THE TRUE WITNESS AND CATHOLIC CHRONICLE.--MARCH 6, 1874.

day or on Tuesday next. There are for taking it now only myself and six others; but if it is not heard at present, it may be lost, for to-morrow the House does not meet, Monday will be the King's birthday, and on Tuesday the Parliament may be dissolved; so I leave it to you whether you should go away. You may stay or do as you ricase, but in Scotland they did not mince matters. Would you not wish to be in the same state as they are in Scotland? or would you have your petition considered now? We are very much opposed; but I do not like delays-a repeal, a repeal, no Popery.

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He was going on in this dangerous strain, when three gentlemen, coming out into the lobby gallery, thrust themselves between him and his audience. They were Colonel Gordon, and Generals Grant and Conway. Colonel Gordon, addressing his relative, said: "My strange word to attribute to the Almighty. When Lord, do you intend to bring your rascally we read in Genesis, that God prepared to destroy adherents into the House of Commons? if you do, the first man of them that enters, I will plunge my sword, not into his, but into your cence, or grace remained amongst men, and that he body, my Lord." General Grant besought must destroy them, felt sorry—that he was touched him, for "God's sake, not to lead those wretch ed people into danger." The poor enthusiast hear of God who is incomplete of correst or nain turned from them without deigning an answer, but because He was about to act like a man sorry crying out at the same moment to the mob : "You see, in this effort to persuade me from it. So, we read that God was about to abandon the my duty, an instance of the difficulties I have first King of Israel-to give him up to the possession to encounter from such wise men of the world of a devil, and cast him from Him, the Lord was as my friends here at my side; but I tell you Why was He sorry? Because He was about to undo and them, that the King has broke his corona- Ilis work, and destroy it. Now, dearly beloved, tion oath." This was too much for the loyalty these, and such facts as these recorded in Scripture, of Conway, who, seizing him by the arm, ex- convey to us a deep lesson, which I shall endeavor claimed : "Were you not insane, I would deal with you as a traitor." Then, facing the crowd, which began to show signs of im- about to be destroyed, the destruction of sin is prepatience and uneasiness, he coolly delivered c.ded by sorrow. Meditate on this before we apply it to ourselves. The Almighty God is about to de-stroy the sin of the world in the deluge, and He General Conway, of whom you have heard-a military man, who deems it his duty to protect is about to abandon and thereby to destroy the unthis House with his sword. We are all armed, fortunate sinner raised to be the king of His people, and are not to be intimidated nor overpowered by first declaring He is sorry for having made him by a rabble. There is only one entry, and that king. But far more than this, when we come to is narrow; men of honor defend this pass, and many lives will be lost in the attempt to force do we behold that work surrounded by sorrow and it." Thus speaking and menacing the crowd accomplished in serrow. What did God do when with his hand, the General withdrew, followed He determined to take away the sin of the world, by his friends, who took care that Gordon and where sin abounded to establish grace, and should accompany them. Their return into when He determined that the deviation of man? Behold him on longer king and ruler of man? Behold him on the House was the signal for renewed uproar. this earth dead for the sins of men! Behold in the "So disgraceful a day," said Burke, "was person of His own divine Son the mystery of the never before beheld by a British Parliament. The rioters hold possession of the lobby of this House, and we, the representatives of the pa-House, and we, the representatives of the nation, are prisoners in the hands of a vile faction." "I wish to know," said Ellis, "from Profound. mystery! that, wherever sin exists, whe-Lord George Gordon himself, whether it is his ther God looks on it or man, if it is to be destroyed, wish to bring these men, whose wild outeries its destruction must be accomplished by sorrow. now strike our ears, within the walls of this The eternal Son of God became man incarnate of House ?" Upon which, Colonel Holroyd, addressing Lord George, said: "My Lord, at find for Himself the lowest and humblest place on first I thought you were only mad, and was earth, taking to Himself a human body and a humblest place on a burget of suffer going to move that you might be sent to Bedlam; now, I see there is much more malice than madness in this business, and declare that, if you attempt to go out once more and address that mob, I will instantly move that you be committed to the Tower." The audacity of the conspirator quailed before this display of honest valor, and the leader of fanaticism and riot, the chosen champion of physical force, shrank back into his seat, overawed by the higher moral power of Right.

