And see! as soars the moon aloft Her yellow beams come through the air so mild, so beautifully soft, That wave and wood seem stirred with brayer. prayer; And the pure spirit, as it kneels At Nature's holy altar, feels

Religion's self come stealing by In every beam that cleaves the sky. The living soul of beauty files.

The air with glorious visions—bright
They wonder o'er the forest hills
And linger in the pailed light;
Off to the breathing heavens they go,
Along the earth they live and glow,
Shed on the stream their holy smiles,

ARCHBISHOP CROKE. Ireland's Patriot Prelate Sketch of His Life.

The Irish priesthood, which, since the days of St. Patrick to the present time, has ever been characterized, not alone by apostolic zeal and learning, but by the purest and most unyielding patriotism, has ever produced few members in whom those qualities have been present in a more eminent degree than in the subject of our present sketch—the Most Rev. Dr. Croke, Archbishop of Cashel. In point of scholarship and sanctity he is every where regarded as an ornament to the Irish hierarchy, and in that unsudulterated and out-spoken patriotism which is compatible with—indeed enhances—the most exalted exercise of Christianity he exalted exercise of Christianity he

was his uncle; the late Very Rev. Dean O'Flynn, of Aghada, Cork Harbor, was grand uncle, and the celebrated Bishop McKenna, of Queenstown, who died at a patriarchal age in the last decade of the last century, was his grand-uncle. Many more of his clerical relatives were among more of his ciercal relative, and efficient the most prominent, zealous, and efficient in the ministry of his native diocese within this century. One of his uncles, after a distinguished classical and legal after a distinguished classical and legal course at Trinity College, Dublin, was for many years the Colonial Attorney-General of Victoria, Australia. One of the Archbishop's brothers rose, within a comparatively short period, to the high-est clerical and social grade in San Fran-cisco, Cal., after seven years of missionary cisco, Cal., after seven years of missionary cisco, Cal., after seven years of missionary privations among the nomadic Indian tribes of Oregon and Washington Territory. He is as highly revered to-day in San Francisco along the great Pacific Slope as any Irish priest who cast his lot inforeign lands within the past fifty years. One of his sisters reconstructed, physically and religiously, an old Mercy Convent in Charleville, where her uncle onvent in Charleville, where her uncle ad been an esteemed pastor for nearly tiful Italian marble monument in the wayside churchyard, raised by the worthy propie of Charleville to the memory of the archbishop's lamented brother, Rev. William Croke, who promised a brilliant and patriotic career in the ministry, till he fell a vistin to professional duties in the celebrated cholera and fever year, 1849.

Archbishop Croke matriculated as a clerical student in the Irish College of Paris, when the late Bishop of Kerry, Dr. Moriarty, assumed the office of dean and vice-president. Dr. McSweeney, uncle of Dr. McSweeney, of New York, at that

Dr. McSweeney, of New York, at that time president of the college, generously shared in the paternal solicitude of Dr. Moriarty, regarding the brilliant promise of their young ward, who led his humanity, rhetoric, philosophy, and divinity classes till the close of his seventh years' ity, rhetoric, philosophy, and divinity classes till the close of his seventh years' academic course. After such protracted studies, being still two years short of the canonical age for the priesthood, though already engaged to the Church by subdeaconship, his college superiors, his uncle and other clerical friends, earnestly recommended him to read a supplemental theological and canonical course of studies at the celebrated Roman Jesuit College, under the tutorship of Perrone and the brilliant Passagha, and other eminent professors, till his scholastic graduation, with genuine doctor's honors, in July, 1847. Having spent a couple of years as professor of classics and divinity at Carlow, in Ireland, and in his old alma mater at Paris, he returned to the fever and cholera battlefield in his native country, where his brother, in his ministerial apostolic labors, had succumbed, filling a youthful martyy's grave. The filling a youthful martyr's grave. The young professor apparently aspired to equal the ministerial zeal and reward equal the ministerial zeal and reward of his deeply-lamented brother; but Providence, who ordered things sweetly, kindly spared her child of promise for over thirty years to take the national leader-hip of the Irish hierarchy and clergy in the struggle against their old, powerful, and relentless oppressor.

