When April rains make flower bloom And Johnny-jump-ups come to light, And clouds of color and perfume Float from the orchards pink and white, I see my shamrock in the rain, An emerald spray with rain drops set' Like jewels on Spring's coronet, So fair, and yet it breathes of pain.

The shamrock on an older shore Sprang from a rich and sacred soil Where saint and here lived of yore, And where their sons in sorrow toil, And here, transplanted, it to me Seems weeping for the soil itleft The diamonds that all others see Are tears drawn from its heart bereft.

When April rain makes flowers grow And sparkles on their tiny buds That in June nights will over-flow And fill the world with scented floods. The lonely shamrock in our land—So fine among the clover leaves—For the old Springtimes often grieves—I feel its tears upon my hand.

MAURICE F. EGAN.

#### SILENT SUFFERING. TO THE EDITOR OF THE UNIVERSE.

SIR,-While noisy sufferers make themselves heard, will you let me say one word of the silent sufferings of our poor, not merely for their own sakes alone, but in the interests of eternal truth and justice? The voice of the silent suffering, patient Irish poor are not heard in this world, but is it not of faith that they are rising up with no uncertain sound before the throne of the God of justice. There is so much prejudice and so much terrible misunder-standing on every side, that it makes writing a weary and almost hopeless work. There are, alas! so many who form their opinions on the state of Ireland on Ireland o utterly false grounds, and yet who are so certain they are right, that prejudice will not allow them even to listen to any ex-

let me hope of even every one of them.

On Tuesday (last week) one of our Sisters in passing through the infants' school some little time before the classes had been begun found a poor little innocent babe literally dying for want of food. The little child was meaning piteously and almost unconscious, but not one word of complaint was coming from her pure lips. Sir, these are things which one cannot see unmoved-these are facts which one cannot know without prings of indig-nation and anguish. The facts are simple enough, and—God help us!—common enough. The father of this child is a labourer, an honest, decent, sober man. His children only came to our schools re-cently, as he came here to look for work, which is almost impossible to get. There are six children; this child is about 3 years old. The man is not strong, and cannot do a hard day's work, and so, of course, even if there was work for him to do, is less likely to be employed than another. The Sister who found the child asked an older sister what was the matter, and never to her dying hour will she forget the piteous, patient look in her eyes as she answered, "She's hungry, Sister." Then it was found that the children had had no food whatever from an early hour on the previous day, and all they had then was a small piece of dry bread. The elder ones were able to bear the fast, the little one would most assuredly have died in a few hours had not the Sister in all haste brought her some bread and milk. She eat it so ravenously as to terrify us, though she was given it as slowly and cautiously as possible. Her little body was perfectly stone cold, and she fell at into a half comatose state. We left

move about. Not one word had been said all through of asking for help. The great day of judgment alone will tell the amount of misery and destitution which has been suffered in Ireland in patient silence. Surely, when an act has been passed by Englishmen to protect the "life and property" of a certain class, the lives and properties of the poor should be consid-ered. I did not quote the case of this poor child as an exceptional one. I know that all through Ireland at this moment there are thousands and thousands of God's poor in a state of the most acute distress and destitution. Is there to be no thought for them, no pity for them, no help for them? These are of the class who have nothing to do with agitation or agitators; they are simply innocent sufferers. They are men who are asking only for work, and for nothing else, and only for such payment for their work as will enable them to exist on the coarsest food. Is it not, indeed, lamentable that such a state of things should be in any Christian land—in Christian lands, did I say? why in heathen lands the poor are far better off. The savage has only to take his bow and arrow, or his spear, and provide him-self and his family with abundant food. Is there no one who will send Lenten alms to these sufferers, whose lives all the year round is a Lent—who, I solemnly declare on my own personal knowledge, would on my own personal knowledge, would consider the Lent fare of an Englishman a feast. But it will be said by those who are glad of an excuse to pass by on the other side that all this distress and misery is our own fault. I know that some, hope that many, will believe me when I give you my most earnest assurance that it is not the fault of our people. The present agitation has nothing whatever to do with it; but the famine of last year had everything to do with it. Consider for one moment what must be the ordinary condition of a country which is involved in a famine simply and solely because one common article of food has failed. Surely, if an argument was wanted to show the state of Ireland, it should be

Neither the Fenians nor the Land League, neither Mr. Parnell nor O'Dono van Rossa, nor Davitt nor Boyton had

men, thus providing for thirty families for some weeks from funds I collected by the sale of shamrocks in America; but now I can do no more. We shall also be obliged to stop giving breakfast to the poor children, and it is the only real meal most of them get in the day. The lect most of them get in the day. The last few weeks the poor little things have come so fearfully hungry—having had no food in most cases from the middle of the day before—that the sister in charge has been obliged only to let in a certain number at a time, as she could not keep order. I ask you to help me to continue

to feed these poor little oues.

