribulations.' For this reason does the Church during this holy season of Lent, when she seeks to kindle in your hearts a love of peasures and wanity, and to inspire you with good resolutions not to isserifice your duties to the love of worldly advantages or earthly satisfactions, exhort you in a special manner frequently to occupy your minds with the Passion of Our Lord.
 The whole of Lent is a preparation for Holy Week when we solemnly commen-Passion of Our Lord. The whole of Lent is a preparation for Holy Week when we solemnly commem-orate His Passion and Death; each Friday is dedicated to the memory of some one of the mysteries of His Passion; the Stations of the Cross are frequently performed at

Mrs. M. E. Blake in Boston Journal. How little, after all, either happiness or content have to do with the worldly sur-roundings which we are so apt to think the creating source of both. From the windows of the sunny upper room, where the children play and prattle, I can look over some low roofs into the back win-dows of a little house and at the domestic arrangements of a family life which inter-ests me exceedingly. From time to time now for years, in the day but oftener at night, I have seen the cheery, happy mother, with her brood of young children cooped up in three small rooms, washing, what seems to be the changes for the fam-ily next day, up at daybreak to iron and cook and mend and make until midnight again, but to all appearance as glad and thankful for her share of the world's blessings as if she had a cashmere shawl, two-thirds border, and all the other attri-butes of a feminine paradise. The oldest girl, a little maid of twelve, seems to be following her mother's footsteps, and takes her share now in the housework with the same debonnair yet masterful touch, whether it be washing dishes or tending baby. There is evidently a close ight with poverty, but cheerfulness and a stout heart take away the sting of struggling, and so far have always come out victorious. The father, who looms up the Mass, which calls back to our minds the memory of His Passion, and where is shown forth the Death of the Lord, until He come. These devout practices, if cure-fully attended to and earnestly performed, cannot fail to kindle in your souls a tender and solid devotion to the Passion of our Lord, and to impress you with the import Lord, and to impress you with the import-ance of the lessons which that Passion teaches. You will learn not only to be ance of the lessons which that Passion teaches. You will learn not only to be patient under sufferings but seeing how your Lord has loved sufferings and sancti-fied it, and ennobled it in His own person, you will love it also for His sake, you will chearefully submit to the laws of persone

struggling, and so far have always come out victorious. The father, who looms up on Sundays in clean shirt sleeves and a on Sundays in clean shirt sleeves and a short-stemmed pipe, seems the stupid kindly sort of man that those hard work-ing, honest heads of households usually develop into when they are free from the curse of drink. I make my diagnosis of his two strong points from his usual acts of commission and omission. The chil-dren gather in his lap or at his knees and he pats their heads and cuddles them; his wife lifts and tugs, fetches and carries, and he never lifts a hand to help her. Only a kind man would do the first—only a stupid one would do the second. She meanwhile—good, valiant woman—goes you will love it also for His sake, you will cheerfully submit to the laws of penance prescribed by the Church, you will not shrink from performing your duty through fear of inconveniences to which you may be subjected in consequence, you will not seek for a life of case, and you will reso-lutely resist all pleasures which might in any way lead you astray from fidelity to your God."

a stupid one would do the second. She meanwhile—good, valiant woman—goes her homely, happy way, untroubled by any vague longings or regrets. I think sometimes how much wiser her unques-tioning, thankful spirit, which carries its heavy burden of care and toil so bravely, it then our more exacting doctrine of heavy burden of care and toil so bravely, is than our more exacting doctrine of rights and belongings. If there were less of cavil and complaints, more of the earnest which closes the eyes of body and soul to the inevitable shortcomings of each lot in life, how much less breaking down we would hear of. Do you think any poor woman, with her four little children and three little rooms, and her unceasing effort to make both ends meet and cover the to make both ends meet and cover the penury of her resources with the mantle of thrift and cheeriness, do you think she will ever become a victim of that "nervous prostration" which appears to be the malignant genius destined to be the curse woman of the future? She would of th never have time for it!

Cherubini's Love for Palestrina.

