

The Christian Brother.

By Thomas D'Arcy McGee.

In the streets of the city, where laughter is loud—
Where Mammon smiles down on his worshipping
crowd,
Where the footstep falls fast as the falling of rain—
Of the sad and the sinful, the vile and the vain—
In the streets of the city what form do we meet,
With long sable robe flowing free to his feet?
Who is it that moves through the wondering mall?
Tis our teacher—a son of the sainted La Salle!
He had left his young home in the land of the vine,
For the vineyard of God for those tendrils of thine:
He had heard that dear voice, which of old calmed
the sea.
As it whispered to him "Bring the children to Me,
For, of such is the Kingdom of God," ere the soul
Hath a speck of the sin that defileth the whole
Tis for this that he liveth (upheld him who shall?)
Who walks in the way of the sainted La Salle.
O city, that looking forth, seaward forever
To the fleet on the bay, through the fleet on the
river—
Still leaving thy limbs in the parallel tides
And proud of the strength that disaster derides—
Would you win true renown? 'Tis a dutiful youth—
An heirloom of honor, devotion, and truth;
Would you have them to pillar the home and the
hall?
Oh! teach them the lore of the sainted La Salle!

THE CATHOLIC CHURCH.

The Oakland (Cal.) *News* reports the following portion of a sermon delivered in the Independent Presbyterian Church, of that place, by Rev. Mr. Hamilton:

"We are compelled to own that this old Mother Church shows an astonishing vitality. More than half Christendom still bows at her altars. The common people cling to her robes. Through pitiless storms that leave seats of our Protestant sanctuaries nearly vacant, we see them crowding to her worship, morning, noon and night. Wherever a few of her children make their homes a cross-surmounted church will soon be seen. She builds wisely to make convenience among the poorest communities, to win aesthetic culture wherever wealth creates such a taste to be pleased. And her people pay for her churches.

"Her missionaries are always crowded to every heathen country, and among the great populations of India and China number their converts by scores for every one that Protestants can count for the fruits of their labors. No degree of possible self-sacrifice demanded by their work turns them back. No danger appals them. Wherever she gains a foothold she speedily erects the university, the college and the seminary, as well as the church, and wins thousands of the sons and daughters of other religions and even to Protestants, by the superior appliances with which she furnishes them. And close by the side of her school and church you will soon see her asylums for indigence and misfortune spring up. She is also a gentle and tireless nurse of human pain. Where the pestilence mows its deadliest swath of human lives, there you will see her Sister of Mercy and Father Confessors, never shrinking from the touch of the plague and never leaving the field or remitting their ministries of care till the scourge departs or death discharges them. And many a good priest has evinced his sincerity as well as his courage by going into the battlefield where death fell the thickest that he might give the comforts and hopes of his religion to the dying.

"We sometimes hear it said that the whole system of Romanism is a shell, without a heart, substance or spiritual life, that the masses are duped by its false pretenses, but its leaders know it is hollow. We shall never deal wisely with the evils in any great power which millions of human hearts love and trust and find comfort in until we learn to do it justice. We know that men do not endure half a century of voluntary pain and sacrifice for what is in their eyes a transparent sham.

"Millions of thirsty souls, generation after generation, do not rush to a fountain which has long ago run dry.

When human hearts are seeking eternal life they do not hold it so cheap as to take up with a patent counterfeit. Catholics find some deepest want of soul in their Church, or they would turn away from her as a false mother.

"The judgment of charity is beginning to supersede the judgment of prejudice upon her. The tone of Protestant utterances respecting her value is rapidly changing. The *Atlantic Monthly* not long ago sent forth an appreciative article that fully conceded her merits. The Rev. Thomas K. Beecher, followed with words of high commendation. The Rev. Mr. Ijams, in his sermon lately at the installation of Dr. Rexford, in San Francisco, noticed the place she fills among the religious organizations of Christendom in the same tone. And lo! within the week past comes to us the *Christian Union*, one of the most widely circulated and powerful papers of Protestantism, bearing this sentence. "With all respect for the earnestly religious among the old Catholics and the Continental Protestants, we judge that the Church of Rome contains by far the greater part of the living spiritual faith that exists on the Continent (of Europe)." Testimony could hardly say more. The power of the Catholic Church and her use of that power for good within a certain sphere are not to be questioned.

"Wherein lies the secret of this great strength? One short sentence gives the answer. That Church has come to fixed conclusions. In doctrine and practice her mind is made up. It is not doubted; she has the stability and force of the single mind. Her ritual is one for all the world—for the Pope at Rome and for the Digger Indian in California. The very sound and accent of its words are the same. No thought of innovation is tolerated for a moment. There is no debate over methods. The preliminaries of work are all settled. All hesitation is off. There is nothing to be done but the work. And what that is was decided ages ago—to extend and preserve the Church as she is. Each member soon learns his part. Age after age the command goes forth from the triple crowned Head at Rome. The whole mighty organism, from the scarlet Cardinal to the rag-picker in the street, moves responsive to that command."

James McKevitt, one of the Irish political prisoners, was released from Portland Prison, on Monday, April 10th. He was convicted at Liverpool, in July, 1881.

Lord Gormanston is on a short visit to Gormanston Castle, where he will remain for some time before sailing for Tasmania, of which he has been appointed Governor.

The Lord Chancellor has appointed the following gentlemen to the Commission of the Peace for the County Antrim: John Doran, Esq., Greenview, Dunmurry; J. W. Fogarty, Esq., M.D. Cushendall.

A large number of members of the "Society of Friends" in Ireland (the Quakers) have issued an address to their co-religionists in favor of the Home Rule Bill. Among others it is signed by Mary Fisher Hatton, 10 Dyke Parade, Cork, and Hannah E. White, St. Luke's, Cork.

The old pupils and friends of the late Rev. Michael O'Sullivan, C.M.V.G. are engaged in subscribing as much as will meet the cost of an aisle window and tablet in St. Vincent's Church, Sunday's Well. They feel that such a memorial ought not to be further delayed.

At the meeting of the Mallow Board of Guardians, on April 14th, Mr. H. D. Spratt was unanimously elected Chairman of the Board. Mr. J. Harold was elected Vice-Chairman by a majority of seven over Mr. Cornelius O'Callaghan, and Mr. James Byrne was unanimously re-elected Deputy Vice-Chairman.

The uses of sorrow are manifold, for it is so wrought into the order of things that no man can grow into large and noble living without its solemn and tender teaching. There is one aspect of it, however, which is often overlooked; it is the sense of fellowship which it breeds in those who open their hearts to its teaching.

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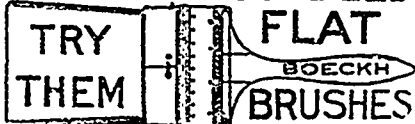
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