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shrouded in barbarism, Ireland laid the foundation of the British constitution, one element of which—namely, the republican—was the germ and root of our American constitution. So, notwithstanding all that has been said, sung and written by the children of Ireland, her orations and poetry either supers to the ten by the children of Ireland, her ora-tions and poetry either appear to the world as the property of her taskmasters or they are almost unknown out of Ire-land. So half-learned Englishmen are accustomed to ask "Who reads an Irish accustomed to ask "Who reads an Irish book ?"—just as they used to ask, "Who reads an American book ?" But so the incredulous Jew asked, "What good can come from Nazareth?" Yet it was the home of the Redeemer of the world. Education also, which had been so long the glory of Ireland, was prohibited under the severest penalties. No Catholic child was allowed to be instructed, either by a Catholic or a Protestant, and no Catholic parent was allowed to send no Catholic parent was allowed to send his children out of Ireland to receive in-structions, without forfeiting all his prostructions, without forfeiting all his property. Thus, by these savage laws, more than nine-tenths of the population were legislatively prohibited from receiving any instruction whatever—either at home or abroad. No bishop or priest was allowed to exercise any of the sacred duties of his ministry, for more than two hundred years under the pensity of axile, and even death—and fifty alty of exile, and even death-and fifty pounds sterling was the reward of all informers against them. Yet, notwithstanding these threats of the tyrant, many were they who raised themselves mental pyramids, who stood undaunted at the approach of the threatening storm, the way are the story of the threatening storm, the way are the story of the at the approach of the threatening sorm, among whom the magnanimous O'Connell occupied first place. The priests, in disguise, moved among the people, administering the sacraments at the peril of their lives, and when their splendid churches were torn down the rock furnished the alter and the capacity of furnished the altar, and the canopy of heaven the church in which to say mass. heaven the church in which to say mass. For the education of their children the Irish established colleges in France, Spain, Italy and Belgium, and at home they established the "hedge schools"—the last resort of a people determined to preserve their intelligence. In all this the priests were their leaders, their defenders and their guides, and their faith was their strength and their consolation. It is this terrible warfare for the preservation of their faith warfare for the preservation of their faith that engendered and fostered that deep love for the priesthood, for which the Irish Catholics are so justly distinguished, over the world. For, if they surrendered their faith, they were promised liberty, wealth and honor. All Henry VIII. asked of Ireland was to swear that he was head of the church and to abandon the Pope, whose office he wished to usurp. But Ireland answered, through usurp. But Ireland answered, through her ever-faithful priesthood, "we swear not to blasphemy; we are ready to die, but not to surrender our faith. Ireland knew well that to abandon the Pope was to abandon the Church. Well did she follow the last and most precious advice of St. Patrick, her glorious apostle, who said to the Irish bishops: "If any doubt arise among you, appeal to the Pope and abide by his decision—his is the voice of Christ." Ireland obeyed, and by this obedience the Island of Saints earned for itself another glorious title-"The Crucified Apostle of Nations."
Thus, by her adherence to the Pope, Ireland possessed her Catholic faith, and by the strength of that faith she has successfully resisted, through seas of blood, the absorbing and deceitful power of England, and thus saved her nationality,

England abandoned the Pope, and thus abandoned the church. Scotland did the same, and lost her nationality. Thus we see that the Catholic faith is

for England must say, "Great Britain and

Ireland's victory; for the preservation of that faith has been the battle of her life. The reverend lecturer then developed the main characteristics of the Irish people, showing that they are the outgrowth of their faith, and closed his eloquent lecture by exhorting his hearers to cling firmly to the rock on which salwhich, must inevitably entail eternal

LANDLORDISM IN CLARE.

Sad Story of an Eviction Near Lisdoonvarna.