Meanwhile, without the House the aspect of affairs was every moment becoming more threatening. The justices and the constables, who had been sent terly impossible it would be to attempt to cope with numbers so immensely superior to their own. They had therefore contented themselves with comparison with a single element of joy? It heren in burditation had therefore contented themselves with remaining drawn up near at hand, and occasionally rendering tion. With sorrow and pain Hosteriat assistance to Sir Henry Molyneux and the doorkeepers under him in the difficult task of guarding the entrance to the House of Lords. In this they had hitherto been hardly interrupted, the chief body of the mob finding sufficient occupation in listening in the custody, too, of the men who had bearded and defied them, it seemed to strike the crowd that, triumphant and insolent as it had shown itself to be, it had nevertheless been surprised into an ignominious defeat. As this became more and more apparent, when, having waited a considerable time, Lord George did not again show himself in the gallery of the House, the mob raising a shout, or rather roar of indignation and disappointment, pressed on towards the lobby, with the evident intention of trying their strength against its defenders. Fortunately for the few brave men, who, stationed there, were risking their lives in the cause of order, there came up at this moment a strong party of horse and foot guards, with Justice Addington at their head. At sight of this, the first really formidable opposition that had presented itself to their violence during the whole day, the rioters halted, and the magistrate, taking advantage of their hesitation, addressed them in a few earnest words, imploring them to disperse, adding, however, with a most unpardonable want of firmness, that if they would do so, he was ready at once to dismiss the troops. Nothing, of course, was farther from the in-tion of the many inferior leaders of the rioters than to suffer the latter to return to their ordinary course of life, without taking a signal vengeance upon that hated class against whom they had plotted so long, and, as it now appeared, so unsuccessfully. But this was a scheme not to be arranged in a moment, and, therefore, after a short deliberation, in which (as it was afterwards proved) centres of meeting were fixed, and some half-dozen obnoxious persons were marked out to be remembered when the time came, the order was given, and the mob, after three cheers for Lord George Gordon and the Protestant Association, began slowly to disperse. In the meantime the House of Commons had voted its adjournment until Tuesday, the 6th of June, and the exit being free, the mombers took their departure, pondering upon the events of the day, not without misgivings for the future. At dusk the guards were ordered home-the streets in the neighborhood of Palace-yard were gradually deserted-here and there a few citizens remained, discussing the threatening events of the day, and congratulating each other on their peaceful conclusion. But what the real conclusion was, we hope to be able to relate in a future article.

FATHER BURKE, O.P.

"THE NATURE OF TRUE SORROW FOR SIN." (Sermon preached in St. Saviour's Church, Dublin, Advent, 1873.)

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Having considered, dearly beloved, the hatred that Almighty God has for sin, I have this evening to invite your attention to the remedy that Almighty God in his mercy has provided for the sin of mankind, which he offers to all. It is worthy of remark, that on these solemn occasions, when God, as we read in Scripture, put forth His hand to destroy sin and the sinner, that He expressed Himself, in human language, as one, that was sorry for having created man, that the anger of God took the shape and form of sorrow. It is a the whole world by the universal deluge, the inspired writer tells us that God, looking down on earth, and seeing that no vestige of purity, or innoheart of God, who is incapable of sorrow or pain, for his own work, because He was about to destroy to explain this evening. They convey to us a prac-tical lesson which we shall do well to learn, and put in practice. It is, wherever sin exists, and is first of all declares He is sorry He created man. He consider the great and universal remedy that Almighty God has provided for the destruction of sin, when He determined that the devil should be no incarnation, which certainly was a mystery of sorsorrow for all who participated in it, and the nearer the Holy Ghost and Virgin Mary. He was made man, and came down from the highest heaven to human soul, and for the express purpose of suffering and sorrow.

