MY IRISH GIRL

BY WILLIAM COLLING.

Her name isn't Maimie nor Minnie, Nor Laura, nor Sophie, nor Sue, She doesn't ride out in a carriage Through Broadway or Fifth Avenue; She don't care a fig for the fashions, Nor wishes "a brown front" to own, Yet fairer is not in the city, Than my Irish girl, Bridget Malone.

Could you see her at Mass on a Sunday, With her bright shiming calico dress, Tis little you'd care, I've a notion, For the sating of Laura or Bess; And the blush on her cheek is as modest As the tint on the rose when half blown, And the stars in the sky are not brighter Than the brown eyes of Bridget Malone.

Miss Laura may thumb the piano Or shine at a party or ball And Minnie and Susie in satins, But I don't care a cent for them all. Oh I give me the maid in whose bosom Religion and love find a home, And whose soul is as pure and unclouded As my Irish girl's, Bridget Malone. -Irish World.

CARDINAL MANNING

LESSON FROM OUR LADY'S LIFE Concluding a series of sermons at St. Mary's Chelsea, during the month of May, Cardinal Manning preached, on the last Sunday of May, a discourse, which will probably rank, when it is published, among the most attractive of the many beautiful sermons preached by his Eminence. We are indebted to our esteemed Contemporary the Liverpool Catholic Times for the following report. The text was taken from the 19th chapter of the Gospel according to St. Mark, "Woman behold thy son." His Eminence said:—We are come to the last of the four reasons which I gave in the beginning for the love and veneration-the devotionwhich we owe to the blessed mother of our Redeemer-the sanctifying power of this devotion upon ourselves, that is, the reflex action upon the minds and hearts of those who love and venerate her. The first of these reasons were derived from the substance of the faith and sanctification and the glory of her own person; this is personal to ourselves. The greatest saints have always loved the Blessed Virgin most; and in proportion as we are sanctified. we shall love her more: and in proportion as we love her more, we shall be more sanctified. This is what I propose to consider to-day. The words I have taken for my text were the words of Our Divine Lord Himself, as you will remember, upon the cross. He said to His Blessed Mother, "Behold thy son," meaning thereby the beloved disciple. St. John, who stood at the foot of his cross, and he went on to say to his disciple " Behold thy mother." These words are not a mere deed of grant; they do not signify that Our Divine Lord, gave, by a metaphorical expression, His Mother to be our mother; but He revealed what the mystery of the Incarnation had accomplished, namely, that there are living relations between God Incarnate and us, whereby He becomes our brother, and so by the adoption of grace His Father our Father, and therefore His Mother our Mother, so that there is a supernatural consanguinity of our manhood in the Incarnation, whereby we are as truly the sons of the second Eve by grace as we are sons of the First Eve by nature. From this it follows that there are living relations, perpetual and eternal, between us and her, and that these living relations are the sources of living and personal duties and affections now and for sternity; and in the measure in which we practise these duties and cherish these affections, in that measure we, ourselves, shall be sanctified. I have pointed out, before, how this love and veneration springs from the very substance of the faith itself; therefore this devotion perfects the faith in the hearts of those who believe; the tendency of it is to comis the perfect image of the Mother and the Son, the union, in one person, of Godhead and manhood and the mother from whom he derived it-the Second Adam and the Second Eve. Upon the unity of that mystery depended the perfection of our faith. We cannot separate it, we cannot divide it, we cannot diminish any part of its perfect circumference without destroying the perfectness of our faith. The devotion—the love and reverence to the Blessed Mother of our Redeemer-turns round about that mystery of the Incarnation, a circle and a circumference of defence and of perfection. In the whole history of the Church the manifestation of the glory of the Incarnation has been at the same time, the manifestations of the glory of the Blessed Virgin. The doctrine of the Incarnation has never been assailed by heresy, and therefore defended by the divine authority of the Church, without, at that same time and in that same action, the glory of the Son and the glory of the Mother becoming at the same time more manifest. When those who denied the true substantial manhood of the Son, and taught that the body in which he appeared was a phantasm, -when they were condemned by a declaration that the manhood of Jesus Christ was true and substantial like ours, in that declaration His Blessed Mother was declared to be the source from which that substance of our manhood was assumed, and in the assumption of it was deified. When the Arians ascribed, to the Son of Mary Godhead in every sense but one, Godhead in perfection save in that of co-eternity of the Son with the Father when the Church in the Council of Nice declared that the Son was not of a like substance, but of one substance with the Father,—in that mo-ment the glory of the Mother of God was manifested. When the Nestorians affirmed, indeed, that the Godhead was perfect in its proper substance and the manhood perfect in its proper substance, but that there were two persons—the Eternal Son and the Emmanuel, united by some mysterious economy to the Eternal Son—thereby denying the truth of the Incarnation of God altogether, and thereby denying the redemption of the world, for the blood that was shed on Calvary would have been no longer the blood of God but of man, the Council of Ephesus, in giving to her the title of Mother of God affirmed this precise truth—that the Divine infant whom she bore into the world was a Divine person and, if in a truly Divine person there was no human personality, there was a Divine person clothed with human nature, but no human personality. because two persons could not so exist in the mystery of the Incarnation; it would not be the Incarnation of God. I might even go further—the faith itself has hardly been touched—but directly or indirectly the glory of the Blessed Mother of God has been made more manifest. When St. Augustine laid down against the heresy of the Pelagians the doctrine of original sin, he declared, in speaking of the universality of original sin, "I say nothing of the Blessed Virgin out of reverence for Her Divine Son;" and the Council of Trent, in like manner, when it made a decree—the first decree that a General Council of the Church ever made on the subject of original sin; for until then that doctrine which is the foundation of our whole faith, rested | cause she bore Him as a Divine Infant, they who upon the definitions of a provincial council in Africa-with the confirmation of the Roman Pontiff | truths-I can quite understand them never saying a thereby becoming an infallible definition in de prayer in honor, or affection, or love of a person of