Rev. M. Killeen, P. P., writes as follows to the Dublin Freeman's Journal: "I will thank you if you allow me to bring before the public through the Freeman's Journal an eviction which took place a few days ago near Lisdoonvarna, and which has excited a most sad and painful interest. The doleful story and the sur-rounding circumstances which bear upon it, in short, are these. The tenants are Thomas Hillany, his wife and family. The children are all of tender, helpless years. The landlord is James O'Brien, years. The landlord is James O'Brien, Esq., D. L., Ballinalacken Castle; the agent, John B. M'Namara, Esq., J. P. The extent of the farm (it is exceedingly limited) is eleven acres and three roods. The valuation of the place is £12 10s., while the rent—the enormous rent.—was while the rent—the enormous rent—was £56. This sum was paid for several years, till the last payment became impossible. The landlord at length will agree to take £37 6s. Even this the tenant in question struggling so long against the current of such adverse circumstances, is quite unable to undertake to pay though somewhat lighter than the former. Some friends appeal to the agent, J. B. M'Namara, Esq., J. P., to allow them to remain in the house a fortnight longer, and that the good gord many them for the yet this good gentleman's heart is of that steely stuff that even in those winter days of piercing wind and chilly cold, the father, the mother and the helpless babes must go out landless, homeless, into the mustage out landless, homeless, into the did world. In reference to the estate of James O'Brien, Esq., D. L., I might mention many matters which would throw a flood of light upon the conduct of landlord and agent here in recent times. Lest I might incur the charge of being too prolix I shall only mention just this. I am aware that in some cases the agent whose name I have given gave certain written forms to tenants to sign, which the tenants did not know the significance of, while they, by putting their names to them, put themselves out of the advantages arising from Mr. Gladstone's land act of 1870. I shall not mention

landlord, agent and estate; indeed the little I have sent tell a rather pitiful tale, and point a moral sad enough indeed. Cold, sir, is our wintry wen her, harsh the gales, biting the merchess sleet; colder still, sharper, more unpitying the heart of landlord or agent that will tear from land and nome. from land and nome a poor tenant for not paying a rent such as I have told you, and will send the homeless mother and infant to seek a shelter, if shelter they can find anywhere."

ARCHBISHOP RVAN'S SERMON.

THE TEMPTATION OF CHRIST AS APPLIED TO MODERN LIFE.

St, Louis Western Watchman St. John's Church was completely filled last Sunday morning with an audi-ence anxious to hear Archbishop Ryan discourse. This was also his first public appearance since his return from Europe, and his congregation showed their appreciation of the prelate's remarks by the numbers in attendance. After the reading of notices Archbishop Ryan entered the pulpit and read the Gospel of the day, taken from St. Matthew, chapter iv., which relates the temptations of Christ. He then said:

During the whole season of Lent, my dear brethren, we should ever bear in

dear brethren, we should ever bear in mind the two great objects for which it was instituted. The first, with regard to the past, the second to the future. Both are expressed by the apostle in the Gospel which I have just read for you, with regard to the past, if we be in sin, we are called on to turn to God in fasting and weeping and mourning, to rend our hearts, and not our garments, and to turn to him who is our garments, and to turn to him who is rich in mercy and ready to forgive. If we be not in actual sin, we are called also in fasting, weeping and mourning to do penance for that past which is stained with sin : sin which, though God may have forgiven us because of our repentance, we should never forgive ourselves because of its commission; and also, because to sin attach two punishments... the eternal punishment of hell, and the temporal punishment which remains even after it is forgiven, and must be endured here or in Purgatory hereafter. It is a fatal error to imagine that when a man makes an act of contrition for his sins, no matter how great these sins may have been, all is now over, and covered and purified, that he may think no more of that past. This is unreasonable. The wounds that sin inflicts upon the soul are too deep, and there remains for man to repent for these sins in fasting and weeping and mourning, even as David repen-ted after he was assured that God had forgiven him, and cried out, "Wash me yet more from my sins, and cleanse me from iniquities. Cast me not away from thy face forever, and take not thy holy Spirit from me, for my sins are always

Spirit from me, for my sins are always before my eyes."