NOT FOR PLEASURE OR JOY

did God become man, but that he might taste every humiliation and trial, and sound the depths of every kind of sorrow and of woe, and, therefore, whenever the Scriptures describe Him (and all the Scriptures of the old law are simply descriptions of Him), they speak of sorrow. "We behold Him," says the Prophet, "a man of sorrow." He was foreshadowed by the innocent Paschal Lamb that was slain, in order that the people might be saved from the hand of the destroying angel. When all the types and figures come to be accomplished in our Lord, I ask you, Christians, was not that work of our Redeemer in the atonement and destruction of sin-was it not of the midwinter. No house to shelter-no clothing to cover Him. His best bed the manger and a handful of straw, and even there His birth is surrounded with every element of humiliation. Oh! think of the humiliation. The Virgin presented herself at the door of every inn at Bethlehem and was rudely refused. We know not what she suffered. Perhaps it was said to her, "If we admit you you might rob us." Others may have said, "We cannot admit you, we don't know but you are a bad character." We don't know what insults may have been heaped on the Blessed Virgin in excuses made fortune to have you in his employment? Is Alfor not receiving her. This we know that she was treated as any poor poverty-stricken beggar would be treated at the door of any hard-hearted, inhospitable person. This sorrow went on increasing, for, dearly beloved, the Scripture said of Him, " My pain is always before me." Yet it was all one act, the last cry the dying Saviour gave on the cross was but the continuation of the first wail the little infant gave at Bethlehem. It was all continued our God and our neighbor, offering God whatever suffering, for He came to suffer that He might atone for the sins of all. Hence we read of Him that He God demand this? Certainly. Have we not clear often acted as man. He wept over Jerusalem over the grave of Lazarus, that He was often grieved as when He saw the buyers and sellers in the Temple, and committed murder and adultery. And the where do we read he over laughed? Oh, no, that Prophet Nathan came, and David knelt down and sacred and sorrow-stricken face never put on an expression of joy, because the work he came to do was a work of sorrow. And now I ask you to consider what was the source of that divine sorrow that was ever in the heart of God? The answer is, because that heart was filled with love-love for His Father in Heaven, love for his brother on earth. God hates sin because He loves Himself and He loves His creatures. Now, God the Son made man on earth sorrows for sin. No word of absolute hatred ever came from the lips of Christ. No word of aversion or hatred ever came from His lips, but many a word of deep sorrow. Mark the mystery, the hatred He had for sin in Heaven, TOOK THE FORM OF SORROW ON EARTH, but the source of that sorrow was the same. He hated sin in Heaven because He loved Himself and His creatures. He sorrowed because He loved His fellow-man on carth. He loved His Father in Heayen with the most perfect disinterested celestial love, and then when He beheld that Father outraged and insulted by the sins of man, because He loved His Father so dearly, the heart of the Man God was filled with Divine sorrow that made Him weep bitter tears and rush away from the city of men as if He could no longer bear the terrible burden of this iniquity. He fled to the desert place, and there for forty days and nights He prayednever ceased from His incessant prayer-a prayer for sinners of contrition and sorrow accompanied by many tears, and all because of the lave He had for His outraged Father ; and then looking from heaven to earth and beholding the terrible min and devasta, tion sin was making among the nations of the carth, beholding the works of darkness on every side, and generations of the race of man swept into hell, He cried out, "Let the hour of Thy mercy but oh, how I long for its coming and accomplishwas to be torn and His head crowned with thorns, | knelt down and said, "Father, I have sinned against | stockings and try on the box."

