DEC. 15, 1882.

Silence, not Death. BY JOHN BOYLE O'REILLY.

I start! I have slept for a moment;
I have dreamt, sitting here by her chair—
O, how lonely! What was it that touched me?!
What presence, what heaven-sent air?

It was nothing, you say. But I tremble;
I heard her, I knew she was negr—
Felt her breath, felt her cheek on my fore-Asleep or awake, she was here!

It was nothing: a dream? Strike that harpstring;
Again—still again—till it cries
In its uttermost treble—still strike it—
Ha? Vibrant but silent! It dies—

It dies, just as she died. Go, listen— That highest vibration is dumb. Your sense, friend, too soon finds a limit And answers when mysteries come.

Truth speaks in the senseless, the spirit, But here in this palpable part We sound the low noies, but are silent To music sublimed in the heart.

Too few and too gross our dull senses,
And clogged with the mire of the road,
Till we loathe their coarse bondage; as se birds Encaged on a cliff, look abroad On the ocean and limitless heaven, Alight with the beautiful stars, And hear what they say, not the creakings That rise from their sensual bars.

O life, let me dream—let her presence Be near me, her fragrance, her breath; Let me sleep, if in slumber the seeking. Sleep on, if the finding be death.

FATHER BURKE.

The Great Preacher in verpool.

HIS SERMON ON "CHRISTIAN EDUCATION."

Liverpool, Nov. 13, 1882. The Catholic population of this sity—especially the Irish portion—considered themselves singularly favored on yesterday (Sunday), by the presence among them of the great Dominican, Rev. Thomas N. Burke, who had come over, on the invitation of the Jesuit Fathers, to preach the father of the Jesuit Fathers, to preach the father of the Jesuit Fathers. in behalf of the Catholic Free Schools.

The Rev. preacher spoke as follows: The important passage of the Gospel which he had just read suited exactly the great want for which they were met that day. They were met to consider the great question of the education of our youthful poor, and our own obligations not only to provide for it, but to see that it prove of such a kind as to be a real boon of life eternal to those that receive it. They were told in the Gospel that the husbandman sowed good seed in his

the husbandman sowed good seed in his field, in the spring-time of the year, upon which all depended. The Summer would be the reflection, and the Autumn the result: but all depended upon the work that was done in the Spring. If the ground was not well broken and prepared—if the seed was not carefully chosen, and if the hand that scattered it did so stintedly, then the Summer, would did so stintedly, then the Summer would be a disappointment, and the Autumn a failure. In the Gospel story, however, all this had been provided for: the ground was well prepared, the seed well chosen, and abundantly cast; but the pity of it was that the husbardman that had prepared the soil, and sown the seed, had lain down to sleep; and, whilst he slept there was a watchful enemy looking over the fence, with vengeful eye, determined, if possible, to destroy the expected harvest. did so stintedly, then the Summer would possible, to destroy the expected harvest.

And so he entered the field, and thickly scattered the cockle and tare that were to choke the good seed that was sown. All this was symbolical of the great

human soul is the field,—the child is father to the man. Every child that is born into this world has, in the ordinary soul is Summer and Autumn as well in the vector specific them. course, his Summer and Autumn, as well as the Winter of old age, to which to look forward. When John the Baptist was born, and men saw the strange things that born, and men saw the strange things that accompanied his birth, they asked—"What manner of man will this child be? because the hand of God is upon him!" That same question should be asked of every child born into this world; it was the most important question that could be asked, under God's dispensation. That question, not so much the father or the mother can answer, but rather the minis. mother can answer, but rather the minismother can answer, but rather the infinis-ter,—the one into whose hands the child is delivered to be educated. He alone can predict the future; it is he who has to break the soil, to sow the seed, watch for the result of his work, and, above all, to see that no tares or cockles shall be found intermixed with the seed that he ntermixed with the solution. There are several ways in which the young are treated, several ways in which this field of the soul is sown by which this field of the soul is sown by various husbandmen. There are those that allow the young soul to go into the world unprepared—untouched by the ploughshare, totally uncultivated; and then comes the inevitable result;—that soul is a barren waste, save for the useless and noxious weeds that have been allowed to spring up in it. There are those,—and their number is great,—there are wickedly careless parents who allow their children to grow up in ignorance, without education or mental formation of any kind. They allow them, from the day they can run about, to be subjected to all this scientific, laborious research, we have the evil influences that may cross their And so the child grows up, an ignorant, an uncultivated, a bad man. The influences of education have never touched him, nor has instruction brought to bear upon his faculties. Just, then, as a field left to its own unaided efforts produces nothing but useless weeds, so also the man that grows out of the un-

plentiful crop of sin.

