You question-"What is your 'Sunrise How better—smile if you will— Can I picture the climb of a deathless hope Up the Eastern side of the Hill?

A hope that seeketh the templed height
Which only the constant win:—
See, the doors stand wide, and the mornin
light
Is crossed by the light from within.

"Tis long I know since my life's sunrise, And long till its noon—ah me! For my oft o'er-clouded Eastern skies And the noon I may not see!

What matter? if over the Sunrise Slope, I come to the temple grand.
And find it a gate for my deathless hope,
To the Heavenly Sunrise Land.
BUFFALO, May 9, 1881.

AN IRISH LANDLORD'S REMEDY FOR IRISH POVERTY.

By the Nun of Kenmare.

To the Editor of the Universe SIR,—Happily, one needs no long ex-planation or words of entreaty when appealing to your readers for any case of distress; they are not of the number of those who "pass by on the other side,' and who, with self-righteous satisfaction make excuses for doing so, which may satisfy or dull the feelings of their con-sciences in this world, but certainly will be read in all their plain, unvarnished

be read in all their plain, unvarnished truth in the next.

We hear a great deal about the dreadful crime of which tenants are guilty in not paying their rents; and, unhappily, too many Catholics of the upper classes in England join in the cry. Can it be denied that there are thousands of tenants who cannot pay their rents? Let it be remembered that just one hundred thousand people emigrated from Ireland to America last year; let it be remembered how strong rear : let it be remembered how strong and how passionate is the attachment of the Irish people to Ireland, and the im-possibility of living in Ireland will be seen at once. Because there are a few Irish tenants who could pay their rents, and who do not do so, are a whole people to be condemned, and, above all, are they to be condemned by those of their own faith The words Irish and Catholic are almost convertible terms, and what affects Ireland affects the faith. Hence, let us hope that English Catholics will seek to know the truth about Ireland before condemning her for the sake of their religion, if not for the sake of that high principle of justice which, we are told, is the special characteristic of Englishmen.

Irish tenants suffered last year from famine; Irish landlords are suffering this year from non-payment of rent. But Irish lenants suffered last year from famine; Irish landlords are suffering this year from non-payment of rent. But who can compare this even for one single moment! Is there even the least fear that an ivish landlord will suffer from hunge? Yet how many of our poor suffered from it cruelly lass year! Yes, and even at the present moment thousands and thousands are living at Easter-tide on far less than the fathers of the described on in their most pentiential season. The Irish or Anglo-Irish landlord will suffer from the moment thousands and thousands are living at Easter-tide on far less than the fathers of the described on in their most pentiential season. The Irish or Anglo-Irish landlords was been at the present moment thousands and thousands are living at Easter-tide on in their most pentiential season. The Irish or Anglo-Irish landlords may be temporarily inconvenienced; he may not be able to enjoy his usual luxuries or pleasures, his family may not be able to purchase new and couly raiment but what a contrast between this privation and the privation of actual necessary clothing from whish the poor suffered last year, as even the Duke of Edinburgh admitted by the reports of the Duckess of Maribrough's committee! The sale of an eyew, no such resource. Unhapply those who could part with seven the landlords may not be who could part with seven the least feather the poor for the last six years that this great loss who could part with seven the least with the angle of the poor suffered the poor suffered the poor suffered last year, as even the Duke of Edinburgh admitted by the resource. Unhapply those who could part with seven the least privation of actual necessary them poor for the last six points and the privation of actual necessary that the poor suffered last year, as even the Duke of Edinburgh and an of the poor suffered last year, as even the Duke of Edinburgh and an of the poor suffered last year, as even the Duke of Edinburgh and the privation of actual necessary that the privation of actual necessary one moment's inconvenience prefer to keep them while they deliver lectures to the poor for withholding from their landlords what they absolutely need to keep, or see their children starve. But again charity of the readers of the Universe, who so often not only send to me and to many others who ask their charity, not what they can easily spare, but even what they actually need for their own use.