and His whole frame afflicted with agony-what Heaven and Thee; I am no longer worthy to be was there in this? Oh, His love for mankind was called Thy son. I do not expect to be Thy son." such that He longed for the hour to come when His blood might take away their sin and stop their destruction, and then the sorrows of His passion were for, and, when they came, accepted out of the love he had for his fellowman. I ask you to apply this the only true Church that ever exercised the right, reflection to yourselves, and see the wonderful har-mony ef all the works of God. God says to each in forgiving sins, teaches that true repentance is one here to night-to every man in the world the the sorrow for past sins, the confession of the past, self same word He said to His Divine Son: "As and the resolution never to return to the past man, you must destroy sin, and your work must begin in sorrow." That was the message of the Father to the Son on earth; that was the meaning of and change of life is the consequence of that. Such God coming into this world as man to destroy sin being the necessity for, nature and definition of by sorrow, to be incited to that sorrow by His love for His Father in heaven and of His fellow-man on earth. You must destroy sin, and your destruction of sin must be accomplished by sorrow.

WHAT SIN MUST WE DESTROY?

The sin that is in us first of all-the sin we have committed. Is there a man amongst you that will turn round and say, "I have no such work to be performed?" The Holy Ghost says that he is a liar. There is not a man here to-night-neither he that speaks nor those that listen-that, looking into his own soul and conscience, without any great seeking, will not find that the demon and influence of sin committed the follies of youth and manhood. It is that sin that must first of all be destroyed. Christ our Lord atoned for all sins committed or about to be committed for all time. That you or I have the privilege of repenting of our sins is, because he atoned for our sins 2,000 years ago. He was the redeemer from the beginning for all those that went before Him, for these around thim, and unto the future, yea, unto all eternity, for all who were to come after his mortal life. So we must not only destroy the sins committed, but also those which may be before us. If Almighty God, made Man, but still remaining Man, was not able to atone sin and destroy it, unless through tears and sorrows, much less shall we. There is no other way I might kneel befere the Pope of Rome; every bishop, saint, or angel in heaven might give me absolution from my sin, but if I have no sorrow, all my sins remain just as if no word of pardon was ever pronounced. Sorrow, taking the form of penance, is the first and indispensable condition for the de-struction of whatever sin is in us. A man may be in mortal sin, find himself far away from the possibility of going to confession, in some foreign land, where a priest is not within a thousand miles, in a desert, and wishes to return to God, makes an act of real, true, and perfect contrition, and he is pardoned and his sins forgiven. So that his soul would go straight to God, and yet no priest has absolved him; for when it is impossible to get the Sacrament, contrition alone, provided it be perfect con-trition, takes away sin. But on the other hand if there be no sorrow-I don't care how many pricests through it. The prodigal son himself began with or bishops there may be, using every sacramental natural sorrow because he was reduced to misery; agency instituted-if there be no sorrow in your heart, their action is in vain ; they might as well be absolving a dead body, or flinging the absolution on I am in rags, and starving, whilst the very servants stick or stone. Now, dearly beloved, such being the of my father's house are clothed and well fed." But necessity of sorrow in order to be reconciled to God, and have our sins removed, every man who is listening to me let him begin, in the name of God, by understanding thoroughly and endeavoring to attain honestly and sincerely to this sorrow. First of all, dearly beloved, what does this sorrow mean? It is a feeling—an intellectual feeling if you will— a feeling of the will and of the soul, of a dislike and detestation of the sin committed, or deep regret for ever having committed that sin, a regret surpassing at least in the estimation of the mind any other regret that we may have for any other evil or misfortune; a regret accompanied with a desire to satisfy the anger of God and make reparation to Him for the injury inflicted on him by our sin, and, finally a regret involving a deep, firm determination I am a poor beggar, who ought to be comfortable; never to commit that sin, never to return to that and worse than this, if I were to die in this state iniquity again, but rather to die.