There is a two-fold life in man; the life of the body and the life of the soul. If of the body and the life of the soul. If the body grows up a prey to its passions, and utterly neglected, the soul,—the most precious gift of God,—suffers in like manner, and remains in a state of helplessness,—a slave to the passions of the body. There is no eviderce of the light of education upon it. And the man that has thus grown up has no respect for the law and order: his only law is to gratify himself,

to follow the lawless desires of the flesh and all wicked cupidity. How wretched is the state of such a one, who loses God, and heaven, and eternity, and is in the miserable state of darkness which prevents him even from realising his loss! Such is the ignorant man. And this neglected child,—a monument of the carelessness, the heartlessness of unatural parents, and, it may be of the apathy of society,—turns fiercely upon those parents and upon society by whom he has been neglected, and makes us pay dearly for the neglect. He leads a life of sin and crime, the real source of which is the utter neglect in which he, as so many of our poor, has been wanted or was to be established, there which he, as so many of our poor, has been

allowed to grow up.

Then there is another class of men who would willingly prepare the soil and cast the seed,—and good seed,—but not in sufficient quantity; they leave out some very essential elements. There are those who would fain educate children and give very essential elements. There are those who would fain educate children and give every kind of earthly knowledge:—they would open to them the vast field of science, of which our age was most justly proud; make then acquainted with the history of their race; would, in fact, give them everything but one, and that one the most needful of all—religion;—religion must not be taught in the schools!

On the battlefield of education.

and Christian charity.

Then, look at the field sown by the worldling, and see the results, no matter worlding, and see the results, no matter how well the seed of mere human know-ledge may have been sown. Let us see what the Summer and the Autumn will be that come after such a Spring. Sup-pose, fathers and mothers, that a child of yours receives all the benefits of a purely secondar education—comes home from his secular education,-comes home from his school or college,—highly trained, but not even knowing that it was his duty to honor his father and mother—for that duty, unhappily, is among the things he was not taught;—not knowing that he ought to live a pure life, in thought, word, and action; and not having any element to restrain one single appetite; -with lips that never pronounced one word of sorrow for sin,—what would be your feelings in such a case? And, yet, this is the kind of education that the world plumes and prides itself upon to-day, and, in furtherance of which the same world tells the Church to stand aside,—

the soul—providing for every want of the intellect, for every want of the heart through sacramental grace, so as to leave the whole soul in its integrity, -bringing out every faculty,—giving the child a knowledge still higher than all

in the proper sense of the word.

When education is of such vast importance what wonder that the Catholic Church, through Christ the Creator and Redeemer of man, should take up such a question, to her the highest interest of this world,— the care of the souls of men. Christ, our Lord, took up our poor, renovated nature, and handed the care of souls over to the Church, saying: "Take care of them, and I will return and reward ye well." The Church recognises,—and we must recognise,—that she is the teacher of all nations. "Go ve." it was said to her, "and teach all "Go ye," it was said to her, "and teach all nations," and from the beginning she had taught them though mere human know-ledge and science lingered long upon the way of advancement. There was no art of printing; locomotion was difficult, until three hundred years ago there were no books, save in manuscripts and parchment, and the sciences were not within the reach

of the many. The advancement of human knowledge was slow; and whilst the Church supplemented it as well as she could,—gave religious instruction on every side, promoted the fine arts, and whatever she could with the means at her disposal —strange to say she was accused. disposal,—strange to say she was accused of being the cause of the ignorance which pre ailed in these earlier times, But, three hundred years ago, education and human knowledge made a mighty stride, coincident with the invention of the art

of printing.
And, now, after three hundred years of come to an age in which every man may be justly proud to assert a supremacy in domain of science over past ages. Catholic Church was called upon, not only to insist upon religious education, but she was obliged to enter the lists with the world in every branch of human science. She was challenged on every side and was told she was not equal to the task; but so also the man that grows out of the tall did she was not equal to the task, out educated child produces nothing but a God was with her and raised up a man of great intellect and still greater heart, who saw and foresaw the want of his age and what was coming. That man was Ignatius of Loyola. He instituted a Regular

rank in the great matter of education;
wherever a branch of education was
wanted or was to be established, there
surely we find the Order of St. Ignatius
Loyola—the Jesuits—its pioneers and its heads. Even in our own time-only a short time ago—the greatest astronomer in the world was a Jesuit. Then there

most needful of all—religion;—religion must not be taught in the schools!