After some seven years of realess.

After some seven years of zealous, brilliant, and fruitful ministration as assistant pastor at Charleville, Middleton, and Mallow, he was promoted in 1857 to the highest responsible office of president of St. Colman's College, Fer-

ened with sciatics, accepted the pastorship and rural deanship of Donersile, in the neathern part of Cork, till summoned by the late lamented Holy Father to assume

vicar-general, very many priests and prom-inent Catholics lamented that so brilliant and promising a young Irishman should be "apostolically bound" for the distant land "apostolically bound" for the distant land of Macaulay's poetic travelling artist, who is hereafter doomed to a risky posing on the broken arch over the classic waters of old Father Thames.

After five years' diocesan administration, remarkable for financial, intellectual, and spiritual advancement, Dr. Croke was

happily preconized in June, 1875, as Archbishop of Cashel and Apostolic Adminisbishop of Casner and Apostone Adminis-trator of Emly, and successor to the late Most Rev. Dr. Patrick Leahy, decidedly one of the most learned, accomplished, zealous, and patriotic bishops of Irish birth

zealous, and patriotic bishops of Irish birth or parentage within this century. It will be highly gratifying to many of our readers to be reminded that the Very Rev. Dr. John Ryan, P. P. and V. G., Ballin-Dr. John Ryan, P. P. and V. G., Ballingarry, Tipperary, very probably the most eminent theologian in the Irish priesthood, after Profs. Murray and Neville, and an extremely popular pastor and diocesan official in the late administration, received an overwhelming majority of the votes of his brother pastors in the canonical scrutiny of Cashel and Emly. However, the thoughtful and experienced provincial thoughtful and experienced provincial prelates of Munster, knowing the instinctive humility of Dr. Ryan in assuming at

most exalted exercise of Christianity he yields to none, and is equalled in all probability by but one member of that illustrious body—that Nester of the Irish Church of our day, Archbishop MacHale.

Archbishop Croke was born near Charlesville, County Cork, in the latter part of the year 1823. The late Very Rev. Dr. Croke P. P. and V. G., Charleville, was his uncle : the late Very Rev. Dr. Croke P. P. and C. Charleville, was his uncle : the late Very Rev. Dr. Croke P. P. and C. Charleville, County Cork. man Consistory in solemn council, was duly accepted by the Sovereign Pontiff Pius IX., in June, 1875. As successor to so emin-ent and popular an archbishop as Dr. Leahy, of whom any Catholic hierarchy and clergy in any nation in Europe would be proud, and as the choice of the majority of the provincial bishops, though not nominated by pastors' scrutiny, we can readily understand that nobody, unless gifted with very exceptionable talent, zeal, tact, and administrative fortitude, could control the elements of natural disaffection among so proverbally high-spirited a clergy

> And yet, God be thanked, we find that within a few years Archbishop Croke has given the very highest satisfaction in his difficult administration, and has secured for himself an amount of affection from for himself an amount of affection from priests and people as genuine and over-flowing as if his paternal and maternal ancestors had been racy of the hills and valleys of Tipperary since Cormac was ruler and bishop of the royal house and cathedral of "the City of Kings."
>
> When we remember Archbishop Croke's great variorical panegyric on the center-

great oratorical panegyric on the centen-nial anniversary of the Liberator, a few years ago before the most educated Cath-time he was Pope. Wicked men destroy kalf a century; and having distinguished herself in the military hospitals of the Black Sea waters during the Crimean war, established a most successful convent of her order at New Inn, County Tipperary.

