

APRIL 20, 1895

Japanese Lullaby.

Sleep, little pigeon, and fold your wings— Little blue pigeon with violet eyes— Sleep to the singing of mother bird—swinging, Swinging the nest where the little one lies.

A PAIR OF FRIENDS.

And the Way Mary's Memory was Kept Green.

BY MATT CRIM.

Timothy Blake had just moved into one of the garret rooms in a tenement house on Seventh avenue. It had been a private residence at one time but when the tide of fashion and prosperity turned its way uptown, the old home had been cut into small rooms, and squalor and dirt replaced artistic comfort and ease.

"And mine are lonely, too." And then the two old men looked at each other, and from that moment dated their friendship. Mutual loneliness had a great deal to do with bringing them together.

They were sitting at the little table in Mr. Silvestre's room, with tea and toast and an oyster stew steaming before them. A bright fire creaked in the stove, flinging out a warm, red glow, while down upon the roof and against the window beat the wind and sleet of a winter storm.

started out with his pockets filled with manuscripts. To recount all his experiences, as he went from door to door with his wares, would be foolish.

Finally Timothy went to a young editor who was struggling with a new paper, and asked him to take some of the rejected poems.

"I feel quite strong to night, Timothy. Perhaps I shall be able to go down town to-morrow." "Not while it's stormin', sir; you mustn't go while it's stormin'.

IN DEFENSE OF CONFESSION.

A Learned English Jesuit Shows His Reasonableness.

On a recent Sunday evening, Father Brown, S. J., in St. Francis Xavier's Church, Liverpool, England, preached a sermon on the confessional that the Catholics of this country will appreciate.

Having quoted the well known text bearing on this point (John xx., 21-23), he asked had not our Lord in those solemn words declared that He appointed the Apostles to share in, carry on and perpetuate the great work of redemption, and especially that work of mercy of the good High Priest, forgiving the sins of poor humanity?

In its teaching and practice all through the ages, the Church had ever maintained that on the occasion referred to in his text, Christ solemnly gave to His Apostles the power to forgive sin and establish the Sacrament of Penance. Could reason object to that, against the Divine ordinance? No, common sense told us that reason could not.

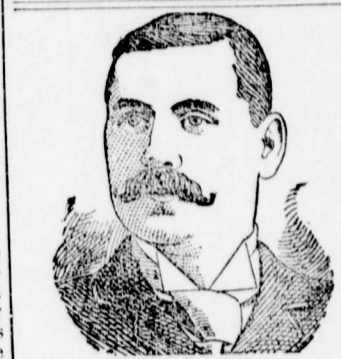
was humiliating—that was the point; but reason told us that to have committed a sin, there was the shame, there was the wrong.

He (the preacher) remembered not long ago, a gentleman who he did not know at the time, but who is now one of his best friends, saying his hearing just after Bismarck had brought about the expulsion of the Jesuits from Germany.

The preacher then proceeded to disprove this by further illustrating the beneficial effects of confession upon the individual, upon the family, and upon society, showing that it upheld the chief supports of society—right of property, authority and religion—without which society would crumble to ruin, and conclude testimony was most valuable, as he was one of those who swept away it, and yet who declared that one of the effects of the Reformation was that "decency and modesty were done away with and that everybody wished to be perfectly free to do whatever he liked."

What voice, then, must be heard? Was there anything ennobling to our nature, anything that exalted it, that worth having or getting but cost something and was difficult to get? Was that ground why reason should object to it?

be? Pascal, a great French writer, said the heart has many reasons which reason knows not of.



Mr. John Bailey

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