On the battlefield of education the Catholic Church had been smitten with many a rude blow, but no more terrible blow had she received than from those cruel legislators and statesmen who were everywhere large states when the same of the control o lators and statesmen who were everywhere endeavoring to wipe out the name of God in the school. In France, the other day, the crucifix was pulled down and the name of Almighty God was banished from the school room. The same spirit actuated the legislators of Italy; and in England, to-day, we find it difficult to maintain our own schools, whilst we are obliged to contribute to others where no religion is taught. And, yet, that education alone is worthy of the name which is largely infused with religion,—with faith, hope, and Christian charity. constantly guarding the young, and keep-ing the weeds and tares from the soul of the child. The Jesuit was not satisfied with sowing well the good seed; he watched it as it grew up; and saw what came out in the Summer of a truly Christian life. He watched the result of his labors, in-stilled into the child the necessity of frequenting the Sacraments: and, at the same time, he took care that that child should grow into an educated man—even the world understood that idea. So care-ful was he, in every particular, that it was actually flung after him as a reproach that he did not leave the children alone—that he never slept. Is there one amongst us that would like it to be said of our chil-dren, that those who were entrusted with their care were too vigilant?

But why did he speak so much of the

Jesuits? It was because he was speaking

on the question of education, and in a church belonging to the Order of Jesuits. He was appealing to the munificence of his hearers to maintain and extend the work of the poor children taught by the Jesuit Fathers. There were more than twelve hundred children, who were taught in these schools;—quite a little army. If these children were to grow into enlightened men and women,—if they got that to which they had a right,— namely, human knowledge, suited for their purpose and state of life,—accom-panied by that divine knowledge which was to make of them good men and women, faithful husbands and wives, reliable and honest tradesmen and useful reliable and nonest tradesmen and useful citizens,—then must they be supported by the voluntary aid of their grown-up brethren. And what a gain to the community such an army would be! It was an increasing necessity imposed upon the faithful. Only a short time ago it had been his (Father Burke's) pleasure to have to reseably in that Church for the opening All this was symbolical of the great question of education upon which he had come to speak that day. Youth is the Spring-time of life, the morning of the day of life, or the Spring of the year of human existence. Everything depended upon the preparation of the soil of the human soul during this Spring-time; everything depended upon the nature of the seed that is cast into this well-prepared soil: also upon the dexterity of the hand that sowed the seed; and, above all, upon the vigilance of him that cast the seed, so that no enemy may be suffered to come in and destroy the harvest. The human soul is the field,—the child is father to the man. Every child that is these little ones, you do it also unto Me.'
Hence it is that we are being constantly asked to give food to the hungry, clothes to the naked, shelter to the orphan; but charity itself can take no higher form than that for which he appealed to them that day. For these twelve hundred little ones he appealed, that they might be brought up in knowledge and grace, and merit eternal life hereafter! The battle of life is becoming harder every day, the future of the world is falling into the hands of educated men; and the Church of God stands in the midst of it all and says "If the children are not educated I cannot save them; for all their duties are of an enlightened and educated order; and they require educated minds to seize them."
The charity and mercy which he asked of them was to touch the soul; for, though being the children of time, yet were they the sons of eternity; and in providing for the children of the poor, we are making their only inheritance certain—their divine faith, and that they may have some chance of raising the Catholic name, and, he would add, the Irish name, in the career of life, and placing themselves in some better position than that of mere hewers of wood and drawers of water. They would thus show themselves lovers

> it would hereafter be said with greater justice to them, "Ye shall shine as stars in the eternity of God." At the conclusion of the sermon, the celebration of Mass was resumed, and continued to the end of the Moly Sacrifice.

of souls, and whilst helping in the instruc-

tion of those twelve hundred children,

The collection was most liberal.