Another sister, professed in the same costly and magnificent cathedral, worthy Another sister, professed in the same religious community, emigrated some twenty years ago to the Australian continent, and founded a most flourishing Mercy Convent at Bathurst, New South Wales, the pride of the provincial prelates of that promising colony. The observing tourist who passes to town from the Charleville Raliroad Station will cast a lingering, mournful look on the beautiful Italian marble monument in the worthy people of Charleville Ralicad Station will cast a lingering, mournful look on the beautiful Italian marble monument in the worthy people of Charleville Ralicad Station will cast a lingering, mournful look on the beautiful Italian marble monument in the wayside churchyard, raised by the worthy people of Charleville Ralicad Station will station with the Charleville Ralicad Station will cast a lingering, mournful look on the beautiful Italian marble monument in the worthy people of Charleville Ralicad Station will station with the Charleville Ralicad Station will cast a lingering, mournful look on the beautiful Italian marble monument in the worthy people of Charleville Ralicad Station will cast a lingering, mournful look on the beautiful Italian marble monument in the worthy people of Charleville Ralicad Station will cast a lingering of the provincial prediction of this clergy and religious communities, powerfully reacting on the educational, and spiritual interests of his numerous parochial congregations, from Slevenamon to within shadow of the historic walls of old Limerick, we are not surprised to find a prelate of his bold aspirations, worthy of the great public bandout the cast of the two forms and the cast of the catholic confessional tends to increase sin.

According to Protestant ideas when a man is sorry for his sins he steps into his closet and pravs. According to Catholics you must go to a priest, confess your miss closet and pravs. According to Ca

Six Questions Which Have No For Their Auswer.

Is it true that in the Middle Ages the Is it true that in the Middle Ages the Bible was chained to prevent people reading it? This is like saying that a man "chains" a dipper to a well to stop people from drinking the water. It's like "chaining" a door mat to the front stoop to prevent people from cleaning their muddy shoes. Of course Catholics admit the Bible was chained; BUT HOW AND WHERE? It was "chained" in a church, open very hour of every day. ""the proper very hour of every day." "the proper very hour of every day." "the proper very hour of every day." Bible was chained to prevent people reading it? This is like saying that a man "chains" a dipper to a well to stop people from drinking the water. It's like "chained their muddy shoes. Of course Catholics admit the Bible was chained; BUT HOW AND WHERE? It was "chained" in a church, open every hour of every day—"chained" at a deek near some window which would always give light sufficient to read it. At a time when books were rare and costly, who is so stupid that he cannot see it was "chained" there to be at the service of every one? Such a proceeding is not entirely unknown even in modern times. In New England, we remember a good Connecticut family who always "chained" their almanac in the conner nearest the window. In our own enterprising city the most prominent business firms "chain" a city directory to their counter. Thus the nineteenth century bears witness to the wisdom of the Middle Ages. When a book is valuable and used by many, it is chained in a public place, precisely as the Bible to be chained in the Catholic churches. Again,

Is it true.

and Mallow, he was promoted in 1857 to the highest responsible office of president of St. Colman's College, Fermoy, a newly-founded diocesan establishment. Hundreds of clergymen in the old land and spread through English colonial settlement, and many more in the United States, can bear witness to the foremost and in colleges through the Continent were almost universally the foremost students in their respective classes. Dr. Croke, being rather dangerously threat-

tants frequently remark this fact. One great advantage of having the services of the Church in a fixed language is well seen in this country. Go to one of our city churches and you will find that French, Engthe late lamented Holy Father to assume the episcopal responsibilities of Aukland, New Zealand, in July, 1870, at the closing of the great Vatican Council.

When leaving Ireland in September of that year, and when passing through New York and our other great States to the Pacific Mail steamer from San Francisco, where his brother was administrator and vicar-general, very many priests and prom.

