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rnan was the Mass, coram Rt. Rev. Mgr. Father Tiernan y as Sub-dea

Mahony, who and eloquent

are unwilling to o unto others as

p.m., and at-egation, Rev. Rev. Father e services. At the attendance the number of n ever before. thousand perfrom the Cath-clergy reached 200. me at all risks possession; and thing left worth for success, but ribute to its attime it takes for

the kings and the princes of the land, that they speedly turned to St. Patrick, took him to their bosom, and learned from him the divine lesson which he came to teach them, and in their turn speedily helped him and became apostles to spread the light, until, in a very short time,—blessed be God! with a rapidity splaner in the conversion of any other Patrick's words to the Irish people were, "Where Patrick is the Church is; and where the Church is Christ is." With his dying words he commanded the Bishops and priests of Ireland, in all their difficul-

tun holines; knowledge, poorest and the second particular the land; knowledge opening up the grandest motives and control for the land; knowledge opening up the grandest motives and control for little and second or leads of little second dilutions the extrement and second little and second or leads of little second little and second the second little and second little a

offered up a ptayer to God that the Catholic faith and Catholic religion, in all its
beauty and sanctity, should never die in
this land. It has died in ether lands once
as favored as ours,—in the land sanctified
by the footsteps of the Redeemer Himself,
—in North Africa, once consecrated by
auch men as Augustine,—in Syria, once
the home of numberless saints, now with
its lights extinguished in the gloom of Mahometanism. But we are told that Patrick prayed that it might never die in
Ireland, and then the tradition goes on to
tell us that, having offered up that prayer
in his last hour, just before he passed into
the Divine Presence, illumined by
hight of heaven already beaming upon him
he prophesied "Thanks be to God; the
faith I have preached in Ireland shall never
die in the land," and then he passed away.
And since his death, through fifteen hundred years of weal and woe, Patrick's
prayer has secured the fulfilment of his

THE CATHOLIC RECORD.

whall never seed away. The remaining the second of large and the persent unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the continuance of the present unjust system of landordism in Freland. On the co in her fond faithful love, as it it was so great an Easter joy to Him, saith to her in a feigned voice, woman, why weepest thou? Whom seekest thou? O dearest Lord! thus to play with her grief and love, resurrection and the first resurrection and the first size the last trumpet of the Archangel, it is Ego sum resurrectio et vita. Jesus saith to her, behind her, in that voice, Mary. Does she live, or has that one word broken her heart with the abruptness of its jublice? She turning, O with what speed, with what surprise, with what iseffable eestacy of love, said, Rabboni, which is to say, Master. O in the long history of the world, how many sweet surprises has love contrived for love—but was there ever any one ha f so sweet as this? Joy says short words and few ones. Her beautiful white face may have told the apostles all when she met them, for, her face had been when she met them, for, her face had been when she met them, for, her face had been sad enough for days past; but as for her tongue, she could only say—I have seen the Lord! and these things he said to me. O happy, happy Mary! help us to our

the Lord! and these things he said to het.
O happy, happy Mary! help us to our
Heavenly Easter, to that morning when
Jesus our judge will have spoken a few
words to us, at our particular judgment;
it is only a few years distant now, and
then we will come to thee in Heaven and repeat thy simple but all-sufficient words, I have seen the Lord, and these things He

said to me.

But, did He not make all days, and cause all suns to shine? O yes! but never a day like this, the sunrise of the everlasting Saviour! Recause from Easter Sunday comes the blessing of all days; because the glory of Jesus was so infinitely dear to the Father; because our dear Lord is the true sunshine of the earth, and His glorified body is the sun and moon of heaven, and because He is a sun who has no setting, old the joy of all this to us! He is a day which is all morning. Fresh, pure, grateful, delightful, full of sweet light and of sestatic odours.

VII.

The Resurrection. The sun is not yet above the hills: in the pearly dawn we see St. Mary Magdalen looking down into the sepulchre: why does her face shineso. the humblest. Governments have uo more right to do wrong than individuals. 'All power comes from God," and the Church is the witness and guardian of revelation, as well as the interpreter thereof. From her the world must learn the law of God. It is untrue to assert 'that all power comes from the people.' All power comes from the people.' All power comes from God,' by whom 'princes rule and the mighty decree justice.' Guided by these doctrines, Catholics can easily see that though they may be associated with the clergy in the management of the temporalities of the Church, yet they must never forget the reverence and respectful obedience due to their pastors, nor the loving and mutual co-operation due them in all works of religion. Let, therefore, the laity heartily co-operate with this clergy being ever mindful that in unity there is strength, and in love and harmony there is peace and union with God."

