

Summer in Ireland.

BY WILLIAM COLLINS. (For Redpath's Weekly.)

The summer in holy Ireland, And sunshine is on the land, And smiles of blue, of the brightest hue, Smile down upon vale and strand;

In the emerald vales of Munster, The thrush and the skylark sing, Their gladness strain in the breeze, And green are the fields Tipperary.

How bland are the cooling breezes That blow upon Corrib's shore, And bright the sky over Athery, And the meadows of Oranmore.

'Tis summer in Leinster valleys, And the breath of the perfumed gale Sheds fragrance down from hill-top brown, To the flowers in Avoca's vale.

'Tis summer in the Wicklow glens, And the Wicklow glens are teeming With music, and the surging sea, And in beauty and brightness beaming.

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TWO PRINCES OF THE CHURCH.

AN AMERICAN PRIEST'S VISIT TO CARDINAL NEWMAN AND MANNING.

(Rev. P. W. Tallon of St. Louis, Mo., in the Western Watchman.)

A visit to England will remind any one of America, but it is easy to see this is an old country. It would be useless to speculate what the United States shall be when half the age of this nation.

For sheer vanity and love of "old England," I have never met an Englishman who was not loyal to the land that bore him, but I cannot say quite so much for Americans.

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was greatly stooped, and has lost all his upper teeth; but an abundance of white hair still remains and fringes a brow truly Grecian, which rises in beautiful proportion over a pair of quiet, blue eyes which have lost none of that brightness of immortal youth which belongs only to the good and great.

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From the American Catholic Quarterly Review for July.

CONVERTS.

Their Influence and Work in This Country.

John Gibney Shea, LL. D.

Let us now consider the position of these neo-Catholics after their conversion and the influence they have exercised.

While the penalties have been in vigor, and profession of Catholic faith entailed loss of citizenship, fines, double taxes and other hardships, it was a heroic act for any man to take his stand among the oppressed and condemned followers of Christ.

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where he knows thoroughly those whom he addresses, he not unfrequently cuts deeply and mercifully, believing that it is a case where the surgeon, to effect a cure, should use his instruments boldly.

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strumentality of great good. But meanwhile the young men are slipping away, and converts familiar with the working of organizations like the Young Men's Christian Associations, and aware of their defects, might be in many cases most serviceable in what might be called Catholic home-mission work.

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of eleven or twelve years of age—which he says was "about 42 years ago"—to the family of a Mr. L.—

"Do you not admire Washington?" asked Miss Sarah.

"Well, he belongs to our church, and he honored the Virgin."

"I told you, boy," said she, "my mother often visited Mrs. Washington, and I myself saw the picture of the Virgin hanging in the President's bedroom!"

"Thirdly, I had the pleasure of dwelling for years with Rev. Francis Vespre, S. J. Like most of the Fathers of Maryland Province, he was full of anecdotes and fully a dozen times have I heard him tell that when Rev. Ambrose Marchal arrived in Philadelphia, on his way to Baltimore, [where he arrived June 24, 1792], "to be Professor in St. Mary's Seminary, being a man of letters, with letters of introduction from leading men in France, he was invited to breakfast, going to the library—which was the second story front room—to consult a book, it was necessary to pass through the President's bedroom, and Abbe Marchal, noticing a full-length picture of Mary Immaculate hanging at the head of the bed, expressed his surprise; when Washington answered: "I cannot love the Son without honoring the Mother." I know not if Father Vespre had this incident from the Archbishop himself, or if it was tradition among the Sulcians at St. Mary's. I know I often heard him tell the story, and I think, once in the presence of an aged Sulcian who was present at the breakfast, and, on account of his better knowledge of the English language, acted as a kind of interpreter. I have read of this picture both before and since I wrote hastily the articles in the 'Woodstock Letters.'"

In another letter he says: "I have a growing impression that I myself have seen the picture." Another gentleman, well acquainted with the history of Philadelphia, writes: "The story of the picture has long been current here."

To these arguments should be added the fact that the statement was never called in question even in the riotous days of 1841, or the Know-Nothing excesses of a few years later—a circumstance that is not without weight.

Whatever importance the reader may feel disposed to attach to this matter, it is not without interest. Whether Washington was merely following the custom of some of the more ritualistic members of the Episcopal Church, or whether it was that his noble mind was naturally drawn to honor

"Our tainted nature's solitary boast." may be a matter of speculation. However, the more firmly we believe him attached to the Establishment, the less likely must it seem that he would do what is forbidden by the twenty-second of the Thirty-Nine Articles. But should not we who recognize an overruling Providence in all things see in this something more than a mere accidental occurrence? Why did he select the Immaculate in preference to some other prerogative of the Mother of God as the object of his veneration? Do not others stand out more prominently than this, which is by its nature abstract, and which was not then so prominently before the public mind as it has been since its definition as an article of Catholic faith? The Catholic student of American history is well aware of the providential manner in which devotion to the Immaculate Conception began to take root in our soil from the days of Columbus; how islands, bays, rivers, and other natural features of the country, no matter how remote, were to the eye of faith, placed far above the range of more fortuitous events. This circumstance sheds a new light upon what might otherwise be looked upon as accidental. That Mary, who under that title has claimed and received the homage of her own children, should also claim the homage and become the tutelary angel of him who in the designs of God was to be the founder of American liberty, and the father of a country specially consecrated to her Immaculate Conception, is a reflection that should fill the Catholic heart with feelings of joy and gratitude. I have thus given what little I have been able to collect on this question; and while I admit that it does not amount to an absolute demonstration, yet I think that it is more than sufficient to carry conviction to a candid mind, and to serve as a firm basis for the means of stimulating to further inquiry and eliciting further information. And though others may not attach the importance to it which I freely confess I do, the narrative will not, I trust, be uninteresting to the general reader.—Rev. A. Lambing in the Ave Maria.

A Vegetable Diet.

A vegetarian reports the result of his year's experience without meats. At first he found the vegetables insipid, and had to use sauces to get them down. As soon as he became accustomed to the diet all conditions were put aside except a little salt. The desire for tobacco and alcohol left him spontaneously. Then all his digestive functions became regular, and he found himself wholly free from headaches and bilious attacks. After three months a troublesome rheumatism left him, and at the end of the year he had gained eight pounds in weight. He believes he can do more mental labor than before, and that all his senses are more acute. For breakfast he has brown bread, apples and coffee; dinner consists of two vegetables, brown bread and pie or pudding; for tea he rejoices in bread and jam, with milk and water, and for supper bread, jam, cold pudding, and, as a luxury, boiled onions. Eggs, milk, butter and cheese are used only in very small quantities. The diet was a doctor, and his statement is drawing out many similar ones from medical men.

As the second source of evidence, Father J.—refers to a visit he made when a lad