



THE WEARING OF THE GREEN.

New Version.

Emily Beesly, in United Ireland.

O, PADDY, dear, and did you hear the news that's going round, Of what the English strangers tell that come on Irish ground? They say the English people are wakening up...

This message comes from England: "Dear brothers, far too long Our rulers, in the people's name, have done you cruel wrong; For ages they have blinded us; but now at last we see, And vow that we will never rest till Ireland is free. No longer shall she suffer, and strong in Freedom's cause, We'll sweep this Government away and its accursed laws. Never again shall Ireland see the horrors she has seen; We pledge our truth to Ireland by the wearing of the green."

"The weary days are full of woe—your martyrdom is long; But Irish hearts are steadfast and Irish courage strong. Your foes are falling, and your friends are strengthening day by day, The clouds of grief are drifting fast—we see the dawning ray. O, brothers, dear, with patience yet a little while endure. The bitter wrongs shall end at last, the victory is sure. At last we know each other's hearts. What foe dare come between! We'll wear the Shamrock with the Rose, and wear the Red and Green."

SINS OF YOUNG WIVES.

Marion Harland's Talk to Brides of To-Day.

The Modern Girl and Marriage—The Pastoral that Becomes Plain Prose—Things that Often Follow the Marital Ceremony—How Men Regard Matrimony—The Young Wife's Jealousy—Childhood, the Band that Holds Together Wedded Hearts—Modern Objections to Motherhood—Childlessness an Evil—A Plain Every day Talk to Young Wives.

"I never go to a bridal that it does not almost break my heart," said a man whose tact and tenderness were womanly. We would not have our girls live single until lonely old age finds them destitute of what makes life worth living—home and home-love. We believe firmly that matrimony is a happy one if it is entered into in the holy estate of wedlock; that a good woman is made better, a noble man nobler by loving and living with one another as wife and husband; that their affection deepens, and ripens, and grows purer with each passing year until neither is a complete being without the other. And yet, eyes grow graver with experience look sadly upon the happy young thing who stands on the threshold of the new world as at the wide gate of an Eden, which clouds and chill and blasting fire cannot enter. To her bridehood is friction. We know it to be probation, for which the life of the average girl is not a preparatory school. For no other vocation is so little a special education received, even from sensible and far-sighted parents.

This omission, often a fatal one, may set down as a sinful error antecedent marriage. "Man is usually a misfit from the start," wrote Emerson, more cynically than was the wont of the calm-browed metaphysician. Before deciding that the joining of man's life to woman's in the most important relation of human existence is a mistake, and jotted hearts a misfit, let us look at some of the causes of discord in the symphony of the dual life. The keynote that sets all ajar is usually struck in the earlier months of marriage. By a curious reversal of conditions, the ardent wooer of the conventional becomes the philosophically contented husband with the utterance of the irrevocable word. Often the pastoral becomes plain prose, with never a trope or rhyme, by the time the honeymoon is over. It was the suitor's business to make the world beautiful to his betrothed during the wooing. In wedlock the wife must bear with her lord's caprices, minister to his caprices, amuse his dull hours—or run the risk of losing him. What husband thinks himself to "entertain" his spouse if she be in tolerable health and spirits? What good wife does not rake together all her sticks and straws of talk and apply the torch of cheerfulness at the home-coming of her lord? It is he, around the edge of the morning and evening paper, finds wads of wet wool in the form of absent-minded monosyllables upon the bonfire of his life, and when it has sputtered itself quite out and the paper is read through, yawningly thinks himself that he must "see a man" at the club or elsewhere, or, if very domestic in taste, falls asleep on the library sofa.

A woman is born a wife, and takes matrimony into consideration along with a great many other investments. He hopes earnestly that it will be both pleasant and profitable. Should it prove to be neither, he has borne the shock of falling stocks, the disaster of loss in other cases, without being utterly ruined. Common-sense and a right-mindedness in our survey of the situation is not pessimism. A failure to appreciate the cardinal truth that man is, not woman, nor woman man, is a jagged reef connecting the Scylla of single wretchedness and the Charybdis of wedded misery, and lies just under water. It may be added that the orator who draws most water because heavily freighted are apt to face the worst bars.