At the vesper service, the sermon was preached by Rev. W. Lawsen, Rector of the Church of the Holy Name, Manchester; and another munificent collection was

Altogether the effort in aid of the Cathtaken up. olic Parochial Free Schools has Leen most gratifying in its outcome; and the Jesuit Fathers, who have shown themselves such strenuous champions of the cause of edu-cation,—here, where they were so long proscribed "by law,"—are to be congratulated on the results.

Cancers and other Tumors. are treated with unusual success World's Dispensary Medical Association Buffalo, N. Y. Send stamp for pamphlet. STINGING irritation, inflamation, all Kidney Complaints, cured by "Buchupaiba." \$1 per bottle.

THOUGHTS IN SOLITUDE. BY FATEER ABRAM J. RYAN.

While in the last two centuries all the Catholic nations, one by one, have been politically diseased with (let us name the ailment) disaffection towards the Church (in fact their national faith suffered from chills), and, on that account, became a hindrance, whereas they should have been a help to the expansion of Catholicity, there was a nation and a race trampled on, spit upon, scourged, crowned with thorns, crucified, hanging above an awful Calvary, by which Protestaat and so alled Catholic peoples passed, those in mockery and these in mere pity—Ireland and the Irish race. And if, of Christ going to His Calvary, Pilate's "Ecce Homo," the word of a minute attracts the gaze and wins the homage of the ages; so whose stands on the Calvary of Ireland's crucifixion, pointing to the victim, may proclaim to the world: "Ecce Fides,"—Behold the Fatth." Shall we say it? Why not, if true? The Catholic Irish nation was the innocent victim. While in the last two centuries all the olic Irish nation was the innocent victim of expiation atoning to God for the infi-delities to His Grace of all the rest of Catholic races. Such a nation and such a cracifixion seems to have been almost a necessity, a living, visible grace in sight of all peoples, to recall them to the half-abandoned Christ.

It is an inheritance of glory to feel the

It is an inheritance of glory to feel the martyr blood of such a race flowing thro' one's veins and beating with pure Faith's strong pulsations in one's heart. Ah! children of the crucified race! wherever your lot is east be true to the blessed memories of your wave-beaten and blood-consecrated island—Calvary!

The veils of your virgins are drooping over purest brows in convents and cloisters in every land. The hands of your mothers are rocking exiled cradles in every land on

in every land. The hands of your mothers are rocking exiled cradles in every land on the face of the earth. The voices of your priests, true to the changeless chords of Faith, are sounding everywhere. And on their sacred vestments and over their altars the sun never sets. The child of the Celt makes everywhere the sign of the cross, which is the mark of his race as well as the scal of his faith.

seal of his faith.

Have we wandered from our subject? Perhaps; but there is a charm in Crucifixion; and in the shadows of a Calvary it is sweet for the soul to rest. We are loth to leave the place; but we must go back to the Jerusalems of this age when Christ, in His Church, has been unjustly condemned either by the voice of modern political Pilates or by the clamor of the modern

Strong rabbles and weak Pilates always agree in every age and for the very same reason. The three leading Protestant nations in our times (Protestant by law or in sentiment springing from inherited though unreasonable prejudices) are Eng-land, Prussia and the United States. England is Anglo Protestant in name and by public law; Prussia is German Lutheran-Protestant; the United States are in a general and quite a democratic sense, negatively Protestant, because positively in

atively Protestant, because positively in greater measure un-Catholic, and in measure less (because fanatics, like insane people, are always found among the sensible of mankind) anti-Catholic.

These three nations lead the world today. They form the advance-guard of modern progress. England, a Kingdom; day. They form the advance-guard of modern progress. England, a Kingdom; Prussia, an Empire; the United States, a Republic. Their influence on the world is immense. England holds the keys of the seas and controls commerce. Prussia holds a sword which Europe fears to see drawn from its scabbard. The United States control a vast continent, and in the States control a vast continent, and in the full vigor of fresh, young powers, and bearing the banner of freedom, attract the bearing the banner of freedom, attract the admiration of the whole world and give welcome and shelter to those who come from every clime. No passport is needed save this: "We want a home." That said, the wanderers from any land find roofs for shelter and rights for life's eccupities.