It is not long since I heard the remark made that landlords seemed to believe in

only one commandment—"thou shalt pay thy rent." What about charity— The injurer has sometimes conscience enough to be troubled by the wrongs he has done, and he tries to blunt the point by throwing the blame on his unhappy

come almost extinct from want of sustenance, and emigration or the workhouse would complete the destruction of the Irish people, so often attempted by England. A priest, who has a large parish in the poorest part of South Kerry, told me

pious, had been in the habit of going to their parents and other in a very siort pious, had been in the habit of going to:
England every year, and, by often working eighteen hours out of the twenty-four,
had earned their rent? their land could
never have paid it and fed them even on
the poorest fare. But this work in England has failed our people of late years.
I do not know why; probably you, sir,
could tell your readers the cause; of the
fact there is no doubt. This landlord. fact there is no doubt. This landlord, having both honesty and common sense, does not evict the people, though naturally they live in constant fear of it, and hundreds have emigrated.

But what is to be the end of all this?

Is Ireland to be depopulated? Is not this Irish question a grave one for every Cath-olic? No doubt Irish emigration has one? No doubt Irish emigration has spread the faith, but, unhappily, there is also no doubt that thousands upon thousands have thereby lost their faith. Would it not be better that they should be allowed to remain in a land where faith has never yet failed them? For many a long day the Irish were supposed to be lazy; their laziness was said to be the source of all their misery, and this was in turn at-tributed to their faith. Lazy Irish, lazy Papist—that was the cry. But facts were too strong even for prejudice, and there are very few now who accuse the Irish of are very few now who accuse the Irish of laziness. No doubt, here and there, there are men who will not work their farms as thoroughly as they might; but I think the enclosed extract from a Kerry paper, which I send for your inspection, will show that the only encouragement a man gets in Ireland (with rare exceptions) is to have his rent raised to a rack tent when have his rent raised to a rack rent when he improves his farm. It may suit a cer-tain class of persons in England, and it certainly suits Irish landlords, to deny the truth; but the truth is none the less true because it is denied.

Our poor are suffering here from an verwhelming calamity, another evidence of the many miseries caused in Ireland by the class of persons who are virtually the masters of our people, and who, unhappily, with a few honorable exceptions, think of and care for little but their own personal interests. If a poor man borrowed money from his landlord and spent it even in providing the actual necessaries of life for a staying family, what account of life for a starving family, what an out-cry there would be and what vials of cry there would be and what vials of wrath would be poured forth on Irish tenants. But when this is done by a nobleman who spends his income at best out of Ireland, and at worst on his pleasout of Ireland, and at worst on his pleas-ures, then not one word is said, and there is little sympathy indeed for the poor, whom he has defrauded. Alas! it may be asked,do we believe in the Gospel, or is there one Gospel for the poor and another for the rich—one kind of judgment to be passed by God on the actions of the rich and another on the actions of the rock.

and another on the actions of the poor?

from lords or gentlemen, though a Pro-testant gentleman said to me the other or see their children starve. But again and again I have been amazed with the charity of the readers of the Universe, who so often not only send to me and to many others who ask their charity, not what they can easily spare, but even what they can easily spare, but even what they can leading spare, but even what they can leading spare, but even what they can easily spare, but even what they can lead to mee the other charity and spare which, indeed, he could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at night and see the could ill afford—"I wonder Lord—can rest in his bed at ni do with the present state of Ireland, as we have not received any return from the estate for the past six years, but hoped to until now

arity — God keep these poor children, and I pray you, for His sake, do what you can to help them also. If you could see them, and know the poverty of their parents, you would not hesitate for one moment to assist so precessary and so provided. what about mercy—what about the ordinary principles of Christian justice? Because a few tenants who do not pay their rents who can pay them, a whole nation—which is steeped to the lips in chronic poverty from no fault of her own—is to be condemned? Nay, rather the fault, in some degree at least, lies at the dear of be condemned! Nay, rather the fault, in some degree at least, lies at the door of her accusers. It is an old story—those fund, so as to be able to continue the who injure others are always ready to charity without constant appeals to the accuse those whom they have injured. public, you will have while you live, and after your death, the daily prayers of several hundred little children, as each year there will be new recipients of your bounty. The children thus helped are exclusively the children the several hundren th by throwing the blame on his unhappy victim.