However highly we may value and axtol the orchestra, we must never go so far as to connive at the offense so common far as to connive at the offense so common of late, of utterly disregarding the voices in Church music, and allowing an ex-travagent and meddlesome predominance to the instrumental accompaniment. I shall not now instance living German com-posers, for that might be considered per-sonal; I shall only mention a foreigner of

the present day, and of much genius, whom my thoughts are not likely to reach -Cherubini. Examine his sacred publications, and a little reflection will at once show that the orchestral accompaniments conflict with the vocal parts. Yet his great name as an opera-writer has hitherto blinded his undiscerning admirers to his shortcomings in Church music; although he himself would hardly set much value on those works, and would much more likely complain of having been the victim of the miserable Parisian been the victim of the misman who pro-moted the recent publication of old Italian works, and especially of Marcello's great Psalm-book; and I am assured that he always has Palestrina by his side. he always has Palestrina by his side. Moreover, following the example of the great old masters, he has seen the Creed for eight voices, filling a whole folio, and containing some incomparable pieces, but never handed to the printer, because the gay Parisian world did not appreciate it, and was not worthy of it, and the whole of this fine work is laid out for four voices only.—The Cæcilia.



Catholic Castoms Berlyod in New

April 7th has been named by the Gov-ernors of two New England States, New Hampshire and Vermont as the annual Fast Day in their respective states, avowedly because that day is good Fri-day. This has been done in Connecti-cut. Fast Day has been saved from being altogether given up only by its appoint-ment on Good Friday, and its observance has been more universal and of a much more noble character since the custom began. Whatever may be the comment which, according to the secular press, the action of the governor has provoked "among the conservative people" of Ver-mont, it is certain that he as well as the Governor of New Hampshire, has chosen the day which above all others should be observed as a fast day by all Christian communities.—N. Y. Churchman, Pro-testant. testant.

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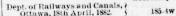
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MAY 5, 1882.

Him, He endured the cross, despising the Him, He endured the cross, despising the shame. He did so for our sakes. The chastisement of our peace was upon Him, and by His stripes we are healed. 'He was offered up because it was His own will,' and when we reflect on the nature will, and when we reflect on the facture and effects of this offering He made of Himself, we cannot fail to notice how much greater a benefit He conferred upon us by becoming for us a 'man of sorrow and acquainted with infirmity,' than if He had redeemed us by any other way than by that of suffering. 'I, if I be lifted up from the earth I will draw all things to

by that of suffering. T, if I be lifted up from the earth I will draw all things to Myself.' The followers of Christ are drawn to Him by His Passion and sufferings on the crease even more than by the splendor of His miracles. (With Christ, 'exclaims St. Paul, 'I am nailed to the cross, and I live, now not I; but Christ liveth in me' God forbid that I should glory save in the cross of our Lord Jeens Christ,' The great injury which the enemy of the hu-man race had inflicted on our nature by inducing man to sin, was to render man subject to that concupiscence that ever in-dines him to follow what is pleasing to his senses. The Son of God appeared that He might destroy the works of the devil.' This He did in a most efficacious way by not only teaching men to despise and disregard suffering, when it is necessary to undergo it in order to be faithful to duty, but still more by sanctifying suffering in His own person, and so actually drawing men to low it and rejoice in it for His sake. The frequent and pious meditation on the Pas-sion of our Elessed Lord enables us so to do. It is a hard saying to flesh and blood 'If you suffer anything for justice sake joyfully laid down their lives rather the fue thought of the sufferings of Jesus of the Q, animated by the thought of the sufferings of Christ; 'looking on Jesus the author and finisher of faith, Who having joy set before Him endured the cross.' Suffering endured in union with the sufferings of Jesus on the cross, is some

of faith, Who having joy set before Him endured the cross.' Suffering endured in union with the sufferings of Jesus on the cross, is some-thing very different from that which is exining very different from that which is ex-perienced by men who have no hope. It is not the mere actual sense of pain that makes nature so abhor suffering. There is a depression of mind, a feeling of being as an outcast among men, a despair aris-ing from the thought that this pain is le d-ing to no good, that gravity accurate ing to no good, that greatly aggravates suffering when endured without the help and competition of two first lation of true faith. But when our minds are filled with the thought of what our divine Master has endured for

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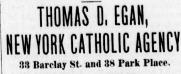
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