it does not include the Blessed and Immaculate that they, having never been taught that through the duty of imitation. Having touched briefly on the Mother of God. I may say, therefore, the glory of the Incarnation she is as much our mother in the the first of these duties, his Eminence proceeded as Mother of God. I may say, therefore, the glory of Mary has been manifested concurrently with the glory of her Divine Son; and the Faith itself is so intimately related to the mystery of her sanctity, that whensoever any of the doctrines of the faith have been touched directly or indirectly, some reference to her has been made, and her singular and pre-eminent sanctification and glory have been manifested. Now let us take a contrast. There was a time when England was full, from sea to sea of this undivided mystery of the Incarnation, when the glory of the Son and of the Mother was in the heart and on the lips of every man and every child. Three hundred years ago in every cathedral and abbey and parish church there were Our Lady's altar and Our Lady's chapel, her feasts, her litanies, the "Hail Mary," her memory venerable and dear in the heart and upon the lips of all who believed in Christianity. Then came a separation; the glory of the Son was isolated, and men thought to adore Him with divine worship and to leave His Blessed Mother in the shade without so much as invocation. What has followed? You see the condition of religion in England at this day. I know not how many millions do not believe even in Jesus Christ: I don't know how many who profess to believe in Jesus Christ deny his Godhead; I don't know hom many there are who believe in the Incarnation, nevertheless deny to her the title of Mother of God. And if they believe her Divine Son to be the co-eternal Son, how can they deny that she is the mother of a divine person? Does it not show that a latent, if it be only a subtle and unsuppressed, thought of Nestorianism runs through the mind even of those who profess to believe in the mystery of the Incarnation? What would the Council of Ephesus have said to these numbers of Christians in England of every kind who refuse to give to the Blessed Virgin the title which the Council gave-" Mother of God"-one of the Four General Councils which we are told the Anglican Church receives and makes the foundation of all things, like the Four Gospels, and by which heresy is to be tried in the tribunals of the land? The Council of Ephesus would say, Why any man who denies that Mary is the Mother of God is a heretic, either implicit or explicit, conscious or unconscious. I might carry matters further. The instance I have given is enough to show this-you cannot obscure the glory of the Mother without at the same time in some degree diminishing and destroy-ing the fulness and the perfection of the Faith. If I were to give other examples, I might refer to Poland, to Switzerland, and to Germany, where Socinianism and Rationalism have devoured not only doctrine after doctrine, but the whole Revelation of God, not only the leaf but the fruit, not only the fruit but the branches, not only the branches but the trunk, not only the trunk but the root. It is all gone. And where did it begin? With that same intellectual rising against the divine authority of the Church called the Reformation, the first sign of which was the rejection of the loving veneration of the Blessed Mother of God. I remember some years ago seeing a map, drawn by pious and well-intentioned men no doubt, describing the state of the Christian world .--Those vast countries, nations, and regions over wlich the Vicar of Jesus Christ holds spiritual sway werd painted in deep black; those other portions which were liberated by the Reformation as hope and light in bright colours. When I looked upon that map, I said to myself, "In those lands of light there is not a 'Hail Mary' said, but neither is the Godhead of Jesus Christ believed, the doctrine of the Holy Trinity is rejected, and Christianity is abolished and gone up from the earth like dust; but in those dark lands there is no man, woman, or child, unless they are among the units who have fallen away, who do not believe in the Ever-Blessed Trinity, in