An Irish landlord who has just been evicting his tenants for not paying the rent which they could not pay—was exposulated with by a poor man with a very large family.

"How can I pay rent, sir," said he, when I cannot feed my eleven children?" are do drown half of them in the bog hole." was the renty. "Go drown half of them in the boghole," was the reply.

This is no hearsay or imagination, it is a
matter of fact. The name and place was
published in the Freeman's Journal a few
days ago. And, I may add, I have heard
scarcely less humane expressions myself.
Surely, there is only a degree less inhumanity in turning men and women
adrift on the roadside when—after a
famine in which they have been fed by
public charity—they cannot pay rent and public charity—they cannot pay rent and feed their children. But there are, thank God, humane landlords in Ireland; if there were not it would soon be turned into one vast desert, for human life would become a vast desert here. They cannot pay rent and get good situations and are able to send home money to their parents; and in many cases, even in a year or two, our girls have sent home sufficient money to bring out the whole family. I shall be

happy to send a printed paper with the names of some of our girls who have done this within the last two years.

When it is remembered that these girls went to America without one penny—that the number in families thus sent for yesterday that only for the patience of Lord—, who owns nearly all that district, that nearly eveay soul in his parish we can claim credit for the practical train-

time. And, as I am grieved to say, by far the larger number will emigrate, those time who are anxious for emigration should

SISTER M. FRANCIS CLARL

FATHER MELLERIOT.

Father Melleriot, the distinguihed Jesuit who has just died at Paris, didnot leave the city during the Commune,but went tranquilly about the streets, weaing his "soutan" and oblivious of Rigalts and Megys. The people of his quater would have protected him, but he lelt fully able to protect himself.

One one occasion he was halted by a patrol of Federals, commanded by abig blustering bully in uniform. "Who are you?" asked the Commuist

roughly.
"The Father of the poor," answred

the Jesuit. "The father of the poor? What loss that mean?" "It means that I spent 15,000 fram in alms-giving, last year. How muchdid you spend?"

And the stupefied Communists sod aside and let him pass.

THE SECRET OF THE SUCCESSOF CATHOLIC MISSIONARIES.

Non-Catholics are constantly woner-Non-Catholics are constantly wonering how it is that Catholic missions as so
successful. The reason can easily bexplained. They observe and fulfil the
condition our Saviour long ago laid dwn,
"Except a man deny himself," dec. hey
oractice self-denial and carry the oss.
Take the missionaries of China as aninstance. They adont the customs ofthe stance. They adopt the customs of the Chinese, endure hardships that are scarcely conceivable of in a Chrisan country, sleep upon the same hard plaks and eat the same food as the natives, and forgetful of the outside world, frequetly shut off from all communication wil it for months or years, forgetful of elf, constantly practicing self-denial, the are wholly absorbed in winning soul to

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and Tonic in the world. The Syndicate and the Scott Act lave not caused half as much sensational comment as the popularity of BURDOCK BLOOD BITTERS. This great remedy is marvelous in its success in curing Chronic disease when other medicines have failed. It is the best Blood Purifying Tonic and Liver Invicor-ator known. A specific for all diseases of Blood, Liver and Kidneys. Sample Bottles

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ulse,—Picayune.
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As a health renewer Burdock Blood Lord—, who owns nearly all that district, that nearly every soul in his parish would be in the workhouse. Many of them owe four years' rent; but, he added, "God knows how long he may be before he evicts them." The late famine was preceded by bad years, and that is a circumstances too often overlooked. These parish is a circumstances too often overlooked. These projects, honest, hard-working and truly who are helping themselves, and will help

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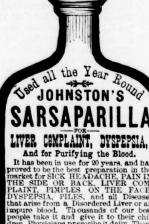
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WM. TOBIN.



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BETTER THOUGHTS.