The citizen who has over an infinitesimal bit of the world's wealth to make cannot give up his whole life to courtship. His wife, regarding love-making and marriage as interchangeable terms, and finding in them her life-long

ARCHBISHOP LYNCH ON UNITY OF FAITH.

ONE LORD, ONE FAITH, ONE BAPTISM.—THE VARIOUS CREEDS OF PROTESTANTISM.

All Protestant denominations feel keenly their scriptural position on account of their divisions and multiplication of creeds. They are praying and soliciting prayer for union. Our Lord himself prayed that his apostles might be one as "Thou Father in Me and I in Thee," that they may also be one, and "that the world may believe that Thou hast sent Me" (John xvii, 21).

Now respecting the ministers who preach different doctrines, the world over will not believe that Christ sent one of them. The Church of England has one creed, the Presbyterians another, the Methodists another, the Baptists another, and so with the rest. Can all be sent of God to preach different doctrines? Was St. Peter sent to preach a different doctrine from John? "One Lord, one faith, one baptism." All Christians feel humiliated at the figure of the preachers of the various denominations exhibit to the infidels of Asia and Africa when they preach "o them. What is the end cause of this diversity of creeds when all say that they build their faith on the Bible? This is a grievous mistake or error, and so often based upon it; as long as there is an unceremonious error must follow. What is the Protestant guide? Not the Bible, though they often say so, but the interpretation which they put on the Bible. The Bible is right, but the interpretation put on the text by fallible, and often, men ignorant of the rules of interpretation, or criticism. "Many moos of many mistakes" is an old proverb.

It is not therefore correct to say "I found my faith on my own view of the Bible texts. My Protestant religion gives me the right to read the Bible, and take my own meaning out of it." Therefore you are your own guide and author of your own faith, as you say of my own views of religion, self-guidance in very serious matters is very often a poor one. You guide yourself by others in most important concerns. Your lawyer in worldly affairs, the physician in what concerns your health, your man of business, your banker or steward as the case may be, but in the affairs of your immortal soul, in which an eternity of happiness or misery is at stake, you consult no one; self-love, or worldly love gain often deceives. Surely Christ, who came to teach all truth, did not leave it without a guardian or depository, a living witness to all men. Christ did not confide His doctrines or truth to individual men, but to a corporation which He calls His church, and he says to all His followers: "He that will not hear the church let him be to these as the heathen and the publicans."

The Bible could not be the rule of faith for the immense majority who cannot read, or for Christians who lived before the art of printing was invented and Bibles circulated. From what source did they draw their faith, and how many drew true faith from the Bible? The Bible is like unto Christ when he was presented in the Temple. Holy Simon said, prophesying: "Behold this child is set up for the fall and resurrection of many in Israel, and for a sign which shall be contradicted." (Luke ii, 34) The Bible is set up for the fall of many who abuse that sacred volume, and for the resurrection of many who are faithful to its teaching.

Pray for true faith as in our Lord, and let us make an act of faith in all the truths contained in the Holy Bible, and not in the false interpretation of fallible men.

JOHN JOSEPH LYNCH, Archbishop of Toronto.

St. MICHAEL'S PALACE, Toronto, Jan. 15, 1888.

CATHOLIC NEWS.

Lent begins this year on February 15. Easter Sunday this year falls on All Fools' Day.

St. Patrick's Day falls on Saturday this year.

Septuagesima Sunday comes on the 29th of this month, there being only three Sundays after Epiphany this year.

The recent death is announced of Rev. James E. Halton, of Preston, Minn., one of the most respected priests in the St. Paul diocese, and brother to Rev. L. Halton, pastor of Ouray, Colorado.

Rev. E. V. Lebreton of Philadelphia will hereafter visit Baltimore once a month for the purpose of instructing the deaf mutes of that city. Cardinal Gibbons having made arrangements to that effect.

It is something new for an ecclesiastic of an English see to be found studying in an American seminary, but among those ordained sub-deacons at St. Mary's, Baltimore, last week, was Rev. A. H. Cullen for the archdiocese of Westminster, Eng. Cardinal Manning's see.

Rev. F. A. Friguglietti, pastor of St. John's Quincey, Mass., returned a donation of \$25, which the notorious E. H. Faxon of that town sent his Sunday school on the ground that, in one of his prohibitory statutes, Faxon so insulted Catholics that he, as their pastor, could not, with any self-respect, accept it.