Jesus, God and man in one person, and who do not say the 'Hail Mary' every day after they had said the 'Our Father.'" I think then I have not said too much in affirming that the loving veneration of the Mother of God has been the circle of circumference round about the Faith itself. As it preserves and amplifies the consciousness of Faith, so does it preserve and amplify the habit of for his rebuke and guidance; how the memory of a Charity More perfect Faith, more perfect love; mother's love will soften a flinty and hard man in Charity. More perfect Faith, more perfect love; plete and to preserve the life and consciousness of the one is the commensuration of the other. Do faith in those who love and venerate the Mother of you believe that any man can love the Mother wit-God. The mystery of the Incarnation, as it was hout loving the Son? Do you believe that anyone from all eternity before the divine mind of God. believes Mary to be the Mother of God without believing Jesus to be God? Do you think it possible for anyone to love the Mother of God and not to love Jesus as the Divine Lord and the Redeemer of the world? Why should anyone love the Mother except in and through the Son? How can they know the Mother unless they know the Son? They are co-relative terms. How can they know the dignity and the sanctity of the Mother unless they know the Godhead and the manhood of the Son? It is from the son that they have knowledge of the Mother; it is through the Son that they love her, and their act of love to the Mother of Jesus is an act of love to Jesus Himself. Charity is like the light of heaven; you cannot take it and subdivide it by a prism in the human soul. Where Charity exists, it exists in one gift of God. Do you think it possible for any man really to love the Son and consciously to refuse to love the Mother? I do not believe it. I believe there are millions in England who do love our Lord Jesus Christ, and who do not love His Blessed Mother. That would seem to be a contradiction of my words, but it is none. Three hundred years ago in every church throughout this land there was the Blessed Sacrament of the Altar. All in a day the Blessed Sacrament was removed. Those who had lived to man's estate, or to the age of reason, while the Blessed Sacrament was upon the altar, no doubt, were trained to realise the divine presence in the supernatural mystery, and to the end of their lives they retained some recollection of it, fading perpetually, for they were carried away, as the great majority were, in the tumult and the riot of that spiritual revolt. Nevertheless they retained same sort of consciousness to their dying day, that in the Most Holy Sacrament there was the real presence of Jesus Christ, and that if it were upon the altar they would bend the knee. But their children—the next generation who were born afterwards, and had never seen a tabernacle, nor the light hanging before it, had never seen the presence of Our Lord in the Holy Sacrament at all, who had been reared up in the empty churches of England in the desolate untenanted sepulchres where once the Lord had lain—what consciousness had they? It is no surprise to me to see true Christians who believe in Jesus Christ coming to our churches without so much as bowing in passing to and fro before the high altar, gazing at pictures, making observations on the architecture, as unconscious that they are standing in the presence of our Divine Saviour in the Blessed Sacrament as if He did not exist. I don't find fault with them. Some people are impatient; I am not impatient with them. Who has ever trained them? They believe in Josus Christ, and I hope and trust they love him in their bearts, but they don't know His presence in the Holy Sacrament. Let me apply what I have said only as an illustration. Those who lived at the time of the Reformation, and had been taught from their infancy to say the "Hail Mary," continued to the end of their lives, no doubt believing and loving her; but those who were born in the next generation—who had never been taught to say the "Hail Mary," nor to know who Mary is; had never been instructed to understand that He is God Incarnate, and she is the Mother of God, be-