There never was a nation, the ancient There never was a nation, the ancient Romans alone excepted, that possessed more elements of all powers, than the United States of America. Such a dower from nature and from God, is a gift, the use of which brings brightest benediction, the misuse of which entails darkest male-diction. This is the law invariable which governs the relations between the rights of the donor and the duties of the receiver. From the nation to which much has been given, much shall be exacted.
Nations are like individuals. And why

should they not be as they are composed— of individuals? They have their birth, growth, maturity and decline. The Latin Catholic races had reached the age of maturity and vigor long before the Anglo maturity and vigor long bend to the Saxon and Teutonic races. Towards the end of the seventeenth century Catholic Spain had passed the years of maturity and felt the coming of the weakness of age. The Catholic Italian republics were already old. Catholic France grew in vigor and political importance from the reign of Henry IV. until the close of the reign of Louis XIV. Then prematurely aged by wild, young revolutionary ideas, France

began to decline. Neither St. Louis nor unsainted Louis Neither St. Louis nor unsainted Louis XIV., came they back from their grayes, would recognize the old kingdom in the young and fitful republic. With the Anglo-Saxon races it was quite

different. England began to mount the steeps of political power only in the eighteenth century. Prussia just existed. existed. teenth century. Prussia just existed.
And the United States, towards the close of the eighteenth century, entered through the gates of a just and successful revolution, into history, as a free and independent republic.

Therefore, when the Catholic nations had passed maturity and were declining in age, the Protestant nations were beginning their youth. Age, national as well as in-dividual, means weakness. Faith in the an old Catholic of seventy years of age down. It is not the young man's Protes-tantism that does it; it is his muscular power. It is not the old man's Catholic-

the North strengthens. A bright sky, a glorious sun, a heat that weakens, an easy giorious sun, a heat that weakens, an easy life, few wants, strong passions, premature developments, an attraction for pleasure, dreamy desires, "dolce far niente" days: these things weaken and enervate. The Catholic Latin nations of Europe, for ages, were subjected to these climatic causes that

Stormy skies, chi'ly winds, trying temperatures, soil fertile, but yielding only to hard toil, privations, sufferings, a greater need of food and greater difficulty in getting it; moderate passions, slow development; these things give strength to blood and stimulate individual and na-

tional activities.

The Northern Protestant nations of Europe had the advantage of these climatic

Europe had the advantage of these climatic causes that strengthen.

If the Southern Catholic races deteriorated, and if the Northern Protestant nations grew stronger, it was climate against climate; not creed against creed.

Chmate; not creed against creed.

Truth is not measured by temperature.
In judging the comparative preponderance of nations in the temporal order we must take into account their geographical position. Do not smile, as it were, at our simplicity and say to yourself or selves what nonsense is this? a certain position on the earth's surface holds the mighty

on the earth's surface holds the mighty mystery of power.

There is no doubt of it; and if you have a few minutes' patience to think about it, it is more than likely that you will come to the conclusion that the geography of earth has more than merely geographical significance. The Church, which represents the supernatural order, sets apart in space certain places for blessing and consecration, places for temples and points for altars. There is felt the presence of God's power in all its strength. God's power in all its strength.

So, in nature, there are privileged points wherein human power rests and where-from human power radiates. Why was Jerusalem of old, and why is Rome to-day the centre of spiritual power? The supernatural as well as the natural

has a geography of weak as well as of strong points. There are points and places dowered with natural advantages, towards which seas and continents converge; and from which the people who dwell and from which the people who dwell there can, with facility, employ and expand all their energies. And there are other points and places on this earth whose peoples and nations seem to be prisoners, whose communications with the rest of the world is beset with difficulties.

There is no need to designate either the one or the other of these places. A glance at the map of the world is sufficient to note those situations which are the centres

note those situations which are the centres

f secular weakness or power. We must, however, remark that certain

We must, however, remark that certain points and places, no matter how crowned with advantages, do not always hold them. The axis of this earth never changes; but the axis of humanity does change.

Revolutions, new discoveries, new highways opened, leading over lands and seas; the growth of new-found countries and other causes modify the relations of people with people, and place with place in the political map of human geography and history. Nor is this imagination. It is a principle. Let us exemplify and illustrate it.