Therefore, whether in sin or converted from sin, we ought to regard this as a penitential time, and to look upon that past life, with its lessons of our own weaknesses, with its ingratitude to God, to look upon it and to thank God that we are not long ago cast from his face forever, as we have deserved. And, with regard to the future, we should, during regard to the future, we should, during Lent, so fortify ourselves that we may be prepared for the temptations that we have to meet and for the danger of eternal loss. The danger in which we must live and must continue whilst surmust live and must continue whilst sur-rounded by the evil influences that in the past, have caused our many falls. There is no position, my dear brethren, in which we can be free from these temptations; there is no degree of acquired virtue that will render us certain of perseverence if we

DO NOT FEAR AND TREMBLE. Surely, you will say, that one before the face of God, basking in the sunlight of his presence, seeing him face to face, ministering te him, seeing his glory, and his power and his loveliness, that he would be free, or that a man created after the image and likeness of God, without concupiscence, without the influence of the world to corrupt him, that such an one, walking with God, would be free from the danger of falling; or that a man living with God incarnate, speaking with him, praying with him, seeing his miracles, seeing his love to man, seeing his hatred of sin, would be free. Yet, in all these positions, beings have fallen. The first archangel, Satan fell in the sight of God. Adam fell while he lived in the very Garden and walked with God, in the language of Scripture; and Judas Iscariot and Peter fell—most miserably fell—in the very company of Jesus Christ. So there is no security, and therefore, is this a matter of great importance for all, no matter how virtu-

Our divine Lord is our greatest mode in the hour of temptation, and there is nothing, brethren, that tends so to prove to us the enormity of sin as the fact that Jesus Christ, the incarnated deity, should have been offered on the cross to atone for sin, and should have submitted to the humiliation of these temptations of which I have just read, in order to be our model to contend with temptation. Having suffered, and being tempted, saith the apostle, he is able to strengthen those who are tempted. He was tempted in order to afford us the model of successful resistance to temptation. He was tempted from without, not from within. Within that glorious human soul, the lower appetites were perfectly obedient to reason. No rebellions of concupiscence. There was peace—the peace of God. But from without came this temptation to our Divine Lord. I say this shows us the enormity of sin, on account of which our divine Lord submitted to this humiliation, and the ques-tions of the nature and enormity of sin are the great questions that we ought to face at this day. It is because the age

DOES NOT UNDERSTAND WHAT SIN IS ; how enormous it is, that errors such as that of the non-eternity of hell, errors of various kinds are entering inward and various kinds are entering inward and corrupting so many who should belong to the body of true Christians, in fath and in deed. Philosophic errors concerning the nature of sin, pantheistic errors by which man is made part of God, and thus God sins (if there be sins at all) in man, errors when the whispered sophismore just now in respect to that model | try of passion say to us, oh, sin is natural,

the tendencies of our nature are toward it, there are harbored tendencies that are almost necessitating—you will find, at the foundation of many of the philosophic and religious errors of the day, something to lessen the enormity of sin, if not to destroy the idea of sin entirely. Because, consciously or unconsciously, man's intellect is darkened and corrupted by the influences of the passions and the desire to do what is wrong without the desire to do what is wrong which being disturbed by what is right—the idea of the heart to have what it wants without any rebellion on the part of the intellect or of the higher feelings of our nature. This is sometimes unconscious, but if you examine systems of philosophy, false systems of religion, you will find that there is at the end something to lessen the enormity of sin; something to make man more comfortable under the lashes of his conscience, to render them less severe. And so, it is well, in this time of repentance, to look at sin as it is,and to know how great it is. The sin that crucified Jesus Christ; the sin that ren-dered him so humiliated that he would speak with the enemy of salvation himself in order that he might afford us an example in the moment of temptation, that we may not fall into sin.