That the 'atholic religion is all cere-

That the 'atholic religion is all ceremony, and has no genuine piety? We invite you to attend some Catholic Church, and judge for yourself. Here is the testimony of some Protestants who have already done this:

FIRST WITNESS. Universalist: Rev. Mr. Knowlton, in the Universalist Quarterly for October, 1870 writes: "The order of public worship in a Catholic Church is not a 'senseless mummery.' Its ritual is ara 'senseless mummery.' Its ritual is ar-tistic and impressive, its faith strong, its ministrations consoling. At the name of Jesus every knee is bent and every head is bowed—a manifestation of reverence not apparent in our stiff-necked Sunday gatherings."
SECOND WITNESS. Scotch Presbyterian:

Mr. Laing, a celebrated traveller and a shrewd observer, says; "The fervor of de-votion among these Catholics strikes every traveller who enters a Roman Catholic Church"

THIRD WITNESS. Rationalist: The wellthe writer, James Parton, tells us that during the intense stillness at Mass, a low eager whisper of prayer can be heard, and THE WHOLE ASSEMBLY IS LOST IN DE-

IS IT TRUE
That the Catholic Church cannot be the

Church of God because there have been wicked priests and popes? No one denies that there have been bad priests, bishops and popes. But what does that prove? It proves nothing but their own wickedness. It does not affect the Catholic Church. They disobeyed her teaching when they committed sin. The bad have been extremely few in number. None of us are so perfect that we can boast of ourselves, but where shall we find men to equal the Catholic priesthood in devotion to duty, in self sacrifice, in their desire to benefit their fellow-men? They abor unknown, they endure poverty, and represent they have abandoned every abor unknown, they endure poverty, and reproach, they have abandoned every worldly ambition for the sake of their brethren. What about the Popes? Of 250 Popes, everyone admits that 240 have been above reproach: only 10 have at any time been unworthy men. That is to say, there has been an unworthy man elected Pope once in 185 years. There has been an unworthy man elected Pope once in 185 years. has been an unworthy man elected 1 ope once in 185 years. There has been one unworthy Pope to 24 good ones. None ever denied the faith. This is a better record than the Apostles themselves can present. Out of the chosen twelve one betrayed our Saviour. Yet no one rejects the testimony of the faithful disciples because I Judas was a villain. What right, then have we to reject the Catholic Church because there have been a few whose lives were bad among her clergy? No Protestant can answer satisfactorily that simple question. But, further, of the ten unworthy reports on the can be shown to have committed any great crime during the time he was Pope. Wicked men destroy the continuous conti committed any great crime during the time he was Pope. Wicked men destroy their own souls, they cannot injure the Church of Christ any more than a bad Protestant minister can corrupt the mem-

which swaited him on his return from the Eternal City. As his peculiarly gifted pen made many soul-stirring contributions to the sterling columns of the Nation in the days of Young Ireland, our readers will gladly learn that his powerful pen, his eloquent tongue, and large Irish heart are as solemnly consecrated to the cause of Fatherland, and that he stands to-day pre-eminently the idol of his people, the advocate of national independence, and, we might add, the terror of England.

IS IT TRUE!

Six Questions Which Have No For but he was at once a better and happier man for it." We know a prominent Protestant business firm in New York who require their Catholic clerks to go to confession. Let us ask one more question:

IS IT TRUK wisdom of the Middle Ages. When a book is valuable and used by many, it is chained in a public place, precisely as the Bible used to be chained in the Catholic churches.

Again,

IS IT TRUE

That Catholics have services in Latin to keep the people in ignorance?

Ignorant of what? Is there any diabolical was trying and ridicule; and, if untrue to the content of the property of the consequence of the content o

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thorough and practical. Educational advantages unsurpassed.

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wax-flowers, etc., are taught free of charge
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discount of present rates.

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Be they earnest, mild, and true—
Noble deeds are noblest preaching
From the source rate few.
Poet-Priests anthems singing
Hero swods on corsiet ringing,
When Frith's banner is unfurled;
Youthal preachers, genius-siftePouring forth their souls uplifted,
Till their preaching stirs the woi

Each must work as God has given Hero hand or poet soul—
Work is duty white we live in This weird world of sin and dole. Gentle spirits, lowly kneeling.
Lift their white hands up appeal to the throne of Heaven's King—Stronger natures, culminating, in great actions incarnating What another can but sing.