had grown up in the utter unconsciousness of these

order of grace as the First Eve in the order of nature, and that our relations to her are living relations, carrying duties and affections; I can perfectly understand those who have been deprived of this influence-growing up in a perfect unconciousness of their duties to the Mother of the Divine Redeemer and yet knowing and loving Him. Therefore, understand me, when I say I cannot understand any man loving the Son and consciously refusing love to His Blessed Mother, I mean this, that they that are unconscious of the relations in which they stand to her and and stands to them. It cannot understand; but as to those who know this influence. I must charge upon them an impiety, of heart, a hardness and unfillal coldness—I must say more, a standard of the same transfer of the s a spiritual insolence to venture to think her Divine Son will accept the love of hearts which consciously, deliberately, and explicitly withhold the love which for His sake is due to His Mother. In order to give a further proof of the assertion I made in the beginning, that the greatest saints had loved her most, and that in the measure in which we are sanctified we shall love her more, I will give the example of the saints of the Church. I would ask you to take the literature of the Church, and to tell me where you find the love of Our Divine Lord, the love of His Name, the love of His Sacred Heart, of His Five Sacred Wounds, of His Incarnation, of His person, in the greatest degree of fervour both of conception and of expression, if you do not find it in St. Anselm, whose whole mind was pervaded with the light of the Incarration, and the love of Our Lord; St. Bernard, who had given the name of Jesus his own devotion; St. Bernardine, who is called the Scraphic Doctor; and St. Alphonsus, whose works are filled with the love of Jesus. All these writers are the most profound in their love and veneration of the Blessed Mother of vur Lord. St. Bernard has received a special title for the love that he bore to her; St. Bonaventure preached all over central Italy of Mary; St. Bernard is reproached for writings in which he has adopted the words "O God" to express the dignity of His Blessed Mother; St. Alphonsus is crowned with a diadem of reproach and of rebuke for the "Glories of Mary." Thirdly, this devotion perfects the filial spirit. By our baptism, we are made sons of God and sons of the Church; and when we are made sons of God we are made the sons of Mary. And when the Spirit of the Father and the Spirit of the Son is sent forth into our hearts, whereby we cry, "Abba, Father," and when we receive power to become the sons of God, it means this, and the filial spirit which is implanted in us by gift must be trained in us by discipline. Now, we can only serve God in one of three ways. We must either serve Him as slaves, in trembling like the devils that believe and fear; or, secondly, we may serve him as hirelings and mercenaries, looking only for our pay; or, thirdly, we may serve Rim as sons, by love, obedi-ence, freedom, and generosity. Now, I ask how is this spirit to be trained by us? There are two gifts of the Holy Ghost out of which that spirit arises. There is a gift of holy fear, which is the gift, not of slaves or of hirelings, but of sons who fear to offend the love and holiness of their Father; there is a gift of piety, which means especially the natural affection of children for a father, raised and elevated, by the Holy Ghost, with sanctity and charity, How is this character trained? I should ask you How is the filial love of your children trained? Who forms the first character of the child? Who impresses upon the boy in his infancy the outline and the qualities of the character which he will have when he grows up a man? Whom does the law of England call the guardian of nurture until the age of discretion is reached? The mother. Into whose hands does nature commit the child to be fashioned and formed and trained and disciplined before, as yet, the father exercises authority? You know how the love of a mother is the first formation of the whole character of the boy and of the future man; you know the words of a mother will follow a man through life; how to the end of life the affection of a mother will hang over the head of a son even in the