There are also strong paragraphs on mixed marriages, divorce, intemperance, and Catholic Schools.

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captured and carried into slavery in the North of Ireland. There he remained an outcast and a stranger, not knowing the language nor the ways of the people, abhorring their Pagan lives, exposed to the cold, and the wind, and the rains of heaven. For seven long years did Patrick, this young Christian French nobleman, spend a life of captivity and cf misery on the hillsides of, Ulster; and at the end of seven years it pleased God, some say mire aculously, to deliver him. He escaped from the house of his slavery, and then, aged about sixteen, he returned to that land where his parents awaited him, and where his parents awaited him, and where his parents awaited him, and where all that could sweeten life was at his command. There he remained, as far as we know, having no thought or reflection of Ireland except the horror of the captivity which he spent there; but, as he himself tells us, when he lay down at a hight to sleep, "I heard," he says in the book of his confessions, "I heard a voice of weeping and wailing, and it came to my ears across the western sea, and it seemed to say "Gentle youth, kind stranger, come back to us again and bring us the life," "It was the voice," says Patof weiging and waiting, and it came to use a construction of the seemed to any Gentley outh, kind stransger, come and the seemed to any Gentley outh, kind stransger, come lake to the voice, "asy Patick," "of the Irish people and I began to get out the seemed to any Gentley outh, kind stransger, come lake to the voice," asy Patick, "of the Irish people and I began to get out the seemed to any Gentley outh, kind stransger, come lake to the voice," asy Patick, "of the Irish people and I began to get out the seemed to any Gentley outh, kind stransger, come as which is the window of the seemed to any Gentley outh, kind stransger, come and the seemed to any Gentley outh, kind stransger, come as which is the seemed to any Gentley outh, kind stransger, come as which is the seemed to any Gentley outh, kind stransger, come as which is the seemed to any Gentley outh, kind stransger, come as which is the seemed to any Gentley outh, kind stransger, come as which is the seemed to any Gentley outh, kind stransger, come as well as the control of the many gentley of the through the seemed to any Gentley outh, kind stransger, come as well as the come of the seemed to any Gentley outh, kind stransger, come as well as the complex of the seemed to any Gentley outh, kind stransger, come as well as the seeding would be a seed to a seed the seeding would we way to the seeding would be a seed to a seed the seed to diminist college and the seed to a seed the seed to diminist college and the seed to a seed the seed to diminist college and the seed to a seed the seed to diminist college and the seed to a seed the seed to diminist college and the seed to a seed to diminist the seed to a seed to design the seed to diminist college and the seed to a seed to design the seed to diminist college and the seed to a seed to design the seed to deminist the seed to a seed to deminist the seed to deminist the seed to a seed to deminist the seed to deminist the seed to deminist the seed to deminist the seed to a seed to deminist the seed to deminist t

urity, and from ary grandeur of orgiveness of our

And since his death, through fifteen hundred years of weal and woe, Patrick's prayer has secured the fulfilment of his prophetic voice. Is that prayer still to avail—is that prophesy still to be verified? It depends upon you, my brethren, and upon me—on the Irishmen and women of the day. It is for us to say whether our children and descendants shall receive from us the precious gift that we have respeedily helped him and became apostles to spread the light, until, in a very short time,—blessed be God! with a rapidity unknown in the conversion of any other nation, with a fervor of which we find no record elsewhere, with a deep gratitude that contradicted him not, nor asked of him one drop of a martyr's blood in confirmation of the truth which he taught them,—the whole Irish nation became Catholic and enlightened in their religion, and the aged Saint, laboring and toiling for sixty years, lifted up his archiepiscopal hand upon his death-bed and blessed the land that, from end to end, was Christian and Catholic.

Now, behold the gift which this great man brought; divine knowledge, fructifying into every highest form of Christian holiness; knowledge, raising upple levating and inspiring the poorest as well as the gentlest in the land; knowledge, opening up the grandest motives, ledge, opening up the grandest m