As long as the Mediterranean Sea was the highway and the link of union of the nations grouped along its shore, the geomations grouped along its shore, the geomatic state of leave held surgence.

nations grouped along its shore, the geo-graphical situation of Italy held supreme advantages; but when the ways of the oceans were opened, and Europe thro' and by them bound to far off and vast continents in the East and West, the Medicontinents in the East and West, the Medi-terranean Sea lost her exceptional advan-tage, and Italy her greatness. The Catho-lic Italian republics, shut in from power of expansion, lost both prestige and power, and were doomed to become the victims of stronger nations.

little drained her strength. Her decline s not attributable to her geographical

Catholic Spain had every advantage of situation. Gibraltar, the key of the "tide-less sea" washing the shores of Southern Europe, Northern Africa and Western Asia, she held in her hands; the waves of the Atlantic were at the service of her ships, while the Pyrenees formed her for-tress of defence against the continental powers. She owned continents. She lost them; and now her voice has but little weight in the congress of nations. Geo-graphical position has much to do with strength or weakness of nations. Temperament of race has greater influence

Temperament of race has greater influence on their destinies.

Race temperament is a mysterious element which baffles human reason, but the existence and influence of which can be neither denied nor disregarded. In every man the original blood of the race to which he belongs has a permanent and powerful influence in the body and over the soul. In the organism of the body it produces vigor or causes weakness. In the soul, where the special, spiritual gems of a race are found, it expands capacities of a race are found, it expands capacities of a race are found, it expands capacities of virtue or vice. Through the veins of man, like a stream through a valley, it man, like a scream through a variety, it flows and never ceases to flow, and at times with the rage of a torrent whose current, if possible (asit is) to direct, is impossible to be arrested. This it is which gives to the individual his physical and current, if possible (as it is) to direct, is impossible to be arrested. This it is which gives to the individual his physical and moral physiognomy, that is to say, his temperament and character, and makes, or mainly helps to make, him what he is. The influence of the original blood of his race is, by no means, fatalistic in its effects. If it were, then good by to human liberty and farewell to the power of the constant persecutive, all the duties of the state in which they lived; fulfilling every duty as though it were to be the last, and of which they would immediately have to render an account. That was the fervour of which he spoke consisted in the constant persecutive, all the duties of the state in which they lived; fulfilling every duty as though it were to be the last, and of which they would immediately have to render an account. That was the fervour the Holy

liberty and farewell to the power of God's grace. The criginal blood of a race stamps on those who are its children, phys-

climate of the South enervates; that of CARDINAL MANNING ON THE HOLY

A solemn Requiem Mass for those whose names are on the mortuary list of the Church of our Lady of the Holy Souls, at Kensal New Town, was sung in that church on Monday morning. The capacious church was filled by a large congregation, many of whom were attired in deep mourning. A catafalque, round which were placed six large wax candles, was erected at the sanctuary steps, and the altar was draped in black. There was a large attendance of the clergy in white choir, amongst others being the Rev. Father Keens (who built the church), the Very Rev. R. Butler, Rev. H. Bayley, Rev. W. Cooke, the Very Rev. Dr. Rawes, Rev. Cyril Forster, Rev. Father Taunton, and the Rev. Lord Archibald Douglas. The Mass was sung by Father Ryder, the Rev. C. Robinson acting as deacon. The Gregorian music was impressively rendered by the full choir.

After the first Gospel, his Eminence the Cardinal Archibishon of Westminster as

After the first Gospel, his Emineace the Cardinal Archbishop of Westminster ascended the pulpit and took for his text the sixth verse of the twelfth chapter of St. Paul's Epistle to the Hebrews: "For whom the Lord loveth, He chastiseth; and the scongards are as whom the and He scourgeth every son whom He receiveth." The Cardinal remarked that the chastisement of God fell upon whom He loveth because of sin. It was not so in the beginning. Before sin eame into the world there was no chastisement. God is love, and He chastises no son with-God is love, and He chastises no son with-out necessity, and He chastises every son He loveth; not that God has changed from what He was in the beginning. With God change is impossible; He is immu-table love and unchangeable mercy. Man it was that had changed, and therefore God's dealing with us must change accord-ing to aur necessity. The world that God ing to our necessity. The world that God made—the sky, the earth, the mountains and the seas, the fields and the fruits—remained