Let me add that I think far too much is said about land bills and all they are expected to do for Ireland. No doubt a good land bill is of the very first necessity, and will be of as much benefit to the landlords—if they could only be got to think so—as to the tenants; but until industrial employments are established I do not be lieve the country can ever be free from lieve the country can ever be free from the effects of periodical famines or failure

If English people would remember that they deliberately destroyed Irish indus-tries, their sense of justice would surely ead them even to make a sacrifice to re-

store them.—Yours, &c.,
SISTER M. FRANCIS CLARE. The Convent, Kenmare, co. Kerry, Ireland.

#### THE LADY BLANCHE MURPHY.

There passed away during the week a Catholic lady whose name as a writer is favorably known to numberless American readers, Lady Blanche Murphy, daughter of the Earl of Gainsborough. The fact of of the Earl of Gainsborough. The fact of her marriage, about fifteen years ago, to a young man in her father's employment, are well known and need not be repeated planation. But let me tell one most painful and scrrowful fact which has She was a heroic and Christian lady, who bravely accepted the changed circum come under my own knowledge, and which, I am convinced, will deeply touch the hearts of many of your readers—yes, stances which her marriage brought. All who knew her bear warm te-timony to her many noble qualities. A gentleman who was personally acquainted with her and who as Editor, was familiar with no little of her work, pays her the following tribute in one of the evening papers: "She wrote, and wrote much. What

"She wrote, and wrote much. What she wrote was of the necessary transient character that attaches to magazine and newspaper work. This sort of literary outcome pays for the time being and ends with the time being. The Lady Blauche Murphy's writings will probably never be collected into a volume. Even if they may be, they will never affect or attract the world to any great extent. They were not so intended. They were written by a highly educated and naturally clever woman to support life, to bring in so much money. They were the productions of the eldest daughter of an English Earl, the Earl of Gainsborough. The fact of her being an earl's daughter did not necessarily increase their value, and no one probably was more alive to this fact than the gentle ladv whose death is recorded in the morning papers to-day. It is needless to say that a lady of her natural position in human society and of her exceptional literary power and ability shrank from the thought of "trading" on the marketable value of her name and the fame that was attached to it. She simply wrote, as most of us write, to "make" a living. That was the only occupation that her marriage and all that its consequences entailed opened up to her. For the rest she wrote conscientiously and well, and in this harness she died. \* \* \*

"To omit everything save the bare narra tive — for what has the simply curious to do here?—they cut their morrings and left England. They came to this country literally to "seek their fortunes," as the her carefully watched near a fire till 12 fairy stories have it. Mr. Murphy could o'clock, when she was lifted up cautiously and fed again. She brightened up a bit after, and the next day she was able to failures; so are more than ten thousand failures; so are more than ten thousand others. The husband failing, the wife came to the front. It is by no means an others. uncommon occurrence, though, perhaps not so common in an earr's daughter, who is taught to be nothing but an earl's daughter. This young girl was gifted by nature. In her position she had transacted much, seen much, observed keenly, and read everywhere and anywhere. She gave to the world what benefit she had acquired from her observation and knowledge. She put it down on paper and gave it here there and everywhere. Her writings were there and everywhere. Her writings were accepted; publishers can best say why. They were of their nature ephemeral, and so will perish. But the best of them were very good and showed signs of marked individuality and power, helped out often by the natural associations that attended her earlier position and rank in society. Quite apart from the accident of birth and early association, she was a woman of a early association, she was a woman of a great character and exceptional power. great character and exceptional power. Her best writings are in the Catholic World magazine, unsigned for the most part. She had a rare endowment of a masculine style, with a feminine keenness of percep-tion. She was at her best, perhaps, in tion. She was at her best, perhaps, in subjects of current social topics, an admiraable condensor of a work, and at times a capital teller of wild stories. As a woman and a wife she was, under the very trying conditions of her changed circumstances, a most admirable example of christian heroism. Her marriage was doubtless a terri-ble mistake; her early death a relief. She had no children. She never sawher kins-folk from the day she left them. The general public can have little further interest in a brave and noble woman. person she was small, delicate of figure, with saxon fair hair, complexion and bright blue eyes, and a sweet voice that yet had always in it an accent of the positiveness of a concealed power that might be wrongly exercised but still was power. She was not what is called a beauty, but even in her simple, often shabby dress among us, a stranger could not help being struck by the refinement and soft resolution of the fair sweet face lit up by the wonderfully bright blue eyes and enframed in a sometimes straggling mass of pure

van Rossa, nor Davitt nor Boyton had anything to do with the condition of a country which was such that it could be involved in utter, deplorable misery by the simple loss of the potato crop. As to the present general state of distress in Ireland, and especially in remote places like this, it is caused by the direct effects of the late famine, and by the want of industrial employment in Ireland for years. If you could only see the hungry faces of the men who come here to me asking only for work! Up to this we have been able to pure some employment to about thirty.