And, first of all, he is the example to

us of how to prepare for temptation. He tasts forty days and forty nights; he is in solitude, as St. Luke says, in the desert with the beasts of the field. He is ert with the beasts of the field. He is there alone; he is there in mortification; he is there in recollection. When the tempter caused the fall of our first parents, he met them in the garden of delights; when the tempter faced the second Adam, he met him
NOT IN A GARDEN OF DELIGHTS,

NOT IN A GARDEN OF DELIGIES, but in the desert; pale, suffering, in soli-tude, in union with God, to teach us, brethren, that to prepare for temptation is a matter of immense importance; that there must be a habitual spirit of recollection and of mortification by prayer, that we may not be surprised when the temptation comes upon us; bearing solitude, bearing the cold atmosphere, living above the world. The mariner will tell you that his greatest danger is not from the storm—there are premonitions of the storm—but in the darkness of the fog, when he has to watch out and when he can see but a little ahead of him, when he can not take correctly his bearings; when the sun appears not at noon in the midst of that darkness, when he may strike upon the rocks; or when a collis ion with some other vessel may cause his destruction—this is what he fears. And it is necessary for us amidst the fogs of human passion, amidst the sophistries, amidst the false principles, amidst the bad example, amidst the corruptions of our own nature, to watch —not only to pray, but to watch. To be in silence; to prepare, by mortification, for the temptation when it comes. Some wonder how they fell. How could I have done it? The consent was scarcely given, I imagine to myself God will surely forgive me, because the consent was hardly perfect. The consent was perfect, because you should have been re-collected. You should have been prepared. If you had thought of the things of God, and if you had mortified your passions you would have been ready for the tempter. It is necessary to have a reserve force if a man would be successful. It is not the mixture that is exquised. ful. It is not the virtue that is acquired in a moment of repentance, but it is the habit of virtue. It is the recollection that is habitual that prepares the soul for the shock; and, therefore, is it necessary that a man should retire from

time to time into himself, into

THE SANCTUARY OF HIS OWN HEART.

and think thus to be prepared in morti-

and think thus to be prepared in mortification and in prayer for the coming of the tempter, as our Lord has given us an example. Thus prepared, behold our Lord, after forty days and forty nights of fasting and prayer. Behold him now in the desert, when the tempter nights of fasting and prayer. Bellow in the desert, when the tempter approached him! It is supposed that Satan knew not then, with any certainty, the real character of our Divine Lord—that is, that he was divine. He leave much of him, but his own pride the same God from the heights of glory into the depths of hell—Satan fled, to the company much of him, but his own pride the appeals came and ministered to knew much of him, but his own pride blinded him to the fact that the evidences already given were of the presence of divinity in our Lord. The knowledge of Satan, like the power of Satan of Satan, like the power of Satan, is limited by God. Satan could not stretch out his hand against Job without God's permission. So his knowledge, though marvellous, is yet limited with regard to particular points by Almighty God, and the divinity of Christ, which St. Paul says was hidden from ages and generations, was not have been seen and generations, may not have been revealed to him. His pride, as I have said may have darkened that marvellous intellect, as it darkens many an intellect now, that can not see what the humble poor of God see. These things are hidden from the great ones and the learned ones, and are revealed to the poor and the unlearned, as our Divine Lord himself said they should be. So he had watched this marvellous young man from the moment of his birth until this temp tation. He saw him in the stable Bethlehem, a poor outcast, when there was no room for him at the inns of Bethlehem, and therefore he is laid in a stable. Then he hears the choir of angels sing ing his praise, "Glory to God in the highest, and on earth peace to men of good will." Go over to Bethlehem, they said to the shepherds, and see this word that he come to rese. He might the that has come to pass. He might then think, here is the divine one. But what is this stable! this wretchedness, those shepherds? Then he sees the kings of the East, led by a herald star, and they come and adore him, and lay at his fee the gold and frankinscense and the myrrh; and the gold of their intellect. Kings of thought, they worshipped the King of the kings of thought. Philosophers as well as kings, he sees their tribute laid at his feet, and he hears the words of Simeon, that this wonderful child is to be a light for