IN ALL THE BEAUTY AND PERFECTION OF

THEIR CREATION,
unchanged to this day. Only one work
of God, the highest, the noblest, and
most perfect of His creation, made like
unto Himself—the soul of man—had
become changed and destroyed by sin. When sin came to the world the chastise-ment death appeared as its shadow. This chastisement was like the rod that a loving father lays upon his children—not to destroy them, but to bring them back to nestroy them, but to oring them back to himself, to purify and purge out the rebellion in their will. They had come now to that time in the year when even nature seemed to remember the departed. The days were becoming shortened, and the nights were long, the lights failed and the shadows were deepened, the leaves were falling from the trees, the grass was were falling from the trees, the grass was seared in the earth, and everything seemed to preach of death as winter drew nigh. At such a time the Church, the second creation of God, brings before us in a manner the departed—not that the Church ever forgot them, for there was no Mass offered without a daily commemoration of the dead. Not only the rich, the noble and the great but the noor, the outest. and the great, but the poor, the outcast and the forgotten of others were remem-bered by the Church. Still more; once in the year there was one great commemora-tion, which was neither feast nor fast. It was not a fast, for it was a day of thankwas not a fast, for it was a day of thank-fulness; it was not a feast, because it was a day of mourning—All Souls' Day. Having considered how the chastisement of death came into the world through sin, his Eminence proceeded to say there were three ways of removing sin. Baptism removed original sin, in which they were all born. Confession and which they were all born. Confession and Penance, for those who lost their bastismal

innoce.ice, was
THE PLANK AFTER SHIPWRECK. welcome and shelter to those who come from every clime. No passport is needed save this: "We want a home." That said, the wanderers from any land find roofs for shelter and rights for life's securities.

The folds of our standard blazoned with stars float peacefully and protectingly over homes where beat hearts born under the stars of all the skies that encircle the again be tempted. They have run their race, and their crown is secured, though not yet placed upon their head. Confid-ent as he (the Cardinal) was that those before him did not allow a day to pas without a prayer for the departed, he would urge them to pray not only for those who had loved them on earth—not those who had loved them on earth—not only for those who were dear and faithful to them—not only for father or mother, sister or brother—but to pray in the allembracing love and charity of Jesus Christ for all souls, that they might Christ for all souls, that they might forget none. The state of the Holy Souls preached to those on earth a lesson of holy fear of sin, of temptation, and of the occasion of sin. They preached to them a hearty sorrow for sins committed, small as well as great. They preached to them a lesson of extraordinary fervour. If the east soul in purgatory has more fervour teast sout in purgatory has more 'ervour than the greatest saint of God ever could have on this earth, if one of those souls could return to us, it would show us a spirit of fervour, piety, prayer, mortifications, and presents and a property of the saint has a soul as a spirit base. tion, and penance such as no saint has ever displayed in this mortal state. Proever displayed in this mortal state. Proceeding to explain the word fervour, the Cardinal pointed out that people sometimes said the music at a certain High Mass was sufficient to bring tears to their eyes.

GOD HAVE MERCY ON FERVOUR SUCH AS THAT,

Souls were preaching to them. Let them stamps on those who are its children, physical marks and moral lineaments, capacities and possibilities of physical and spiritual energies or inertias, and a special spiritual energies or inertias, and a special its children which it is called the day, for the night cometh is called the day, for the night cometh dividual, as in the nation means strength. When youth and age strive together—youth wins. As between individuals, so between nations. A young Protestant full of vigor can knock (excuse the phrase) and old Catholis of seventy years of age down. It is not the young man's Protestantism that does it; it is his muscular power. It is not the old man's Catholic ity that fails; it is his weak and aged frame.

Climate has an influence over nations as over those who belong to them. The

priests e habit astened angs a inder a us Xpi

to the

otected ill, has cupants. r, there il painte cross, Italian

e princi-ys with A page ch year, y, which on to the partment

y to the has been ot yet finbeing enthere is a ross ascensexecuted inded by

riests, gave g account its daily we are uits. One reach once the people e are actuone of the e have now -70 priests, he brothers r, and the or 16 years, bit and stay ing a pront priests at

ather Hugh oir for ma-ing, an ex-followed by en we read e go back to o'clock and 1:20 and 6. In the stone gs are made ed in one of

Shrine. , in speaking inal Archbisn Brosnan, of

are already

years.

nuell memor-he following We well re n the east of ience (chiefly istorical fact his reward Commercia d said : "It is he spot with y. O'Connell shrine of St. ry year, and lid not know aint fell mard it to me. I

would be di at he allowed to console him told me it was one and six-le thanked me, l out into the ing. wanted another

dded that the martyred St. day. A small inches square, as cut out cen-

agstone, t an act of hu bed-bugs, rats,

cleared out by

itation now in