Rev. James T. Fenton, who was ordained at Troy last week for the New York archdiocese, was formerly a minister of the Protestant Episcopal church, and was for two years stationed at Peekskill. He was received into the Church some years ago by the Rev. John Edwards, pastor of the Episcopal Congregational Church, New York, and is about 30 years of age.

A splendid reception was tendered to the Rt. Rev. Richard Scannell, the Bishop of the Sea of Conqordia, Kan., on his recent arrival in that city. The Mayor presided and the non-Catholic citizens were well represented. All the priests of the diocese, headed by the venerable Father Perrier, of Conqordia, were present to welcome their new spiritual chief.

The death is announced from Ireland of the famous Rev. "Mal" Keefe, who, with Father "Tom" O'Shea, started the tenant right agitation in County Kilkenny, in 1849. He was born in the County Kilkenny in 1811, and was ordained priest in 1836. He was a singularly gifted speaker, and as an orator had few equals in Ireland. He was exceedingly popular with the priests, and in 1872 he was dignified as a cardinal, and Bishop of Buffalo.

A CANADIAN ABROAD.

The following letter, written by a Montrealer now travelling in the Old Country contains much that will be found interesting concerning persons and events on the other side of the water.

LIVERPOOL, Eng., Dec. 11, 1887.

DEAR MR. LYNCH.—As you see by the heading I have arrived in Liverpool, I had a very pleasant passage and enjoyed it very much. Among the passengers were several Montrealers, some Quebecers and some Americans. Dr. Coote, of Quebec, was among the number, he is going to spend a season in London studying his profession in the hospitals of that great city. Captain Campbell, the general master of the Beaver Line SS. Co.'s SS. Lake Huron, made it very interesting for the passengers during the voyage, and though the gale captain is not a surgeon, yet he has performed some wonderful surgical operations, and performed them under very difficult circumstances, the relief of which caused much amusement to the passengers. Sea captains are often called upon to act the part of doctors. In the event of an accident occurring or a person taking ill and no doctor on board, the captain then acts in the dual capacity of captain and doctor, and much depends on his skill and on the knowledge he has acquired of the elixirs contained in the "medicine chest." I am now doing the sights of Liverpool; it is a fine city. The public buildings are very fine structures, particularly noted for their solidity and massiveness, yet very pleasing to the eye. The other buildings are also very good. The people here appear to have very good taste for building, and the general appearance of the city shows it: There are many large blocks here, that were not put up at the same time and are not owned by the same parties, yet they are so near alike in general appearance that you would really think they were put up at the same time; and this uniformity of appearance gives a massiveness to the whole that adds greatly to the appearance of the city. Montreal people have not yet acquired this taste to any great extent. Many of the blocks there are thirty feet higher at one end than the other, and the height of the intervening buildings very irregular, often times like steps of stairs. This neither adds massiveness nor beauty to them, and is detrimental to the general appearance of the city. There are very fine parks here; I've visited Sefton Park and Princess Park; they are beautiful. The former covers an area of 400 acres, and is a magnificent park. It was officially opened to the public on the 20th May, 1872, by His Royal Highness Prince Arthur, now Duke of Connaught. It is beautifully laid out; in it are artificial lakes, rivers and brooks, as well as swan, duck, water hen, etc. There are also small islands, some with trees planted on them and others without and a miniature wood, well and thickly wooded, looking as natural and grand as the primeval forest. There are flower gardens laid out in every possible manner; some on the level, others on a raised incline, and others again on the top of artificial hills, all of them exhibiting the greatest taste and care. There are beautiful fields on which all sorts of games are played—football, lawn tennis, archery, and, best of all, Canada's great and grand, and spirited national game, lacrosse. I had the pleasure of witnessing the Sefton Lacrosse Club play a practice game, and you've no idea how pleasing it was to me to see those young men playing that good old game, and they played it nicely. At times the ball came near to where I was standing, and I had an opportunity of seeing their sticks, and they were of the best kind, evidently Canadian, the same as we play with at home. Several hard tussles took place right in front of me, and the men did exert themselves. They whacked and puffed away like steam engines, and when the ball left the spot they were almost exhausted. I sympathized very much with them in my own mind, for, as the African gentleman would say, "I've been deah" and, therefore, know how it is. It never occurred to them that I knew anything about the game they were playing, I never introduced myself to any of them; but in an unobtrusive way drank in the quiet and silent pleasure that the game affords me. It is an indescribable pleasure for a stranger, alone in a strange land, 3,000 miles from home, to witness a game that he plays, it causes him to go back in spirit to the players with whom he played to the time and to the place he used to play, and when the players have all been his particular friends, the time the happiest of his life and the place his home, you can imagine the pleasure he feels. I believe there are three lacrosse clubs here, and the game is progressing nicely. Here, must say that the members of the Montreal Lacrosse Club are entitled to great credit, and to all honor for the energy and patriotism they have shown in introducing lacrosse into this and other countries; for wherever lacrosse is played there Canada is known, spoken of and discussed, and a country like Canada, possessing the greatest railroad in the world, and possessing more territory than the United States of America, such a country is not going to suffer by publicity; on the contrary, the more of it the better.