THAT IS CONTRITION,

and nothing else but that. There were heretics who sprang up in the Church, and said many errors on this question of sorrow. Some of them made sorrow to consist simply in believing in Christ and the merits of His crucifizion, and the saying, "I acknowledge I have covered myself with sin. Oh. but my Saviour died, and wiped away sin. I be-lieve that he did, and this is enough," That is false throwing all the burden of the sorrow on Christ. What! You have loaded yourself with sin, as an unfaithful husband, or a dishonest servant you hold in your hand that which belongs to others; you have injured your neighbor in character and reputation; you have lied about him, and have never had the courage to tell the truth-do you mean to tell me that all you have to do is to look at your Saviour, bleeding on the cross and say I believe he atoned for all sin? Is this the idea we are to have of the justice of God? Is your neighbor to lose his reputation or his money because he had the mismighty God to be robbed of His honor-to get no restitution? False as hell is such doctrine, and subversive of all morality. The Apostle of God tells us that by repentance we must make up that which is deficient in the sufferings of Christ; that is, we are to add our sorrow to his, and, by virtue of his redemption, the Father will accept our contrition. But we are also to satisfy, as well as we can, both atonement it is in our power to pay him. Does proof in Scripture that Almighty God, pardoning sin, asks atonement? David sinned against God, made his confession. Nathan said-" Oh, King, the Lord God has taken away thy sin and forgiven it." The sin was forgiven, the inspired one of God declared. Mark what followed, "Thy sin is forgiven, but now that it is forgiven, you must take your share of three punishments, famine, war, or pestilence." David said, "it is better to fall into the hands of God than into the hands of man," and he chose pestilence. 73,000 of his people were destroyed with the plague. Was not his sin forgiven, but God demanded satisfaction. It won't do for me to say my Redeemer died. I believe it. Our neighbor says-" Did you not belie me." GO BACK AND TELL THEM YOU ARE A LIAR. Proclaim that I am an honest man. And until you do that God in heaven will have nothing to say to you." Surely, Magdalene believed in our Lord, and, yet, she washed His feet with her tears. These tears were necessary, for Christ our Lord says, "She has washed my feet with tears, and I say many sins are forgiven her because she has loved so much," Others again have said, spreading hercsy, that it is not necessary for a man who wishes to repent to go back on the past but only to look forward to the future, and, according to them, repentance means simply a change of life. This is Protestant doctrine. I may be guilty of every crime. I may be the greatest scoundrel. I may have loaded myself by every conceivable sin when happening to hear a sermon, at once, as a Protestant, I wish to do penance. Protestant penance lies simply in this-to change my life and say, "I'll give up my sins, turn over a new leaf." This kind of repentance does not regard the past at all. This is most popular in the world. There is nothing more common than for a young man after getting a terrible scolding to say to his father. " Well, sir, I'll turn over a new leaf, and come. It will bring destruction and death to Me, be a good boy for the future. Let byegones be byegones." This is a change of life-nothing more.

He went back on the past. We are expected to go back on the past with sorrow. That change of life,

THAT IS TRUE REPENTANCE,

sorrow. I shall ask you to consider the source whence the sorrow of Christ, the Man of sorrow, sprvng. I think I am showing you it sprung from His love for His Father and for His fellowman .--The depth of his sorrow is only to be measured by His love, and as His love was immeasurable, so His sorrow was infinite. And so we see when we come to ask ourselves where are we to get that sorrow and deep regret for sin. Where are we to find the tears to wash it away, not mortal tears of the eyesgood enough if they come-but tears of true, manly sorrow-the drops of blood coming from the heart wounded with sorrow for having offended God .-Where are we to find these ? There are three fountains from whence this sorrow may come. One purely natural sorrow and tears that flow without avail. Another supernatural but imperfect sorrow which avails with the Sacrament of Penance. The third is the most efficicious means, the sorrow of Christ's divine love, and out of that flows the waters of perfect repentance. A man may grieve for his sins for a human motive. For instance-I have been leading a bad life. Drink has destroyed my health, shaken my constitution. My sins published have been a stigma on me. I have lost caste and lost my situation, reduced to misery, and find myself a ruined man. If I had been a sober man I night be strong and healthy to-day, an honest man in my situation and a happy man. I brought all these on me by my sin. I have no other motive. I begin to think and say what a fool I was, begin to hate drink and dishonesty. I am very sorry for it .-Will that sorrow avail me before God, and obtain remission of my sins? Not at all—it is mere human sorrow. It does not rise one inch above the earth. If I was a pagan I might have that sorrow. The consequences of drunkenness would be the same. I may go to confession and say I am sorry. "Why are you sorry ?" the priest says.