Pure and meck-eyed as an angel.
We must strive—must agonize;
We must preach the saint's evang.
Ere we climfor work is holy—
We faill our mission solely
When like Heaven's arch above.
Bind our souls in one emblazor
And the social diaguson
Sounds the perfect chord of love

Life is combat, life is striving, such our destiny below—
Like a seythed chariot driving Through an onward pressing for bapests corrow, scorn, and trial like the Alchymists of old, Pass the ore through cleansing if our spirits would aspire To be God's refined gold.

We are struggling in the morning With the spirit of the night, But we trample on its scorning—Lo! the eastern sky is bright. We must watch. The day is breat soon, like Memnon's statue wat With the sourcis onto sound, We shall raise our voice to Hear chant a hymn for conquest given Seize the paim, nor heed the wo

We must bend our thoughts to ea Would we strike the Idols down With a purpose of the sternest. Take the Cross, and wait the Cr sufferings human life can hallow Sufferings lead to God's Valhal Meekly bear, but nobly try, Like a man with soft tears flow Like a cod with conquest glowin So to love, and work, and die!

MR. REDPATH'S SPEE

At a banquet recently given the guished gentleman he delivered,th ing spirited oration:-Mr. Chairman and Gentlemen :

fore as an American journalist, I honored by a banquet; and twice was asked to accept it for the sar that that was presented for my as your guest to-night—because dicated a race, the victims of m own race, from the slanders of ; who had first plundered and ther

At Port-au-Prince, in the Ro Hayti, my hosts were blacks and and French. I was the only w the only Protestant, the only A the table to represent the pr which they sought to do honor-ciple of which every Americ everywhere and always should to be the standard bearer—the p Equal Rights without respect to color or condition. That wa banquet—because it was given it

lie.

At Cork, my hosts were Irish olics. I was the only man at t whose veins flowed English a blood—the only non-Catholic-representative, by nativity and so to speak, of the immemorial the Irish race. But my inhewhich were many, were forgiveause I had loved much; because a bayed liberty everywhe ways loved liberty everywhe every one, and because I had the sorrows of Ireland and had oppressors. That banquet was cause my hosts desired to exerc of free speech, and because Co only tolerated where and when be denied, and when and when ance is not deemed to be uns Church which the saintly piety Church which the saintly piety
the Eighth founded and foster
the throne that the Sacred
George the Fourth sanctified a
Both of these banquets w
I was ready to sail for the Un
To-night I come to say to
farewell, as I am about to sail
I belond a land that shot

to Ireland—a land that shou ground to every American every lover of liberty, every lover of liberty, brought forth and nourished has struggled, not for seven honored Fathers of American honored Fathers of American I gled, but for seven hundred y British oppression—a race the in every new defeat a new a new battle—a race that for been starved and lodged, hal the most wretched hovels on race whose lands have been whose patriots have been fe whose altars have been de whose priests have been de whom English law-created 1 decimated and whom Engli whom English law-created 1 decimated and whom English are exiled by the million—it that has never surrendered (even in the reddest hours of surrendering to its foes—a roof the English pitch-cap of terole of Irish patriotism—a raust presence of whose fidelity and faith the English pillory gallows were transforme sacred altar steps of national Ireland has given birth to and bards, and orators, but glory shines forth from a

and bards, and orators, but glory shines forth from a overwhelmed but never's spirit,—in a people against the storms of tyranny hav-ages without submerging th-ing them from their ancient ration that Ireland shall belo A race that for seven hund been the victim of every der and that has not been debas and that has not been debas ted by it is a race of which be proud, and it is a race th or preordained to be the let

cracy in Europe.

The same good fight th
Brien Borrumhe and his g nine hundred years ago i Parnell and his associates. self-government. It is a right of a people to live in bore them. It is a battle for against foreign usurpations overthrow the foreign usur both by their laws and by th toiling Irish millions shal sole benefit of a class of them without mercy and