riot and disorder of his life, the midst of iniquity; how there is a creative power I may say, in a mother's heart. Is there anything like this in the order of grace? Certainly. The First Eve was our mother to sin and death, the Second Eve is the Mother of our Rredemer, the perfection of purity, humility, charity; that divine example haugs before us all our days, as Catholics, and also her known and conscious love, for, if we once love ner be sure of it she loves us first, and her prayers are ever offered up for us; and it is from the contemplation of her perfect love that men learn first manly tenderness. Men are proud of their hardness, and hardness is a departure from perfection. There is a manly tenderneas which belongs to a soldier's character. The Sacred heart of Jesus is a divine heart, the spotless heart of Mary is a human heart like ours, and from the example alone we learn a meaning. We learn a chivalrous fidelity to her Divine Son, to be good soldiers of Jesus Christ. The martyrs learned it from the Queen of Martyrs, who stood at the foot of the Cross when men fled. A chivalrous spirit will not endure to hear a word of reproach or shame or dishonor against Jesus Christ, or His mother, or the Faith. The life it lives is a life above the mere literal commandments, and shows a promptness to make self-sacrifice, as she at the foot of the Cross united herself, united her heart, united her will to the heart and will of her Divine Son in the moment of his self-oblation when He redeemed the world. In His infinite merits she by a conscious act like His, as the priest when he raises the Holy Sacrament of the altar, she made oblation gladly and willingly of her Divine Son for the redemption of mankind. If our children be taught to contemplate her from their earliest history, to ask her prayers, stduy her life, follow her footsteps, can there be a discipline by which the filial character of a child can be better formed so as to love our Heavenly Father more surely and more perfectly. I have affirmed that those who love and veherate her must have most of the character of true disciples of Jesus Christ; that they have the most conformity to their Divine Master; that their love and veneration is only a conformity to His; only au approximation to that love and veneration which he bore. He, a perfect Son, is our example; His example is our pattern. His life is our law. If in some musical instrument of great compass, richness, and power, one single stop were untuned the whole harmony would be marred; if in some beautiful human countenance one feature only was effaced, the whole beauty would be marred; if whilst the love of His Blessed Mother was in His heart, the love of His Blessed Mother is not found in ours, I ask what perfection can there be in conformity to Him. In that measure there is a defect and a deformity. The love of the Blessed Virgin was taught first of all by Jesus Christ; He was the founder of that devotion. It was preached to the world by the apostles, and the evangelists of the Incarnation, and has come down as a living stream of love and veneration in the heart of the Church from that day to this. The supernatural instinct which we call devotion rises from the supernatural intuitions of the faith, and what we do not they did then; and what we do now is what we shall do in eternity, and therefore devotion to the Blussed Virgin is not only no hindrance in the way of submission to the divine authority of the Catholic Church—it is a sign and proof of the true Church of

Jesus Christ, and a reason for that submission.

Lastly, what are our duties? The duty of love

stands to reason; the duty of veneration is abund-

to the duty of imitation :- I will say to men, imitate the example of the Blessed Virgin. Imitate her in courage. I don't mean that burly, noisy, boisterous overbearing which men call courage; mean the calm, passive, silent, enduring, self-mastering patience, which was the courage of the martyrs. That is true courage. The courage of a soldier who can stand under fire is greater than the courage of a soldier who can rush because his blood is hot. Another lesson to learn is a lesson of compassion; compassion with the crucifixion in our nature ; compassion to every soul about us ; compassion to every penitent; compassion to everyone language is spoken.