BECAUSE I FIND MYSELF IN POVERTY AND MISERY AND SICKNESS-

no other motive." The priest would say at once, "I can do nothing for you." Remember that a purely natural sorrow is a very good thing as a beginning, many a man is brought to repentance starving with hunger he had to cat the husks of swine, and then he said, " What a fool I am. Here when he came into that father's presence it was no longer in his misery he was sorry. He lifted up his eyes to Heaven and thought of something supernatural, and if he had not thought of that the father never would have received him. If he said, "I made a bad bargain," the father would say, "Is there no love, no regret? Did you never think at all of the pain and affliction you gave me? Ungrateful boy, begone!" But when the poor child came, forgetting himself and all his misery, and throwing himself down as one who sinned against Heaven and his own father, he was received. The second source of sorrow springs from the tear of the judgment of God. The man who began by saying, I have lost my situation, my health, and my honor. my soul would go to hell for all eternity. I have outraged and insulted that God whom I ought to have loved. I would like to love Him, but feel awfully afraid of His vengeance." If he confess his sins faithfully and humbly, and if he gets absolution from the priest, with sorrow, barely tinged with the love of God, the sins are forgiven--not so much by his sorrow alone as from the effects of the Sacrament. But this is by no means the highest form of sorrow.

IRISH INTELLIGENCE

FATHER BURKE ON ST. PATEIOK .- The Rev. Father Burke is a priest before anything, but he is an Irid. man always. The patriotism that was nartured in the heart of the peasant boy of Connemara Lan out in the beauty of the language of the man when Cardinal Cullen is fond of terming "the Prince of Preachers." This vivid piece of pulpit oratory is from one of his latest sermons in Ireland, which we from one of this latest sections in a totald, which we find in the Dundalk Democrat: -- The glorious and which this country performed in building temple for God is clearly evidenced by the many rulad ye beautiful edifices and churches, which cover this blessed and ancient land of Ireland-the Calvary of blessed and ancient into or Archard faith. In the early dawn of Christianity, just as the Church of God came forth from the catacombs and hiding places of the earth; the chains of early slavery upon her hands; the wounds she received from the crud Roman emperors still upon her-when she once more came forth and walked the earth-the rays of divine light issuing forth from her struck on this Island fifteen hundred years ago. Saint Patrick Island fitteen number years and church, and came and preached the Gospel of the Church, and no sooner did our forefathers hear the word of the true and living God, than the heart of this young virgin nation burst forth into the glorious faith, and covered the veriant face of the island with the most magnificient churches of the time. Patrick preached the presence of God and every man set to work to build those beautiful temples, which you now see ruined in groups of seven, throughout the land. By the banks of the silent lakes, in the val. ley, and along the hills magnificient churches were raised in which the Irish people worshipped the true God. The Very Reverend preacher ref red to the progress made by the people of Ireland in establishing convents and monasteries, and described the persecution with which it pleased Almichty God to test the faith of the Irish nation and said-A strange worship was introduced into the land the beautiful churches were plundered and destroyed the bishops and priests hunted like wolves; the altars torn down, and the crucifix trampled on But the Irish people brought with them into their places of concealment the faith that had been preached to them by Patrick ; and for it they bled as mariyrs. Yes, Ireland bled through every pore! but in her very soul she kept the faith that never could lie. Now, after a night of more than two hundred years-a night whose darkness was only broken by the wail of the heart broken, the bold defiant cry of the martyr, or the frightful glare of the burning Church-a more glorious day come for us. To-day we find the Irish people represented in religious, political, and social life. When