ISLE OF MEMORY.

BY CARROLL RYAN.

L'ultimo, lasso, de miei giorni allegri, Che pochi no visto in questo, viter breva. Pitarca, Soneto CCLXXXV. O, most dear to memory Is that Island in the sea, Where the tassel-tailed wild caper blooms; There the breezes sink to sleep, On the bosom of the deep, Made drowsy with the weight of sweet perfume. There the towers of St. John Brood above the subject town, Where the banner of the Master floats no more And the sound of convent bells From the valley upward swells, And the Lotus-eaters dream upon the shore. There a saint's uplifted hand Pours a blessing on the land, And pilgrims kneel before the lighted fan; And the old heretic past Throws a shadow dim and vast, Like a giant, from the mountain to the plain. Now my heart beats faint and slow In this land of storm and snow, As I picture to myself that happy scene; But the beautiful was mine In the land of song and wine, And my soul rejoices now that such has been.

COERCION'S EX-VICTIM.

INTRIPID WILLIAM O'BRIEN CONGRATULATED BY THE PEOPLE—WHAT HE THINKS OF THE TOBY INTRIGUES AT ROME.

Mr. O'Brien who is almost prostrated with emotion intends to attend the banquet to be given in his honor by his constituents and then to rest for a few weeks in accordance with his doctor's advice. In spite of the endeavor to prevent his whereabouts from becoming generally known, every mail brings him congratulatory letters. He is residing with a friend in Dublin. In an interview to-day he says: I felt so well on leaving prison that I have overtaxed my strength, and as a result I am sleepless and worn out. There was a portmanteau full of letters awaiting me at the prison on leaving, and the number I have received since is so great that I am quite unable to deal with them. Those I have read affected me more than I can describe, but it is surprising that I have received not one threatening letter. I have formed no plans for future action yet, but it matters little, because the spirit of the country among all classes has mounted to a degree altogether beyond former experience. The National League has continued, instead of being effaced as the coercionists prophesied, was more firmly rooted than ever. The action of the Land Commissioners had been equivalent to ensuring the moderation of the plan of campaign. Mr. Balfour had found that the league could only be suppressed by suppressing society. The action of the Government in prosecuting priests showed that the hopes of muzzling them by means of intrigues at Rome had been frustrated. It was an attempt to outrage the people into an exhibition of violence as a set-off against Balfour's brutality. If Mr. Blunt had never revealed Balfour's intentions towards the Parnellites, the case pursued by the Chief Secretary was evidence enough. He believed that Balfour would push matters to extremities until public opinion daunted him.

A COMING AMERICAN CARDINAL.

(From the Boston Traveller.)

Archbishop Williams, of Boston, is the American prelate who will, it is believed, soon wear a Cardinal's hat. There has been for some time a strong feeling that the next seat in the sacred college should be offered to the archbishop of Boston, which has 200 priests, seventy religious and a seventy-five theological students. When Archbishop Williams wrote to the Pope urging that the hat be given to Baltimore, on the ground of its being the most ancient see, the Pope is reported to have said: "Archbishop Williams must be a great man; he writes me now to make him a Cardinal. The see of Boston, which has 200 priests, seventy religious and a seventy-five theological students. When Archbishop Williams wrote to the Pope urging that the hat be given to Baltimore, on the ground of its being the most ancient see, the Pope is reported to have said: "Archbishop Williams must be a great man; he writes me now to make him a Cardinal. 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