The question we wish to have solved is this: sin—hating the sin, have compassion on the sinner; compassion to the dumb creatures that are the creation of God to those innocent and beautiful works of his hands made for our use, over which we have dominion, but not for tyranny. I will we have dominion, but not for tyranny. I will mother of iniquity, here and there and everywhere, say to women, imitate the Blessed Virgin; and if mother of iniquity, here and there and everywhere, continues to draw to her bosom precisely those consciously into the very substance of your life and heart. Imitate her true dignity which does not consist in clamouring for rights and in running a race in the, intellectual culture of men. Man and woman have a diverse perfection, and the union of these perfections, which are diverse, make up one perfection which is indissoluble. Women have a dignity and perfection of their own which no man can imitate without lowering himself. An effeminate man is an abomination, a masculine self-assert-ing woman is a monster. The pattern of our Blessed Mother is a pattern of womanly diguity. Woman has her sovereignty, and her kingdom is her own hearth; and in the house over which she rules no man can dispute that sovereignty; if he rises against it he is mutilating that divine law by which he reigns supreme. Such was the state when God created man and woman in Paradise, and the world has wrecked the recollection and is striving to efface the image of that two-fold perfection which rises into one one. Man is the image of God: man is the head of woman, and the head of man is God. These are the words of the Holy Ghost. In Jesus and His Blessed Mother the first creation is not only restored but elevated to a divine perfection, and you are called to be children of the Incarnation. The highest creature in the new creation of God is a woman, and the second Adam is God Himself. Therefore, dear brethren, let the humility and the charity and the tenderness and courage and compassion and piety of the Blessed Mother of God be your example; and if that does not make you perfect, I know of no means by which you can obtain perfection. The greatest saints have loved her most, and in the measure in which you are sanctified you will love her more; in the measure in which you love her more, you will be like

TO OUR PROTESTANT FRIENDS.

The word convert has in this country two meanings, Catholic and Protestant. In the Catholic Church a convert means a person who has abandoned false worship and erroneous opinions, and has embraced the Gospel of Truth in the Church of Christ. Among our separated brethren a convert means a person who experiences a " change of stands it. This use of the word convert is almost peculiarly American. It is open to the praise of being economical, as if not used in this way our Protestant fellow citizens would have no practical use for the word as combined with the indefinite article. A convert, in the Catholic sense of the term, they never see.

We address this article in part to our Protestant desire their earnest attention to it; and we ask for some explanation of the facts which we allege, if such explanation can be given.

We shall now roughly outline two pictures of the Catholic and Protestant Churches as popularly presented in the ordinary Protestant newspapers of the

The Catholic Church, say they, is intriguing, ambitious, full of profound worldly wisdom; it keeps lindness and i laziness and uncleanliness, and is inconsistent with intellectual advancement, with the progress of society in its industrial and commercial aspects, and is utterly at variance with the plain letter and obvious interpretation of the pure Word of God .-Both from a temporal and a spiritual point of view it is an illogical monstrosity, worthy only of un-

tutored barbarians. Protestantism, on the other hand, happily approves itself to both the temporal and spiritual senses. Based on the pure word of God, it obtains the seal of his indirect approval in the great advances in wealth and comfort which are to be noted in Protestant countries.

Progress, education, refinement, wealth and advancing enlightenment in science are sure concomitants of the Bible Christian. They are in some sort, what we call the "notes" of the Protestant Church.

Well, these systems of religion stand before the American people on their merits, or demerits, as the case may be. No state thunder is used on behalf of either. All their action is public to every citizen. Communications between people and pastors is made in churches with open doors and with congregations invariably mixed. The proceedings of Catholic Councils and of Protestant Synods and Conferences are alike printed and pubished to the world.

We are looking at these opposing systems from the outside, as it were, and divesting ourselves of partiality or prejudice, if we previously had any .-Prejudice, in its right meaning, ought to be unknown among American citizens on the subject of doctrinal differences, for ample opportunities are afforded every Catholic of knowing just what Protestantism asserts, and claims and teaches. Catholics need not be, and in fact rarely are, ignorant of what Protestantism is. Protestants have equal facilities of knowing what Catholicity has to say for itself, if it has anything to say.