THE ILLUMINATION OF THE GENTILES. and the glory of the people of Israel. He sees him when, a boy of twelve years, speaking with the doctors in the temple, and asking them such questions as showed a knowledge which could not come from human learning; and he hears John the Baptist pointing him out. "Behold the lamb of God! Behold him who taketh away the sins of the world.
This is he who is preferred before me; the latchet of whose shoes I am not worthy to loose." What was the service of

the most menial in the houses of the great, he was not worthy to discharge for Jesus Christ. Satan was, no doubt, now, thinking he must be divine; now saying that he is but a man, blinded by his pride he thinks that he can discover his character and tempt him at least as a man and so says to himself, I, who have brought Adam and David and Solomon to my feet, I will see if I can not tempt this pale and famishing Nazarene; and so, in his pride he approaches him, and says: "If thou be the Son of God, com-mand that these stones be made bread; if the heads of the son of God, comif thou be what thou seemest at times to be, if thou be what the old man in the temple said—if he spoke the truth when he said you would be a light for the illumination of the Gentiles, and the glory of the people of Israel; if thou be the Lamb of God that is to take away the sins of the world; if thou be that king that the kings adore, command that these stones be made bread." He does not say, as he would have said to the prophet or holy man of old: "Pray that these stones be made bread; ask God se stones be made bread; ask God that he may change these stones into bread for thee, for thou art hungry." No; he said: "Command," with the right of divinity; "change them by thine own word; command that these stones may be made bread." Jesus answers that he will seek no exercise of his power nor exercise it himself but simply trust in God; for not by bread alone doth man live, but by every proceedeth from the mouth of God. And in the context, in these passages to which reference is made in the Old Testament, it shows that it was not in bread alone, not even in the manna that came from heaven, but that

IN THE WORD OF GOD MAN SHOULD LIVE, in that higher nature that belonged to him. Then the demon, foiled for the moment, but marvelously cunning, knowing our nature well, knowing how to tempt us, knowing the weak points, he thinks with himself: "Now he trusts in God. He trusts implicitly in God. Let me see how he shall exercise that trust."
And so, on the pinnacle of the temple, he says: "Cast thyself down. Thou trustest in God; cast thyself down. If thou be the Son of God, thou art he of thou be the Son of God, thou art he of whom the Scriptures says I will give my angels charge over thee, and in their hands they will bear thee up, lest, perhaps, thou dash thy foot against a stone,' so, if thou be the Son of God, down into that yawning chasm which was beside the temple, down amongst these rocks, cast thyself, for the angels will bear thee up if thou be the one of whom the Scriptures speaks." Jesus immediately said to him, "It is also written, Thou shalt not tempt the Lord thy God;" that is, thou shalt not look for the exercise of divine power when that exercise is not necessary. Thou shalt not demand of God a miracle, when that miracle has no end or no object. That trust in God may have an extreme of presamption, and to that extreme of presumption, thou must not go. Thou shalt not tempt the Lord thy God. And then the demon thought with himself, what manner of man is this, who does not, for a moment even, entertain the thought of yielding who instantly, and with a text of Scrip-ture, repels me? But great natures like this one are, after all, not tempted by sensuality, or tempted by vain glory but they are tempted by real glory. They are tempted by the prospect of real glory and domination—the predominant passion of great souls.

Therefore, showing him, from a high mountain, all the kingdoms of the earth, and their glory, he says: "All these will I give thee, if, falling down, thou wilt adore me." This satanic insolence our divine Lord instant. ly repelled-this insult to his Father as rell as to himself-and he said to him : "Begone, Satan. It is written, 'The Lord thy God thou shalt adore, and him