the slaves were free their first thoughts were aria centered in the glory of the Church of God, and their first demand was, "Give us our priests; give us our churches." Oh, yes, mother Erin, the glory of earth and the glory of heaven is given to the The Irish people the moment they began to have a voice in the political matters, to their honor be it said, first asked for emancipation of the Church, and to let their priests go back to the sanctuary, to minister to their spiritual wants. Other nations have sought welfare, and military glary, and ex-tension of territory, but to the honor and glory of the Irish people, their greatest inspiration was for the emancipation of the Holy Catholic Church. This was the first cry of the Irish people, wher their voice was allowed to be heard. Ireland has fully tested her faith by her blood, and her children not only attained the character of saints, but also the higher glory of martyrdom. And what is the glorious consequence? Ireland to-day possessess the highest freedom in the world-religious freedom. In a few years she has again covered her verdant hill-sides with magnificient churches, instead of those that were destroyed. The traveller, passing through Ireland, when he visits the rains of the Seven Churches can see that the sous of Ireland, who are now passed away, raised those churches to God. He asks where are the churches of the fifteenth and sixteenth centuries? And the Archangel of Ireland takes him into the depths of the forest, to the mountain tops and lonely caves, where the Irish people worshipped their God, sheltered only by the canopy of heaven ; and turning to the traveller she says, " There are the churches of the fifteenth and sixteenth conturies! Yes, there under the tempest of heaven ;-there, under the drifting rain a sleet ;-there many a terrible storm swept over them, as they knelt to worship the true God. And the traveller asks did those people preserve that faith? The angel points to the majestic and beautiful churches, by which the land is again covered. She points to that structure, which crowns the hill-side of glorious Armagh, with its lofty spire bearing on high the Cross of Christ, and like a queen on her throne lifts up the voice of God ; to Clogher, where the saints of old sat on their episcopal throne, as their successor sits to-day, and says, " The heart of Ireland never died, but was renewed with strength and vigor." THE IRISH LANGUAGE .- The Dublin Irishman says: It is intended to crect a Chair of Celtic at Leipsic -as a contrast, we suppose, to the suppression of the three chairs of Celtic in the three Queen's Colleges of Ireland. According to an American paper the University of Notre Dame has established a chair of the Irish language. This American Irish Catholic University may be a slight thing considered as a "University," when we put it in comparison with others in Europe. But, as Archbishop Hughes said of the eighteen young universities founded in America, " they will grow." And this one seems to have the spirit which quickens development. Founded in 1844, it has now 44 professors and 600 students. The editor of the Revne Celtique, a French publication, comments upon this act of the Irish American University in a very significant manner: We carnestly desire," he says, " that the example givenby the University of Notre Dame may be folowed in America-and in Ireland !" THE HOLY FATHER .- The Dowager Marchioness of Londonderry has kindly consented to take the place of the much lamented Countess of Portarlington as treasurer for Ireland in connection with the appeal to the Catholic girls of England, Ireland and Scotland on behalf of the Holy Father. We have satisfuction in calling attention to the nature and object advocated by the promoters of this appeal. The Supreme Pontiff needs at present the aid of all Catholics, and it is a fitting and beautiful idea which invit s that part of the congregation which was termed of old " the glory of the Church " to co-operate in sustaining the Holy Father against the oppressions and deprivations of his enemies. We cel assured the appeal will be a splendid ovidence of the piety and affection of those to whom it is addressed.-Freeman. GLADSTONE ON "HOME RULE."-The annexed the correspondence on the "Home Rule" question, between Lord Fermoy and Mr. Gladstone.

(To be Continued.)