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ferent parts, which, we think, should be sufficient to satisfy the most skeptical: Thomas Robinson, Farnham Centre, writes: "I have been afflicted with Kheunatism for the last ten years, and have tried many remedies without any relief, until I tried "Dr. Thomas' ECLECTRIC OIL," and since then have had no attack.

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#### Meetings.

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CATHOLIC MUTUAL BENEFIT CASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. ALEX WILSON, Rec.-Sec.

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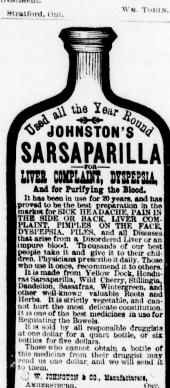
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Thou world-renewing breath, sweep on and waft earth's sweetness o'er the varies will circle round the sun. When God takes back the life He gave Toeach his turn. Even now I feel. The feet of children press my grave, And one deep whisper o'er it steal—"The soul is His who died to save."

FATHER BURKE.

An Eloquent Discourse on the F of St. Thomas of Aquin.

Sunday, March 6, at eleven o' the Dominican Fathers of St. Sav Church, Dublin, celebrated the Fer St. Thomas of Aquin by a High Ma a sermon preached by the Rev. T. Burke, O. P. The sermon treated life of the saint, whose festival fe Mond y, and was a most masterly eloquent one. At the High Mass the Father Hickey officiated as cele Father Slattery as deacon, and b Daly as subdeacon. There was a and devout congregation.

Father Burke took for his tex

words from the Psalms, "God is words in his saints." The wonders of mighty God were revealed in many mighty God were revealed in many but his greatness, majesty, and his shone forth with peculiar splendor saints. Therefore the Psalmist "God is wonderful in his saints," elsewhere, calling upon us to pra Lord, he says: "Praise him in his as in the very firmament of his The saint who lived and died six h Catholic'-lips and in every Catholic' whose name to day is brought bef samed world as the greatest ligh God in these latter centuries had g his Church, and whose very gi heaven seemed to be developing even the greater glory with which he and outshines his former briamongst all the intellects of me that was the great and glorious St. of Aquinas, who lived to be only eight years of age, and died then, chind him such monuments learning, of his sanctity, of his g as had occupied all minds in the of God for six hundred years, a remained the grandest and most evidence in existence of science philosophy, crowned by faith and The reverend preacher then gave tiful narrative of the saint's family early training with the Bermonks of Monte-Casino, and of h tations, persecutions, and remark liverances. He then spoke of the tendencies of the time in which lived. The human intellect f beginning had always turned av God, as a rule, after it had at certain excellence, and in our we had some of the highest and cominds in the world—some of the some of

arned men-declaring in their

At the time of birth of St. The Aquinas there was a great m

THERE WAS NO GOD IN HEA

going on, and human intelliget opposed to Almighty God. Ab Paris, and many learned men in versities, were teaching the stud tatal error which had sunk so ma into perdition—namely, that (vealed religion could not agree conclusion of human science, an man might study, and if h
philosophy, if he studied geolog
read profoundly in history, he
to come upon something that w
the lie to the faith and the do the Catholic Church. Now, th was a more fat lor a more bruthan that; for all truth, when natural or supernatural, when revealed, or whether it be elab the human mind, or the cond weary studies—wherever the God, who was eternal and essen Therefore, as God could not himself, as God could not say revelation—such a thing is trut leave us to prove that it is fa light of our own reasons, for truth and the falsehood w uid of God, and there is no talsehoo therefore it was eter at the science, cultivated to it- very his fection, could never upset one trine or iota of the teachings of religion. They had been at i two thousand years; they had h to shake the testimony of t account of the creation; they trying to shake the miracles of trying to shake the miracies of disputing every inch of territory of revelation; they had intellect in the vain efforts. turn the tower that was be hand of God—and what was sion that our learned men has for our consolation? At er tw years of study and philosophy out of their way to tell us the result of science was the reve man was only the developm ape—that we were all mo ape-that we were all ape—that we were all mothere was no essential different mankind and the easts of the soul—no immort lity—no e heaven—no God! Oh! dream the soul—soul the soul—soul the soul—soul the soul—soul the soul the soul—soul the soul the s time and labor!
OH! SAD DEFILEMENT OF DIV

oh! SAD DEFILEMENT OF DIV sophy! Having spoken of the mature f St. Thomas, and his surpa lectual acquirements, the preacher dwelt at some len labors of the last years of the and said that when reading h people were sometimes inclinate their very faith was mysteries ceased to exist, so the divine scenes brought l After St. Thomas was three h in his grave the Catholic Chu at the Council of Trent, and of the pontifical chair w Scriptures, and on the left th Thomas, and those w books admitted into the co surely, whilst they admired they must not lose sight of t was not St. Thomas's intell made him a saint. Of what

it be unless it was a warning