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The great want in modern piety is real, deep, vigorous, inward, repentan -Faber. SEE how all is sad and cold among F testants! it is a long winter. With us is cheerful, joyous, and consoling.—Cur

The fewer wants one has, the freer v he be to do whatever duty commar and the less will he have in import crises to listen to the suggestions of cup

In cases of doubtful morality it is us to say: "Is there any harm in doing thi This question may sometimes be best; swered by asking ourselves another: " there any harm in letting it alone?"

There never did, and there never we exist anything permanently noble and cellent in the character which is a stranto the exercise of resolute self-denial

The consciousness of being loved soft the keenest pang, even at the moment parting; yea, even the eternal farewel robbed of half its bitterness when utte in accents that breathe love to the

The work which God has given me to The work which God has given he to is to amend whatever is amiss in my tural disposition—that is, what he wo have me do; correct my faults, sanc my thoughts and desires, become n patient, more meek and lowly of hear Making people happy is neither a sr

Making people nappy is neither a sinor an unimportant business. As I gard good nature as one of the rich fruits of true Christianity, so I regard making of people round about us has one of the best manifestations of Christian disposition which we are controlled. manded to wear as a garment. In the middle ages, on the death monk, his plate was placed on the at every meal for a month. The u amount of food was put upon it, and

was distributed to the poor, who we horted to pray for the repose of the of the departed brother. of the departed brother.

"Revealed truths have the propert abysses—they are fathomless and dark; it is which makes the merit of f But we are led to them by sure luminous roads, by the word of God the witnesses to that word. Hence mission to the truths of faith is an a and reasonable obedience."

The heart where saffishness has fe

That heart where selfishness has fo no place and raised no throne is slor recognize its ugly presence when it l upon it. As one possessed of an spirit was held in olden times to be a conscious of the lurking demon in breasts of other men, so kindred know each other in their hiding-p

every day, when virtue is incredulous blind.—Dickens. TEN times a count, ten times a cossessor of so much wealth, master many persons, minister of so many cils, and so on; nevertheless, let him tiply himself as he will, one single de sufficient to lay him low. But this he t not of; and in that infinite aggrat ment that our vanity pictures to it never occurs to him to measure hi by his coffin, which is yet the only c

A good character is to a youn what a firm foundation is to the artis what a firm foundation is to the artis proposes to erect a building on it; I build safely, and as all who behold have confidence in its solidity; a h hand will never be wanted. But single part of this be defective, and y on hazard, amid doubting and di and ten to one it will tumble down and wingle all that was built on

and mingle all that was built on ruins. Fortune is like a good swordsma scorns to encounter a timid, fearfu There is no honor in a victory there is no danger, and it is in ad that the mind is tried and purified. tenings are often plessings sent to t mind us of our duty and what is the goodness of God. The afflict a great mind teach others to suff example has its salutary influence. tenings are often blessings sent to t

GOETHE said that the thought less life was sometimes oppressive because there must be a period where progress was impossible. But ther progress was impossible. Bu reassured on this point when he lo to the stars. The poet felt than it ing such depths of space to him, ted at intellectual distances which ald out-travel. In the same sp said, "Two things fill me with p awe—the moral law and th heavens."—John Weiss.

The Chamber of Death.

The propriety of observing test possible reverence in the prince the Blessed Sacrament when attends a sick-call is necessary ch occasions, to see that the death, and that the priest be with a table, on which should cover. A wax candle, a tape small quantity of water for th of ablutions should also be ness. These are simple m themselves, and yet, strange there was no regard paid t numbers of instances. When numbers of instances. When man arrived, it is too often the man arrived, it is too eiter the all is confusion, no preparation having been made beforehand. poorest can provide the little required, and, to say the least, disrespectful in the presence of Holies not to do so. Person corts of preparations to recei sorts of preparations to recei guished friends, but when o guished friends, but when of Lord comes he is treated with in

"I don't want that Stu Is what a lady of Boston s husband when he brought I medicine to cure her of sick he neuralgia which had made he for fourteen years. At the thereafter, it was administered such good results that she co use until cured, and was so en its praise, that she induced tw the best families in her circle their regular family medicine. is Hop Bitters.—Standard.