and the angels came and ministered to

only shalt thou serve." And into

Behold how we ought to act during the temptation. Whilst it is upon us, we ought to act instantly, immediately, to repel it. Not to dally, not to think. You cannot prevent the temptation if presented to you. It is impossible to prevent a certain amount of material pleas ure that the temptation may give. The involuntary delectation; as when a man hears, perhaps, of some misfortune oc-curring to one who has injured him deeply, it may for a moment give him some gratification; he may desire to exult over it; but as soon as he thinks, really thinks, he will repel it. But not the presentation, nor the involuntary delight, but the consent, that is always free—free. And in proportion to this freedom is the depth of our guilt. If it reedom is the depth of our guilt. If it is perfectly free, the guilt is greatest. But let us not forget the principle that I lay down. There is a freedom in the cause. There will be less freedom at the moment of yielding to the temptation, but there is less because we have not been recollected; because we have not laid in the reserve force; because we have not met him in the desert in prayer and in fasting and in mortification. Therefore, we yield easily. But we are guilty, because it is a principle in ethics that what we ought to have done and what we could have done, we are supposed to have done, and, therefore, we are held accountable for its consequences. When tempted, we ought to first look up to heaven and say, "Am I prepared to give up my God and the joys of eternity for a moment's gratification -a gratification that can never fully satisfy my soul?" When Satan offered to our Lord the kingdoms of the earth and their glory if he would fall down and adore him, the man that then held the kingdoms of the earth and their glory the man who was nearest of all to pos-sessing what Satan offered, Tiberius Cæsar, was an unhappy wretch. So unhappy that Pliny tells us he was

THE MOST MISERABLE OF MEN. with all his pleasures, with the kingdom of the earth and their glory; so that these things can never satisfy the soul.

portion of it, for a little pleasure that can never satisfy the higher wants of my soul, and can leave only remorse?" And from the heavens let us look down to the depths of hell, for it is not a question merely of gaining and losing heaven and being condemned to hell. It is not a question of mere loss and gain, but it is question far more momentous. It is of giving up God, and of being separated from him forever more. And when we have looked to heaven and looked to hell, and see what we have to yield and have to suffer; oh, let us take a third look into our own hearts; into our own history. Let us make good use of our eyes, and look into that history of loving tenderness, of sin forgiven, of protection from dangers, of tenderness on the part of God, that past life which ought to come before us during this whole season of Lent—that history of each individual soul; and when we have looked to heaven and to hell and within, then ask our selves: "Am I prepared to give up heaven, condemn myself to hell, be dis heaven, condemn myself to hell, be dis-loyal to my God, wound the heart of my Father who hath so often forgiven me?" and then let us say, as said Jesus Christ: "Begone, Satan, the Lord, thy God, thou shalt adore, and him only shalt thou serve." The Lord my God I will adore, and him only will I serve, and not my passions, and not the world. I will not be ungrateful, and I will not be mad enough to give up my highlyight beyond enough to give up my birthright beyond the stars for this moment of pleasure. So well prepared for the temptation, in stantaneously rejecting the temptation, looking to heaven and hell and your own soul, thinking of God's holy presence before whom you fight, you will be able to resist, for "power is made perfect in infirmity," saith the Lord to St. Faul when he was struggling with temptation. But above all

BE PREPARED FOR THE TEMPTATION. And now, my dear brethren, during these days of salvation, commence to watch and pray that you may not enter into temptation. Watch and pray, in fasting and in mourning, over past sins. Pray, for it is a season of prayers and, first of all, examine yourselves with regard to your usual prayers in the past. Now be sure to amend, ask of Almighty God the grace to pray more recollected-ly, more fervently and, above all, say, with recollection, that prayer, "Lead us not into temptation." Attend the devonot into temptation." Attend the devo-tions of the stations of the cross, which are so calculated to produce contrition over past sins. Hear the holy mass every day that you can do so; or least, visit the blessed sacrament. Say the beads, and, if possible, in the midst of your family. Oh, do remember that if you do not commence now, you probably never will commence the real, fervent Christian life, which alone is rewarded with eternal life. Fast, as the church commands you—and surely her commands are very mild at this time. Fast, also, from the indulgence of your senses; let your eyes fast from seeing objects that may be dangerous to them, that may produce unlawful affections; let your ears fast from hearing mere gossip and uncharitableness; let your lips fast from speaking too much, which may produce distraction and may injure your neighbor's reputation; let your heart fast from those distracting tendencies and loves and all those things that keep you from your God. Go into the center, find God there, for the kingdom of God is within you, saith the Lord, and if you have not found it, it is because you have not looked enough within you; into that inward peace of that sense of union with God. There is the kingdom of heaven. Let the heart fast, fast from occasions of sin. In vain will you promise to be suc-cessful in temptation if you go into the occasions. If you meet the persons, if you go into the places that have been the occasions of sin to you, you can not expect to be triumphant in temptation. You are free in going into them.
YOUR FREEDOM IS NOT LESSENED