An intelligent Aberdeen preacher recently took for his text, "Adam, where art thou?" and divided his subject into three distinct parts; 1st, all mou are somewhere; 2nd, some men are where they ought not to be; and 3rd, unless they take care, they will soon find themselves where they would rather not be.

"Now, Jessie, say your prayers like a good little irl." "Mamma, dear, why mayn't I kneel down girl." and hold my tongue, as papa does ?"

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THERE IS THE SUBLIME SORROW

that springs from the love of God, such sorrow as that which filled the heart of the Saviour, the man of sorrow, which broke the heart of the praying penitent in the Garden of Gethsemane, which, beholding His Father outraged and insulted, brought His face to the ground, and a sweat of blood from every pore of His body-the sorrow that is filled with love, I find myself in misery, poverty, sickness, and infamy because of my sins. I am sorry for the misery I have brought on myself, and on my family, and more than this, I am sorry for my sins, because these sins that have brought me to so much misery have exposed me to the anger and indignation of God, and the torment of hell, but in this there is nothing but self. I look to Christ crucified as He was hung on the cross, and I see the blood falling from His hands and feet. I hear the cry of agony from His dying lips, behold His head crowned with thorns, hear the faint cry, "I thirst; I am dying with thirst, will no one wet my lips?" See the sponge charged with vinegar and gall pressed into the mouth of my dying Saviour. I ask, did this Man ever commit sin? No, never! He was God -All-Holy God. What brought him to this gnominy and shame-so much agony and sorrow? What brought the weight of affliction on Him, breaking that heart on the cross during those three hours of agony? It seems the dying lips speak, and the eyes look on me, and He says,

" MY CHILD, IT WAS YOU WHO NAILED ME TO THE CROSS,

where I am bleeding to death for the love of you." And I say, can it be that God could have loved one like me-covered with defilement, unworthy to look my fellowman in the face-so as to die for my salvation? I forget my own misery, sorrow, and temporal afflictions in the sorrow of my God. I only remember that my God loved me so, and I say: Oh, that I had never offended him! Oh, that I had never been born to bring this agony on the Son of God! And this sorrow, coming altogether from love, coming forth from my heart, if my sins were scarlet, would make them white as snow; if countless as the sands on the ocean shore, the infinite mercy of my dying Lord would wipe them away. I must still confess my sins, but well the priest knows whilst he hears that said tale, whilst he listens to every circumstance of shame, well he knows that these sins are alredy lorgiven by the mercy of God, and the grandeur of that sorrow. Now, dearly beloved, in your preparation for confession, let us all, you and I-we are all preparing to meet our God on that blessed morning, the anniversary of His birthprepare to receive Him in the name of God, and strike out holdly and bravely for that highest of all sorrows-the sorrow that springs from love, and in that sorrow our sins shall be completely washed away as the sin of the world was taken away in the merits of His blood.

"Patrick," said a joker, "why don't you get your cars cropped; they are entirely too long for a man ?" "And yours," replied Pat, "ought to be lengthened; they are too short for an ass."

A Titusville paper says: "A man called at one of our stores and vainly essayed to get on either mint? Why did He long for that terrible sacrifice is this sufficient? Did the prodigal say, "Father, I numbers 11, 12, or 13 shoes. The storekeeper then an going to be a good boy for the future." No. He suggested that he should put on a thinner pair of under the unquestioned control of Parliament, would

TRABOLGAN, WHITEGATE, Co. CORK, January 25, 1874.

The Right Hon, W. E. Gladstone, M.P.: My Dear Mr. Gladstone,-I wish you "God speed in your appeal to the people, which appears to me to be alike dictated by true patriotism and a due cense of self-respect. I have read your manifesto with natural interest and solicitude, and, being an Irishman, with intense care, every sentence having a bearing, or likely to have a bearing, upon the fiture of my country. In the second column, in the paragraph beginning "when I turn to the general subjects of internal legislation," I find the last sentence runs thus, " I think we ought not only toad-I tend to lighten its labors and expedite the publi