

A New Poem by J. G. Whittier.

John Greenleaf Whittier, the American poet, rarely writes now; but he has just contributed to the Atlantic Monthly a protest against the migration of the manhood of the country districts to the towns. We are enabled to give from a copy of the American edition of the magazine some extracts from the poem, which is entitled "The Homestead." Mr. Whittier begins by picturing the deserted and desolate home, and then describes the charms of country life—

ST. JOSEPH, THE MODEL OF WORKING MEN.

BY REV. W. B. ANDERSON, S. J. Next to our ever-blessed Immaculate Mother herself, where shall we find so striking an example of the Divine choice of the lowly in order to accomplish His own great and glorious purposes, as find in the magnificent saint whom He chose to be His foster-father? When, after a meditation on "the lowliness of His handmaid," of the future Queen of Heaven, in the cottage at Nazareth, we turn to contemplate that poor carpenter, the virgin spouse whom God had provided for the protection of His Mother and of His own infant years, we find the same lowliness of heart in operation. He is the Supreme; He elevates the lowly; He is the All-wise; and He infuses into humble hearts the true wisdom, the knowledge, and the love of Himself. He is the Omnipotent: therefore He bestows on those who apart from Him, are weak, a great power of intercession at His Throne of Mercy. He makes them strong in prayer, and they have won great graces from Him during their lives, because they asked it so urgently, like Jacob: "I will not let Thee go, unless Thou bless me." (Gen. xxxii, 26). Now that He has fulfilled every desire, so that they need nothing and possess all, their power prevails in intercession for others here below; and that, by His own express will, in the measure of His love for them, and to His own greater glory.

needle. And it works on early and late, without protection from any Ten Hours' Bill. Why may I not set before me St. Joseph in his daily toil, and try to handle my tools in the same spirit in which he used his? That is the question which I thought of March brings to our minds; may, I trust, enter into our minds; the month itself, and the two festivals of St. Joseph, which the year brings round in its course; they come with this annual lesson.

"the guardian and father of virgins, to whose faithful keeping were entrusted the very Innocence itself, Christ Jesus, and Mary, Virgin of virgins;" and he is thereby entreated, by the dear remembrances of those pledges entrusted to him, to obtain for his clients great purity of body and soul. In this incommunicable privilege, and in this world-wide patronage of Christians, St. Joseph is placed before us by the Church for our love, admiration, and trust; and for our imitation. But in his simple, faithful, patient life, in the conscientious care with which he discharged the duty of every hour as it came, in his reverential devotion to his superiors who laid under his roof, in his constant, fervent prayer, his spotless purity, his union of devotion with employment—in these humble, unseemly or half-seen virtues, St. Joseph is our patron and our model.

by fairness and moderation. He had never engaged in extreme courses—no man could charge him with permitting difference of religious belief to affect his political or social relations, and this was evinced by the whole course of his career in life. "Could I, then," said Sir Ambrose, "possibly have been prepared for the outburst of gratuitous intolerance which waited on the announcement of my appointment? I had reasoned on the grounds that ordinarily determine men's conduct, but I had been a sectarian firebrand all my life, I could not have been assailed with more malignant ferocity. I might easily have avoided the course which gave the pretext for the unwarranted assault, had I known that those with whom I had been so long associated had in them latent those qualities that belong to the conditions of savage life, and which, in the present case, have been signally displayed. When I returned from England in July I knew this appointment was in prospect and I could then have retired from public life and hid my enemies' defiance when the time arrived. But in our peculiar condition at that time I felt my retirement would have been inopportune and that my knowledge of public affairs might be usefully engaged in facilitating the return of our former satisfactory social relations. It was solely for this purpose that I remained in public life, and I directed my efforts to this end, feeling that it was far more important to heal our religious differences than to obtain party advantages, and wholly in this spirit was my course throughout directed. I have never before been a party leader, and was in that position now for the first time and for the purposes I have indicated, and this policy of conciliation was known and admitted to have influenced me even to the extent of losing a party advantage.

ARRIVAL OF SIR AMBROSE SHEA. On Monday evening last, when it became known, by the signal on the Black Horse, that the steamer Portia was nearing the Narrows, the citizens of St. John's, numbered at the Star of the Sea Hall, and accompanied by the band of Professor Bennett, proceeded to the premises of Sir A. Shea, to meet him on his arrival. When the steambot, which was specially hired for the occasion, to take Sir Ambrose Shea from the Portia, arrived at the wharf, the immense concourse, which had been quickly increased to ten thousand, gave three hearty cheers for Sir Ambrose, after which he addressed them in a most eloquent and patriotic manner. Sir Ambrose said that he was not yet tired of the good people of Newfoundland. That although misrepresentations and slanders have been used against him to the Home Government by a certain clique in Newfoundland, the present demonstration of the thousands assembled before him sufficiently proved to him that they did not endorse the actions of those adventurers and come-by-chances. There was yet work for him to do in Newfoundland, and it would not be his fault if that work were not done well. He was offered another appointment, but as yet he did not accept it. With regard to the vile accusations and lying slanders which were transmitted to London against him, he would take an early opportunity of laying the whole matter before the people of St. John's and the public at large. Sir Ambrose then heartily thanked the people of St. John's for the high honor they did him on the present occasion, and promised them that his one and only thought in the future would be to look to their interests.

SECRET SOCIETIES. It is customary among Catholics to speak of secret societies as being condemned by the Church. In fact in ordinary conversation, in books and even in documents the term "secret societies" is used as synonymous with forbidden societies." This use of the former term leads sometimes into error those who like most ordinary people are not familiar with the exact terminology of Ecclesiastical legislation. Societies may be forbidden though not secret at all. The object of a society may be unlawful. The means adopted by it for its ends may be unlawful. These statements may be true even when there is no secrecy whatsoever as to the doings of the society.

Be Honorable. Boys and young men sometimes start out into life with the idea that one's success depends on sharpness and chicanery. They imagine that if a man is able to "get the best of a bargain," no matter by what deceit and meanness he carries his point, that prosperity is assured. This is a great mistake. Enduring prosperity cannot be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are forever working against him. The future of that young man is safe who eschews every shape of double dealing, and lays the foundation of his career in the enduring principles of everlasting truth.