there, but you are accountable, as I have said, because you have gone into the place where you were free to go or not to go, and therefore you are tempting the Lord your God. You are casting your-self from the pinnacle of the temple, and you are saying let God's angel support me. It is enough for the tempter to come, but he who goes into the occasion come, but he who goes into the occasion, he who looks out for the tempter and puts himself before the tempter and hopes God's angels will bear him up when he need not have cast himself down from the pinnacle at all.

Therefore should you fast from the occasions of sin! You should abstain from whatever may weaken the inward strength of your soul. It is that strength, that fasting, fasting from whatever may feed the passions of the body fasting from whatever may feed the sou in its delectations; fasting and abstaining, and thinking, and in solitude the soul is fortified for the hour of tempta tion, and as I have said to you, brethren remember that it is not by an isolated act, nor one day well spent that you can lay the foundation for this life. A day well spent is a good thing, but we have to acquire habits of virtue by repeated acts. You are commencing, I may say, the Lent. If you are faithful to these injunctions during these seven weeks, you will have acquired habits of virtue; they will come natural to you after a while. To rise early in the morning, to while. think of the presence of God, to pray the prayer of ejaculation during the day, a prayer which all can make, and for the neglect of which there is no excuse God is here, my God and my all Or God have mercy on me, or God purify my motives, in whom we live and move and have our being. You can gain strength from him for everymoment, for he never abandons you, but these things require repeated acts to become that habit which is a second nature, and sometimes as strong as the first. It requires that you should do it day after day! Then lay the foundation of a real interior Christian life. Do not say it is difficult, it is impossible. It is difficult, but, by the grace of God, it can be rendered easy. Power is made perfect in infirmity. "My yoke is sweet and my burden light." You get a light burden and a yoke that is sweet. God is with you, if you are only with God. If you only follow the example of our Divine Lord, in prayer and fasting, in solitude, in promptness in avoiding all occasions of sin, in looking to him in the hour of color.

temptation for help, in acquiring habits of virtue, then, by the end of the Lent, at the Easter, you begin an habitual Christian life, habits will be acquired even in these few weeks, or will, at least, be so commenced, that you will find it far less difficult to continue in them, and you will wonder how easy effect all and you will wonder how easy after all, and how light was this burden; how sweet is this yoke, and, as the angels came to minister to Jesus Christ, so after this battle of human life with temptation, the battle of idinal file with temptation, the angels will come to crown you victorious because loyal to your God; and you will be happy with him, your Lord and your God, for eternity; a blessing which, from my heart, I wish you, in the name of the Father, and of the Son and of the Holy Ghost Ghost.

Arcadia's Land.

[Adapted from Clement Scott.] ¡Adapted from Clement Scott.]
Which is the way from the crowded city,
To a land of shadow and slient peace,
Where woman can love and men can pity,
And tears from sorrowing eyes may cease?
For the toiling fown is harsh and hollow,
And hate points castward, envy west;
Though many may fall, yet some will follow
To a home of dreams and the haven of rest.
For the love of heaven stretch forth your
hand,

hand, And point the way to Arcadia's land.