Whatever may be the strength or the weakness, the merits or the demerits, the good or the evil of these totally incompatible religions, it is at least certain that both stand before us in the brightness of noon-day. Both have active writers and thinkers dealing with matters of dogma or discipline. Attack and defence is going on now as in the past along the whole line, and there is no possibility of masked batteries. It may be admitted, we think, that Catholicity labors under what to any other body would be deemed an insuperable difficulty, in that her living teachers adopt all that their predecessors taught as immutably true.

The American people are the great national jury before whom these contestants appear. It is true that many of the members of the National Inquest neglect to listen to or note the evidence. But there are those who do—and what is the result? This is a legitimate query, and one which has to some extent a logical sequence. Well, the facts are these, so far as this city of Newark is concerned. There is no instance on record of any Catholic having embraced Protestantism on conscientious conviction. On the other hand, converts from Protestantism to Catholicity may be reckoned by the hundred and, we believe exceeding ten hundreds in twenty-five years. Converts to the Church are almost always men of more than ordinary education and ability, and conspicuous for purity of life and character: claring the universality of original sin of mankind; whom they knew so little; I can quite understand antly proved; but there are duties of invocation and A couple of weeks ago Father Damen concluded | die any minute.

a mission at St. James' Church in this city. A mission is simply a special effort made to bring sinners to repentance, and in this sense resembles a revivial, lacking the sensational. The close of this mission brought a great number of penitents, whom our Protestant friends would call converte, and a large number of converts, whom our Protest. ant friends would call perverts, to the Catholic faith. They have been baptized, and henceforward will be undistinguishable from other Uatholics in thought, habit, instincts and religious observances, beyond a little extra zeal and a very joyous demeanor. Asat is in Newark, so it is wherever the English

How is it that this Catholic Church, debasing, illogical, unscriptural, sensual, intriguing, worldly. spirited, lazy, unprogressive, unintellectual, and in total variance with the progressive spirit of the nineteenth century—how is it that this unattractive men to whom the repulsive features mentioned would be most noticeable and most abhorrent,

This is an age devoted specially to the study of phenomena. Here is a phenomenon before our eyes. Twenty odd persons, being Protestants, go to hear certain men preach in a Catholic church during the month of April, 1875. Whatever they heard there induced them to apply for admission to that Catholic Church, of which they are now members. What caused these men to take this step?-Are the doctrines of the Catholic Church less unreasonable than is so often stated? What are these dectrines? Whence the striking fact that all the converts go in one direction?

We think, dear Protestant readers, that these are questions that a reasonable man might ask himself, and we suggest them in a spirit of desire for truth, which we are all, Jew and Gentile, desirous of attaining and possessing .- Irish Citizen.

THE IRISH IN PHILADELPHIA ONE HUNDRED YEARS AGO.

GEN. STEPHEN MOYLAN-

Was a native of Cork, and brother to Bishop Moylan. At the beginning of the Revolutionary War he had raised a regiment of Cavalry, the fourth regiment of Light Dragoons, and so effective was it in service that it was called a "brigade," it being regarded as efficient as that number of men-'Moylan's Dragoons" being in fact a terror to the British. The Dragoons fought valiantly and served faithfully; they were almost ontirely Irish.