Where are the fields and their emerald cover,
The wayside flowers and travelling cart,
The new found love and the long tried lover?
They are better by far than our feverish
heart.
We are sick unto death of jealousy's fetter,
The secret dagger, the ceaseless strife:
There's triumph in fame, but freedom's better;
So give us a taste of a nobier life.
The senses sicken as fancy's hand
Paints endless love in Arcadia's land.

Arcadia's ways are strewn with flowers, Her children free from the revel of wine; Her dust is slaked by the sweetened showers, 'Neath covering trees they toast and dine. When care creeps close, why away they wander To seek whatever the mind lowes best, For hope endures when the heart sees yon-

der A purer life and a surer rest. How many despise, but how few with-stand, The ceaseless joys of Arcadia's land.

To the fields away! for Nature presses On toiling foreheads a balmy kiss; There's nothing so sweet as her wild car-

esses, No love more full to the lips than this.

clover,
May soften sorrow and silence hate.
Old Time soon measures the fatal sand,
And the curtain fails on Arcadia's land.

A SISTER OF CHARITY'S HEROISM.

A CASE OF RESCUE REQUIRING THE GREAT

Physical courage in man is expected as matter of course; in woman it is not. happened to hear of a brave act the other day by a Sister of Charity, which for true courage will compare with the heroic deeds of the battlefield, although glory was not the incentive to this one.

A female patient in an institution near this city had so far recovered that it was thought safe to allow her some privileges in going around the institution not granted to most of the other inmates. In company with one of the ladies of the establishment, this patient was passing through a room where the windows were covered with iron wire screens, with patent catches attached. All at once she was missed by the Sister who had charge of her. What the Sister who had charge of her. What was her horror to find that, with the cunning sometimes accompanying mental affliction the patient had suddenly opened the catch of the window, slipped out, and the poor girl was standing on the narrow coping of the roof, four lofty stories from the ground, waving her arms wildly, in exultation of her liberty, and laughing at having outwitted her guardian. An alarm was spread, and the men about the place, as well as several of the Sisters rushed to the rescue; but, when they saw the fearful position in which she was, they feared to approach her, knowing that in the excited state she was in, an attempt to rescue her would probably end in her jumping to instant death. She was a large and powerful woman, and even a strong man would have little chance to hold

One of the Sisters, who had charge of the patients on a lower floor, was at her devotions in the chapel when she heard the commotion. She ran to learn the the commotion. She ran to learn the cause, and was met by another Sister, pale with fear, who exclaimed, "Oh, —— has escaped to the roof! Come back to the chapel and let us pray for her safety." With wonderful presence of mind the Sister thus addressed flew up stairs, throwing back the answer, "I will pray while I help to get her in!" and proceeding hastily to the window outside of which the insane patient stood, she addressed insane patient stood, she addressed her in a gentle voice, and without the slightest trace of the excitement she was slightest trace of the excitement she was laboring under, saying: "Come to me ——, and I will take you out to walk. That is not the way to go." This only made the poor girl move farther along the narrow ledge between the two windows, which made her position still more dangerous. "Take hold of these shutters, dear, for fear you might fall" said the Sister, gently, moving gradually out of Sister, gently, moving gradually out of the window, and before the terrified people realized what she intended to do, beside the maniac, who had but to take hold of her to hurl both to instant death. It was a moment of dreadful but the apparent coolness of the Sister had the desired effect, and the girl was induced to come closer to the window, where men were concealed, ready to seiz her, which they did as soon as she could be reached; and, although she struggled to get free, she was soon safe inside, and of course, precautions were taken to prevent a similar mad act.

I may here state that the brave Sister of Charity who accomplished this heroic act is from Philadelphia, and before she entered the Order was a member of the Church of the Gesu, in the northwestern part of your city.—N. Y. Cor. Philada. Evening Star.

The Best for Butter.

There is but one best color for butter, and that that is Wells, Richardson & Co's. Improved Butter Color, no candid investigator doubts. It is the best butter color in the world; is free from sediment or impurity, always ready for instant use, and it imparts to butter that rich dande-