On January 1st, 1781, the revolt of the Pennsylvania Line occurred near Princeton, N. J. It was caused by the discontent of the soldiers as to uncertain enlistments deficiencies of clothing, arrearages of pay. The soldiers to the number of 1300 marched to Trenton, and making it the headquarters, negetiations were completed by which the trouble was settled. Gen. Moylan, being at Princeton, January 4th, 1781, wrote to President Reed, of Pennsylvania, as follows: "I joined General Wayne this day in order to give any assistance in my power, as the enemy will, in all probability, come out. If the Line act as they say they will, I shall then be of some service. Should your Exheart," often instantaneous, whereby, instead of cellency think it would be my duty to join my regionsclessness of things spiritual or criminality of ment or stay to see the end of this affair, pray better the stay to see the end of this affair, pray better the stay to see the end of this affair, pray better the stay to see the end of this affair, pray better the stay to see the end of this affair, pray better the stay to see the end of this affair. ment or stay to see the end of this affair, pray let life, the "convert" thereafter mainly shapes his life after the model of Scripture, as he under- Lancaster may well be dispensed with." He wrote thus because the British had sent a force to South Amboy, expecting the mutineers would join them. Two spies were sent to the Pennsylvanians, who handed them over to Gen. Wayne, assuring him that though they had revolted they ceased not to be enemies of the oppressors of America, and would always oppose them. Moylan was ready in case of an engagement to take command under Wayne readers, of whom we have a few hundred, and we Moylan had the confidence of Washington, and was appointed Brigadier and Commissary-General, and acted as Washington's aid at Cambridge.

After the war he resided in Chester county, but he died in Philadelphia. He was the first member and the first, and also the last, President of the Friendly Sons of St. Patrick, formed September 17th 1771, and served as President until 1773. On March 17th, 1796, on the resignation of J. M. Nesbitt, he was chosen President, and served until the issolution of the society, 1798.

Moylan was also a member of the Society of the

It is stated that he is buried in St. Mary's Church Yard, South Fourth st., Philadelphia, but after a diligent search we failed to find any tombstone bearing the name of Moylan, and if the trustees of the church ever erected a monument to him, as we have seen stated, it certainly has no existence to-day. Perhaps through neglect like Commodore Barry's tomb, it was allowed to decay. Who can tell us of the burisl place of Moylan?

GEN. WALTER STEWART.

The military camp on the Centennial Exposition Grounds is named Camp Stewart, in houor of Colonel Stewart, Commander of the 13th Pennsylvania Regiment during the Revolutionary War. Stewart was a native of Ireland, and at the outbreak of hostilities took an active part on the side of the colonists. His regiment served faithfully and efficiently, and on one occasion, February 20th, 1778. while stationed at Newtown, Bucks county, the Major and a number of the men were taken prisoners by the British, who also capturing clothing entailed great suffering upon the regiment.

In 1777 was captured in Philadelphia James Molesworth, a British spy, who had come from New York to obtain pilots to bring war vessels up the Delaware River to attempt the capture of Philadelphis, and to secure men to spike the guns of the Americans. After the arrest of Molesworth he confessed these details of the plot to Stewart. He was executed March 31st, 1777. Stewart served as assistant aid-de-camp to Major Gen. Gates. He was a member of the Society of the Cincinnati and of the Friendly Sons of St. Patrick.

CAPT. JOHN McDonald

was an Irishman, who commanded a company of Col. Swope's regiment of Pennsylvania Flying Camp. He was captured at Fort Washington November 17th, 1776; was paroled at Long Island June 28th, 1777, and on August 9th, 1779, was ordered to the New York Prisons, where he received supplies from Louis Pintard, John Beatty, Abraham Skinner, Commissary-General of Prisoners, and John Brook, Assistant Commissary of Issues. Capt. McDonald was exchanged at Elizabethtown, N.J., November 2nd, 1780, and walked from there to York, Pennsylvania.

JIMMY McCoy

was a noted character in Philadelphia during the latter part of the Revolutionary War. His name indicates his nationality, and as he had but one leg it is to be inferred that he had lost the other in the service of his country. The Evening Post was a paper published once a week by Charles Town. Jimmy McCoy would dispose of copies throughout the city by blowing a trumpet, and crying out with a loud voice, "Here's your bloody news-here's your fine bloody news.—I. C. B. U. Journal.

> Politics are full of tricks, Of politics beware, A good stout spade ne'er yet betrayed The man who used it fair.

Buggins thinks that dynamite is a contraction of